

Implementation of Risk-Based Audits at the North Sulawesi Provincial Inspectorate: An Ethnographic Study of the Cultural Values of “*Si Tou Timou Tumou Tou*”

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Abstract

This study is motivated by the growing implementation of Risk-Based Internal Audit (RBIA) in the Indonesian public sector, particularly within local government inspectorates, which still face various technical, structural, and cultural challenges. The North Sulawesi Provincial Inspectorate represents a unique context because the implementation of RBIA is closely intertwined with the local cultural philosophy of *Si Tou Timou Tumou Tou*, which emphasizes humanity, togetherness, and social responsibility. Therefore, this study aims to analyze the implementation of RBIA and examine how local cultural values influence auditors' attitudes, behaviors, and decision-making processes. This research employed a qualitative approach using ethnographic methods. Data were collected through participant observation, in-depth interviews, and document analysis involving senior auditors, junior auditors, structural officials, and technical staff at the North Sulawesi Provincial Inspectorate. The data were analyzed using the Miles, Huberman, and Saldaña interactive analysis model, including data reduction, data display, and conclusion verification. The findings reveal that RBIA has been formally implemented across all audit stages, including audit planning, risk identification, audit execution, and reporting. However, its implementation remains in a transitional phase because auditors still combine traditional compliance-based approaches with risk-based methods. The study also found that the cultural values of *Si Tou Timou Tumou Tou* positively influence auditors by encouraging humanistic, dialogical, and consultative audit practices. Nevertheless, these cultural values may also create ethical dilemmas related to auditor independence and objectivity. In conclusion, the integration of local cultural values can strengthen the effectiveness of RBIA when balanced with professional standards, auditor competence, and a strong regulatory framework.

INTRODUCTION

Risk-Based Audits (RBIA) have been recognized globally as a significant evolution in modern supervisory practices that mark a paradigm shift from traditional compliance-based approaches to a more strategic and audit-oriented model of identifying and preventing risks that can hinder the achievement of organizational objectives (Reding et al., 2019; Thorps et al., 2019). In the context of the public sector, the RBIA not only serves as an assessment instrument, but also as a strategic partner that provides added value through risk mitigation recommendations for management, while placing auditors as an integral part of an

organization's risk management system (Arena & Azzone, 2020; Wakulu, 2021).

Indonesia has demonstrated its commitment to adopting these international standards through a series of regulations, including the Minister of Home Affairs Regulation Number 23 of 2020 and the BPKP Guidelines of 2018, which require the Government Internal Supervisory Apparatus (APIP) to implement a risk-based approach. However, the reality on the ground shows that there is a significant gap between formal policies and implementation practices at the regional level, where audit quality is still highly dependent on the ability, independence, and analytical capacity of auditors (Suhidayat et al., 2024).

Various national studies reveal that the implementation of RBIA in local governments tends to be administrative and symbolic. Puspita and Martani (2021) found that many auditors only adopted the old audit format with new labels without substantive changes in the risk identification process. Lestari and Putri (2022) added that most local governments have not been able to internalize risk management principles into audit planning, so the implementation of audits still focuses more on compliance with rules than risk analysis. The challenges of RBIA implementation in Indonesia are multidimensional, including individual resistance to change due to comfort with traditional audit patterns (Susanti & Sari, 2020; Tuela et al., 2023), limited human resource capacity and technological infrastructure (Rahmawati, 2020), as well as paternalistic bureaucratic political and cultural pressures that affect auditors' independence and objectivity (Mnyani, 2021).

A previous research study by Simarmata & Supriyono (2023) strengthens the findings by showing that even though RBIA regulations and guidelines have been available, auditors at PT PLN UIKL Kalimantan still face obstacles in quantifying risks, especially those of a qualitative nature; this hinders the effective implementation of the RBIA because aspects of risk that are not measured numerically are difficult to incorporate into risk-based audit planning. Meanwhile, Suhidayat, Fitriana & Agusiady (2024) found that auditors' competence and independence play a major role in the success of the RBIA, but the lack of regulatory clarity and lack of practical training cause auditors to still be hesitant or not fully able to implement the RBIA with high quality. These two studies show that the main problems are not only administrative or symbolic, but rather technical-operational aspects (risk quantification), regulations that need to be clarified, and human resources.

Although various previous studies have identified technical, structural, and regulatory constraints in the implementation of RBIA at both the national and regional levels, there are research gaps that have not been touched much on how local socio-cultural factors affect risk-based audit practices within the regional Inspectorate. Previous studies have focused more on auditor capacity, regulation, technology, and shifting auditor roles, but have not examined in depth the cultural dynamics, local values, and social relations that affect the RBIA implementation process. In addition, although a number of studies have highlighted the influence of paternalistic bureaucratic culture, there has been no research that focuses on how regional cultural values such as the philosophy of *Si Tou Timou Tumou Tou* in North Sulawesi represent both mediators and inhibitors in risk-based audit practices. Thus, there is an important research space to understand the implementation of RBIA not only as a technical-administrative process, but as a socio-cultural phenomenon that auditors practice in their daily lives.

Internal audit in the implementation of local government requires a paradigm

transformation to remain relevant to the complexity of bureaucracy and modern public governance challenges. Internal supervisory institutions such as the Inspectorate can no longer be positioned simply as administrative control entities, but must play the role of strategic partners capable of detecting, anticipating, and responding to potential institutional risks. In the context of increasingly dynamic governance, one approach that is considered transformative is the implementation of Risk-Based Internal Audit (RBIA). It is an audit approach that focuses on the process of identifying, assessing, and responding to significant risks that may hinder the achievement of organizational goals. Auditors within the framework of the RBIA no longer examine each unit equally, but rather focus resources on areas with high levels of inherent and residual risk. Judson, Juwenni, and Chandrawati (2022) explain that RBIA helps organizations prioritize audit resources to high-risk areas so that audits become more efficient, effective, and value-added for organizations.

The role of the Inspectorate auditor needs to be understood from two main dimensions, namely as an assurance provider and as an advisory partner. The role of internal auditors is to provide objective assurance of the effectiveness of internal control and organizational risk management, as well as to function as an internal consultant who provides strategic advice for improving risk management performance. The Institute of Internal Auditors (IIA) defines internal audit as "an independent, objective assurance and consulting activity designed to add value and improve an organization's operations" (IIA, 2015). This dual role demands a balance between professional independence and consultative contribution to management. The Subekti and Supratiwi study (2023) emphasized that the consultative function of internal auditors is needed to strengthen organizational added value and the quality of effective internal audits must maintain assurance standards even though they are oriented towards improving risk management. Within the framework of RBIA implementation, the Inspectorate auditor must be able to combine the role of an independent guarantor and a strategic consultative partner for the organization's leadership.

The urgency of implementing RBIA in the local government environment cannot be ignored. Limited human resources, time, and budget make traditional audit approaches less efficient and tend to spread without focus. The implementation of the RBIA allows auditors to focus on critical and strategic matters, improve the quality of audit recommendations, and strengthen governance functions. Erlina, Nasution, Yahya, and Atmanegara (2020) emphasized that the success of RBIA is highly dependent on leadership commitment, consistent internal policies, and improving auditor competence through continuous training. However, the great potential of the RBIA is often not optimally realized due to various implementation constraints. Without a mature risk management system, risk identification is often carried out partially or only as an administrative formality. Auditors can get stuck in an old pattern by simply sticking the label "risk-based" without changing the substance of its audit methodology (Institute of Internal Auditors [IIA], 2025). As a result, audits lose their strategic value as an instrument of continuous control and improvement.

The implementation of Risk-Based Audits (RBIA) in Indonesia's local government still faces various technical and structural obstacles, such as inaccurate, incomplete, and non-real-time data quality, financial systems that have not been digitally integrated, and unknown risks due to regulatory changes, political dynamics, and technological developments. In addition, auditors' competence in risk analysis, management support, and weak internal control systems

in auditee units also affect the effectiveness of RBIA. This condition also occurs at the North Sulawesi Provincial Inspectorate which is still in the process of transitioning from compliance audits to risk-based audits. These barriers are increasingly complex with hierarchical and paternalistic organizational cultures, as well as limitations in data accuracy and auditors' understanding of information technology risks.

On the other hand, the local culture of *Si Tou Timou Tumou Tou* which emphasizes togetherness, openness, social responsibility, and harmony of life has a great influence on audit practices in North Sulawesi. This value can be a moral force that supports professional ethics and a humanist approach to auditing, but it can also pose a dilemma in maintaining the objectivity and independence of auditors. Therefore, this study aims to understand the implementation of RBIA in the North Sulawesi Provincial Inspectorate, analyze the internalization of *Si Tou Timou Tumou Tou's* cultural values in audit practice, and look at the interaction between the two through an ethnographic approach. The results of the research are expected to make a theoretical contribution to the development of public audits based on local culture as well as practical benefits in the form of recommendations for local governments in building a more adaptive, humanistic, and sustainable supervisory system.

RESEARCH METHOD

Types of Research

This study used a qualitative approach with ethnographic methods to deeply understand the social, cultural, and behavioral context of auditors in implementing Risk-Based Internal Audit (RBIA) at the North Sulawesi Provincial Inspectorate. The ethnographic method was chosen because it is able to explore the meaning, social practices, and interaction of auditors as a professional community in adjusting audit policies to the local cultural values of *Si Tou Timou Tumou Tou*. Through participant observation, in-depth interviews, and document analysis, this study seeks to produce a comprehensive description of the relationship between bureaucratic structure, audit policy, and organizational culture.

Population and Sample

The population in this study was all parties involved in the implementation of risk-based audits at the North Sulawesi Provincial Inspectorate, while the sample or research participants consist of senior and junior auditors, structural officials such as Inspectors and echelon III/IV officials, and technical staff who support supervision administration and reporting. The selection of participants was carried out by purposive sampling based on the relevance of the information possessed, then developed with snowball sampling to obtain additional participants who were considered important. The number of participants is determined based on the principle of data saturation, which is when the information obtained no longer produces a new theme.

Data Collection Techniques

The data in this study consists of primary data and secondary data. Primary data was obtained through participant observation and semi-structured in-depth interviews with auditors, structural officials, and technical staff to explore their experiences, perceptions, and interpretations of RBIA implementation. Meanwhile, secondary data is obtained from documents such as audit reports, government regulations, BPKP guidelines, and internal supervision reports. To support the data collection process, researchers used interview guides,

recording devices, cameras, and other documentation.

Data Analysis Techniques

The data analysis technique was carried out inductively and took place simultaneously since the researcher was in the field by referring to the Miles, Huberman, and Saldaña model, namely data reduction, data presentation, and conclusion drawing and verification. Data reduction is carried out by sorting and focusing relevant data, then the data is presented in the form of narratives, matrices, or charts to facilitate the identification of patterns and themes. Furthermore, conclusions are drawn and verified continuously through triangulation of sources, techniques, and time as well as member checks. To ensure the validity of the data, this study uses the criteria of credibility, transferability, dependability, and confirmability.

RESULTS AND DISCUSSION

The Process of Implementing Risk-Based Audits (RBIA) in the North Sulawesi Provincial Inspectorate

Risk-Based Internal Audit (RBIA) is a strategic audit approach that focuses supervisory resources on areas that have a significant level of risk to the achievement of organizational goals. In contrast to traditional compliance audits, the RBIA demands systematic integration of risk identification, analysis, evaluation, and internal control testing in all stages of the audit to generate added value for public sector governance (Arena & Azzone, 2020; Berbudi, 2024). In the context of local government, RBIA functions as an instrument to strengthen accountability and transparency through priority risk-based supervision.

1. Stage of preparation of universe audit and initial planning

Based on the results of the interview, the preparation of the universe audit at the North Sulawesi Provincial Inspectorate has been formally carried out with reference to Permendagri No. 23 of 2020 and BPKP technical guidelines. The leader (A1) emphasized that the determination of audit objects is carried out in a structured and documented manner. Senior auditors (A2) and junior auditors (A3, A4) stated that the list of audit objects was compiled based on risk mapping and consideration of regional strategic program priorities. Substantively, auditors still combine risk registers with professional experience and field information. This condition shows that regulative RBIA has been institutionalized, but cognitively it is still in the process of internalization (Rahmawati, 2020; Maisyarah & Wahyu, 2025).

At this stage, the value of honesty is reflected in the disclosure of risk information submitted by the auditor, while the value of togetherness is seen in the process of collective discussion between teams before determining audit priorities. This culture reinforces the normative dimension of the organization.

2. Risk identification and assessment stage

The results of the interviews show that auditors have used risk registers as basic instruments, but the quality and validity of risk registers in several OPDs are still not optimal. The senior auditor (A2) explained that additional clarification is often required through interviews and field observations. The junior auditor admitted that he still relies on the direction of the senior auditor in conducting a risk assessment. This finding is in line with Susanti and Sari (2020) and Rahmawati (2020) who stated that the implementation of RBIA at the regional level is often still administrative. In terms of capacity, there is a gap in analytical competence,

as stated by Tran (2020) and Mnyani (2021).

At this stage, the value of honesty is reflected in the effort to present risks objectively based on facts, not just a formality of documents. The value of social responsibility arises when the auditor assesses the risk by considering its impact on public services. Meanwhile, the value of togetherness is seen in the risk validation process through team discussions.

3. Risk mapping and prioritization stage

In the risk mapping stage, auditors rank a risk based on its likelihood and impact. Based on interviews, senior auditors showed a more mature ability to relate risks to OPD's strategic objectives. Junior auditors are still in the adaptation and learning stage. Here we see the transition process from an administrative approach to an analytical-strategic approach. However, the limitations of information systems and data integration are still obstacles (Anugraheni et al., 2022; Giam & Rondonuwu, 2022; Simarmata & Supriyono, 2023).

The dominant cultural values at this stage are honesty (objectivity in risk ratings) and social responsibility (prioritization of risks that have a broad impact on the public interest). The collective process of determining risk ratings shows a strengthening of the value of togetherness.

4. Audit implementation stage

Auditors focus on high-risk areas through internal control testing, document analysis, interviews, and observations. Senior auditors (A2) emphasize the importance of integrity and professional commitment in maintaining audit independence. The junior auditor (A3, A4) said that the implementation of the audit was directed not only to find errors, but also to provide corrective solutions. This shows a shift in the meaning of auditing from just a compliance check to a strategic partner in governance (Puspita & Martani, 2021). Nevertheless, practice in the field still shows a hybrid pattern between the RBIA and traditional audits (Arena & Azzone, 2020).

At this stage, the value of honesty is seen in the delivery of evidence-based findings, social responsibility in the orientation of improving public services, and devotion in the dedication of the auditor to carry out his duties despite facing pressure and limited resources (Yin, 2018).

5. Reporting and recommendation stages

The results of the audit are formally submitted through a report containing findings, risk analysis, and recommendations. Based on interviews, reports are prepared based on facts and evidence that can be accounted for. Senior auditors emphasize the importance of maintaining objectivity, while leaders ensure accountability of reports before they are submitted to relevant parties. The value of honesty is very dominant at this stage, especially in the integrity of the delivery of audit results. The value of social responsibility is evident in recommendations directed at increasing public accountability. Meanwhile, the value of service is reflected in the auditor's commitment to ensure that recommendations can be followed up for the benefit of the wider community.

Based on institutional analysis and synthesis, overall, the implementation of RBIA at the North Sulawesi Provincial Inspectorate has been strong regulatively, but is still developing substantively. The regulatory pillar serves as a coercive pressure that drives the formal adoption of the RBIA. However, normative and cognitive pillars are still in the process of formation (Berbudi, 2024; Istianah et al., 2024). Auditors interpret RBIA in various ways, ranging from

just an administrative obligation to a strategic approach that requires a change in mindset.

The results of the study show that organizational cultural values, especially honesty, togetherness, social responsibility, and devotion, play a role as a strengthening factor in the institutional transition process. A culture of honesty is the foundation of audit integrity, togetherness strengthens team coordination, social responsibility directs audits in the public interest, and devotion supports the professional commitment of auditors. Analytically, the implementation of RBIA in the North Sulawesi Provincial Inspectorate is in a transition phase towards institutional maturity, characterized by a gap between formal legitimacy and substantive internalization. However, the dynamics of organizational cultural values identified through interviews show the existence of strong internal social capital to accelerate the consolidation of RBIA in a more strategic and adaptive manner.

As the researcher assumes, if strengthening technical capacity (risk analytics, utilization of information systems) is integrated with the systematic internalization of organizational cultural values, then the RBIA transition process has the potential to develop towards an audit model that is not only compliant with regulations, but also of strategic value in supporting accountable and public-oriented local governance.

Identifying and Analyzing the Cultural Values of *Si Tou Timou Tumou Tou* That Auditors Internalize in Audit Practice

The second specific objective is to explain the identification and analysis of *Si Tou Timou Tumou Tou*'s cultural values internalized by auditors in the practice of Risk-Based Audit (RBIA) in five main stages: (1) the preparation of universal audits, (2) risk identification and assessment, (3) risk-based audit planning, (4) audit implementation, and (5) reporting and follow-up. The results of interviews with five informants (Senior Auditor/A2, Junior Auditor/A3 and A4, Structural Officer/A1, and Technical Staff/A5) show that the values of togetherness, honesty, social responsibility, and service do not stand as mere normative symbols, but are realized differentially at each stage of the RBIA.

Si Tou Timou Tumou Tou's cultural values, which emphasize the principle of "humanizing people", in this context serve as an ethical and social framework that influences the way auditors understand their roles. This means that cultural values are not only a social setting, but also form the orientation of auditors' actions in responding to risks, interacting with audits, and formulating recommendations for improvement. At the stage of preparing the universe audit and identifying risks (stages 1–2), the value of togetherness (*mapalus*) appears to be more dominant in the Senior Auditor (A2) and the Junior Auditor (A3, A4), who actively engage in internal team discussions before setting risk priorities. The Structural Officer (A1) shows limited internalization at this early stage, especially in giving general direction, while the Technical Staff (A5) is involved in the administrative aspect without the explicit dominance of honesty values. These findings show that the internalization of cultural values in the early stages is still influenced by the role structure and analytical capacity of each actor. This is in line with Imran (2023) who emphasized that the internalization of values is cognitive and affective, so that it is influenced by individual experiences and social positions.

At the stage of risk-based audit planning (stage 3), the value of honesty begins to be seen in the process of risk clarification and data validation. Senior Auditors (A2) and Junior Auditors (A3, A4) emphasized the importance of transparency in determining the object and scope of

the audit, although there are still limitations in the quality of risk registers. Here, cultural values serve as a normative pillar that encourages open dialogue before the audit is carried out. This finding is in line with Tulung and Wowor (2021) that social harmonization affects the decision-making patterns of public officials in North Sulawesi.

The strongest cultural values are manifested at the stage of audit implementation (stage 4). At this stage, all groups of informants show expressions of social responsibility in the form of a dialogical approach, clarification of findings, and efforts to understand the context of the audit before formulating conclusions. The phrase "audit is not a mistake" reflects the cognitive scheme that audit is positioned as an instrument of organizational coaching and learning. These findings reinforce the view of Arena and Azzone (2020) that risk-based audits are value-added, as well as expand them by including the local cultural dimension as a factor shaping such orientation. Practically, preliminary communication procedures, discussion of findings, and confirmation of audit results are vehicles for the actualization of the value of "humanizing" as explained by Gontarek (2021) and Ludigdo & Hariadi (2020), that audit practices in the public sector cannot be separated from the social and cultural context that surrounds them.

At the reporting and follow-up stage (stage 5), the value of service is the most consistent dimension that appears for all informants. Senior and Junior Auditors demonstrate a commitment to delivering reports honestly and responsibly, despite potentially sensitive findings. The Structural Officer (A1) views the audit report as the basis for policy improvement, while the Technical Staff (A5) interprets this stage as an administrative contribution to public accountability. Thus, devotion is understood as the final orientation of the entire RBIA process: the audit does not stop at the findings, but is directed at improving governance for the public interest. This is consistent with Arena and Azzone (2020) and enriches the findings of Subekti and Supratiwi (2023) regarding the shift in the role of public sector auditors towards strategic and consultative functions. However, this study also shows that the internalization of cultural values is not homogeneous. Senior Auditors (A2) are better able to maintain a balance between the value of togetherness and professional independence, while Junior Auditors (A3, A4) are still in the process of finding a balance between social sensitivity and audit rigor. Structural Officers (A1) interpret cultural values in the policy framework and organizational legitimacy, while Technical Staff (A5) internalize them in the operational dimension. This variation indicates that cultural values work through the process of professional socialization and institutional experience, rather than automatically.

In the perspective of institutional theory, the value of *Si Tou Timou Tumou Tou* acts as a normative and cognitive pillar that provides social legitimacy to humanist and dialogical audit practices. However, in order not to shift into a compromise to independence, these values need to remain framed in the corridor of the regulatory pillars. In line with Gontarek (2021), bureaucratic culture can strengthen organizational ethics or even weaken objectivity if it is not institutionalized appropriately. In the context of the North Sulawesi Provincial Inspectorate, these cultural values tend to function as positive social capital because they are balanced with professional standards and the regulatory framework of the RBIA.

Based on the overall findings, it can be assumed that the internalization of *Si Tou Timou Tumou Tou's* values in the practice of RBIA at the North Sulawesi Provincial Inspectorate is not just a cultural ornament, but a social mechanism that smooths the transition from administrative audits to risk-based strategic audits. These values enrich the ethical dimension,

strengthen social legitimacy, and form a more dialogical pattern of auditor-audit interaction, without losing the orientation to accountability and improvement of local governance.

The Influence of *Si Tou Timou Tumou Tou*'s Values on Auditors' Attitudes, Behaviors, and Decision Making in the Implementation of Risk-Based Audits

Si Tou Timou Tumou Tou does not stop at the level of normative internalization, but clearly influences the attitudes, behaviors, and decision-making patterns of auditors in each stage of Risk-Based Audit (RBIA) at the North Sulawesi Provincial Inspectorate. These influences are consistently identified in the five stages of RBIA: (1) the preparation of universal audits, (2) risk identification and assessment, (3) risk-based audit planning, (4) audit implementation, and (5) reporting and follow-up. In terms of attitude, auditors show a strong humanist orientation in carrying out supervisory functions. In the early stages (audit universe and risk identification), Senior Auditors (A2) and Junior Auditors (A3, A4) show a tendency to consider the context of the audit organization before setting risk priorities. This attitude does not mean ignoring technical parameters, but reflects the view that risks are understood within the social framework and the real capacity of the OPD. This shows that the risk assessment process is not entirely objective-technocratic, but is influenced by the auditor's contextual values and knowledge, as stated by Power (2007) that risk management practices are always social and embedded in the organizational culture.

At the stage of risk-based audit planning (stage 3), a reflective and dialogical attitude is increasingly visible. The auditor does not immediately establish the findings as errors, but opens up room for clarification through preliminary communication. This attitude reflects the Cultural Dimension (D) which is intertwined with the Agency Dimension (B): the auditor plays the role of a controller, but still maintains social legitimacy in the regional bureaucratic environment. In this context, the values of *Si Tou Timou Tumou Tou* form an orientation that audits are a space of social interaction that must be managed ethically, not just a technical procedure. In terms of behavior, the influence of cultural values is strongest in the audit implementation stage (stage 4). All informants showed that interaction with audits was carried out through a persuasive, dialogical, and educational approach. Senior Auditors (A2) are relatively more assertive in integrating the value of togetherness with professional standards, while Junior Auditors (A3, A4) are still undergoing an adaptation process in balancing social sensitivity and independence. The Structural Officer (A1) emphasizes the importance of maintaining organizational harmony, while the Technical Staff (A5) practices this value in the form of cooperative administrative support.

This dialogical behavior reinforces the findings of Puspita and Martani (2021) regarding the shift in the role of public sector auditors towards strategic and consultative functions. Audit is no longer interpreted solely as an assurance activity, but also as a means of fostering and increasing organizational capacity. Thus, the RBIA in this environment is not only oriented towards deviation detection, but rather on continuous improvement. In the decision-making aspect, cultural values influence the way auditors formulate conclusions and recommendations at the reporting and follow-up stages (stage 5). Auditors tend to make recommendations that are constructive, applicable, and contextual, taking into account the social impact of each finding. Audit decisions are not positioned as the end of the oversight process, but as the starting point of organizational learning. This pattern shows that the RBIA is interpreted as a

capacity building instrument, not just an administrative corrective mechanism.

This study also found an ethical dilemma. The value of togetherness and social harmony has the potential to create tension when auditors are faced with sensitive findings that have political or social impacts. Junior Auditors (A3, A4) implicitly show a sense of ambivalence when the demands of independence clash with the need to maintain social relations. This condition is in line with Mnyani (2021) and Rahmawati (2020) who emphasized that the independence of public auditors in developing countries is greatly influenced by socio-political contexts and paternalistic bureaucratic relations. In the perspective of agency theory, the value of *Si Tou Timou Tumou Tou* functions as an informal mechanism that moderates the relationship between the principal (community and central government) and agent (local government). This value reinforces the auditor's sense of moral responsibility for the public interest (social responsibility and service), but at the same time has the potential to create latent conflicts of interest if not framed in firm professional standards. Therefore, auditors are in the process of ongoing negotiation between cultural values and the demands of objectivity.

Cognitively, these cultural values form the auditor's sense of work towards RBIA. Audits are understood as an effort to "humanize" the oversight process, maintain organizational sustainability, and maintain public trust. In line with Weick (1995), the meaning that auditors build on their work influences the actions and decisions taken. In this context, local cultural values contribute to the formation of a sensemaking that the RBIA is a strategic instrument of social meaning, not just a risk management technique. The influence of *Si Tou Timou Tumou Tou*'s values on auditors' attitudes, behaviors, and decision-making in the implementation of RBIA is complex and ambivalent. This value is a source of ethics, social legitimacy, and coaching orientation, but it also presents challenges in maintaining independence and objectivity. The integration of local cultural values with professional standards, auditor capacity building, and leadership support are key factors for these values to function as social capital that strengthens rather than weakens Risk-Based Audit practices.

As the researcher assumes, it can be understood that the success of the integration of cultural values in the RBIA is largely determined by the level of professional maturity of the auditor and the consistency of the organization's regulatory framework. The more mature the auditor's experience and the clearer the normative-regulatory boundaries enforced by the leadership, the more likely it is that the value of *Si Tou Timou Tumou Tou* will play a role as ethical energy that strengthens the quality of supervision and governance of regional governance.

Research Limitations

This study has a number of limitations that need to be stated proportionately so that the reading of the findings remains within the appropriate methodological corridor.

First, the limitation lies in the number and composition of informants involving five people from the elements of senior auditors, junior auditors, structural officials, and technical staff at the North Sulawesi Provincial Inspectorate. Although the selection was conducted purposively to represent the variation in roles in the five stages of the RBIA, the limited number of informants made the findings contextual and not intended for statistical generalization. Data depth has been gained, but a wider variety of individual experiences may not have been fully accommodated.

Second, this research focuses on one organizational locus with distinctive local social and cultural characteristics, especially the values of *Si Tou Timou Tumou Tou*. The institutional context, bureaucratic structure, and dynamics of social relations in the North Sulawesi Provincial Inspectorate have specificities that are not necessarily identical to Inspectorates in other regions. Therefore, the transferability of findings to different contexts requires caution and consideration of the suitability of institutional character.

Third, as qualitative research that relies on in-depth interviews, the data is greatly influenced by the perception, reflection, and construction of meaning of informants. Even though triangulation and confirmation are carried out, the potential for social desirability bias is still possible, especially on sensitive issues such as auditor independence, structural pressures, and social relations in regional bureaucracy. The narrative presented can represent an ideal normative position, rather than a completely factual practice in all situations.

Fourth, this research is more dominant in exploring the internal perspective of the Inspectorate, so that it has not systematically included the views of the audit (OPD) or external supervisory actors. The involvement of these perspectives has the potential to provide a more comprehensive picture of how cultural values and RBIA are perceived from the perspective of the auditor and in the relationship between supervisory institutions.

Fifth, this study emphasizes social, cultural, and institutional analysis of the implementation of RBIA, so that it has not measured its effectiveness quantitatively, for example in the form of indicators of reducing risk levels, improving the quality of recommendations, or measurably impacting OPD performance. The evaluation of technical aspects such as the quality of information systems and risk data is also based on the perception of informants, not through system testing through in-depth technical audits.

Sixth, the interpretation of the values of *Si Tou Timou Tumou Tou* is carried out through the institutional and agency analysis framework used by the researcher. Although reflexivity has been sought, it remains possible that the complexity of cultural meaning is reduced in certain academic constructs. The cultural values that are alive in daily social practices may have more diverse nuances than those represented in the analysis of this study.

Seventh, this study has not specifically explored aspects of the culture of speak up or the courage to express opinions openly in organizations, although these aspects are relevant to audit practices, independence, and communication dynamics between auditors and Auditores. The culture of speak up is not used as a focus because it is not included in the objectives and formulation of research problems which from the beginning have been focused on the implementation of RBIA and the role of *Si Tou Timou Tumou Tou* values. As a result, the dimensions of critical communication, reporting mechanisms, and the possibility of structural or cultural barriers in conveying findings or differences of opinion have not been discussed in depth. Further research is recommended to specifically examine the culture of speak up in the context of internal government oversight, as these factors have the potential to affect audit effectiveness, recommendation quality, and organizational governance integrity.

CONCLUSION

The implementation of Risk-Based Audit (RBIA) at the North Sulawesi Provincial Inspectorate has been formally implemented at all stages of audit, from planning to follow-up. However, substantively, its implementation is still in the transition stage because it is not fully

based on comprehensive risk data and still incorporates traditional audit approaches. On the other hand, the cultural values of *Si Tou Timou Tumou Tou* are internalized in audit practice through humanist, persuasive, dialogical, and educational attitudes, so that auditors are more oriented towards coaching and improving governance. However, the value of togetherness and social harmony can also pose a dilemma for the independence and objectivity of auditors, especially for junior auditors. Based on these findings, it is theoretically necessary to develop RBIA research through interdisciplinary approaches and cross-regional comparative studies to understand the influence of local culture on audit practices. Practically, the North Sulawesi Provincial Inspectorate needs to strengthen the implementation of RBIA substantively through improving auditor competence, utilizing technology and risk data, and strengthening audit information systems. In addition, leaders need to maintain a balance between internalizing local cultural values with the principles of independence and professionalism so that the effectiveness of audits is maintained.

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