

The Ethics of Public Administration and Policy for Sustainability Development: A Case Of Indonesia

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Abstract : The study of moral issues in public administration has been dominated by instrumental values about achieving goals, not by the goals themselves. History about the values adopted by public administration as far as starting from the classics with effectiveness and efficiency to those considered contemporary with democracy and participation are mostly hurly-burly. Public administration, therefore, tends to be out of its context. Phenomenology and even anthropology studies are not strong enough to coloring the development of public administration ethics. In the Indonesian context, moral values in public administration research and practice appear to be undeveloped properly yet. The doctrine of dichotomy in public administration is so ingrained. The public administration has no determined their moral values themselves. With a meta-analysis approach, the results of the study show that public administration in Indonesia has not cared about efforts to look for its moral values, except values that are currently popular in global discourse. It has an impact on the vulnerability of sustainable development effort. It is unrooted policies anyway except a phenomenological approach to the ethics field.

1 INTRODUCTION

1.1 Two main things: ethics as a moral value and as etiquette

So far there are two understandings that often overlap between ethics and etiquette. Ethics refers to moral discourse that is relatively universal while etiquette tends to connote mannerly to certain communities, but even this limit is not entirely assertive because there are times when the practice of life values is in two respects (see, for example, Perry, 2019). However, the discussion here points to moral values as an ethical foundation, more than just etiquette. Moral values of beliefs and actions can be considered true or otherwise, considered wrong, can be traced from various schools of moral philosophy.

1.2 Values in state administration: the dominance of instrumental values

In the study of public administration, this issue of "moral" values has emerged along with the beginning of the emergence of this study. At the beginning of the study of public administration, or classical flow, which was coined by Wilson (1887) and colored the dominance of Weber's bureaucracy in 1922 (Gerth, 1973). In this era, public administration is dominated by the value of efficiency and effectiveness, both in terms of

utilitarianism and pragmatism. Furthermore, after this classical school is considered inhuman because in the process of its achievement often does not care about the psychological aspects of human beings, emerges the flow of humanism, but pseudo because it tends to see humanity from the psychological side only. This flow sees the principal value of the process and the purpose of public administration must "humanize humanity".

The latest development of values that are believed to be good and right in the processes and objectives of public administration are the values of democratization (participation), transparency, civilization, and governance. Of these various values, public administration tends to see it as instrumental value compared to its teleological value. This article will explore the evidence that value in administration and public policy, especially in Indonesia, still dwells on instrumental or deontological assumptions (Kantianism, Immanuel Kant in Orend, 2000) rather than teleology.

1.3 The Value of State Administration Is Not Contextual

During this time the orientation of the value of public administration was dominated by certain values that did

not grow from each of their environments but tended to be adopted from outside the environment. Classical to contemporary values tend to grow in certain places and disseminated to other places as if they are compatible with various environments. Various evidence of the failure of public administration in developing countries (eg prismatic theory, Riggs, 1960) shows that the values brought by public administration are apparently not compatible with the environment.

A phenomenological framework is considered to be able to trap public administration in a stagnant and anti-change manner and pro status quo, a value that is considered not in line with public administration. In this case, adherents to traditional values are considered to be resistant and fatalistic in the discourse of values of change, while modern values are considered progressive and prospective. Various evidence shows that belief is not entirely true. Even the dissemination of modern-industrialist values to traditional agrarian environments is no longer incompatible, but is exploitative (dependency theories). This incompatibility is not only for classical values, but also contemporary values which are currently dominating the discourse of practice and theory of administration and public policy (see, for example, *objectivism and relativism*, Fieser, <https://www.iep.utm.edu/ethics/>, accessed July 20, 2019)

1.4 Sustainable development: as a value in state administration

Some contemporary values that dominate administrative discourse and public policy include democratization, accountability, transparency, governance, MDGs, and SDGs. The value of sustainability has actually begun to enter the administration and public policy discourse in the past four decades or the 1980s through a paradigm in development theory and ecology.

Susan Baker (2006) wrote that the term 'sustainable development' came to the public arena in 1980 when the Union for the Convocation of Nature and Natural Resources presented the World Conservation Strategy (IUCN 1980). (<http://readersblog.mongabay.co.id/rb/2015/06/05/betwe-en-ecology-pembangunan/>)

The value of sustainability in recent years seems to have begun to float again, some issues have raised this value (back). But in the context of the journey of public administration practice, the value of sustainability is still present in the sky as a discourse. This is evidenced by the scarcity of studies on, for example, inter-generational equity (Frederickson, 1997) in Indonesia, except the study of ecological approaches in development.

1.5 From Classics To The Contemporary

The classical values that exist in administrative studies and public policy have been dominated by the value of effectiveness and efficiency. This value is considered to be the most important value, while the other values do

not become concerned with the practice of public administration. Although this classic value connotes old and out-of-date, it turns out that until now it is still relatively strong coloring the practice and study of public administration in Indonesia. While contemporary values that currently dominate the discourse of study and practice of public administration in Indonesia include democratization (participation), transparency, accountability, governance, and sustainability, including the ideas of the MDGs and SDGs. If these values are sorted from ontological and epistemological perspectives, it can be distinguished which values are directly related to morality and which tend to be related to instrumental.

1.6 Effectivity and Efficiency: the dichotomy

Why are instrumental and classical values still valid today? Questions like this can be traced from the beginning of the emergence of public administration studies, especially Wilson's (1887) writings on dichotomist assumptions from public administration as executors of public policy. The political world is morally responsible for the moral value of setting public policy goals, while the public administration is morally responsible for ways to achieve that goal. Therefore, public administration tends to prioritize the instrumental value of its efficiency and effectiveness, not on its objectives.

1.7 Contemporary values: between the democracy to the governance to the sustainability and others

These contemporary values, especially in Indonesia, cannot be simply diachronically analyzed because these values do not come and are believed sequentially but tend to be irregular. Likewise the response of the public administration in Indonesia was irregular. For example, sustainability (ecology) emerged in the 1980s and was sunk by other values and reappeared in the last decade. Even the value of governance (including transparency and accountability) tempts Indonesian public administration with various kinds of packaging, from good governance, smart governance, collaborative governance, to dynamic governance. Of the various packaging, there are three main values of governance: liberalization, privatization, and democratization / participation. The value of instrumental in the bureaucracy is wrapped in the value of professionalism. The inclusion of these contemporary values in Indonesian public administration may be by-design might also be natural, but there is no serious study of morality on these values.

2. THE FRAMEWORK OF THE PUBLIC ADMINISTRATION ETHICS: THE DYNAMICS

2.1 The Morale Values in The Public Administration

Moral values in society can be likened to wilderness which is complex and irregular. Every act of public administration can certainly obtain justification (at least in the form of belief) from various existing philosophical schools, both instrumental and teleological. Whatever the choice of public administration for these values is shown in the form of regulations and other policies (non-dichotomist). In this case, public administration is also committed to safeguarding moral values through its power. Every decision or policy and regulation is a form of belief in moral values chosen from the wilderness of morality to be maintained in a coercive or compelling manner and punishment or punishment. In this context, there is no reason that the public administration is not responsible for the moral values of what it does, both deontological and teleological. Thus, there are two things that need to be underlined, the dichotomist approach is no longer acceptable and all forms of policy from public administration contain moral values (for the people).

2.2 The Role Of Public Administration To Preserves The Moral Values

With assumptions in advance, it can be said that the main task of public administration is to maintain the moral values entrusted by the people. The source of the power of public administration in maintaining its moral values is the discretionary authority inherent in the public administration body. This discretion must be used in order to maintain moral values that are beneficial to the community. Which discussion about society does not seem to have been exhausted until now, therefore a deontological approach can be justified in choosing which society in line with the choice between acclamation or voting.

2.3 Ethics code: The Dynamics

In the context of the development of ethical awareness, both dialectical and diachronic, collaboration between public administration and society cannot be avoided, in other words, the development of moral awareness can be initiated by public administration itself or by society. In the past few decades, the role of the private sector in the professional sense has had a profound influence on the development of moral awareness through a code of ethics made by these professional groups. This code of ethics was initially only applied to the group concerned, and if it fulfills the elements of the need for the presence of public administration, moral awareness in the form of this code of ethics can be co-opted by public administration in the form of public policy or regulation

with the threat of punishment for violators. A simple example, that the ban on plagiarism initially only applies to groups of writers, now there are rules from the public administration to regulate the plagiarism. Another example, that the patient's medical records must be protected by the medical profession, but now there are clear regulations regarding the discussion of the medical records. Likewise the confidentiality of banking customers. Thus, the code of ethics in profession groups is a dynamic that can be co-opted by public administration to safeguard the moral values in it.

3. THE METHOD

3.1 Value in The Indonesian State Administration

Trying to identify the values that dominate public administration in Indonesia can be done with two approaches, first an academic approach in the form of existing studies in the field of public administration in Indonesia. The second, the practice approach, can be done by identifying the policies issued so far by the Government of Indonesia, both nationally and locally. The first approach is done by identifying the focus of the study published so far in the field of public administration. The second approach can be done by identifying various objectives of policies and programs issued by the government so far. From these two approaches, it can be concluded that the value is what should be pursued by the Indonesian public administration. Therefore, the literature review method is the most suitable for studies like this.

4. RESULTS AND DISCUSSION

4.1 The Study of Ethics in Public Administration and Policy

Studies of ethics in administration and public policy are often limited to individual dimensions, not to the institutional dimension. Studies of morality almost always lead to individual behavior, not to institutional behavior. In the context of administration and public policy, the perspective used will be more useful if departing from institutional rather than just individuals. Even so far, because the individual perspective is more dominant, the study of ethics grows with the study of etiquette. The study about ethics in administration and public policy is also still growing with the study of the code of ethics itself.

There are three fields that are studied with overlapping and non-systematic, namely (1) the schools of moral philosophy (ethics) which are very numerous and almost fulfill the justification of every human behavior, in the future referred to as the forest of morality; (2) Regulations, especially those relating to crimes, are codification of moral values guarded by public administration with threats of punishment; and (3) a code of ethics (profession) which is a moral awareness of certain professional groups relating to the procedures,

processes and results of the profession concerned, which are guarded by the relevant professional groups. These three fields are dynamic, both dialectically and diachronic, and the public administration is responsible for these dynamics.

4.2 The Lack Of Context in The Study

Studies of ethics in administration and public policy have often assumed that moral values are universal, values in public administration are not related to the values that exist in a particular society. The positivist approach tends to dominate the discourse while interpretive or phenomenology approaches tend to be less attention. The emergence of new values in administration and public policy from a moral-institutional perspective often dominates the discourse, while the code of ethics in various professions and especially state ideologies is still not really considered.

In the Indonesian context, new (contemporary or post-modern) values that have emerged and dominated the administration and public policy discourse can be mentioned, among others: democratization / participation (deontology); privatization / liberalization (deontology); governance with all its variants (deontology); and sustainability (deontology) itself. These values are believed to be truths and of course goodness. Administration and public policy pursue these values with all their resources without the clarity of their teleological aspects with the ideological values of the state.

While the values that exist in state ideology, Pancasila, including nationalism (teleology), deliberation (deontology), and social justice (teleology) have not become significant discourses in the viciousness of values that exist in administration and public policy. In fact another scientist, Frederickson from the US, initiated that the public administration must be responsible for social justice for its citizens

4.3 Between Universal and Uniform and Diversity

Of the various moral values that have been adopted by administration and public policy, there can be distinguished values that are universal, uniform, and diverse. Universal values, for example, relate to human life, even though there are still many that are not fully agreed upon. The death penalty is still a matter of controversy in most countries in the world. Therefore, the value of human life in the hands of administration and public policy cannot be fully considered universal. Uniform values, for example related to the transparency of the policy process, are still unlikely to be truly transparent. The value of diversity, for example values related to tradition, is not really free from controversy, especially related to bilateral and multi-lateral relations. Thus, moral values can be universal, uniform, or diverse.

5. CONCLUSION

5.1 There Should Be Contextual

The study of moral values of administration and public policy cannot be separated from the values that exist in the state ideology because the state ideology is a value agreement for the nation and state. Moral values developed by administration and public policy must be broken down from the ideological values of each country. In the Indonesian context it is clear that moral values guarded by administration and public policy are values that exist in Pancasila. The phenomenology approach in exploring the moral values of administration and public policy in Indonesia is far more accurate than other approaches.

5.2 There Should Be Pushing The Universal Values Up in The Diversity Manner And Appearance

The moral values in Pancasila will be tested dialectically with moral values from outside Indonesia; the synthesis of the dialectic results becomes the basis for formulating policy relations with parties outside Indonesia. So far economic calculations often dominate the synthesis.

5.3 Pancasila Is Necessarily The Basic Norm Of The Public Administration Of Indonesia

From various explanations in advance, it can be concluded that the values that exist in Pancasila must be the basis for the search for values and the development of moral awareness in public administration and policy in Indonesia. Pancasila must be treated as a phenomenological moral basis, not a superficial interpretation as justifiers for the inclusion of deontological values that may not be in line with the values contained in Pancasila.

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