IMPLEMENTATION OF NORMS AND ETHICS IN PUBLIC SERVICES IN INDONESIA

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ABSTRACT

The fulfillment of basic needs for every community is to provide good public services. As customers, the public hopes to receive professional performance from the public service provider. One form of professionalism is good ethics in public services. This study aims to be able to see how ethics in public services in Indonesia. This research will be carried out using a qualitative approach through the study center method. The data used in this study came from various research results and previous studies that are still relevant to this research. This study then found that there needs to be a synergy between actors to determine ethical and moral values in implementing public services.

Keywords : Norms; Ethics; Public Service

INTRODUCTION

Providing public services in Indonesia is still full of uncertainties in terms of costs, timing, and service procedures. This is due to the absence of service procedures that clearly and transparently regulate the obligations of service providers and what rights are obtained by citizens as service users (Waddington et al., 2019). Public service procedures tend only to regulate the obligations of citizens (administrative requirements) as users when dealing with public service units. Uncertainty about service procedures stimulates residents to do illegal things, such as paying illegal fees to officers or using the services of brokers, so that that service certainty can be obtained immediately (Rochmansjah, 2019).

Violations of morals or ethics in public services are difficult to trace and prove because of the habits of the Indonesian people, who consider it taboo to "opening disgrace", including in public service problems. On the other hand, Indonesia faces increasingly tricky challenges because the standards of service ethics assessment continue to change according to the times and paradigms. Substantively, it is not easy to reach maturity and ethical autonomy because it is very likely that moral or ethical violations in public services in Indonesia will continue to occur (Prabowo & Suhernita, 2018).

As a result, the government's performance as a public servant has been in the spotlight, mainly since post-reformation, because Indonesia's more democratic climate has emerged. People begin to question the value and quality they get from public services provided by government agencies. All these problems do not need to happen drastically and dramatically if the government and government officials have credibility and authority that the people respect (Mudzakkir et al., 2021). A government with high ethics and morality in carrying out its government authority, of course, has high accountability and respect for the demands of the aspirations and interests of the people it serves. Such a government can create a climate of openness, active participation, and community empowerment, as a manifestation of ideas currently being developed, namely the application of ethics in public services (Wirtz et al., 2020).

Seeing how complex the problems in providing public services are, efforts to apply public service ethics in Indonesia require a thorough understanding and socialization and touch on all dimensions of the problems faced by the service bureaucracy. The problem now is to what extent does the Indonesian government bureaucracy understand and apply public service ethics? (Rustiarini et al., 2019). This problem needs a critical and in-depth study because of various bad practices in the implementation of public services, such as service uncertainty, illegal fees, and neglect of the rights and dignity of service users, which are still easily found in almost every public service unit (Liu et al., 2021).

Public service ethics must be based on the principles of transparency (openness and ease of access) and accountability (responsibility following formal law) for the benefit of the community. Violations of morals and ethics in public services can occur from the beginning of the public policy process that is not transparent, unresponsive, unaccountable, unfair, and others (Abidin et al., 2020). The proposal of programs, projects, and activities is not based on reality, the design of public service organizations (structural arrangements, formalization, discretion of authority) is biased towards particular interests, and public service management processes are full of engineering and camouflage (technical planning, financial management, human resources, information). Public services should be carried out ethically so there will be no disappointment in society. The proper ethics have begun to fade by the less than commendable actions of the state apparatus (Bason & Austin, 2021).

Public service problems are pretty complex, and the variables are vast, efforts to improve the bureaucracy as a public service (public service), including efforts to instill ethics as the main value in public services, require a long time and are followed by the willingness of the apparatus to change attitudes and behavior orientation towards more concerned with improving services to the community (de Geus et al., 2020). According to Mertins Jr., four things must be used as guidelines: First, equality and equal treatment of services provided. This is based on rational bureaucratic behavior that consistently provides quality services to all parties regardless of political affiliation, social status, ethnicity, religion, etc. Giving equal treatment is synonymous with being honest, a behavior that deserves respect. Second, equity and fair treatment. The condition of a pluralistic society sometimes requires fair treatment and equal treatment, sometimes also fair but not equal treatment to certain people (Rengifurwarin, 2020). Third, loyalty is given to the constitution, law, leaders, subordinates, and colleagues. The various types of loyalty are related to each other. No absolute loyalty is given to one type of allegiance that ignores others. Fourth, every government apparatus must be ready to accept responsibility for the tasks given and the results achieved (Tolstenko et al., 2019).

Morality is still a fundamental problem in public services in Indonesia. Morality or ethics are often considered less important and irrelevant to public services. In contrast, in the literature on public services, ethics is one of the factors that affect public satisfaction and the success of organizations in carrying out public service functions. The rapid development of the era and the increasingly complex problems faced by the bureaucracy have led to a paradigm shift from rule government (emphasizing aspects of legislation) to a paradigm of good governance, which not only focuses on the wishes of the government but also involves all components of the nation (public sector, private sector, society) (Sheppard & Fennell, 2019). The logic that all government officials are parties who consistently defend the public or society's interests is not always true. Many cases in the field prove that personal interests, families, groups, parties, and even higher structures dictate the behavior of a bureaucrat or government official. Bureaucrats, in this case, do not have good morality or ethics in carrying out their obligations (Mazzoleni & Bracciale, 2018).

Through the brief explanation above, the researcher then intends to look at how the ethics of public services occur in Indonesia.

LITERATURE REVIEW

1. Ethical Terminology

Ethics comes from the Greek ethos, which means habit or character, while morals come from the Latin, mos, which means a way of life or habit. Norm comes from Latin (angle or measure), in English, norm means the rule. Concerning human behavior, norms are used as guidelines or directions for proper behavior and to measure or assess the behavior performed (Miola, 2020). Moral refers to spontaneous behavior such as love, generosity, and greatness of the soul, all of which are not contained in the rule of law. At the same time, morality has a more specific meaning as part of ethics. Morality focuses on abstract and free laws and principles. People who have broken their promises can be considered untrustworthy or unethical, but that does not mean immoral, discriminatory public services are called immoral acts (Ning & Palmer, 2020).

Epistemologically, ethics and morals have similarities, but there is a shift in definitions in line with the times and science. Ethics tends to be seen as a branch of science in philosophy that studies humans' good and bad values. Morals encourage humans to take reasonable actions as obligations or norms. Ethics is a set of values that serves as a guide, reference or guide on what to do in carrying out their duties. Ethics also serves as a standard to assess whether the nature, behavior, actions, or actions in carrying out their duties are considered good or bad (Melnyk, 2022).

Ethics is based on three aspects: philosophical, historical, and categorical. In the philosophical aspect, ethics is discussed as an integral part of philosophy, in addition to metaphysics, epistemology, aesthetics, and others. In the historical aspect, ethics has been studied and developed since certain times, for example, Greek, Graeco-Roman Ethics, and Mediaeval Ethics. Ethics in categorical aspects are defined as a professional, job, and work ethics. As part of ethics, government ethics includes categorical aspects, but it also includes philosophical aspects because it is a branch of Government Science (Pavlova et al., 2019). Ethics, according to Bertens, is "a set of values and moral norms that become the grip of a person or group in regulating their behavior". Meanwhile, Darwin defines ethics as "moral principles mutually agreed upon by a community unit, which guide individual behavior in dealing with others in society". Darwin also interpreted Bureaucratic Ethics as a set of values that became a reference or guide for human actions in public organizations (Fernandhytia & Muslichah, 2020).

Referring to these two opinions, ethics has two functions first, as a guide, reference, reference for public bureaucrats in carrying out their duties and authorities, as a standard for assessing whether the nature, behavior, and actions of bureaucrats are considered good, bad, blameless or commendable by the public. A set of values in bureaucratic ethics that can be used as a reference, reference, guide for the public bureaucracy in carrying out its duties and authorities, including efficiency, merit system, responsible, accountable, and responsiveness (Lavee et al., 2018). Bertens distinguishes between the concept of ethics and the concept of etiquette. Ethics describes the norms about the act itself, whether an act is allowed or not to be done, for example, taking someone's property without permission. At the same time, etiquette describes how an act is carried out by humans and tends to apply in certain circles only (Wijaya et al., 2021).

2. Public Service

Based on Article 1 of the Law of the Republic of Indonesia Number 25 of 2009 concerning Public Services, public service is defined as an activity or series of activities in the context of fulfilling service needs following the laws and regulations for every citizen of the occupation country for goods, services and administrative services provided by public service providers (Winarno & Retnowati, 2019). Still from the Law of the Republic of Indonesia, Number 25 of 2009, public service providers are defined as any state administration institution, corporation, independent institution established by law for public service activities, and other legal entities formed solely for public service activities (Kurnianingsih et al., 2021).

Public services can be in the form of procurement of goods, services, and administrative services carried out by government agencies whose funds are partially or wholly sourced from the APBN, APBD, and BUMN/BUMD. As stipulated in Article 5 of Law 25/2009, the form of public services provided to the community can be distinguished into several types of services (Budiman, 2021). The first is Administrative Services, namely services that produce various forms of official documents needed by the public, such as citizenship status, certificates of competence, ownership or control of an item, and so on. The second is goods services, namely services that produce various forms/types of goods used by the community. For example, telephone network, electricity network and clean water. The third is services, namely services that produce

various forms of services needed by the public. For example, education, health services, the provision of transportation, and postal services (delivery of goods) (Foster et al., 2022).

Public services have a goal that we often expect, namely to satisfy the community as service users. According to Sinambela, theoretically, the purpose of public service is to satisfy the public.

METHOD

Method is a method of work that can be used to obtain something. While the research method can be interpreted as a work procedure in the research process, both in searching for data or disclosing existing phenomena (Zulkarnaen, W., et al., 2020). This research will be carried out using a qualitative approach and literature study methods. In the research process, data were obtained from various research results and previous studies still relevant to this research. After the researcher has collected the research data, this data will be processed immediately so that the research results can be found.

RESULT AND DISCUSSION

1. Ethics and Public Service

According to Keban, public service can be interpreted narrowly and broadly. Public service, in a narrow sense, is the act of providing goods and services by the government to the community to fulfill its responsibilities to the public. Goods and services can be provided directly by the government or through partnerships with the private sector and the community, depending on the type and intensity of community needs and community and market capabilities. This concept emphasizes how public services are successfully provided through a healthy delivery system. The concept of public service is broadly identical to the principles of public administration, namely, prioritizing the public interest. In this context, public services are more focused on how elements of public administration such as policy making, organizational design, and management processes are maximized and utilized effectively and efficiently because the government is the provider who is given the responsibility.

Bertens describes the concept of ethics with several meanings, namely habits, customs, morals, and character. Aristotle, said Bertens, has used the word ethics in describing moral philosophy, namely the science of what is usually done or the science of customs. The General Indonesian Dictionary, written by Purwadaminta, defines

ethics as the science of moral principles. Meanwhile, in the Big Indonesian Dictionary, the term ethics is referred to as a science that talks about what is good and what is bad, about moral rights and obligations; a set of principles or values related to morality; and values about what is right and wrong in a group or society.

In the early 1970s, several important figures had a significant influence on the conception of the ethics of public administrators, two of which, as stated by Keban, were Rohr and Cooper. Rohr argues that bureaucrats should use regime norms, namely the values of justice, equality, and freedom, to make decisions in carrying out their duties. Public administrators are expected to become more ethical in carrying out their duties. According to Cooper, ethics involves substantive reasoning about obligations, consequences, and ultimate goals. Acting ethically involves thinking systematically about the values attached to choices in decision-making. Cooper thought that ethical administrators are administrators who are always bound to the responsibilities and roles of the organization and professionally apply ethical standards appropriately to administrative decision-making.

Every public service bureaucracy must have attitudes, mentality, and behavior that reflect the superiority of character, nobility, and ethical principles. Bureaucrats must develop themselves so that they can understand, appreciate and apply various ethical principles rooted in moral virtue, especially justice, in the actions of their positions. In general, moral values consist of six great values or what is known as "six great ideas", namely truth, goodness, beauty, liberty, equality, and justice. In social life, a person is often judged by his speech, attitude and behavior, whether it is in line with these values. Likewise, in the provision of public services, service providers' words, attitudes, and behavior are often used as objects of assessment where these values are used as a measure. In addition to these fundamental values, there are other important values in the provision of public services, which from time to time continue to be assessed, developed, and disseminated. These values are often seen as "local content" that must be followed, such as good examples, high empathy, good internalization of religious values, righteousness, and so on.

In public service, ethics is defined as a moral philosophy or value and is also called "professional standards" (code of ethics) or "right rules of conduct" (rules of proper behavior), which public service providers should obey. The code of ethics

formulates various actions, behaviors, and attitudes that service providers must carry out or avoid. The application of ethics and morals in practice can be seen in the code of ethics owned by the public bureaucracy. The code of ethics in Indonesia is still limited to a few groups, such as legal and medical experts. There is still no code of ethics for other professions. However, many argue that Pancasila's religious values and moral ethics are sufficient to guide their work or behavior. The real challenge is how to implement these values. It must be admitted that the absence of this code of ethics allows service providers to override the public interest. The presence of a code of ethics serves as direct control of attitudes and behavior at work, considering that not all aspects of work are fully regulated through rules or regulations that exist in a public service organization.

The code of ethics is not just a formality but must be implemented in public services, the level of implementation is assessed through monitoring, evaluation, and improvement mechanisms through consensus. This commitment to ethical improvement needs to be demonstrated so that the public is increasingly convinced that the public bureaucracy is accountable for carrying out public service activities. The experiences of other countries need to be studied and compared to help implement ethical and moral principles in Indonesia. The level of corruption in Indonesia is still relatively high, so ethical and moral principles must be applied strictly. Ethics of policy formulation, ethics of policy implementation, ethics of policy evaluators, ethics of public administration / public bureaucracy / public services, ethics of public planning, ethics of civil servants, and other ethics must be initiated and implemented before the development of a culture that is contrary to morals and ethics.

The principles of public service ethics developed by the Josephson America Institute can be used as a reference or reference for public bureaucracies in providing services, including:

a. Honest, trustworthy, not lying, not cheating, stealing, cheating, and convoluted;

b. Integrity, has principles, is honorable, does not sacrifice moral principles, and is not duplicitous;

c. Holding promises, fulfilling promises and obeying the spirit of the agreement as contained in it, and not interpreting the contents of the agreement unilaterally;

d. Loyal, loyal, and obedient to the obligations that should be done;

e. Fair, treats people equally, tolerates, accepts differences, and is open-minded;

f. Caring, paying attention to the welfare of others, giving kindness in service;

g. Respect, respect for human dignity, privacy, and the right to determine the fate of everyone;

h. Citizenship, is responsible for respecting, appreciating, and encouraging democratic decision-making;

i. Excellence, pay attention to the quality of work.

2. Public Service Ethics Paradigm

Public service ethics is a procedure in serving the public by using habits that contain life values and laws or norms that regulate human behavior that is considered good. Ethics focuses on attitudes, actions, and human behavior in dealing with each other in society and public organizations. Ethics has an essential role in the practice of public administration. As explained by Wilson, the paradigm of "political and administrative dichotomy" emphasizes that the government has two different functions, namely, a political function related to policy making (public policy making) and an administrative function related to policy implementation.

The power to make public policy is in the area of politics (political master), and the implementation of political policy is the area of public administration. In carrying out political policies, public administration has the authority in general, called "discretionary power", namely the freedom to interpret a political policy in the form of a program. A question arises, is there a guarantee and how to guarantee that the authority is used "good and not bad". On that basis, ethics are needed in public administration, and ethics can be used as guidelines, references, and instructions on what must be done by bureaucratic officials in carrying out political policies and, at the same time, used as a standard for assessing whether the behavior of bureaucratic officials in carrying out these policies can be said to be good or bad.

The increasingly critical condition of society has resulted in the public bureaucracy having to change its position and role (revitalization) in providing public services, namely from those who like to regulate and govern to those who like to serve, from those who like to use a powerful approach to a more flexible, collaborative and dialogical direction, and from slogans to pragmatic, realistic ways of working. Bureaucrats must also demonstrate professional, effective, efficient, simple, transparent,

open, timely, responsive, and adaptive behavior and can build professional quality public services.

Professional public services are public services based on the accountability and responsibility of service providers, namely government officials. Its characteristics are as follows:

a. Effective, preventing the repetition of requirements from other related work units/government agencies.

b. Simple, the procedure is carried out in an easy, fast, precise, uncomplicated manner, easy to understand, and easy to implement by the community.

c. Transparent, there is clarity and certainty in public services.

d. Service requirements, both technical and administrative.

e. Professional work units and authorized officials.

f. Details of service fees/tariffs and payment procedures.

g. Schedule of service completion time.

h. Timeliness, the implementation of public services can be completed within a predetermined period.

i. Responsiveness, responsiveness to the aspirations of the people served.

j. Adaptive, adapting to the demands, desires, and aspirations of the community being served along with developments.

Although it has been described that there has been a paradigm shift in public service ethics in its development, it does not mean that the latter paradigm is easy to implement. Why? Because in the practice of everyday life, there are still dilemmas or paradigmatic conflicts that tend to bring up long discussions. This dilemma involves an absolutist versus relativist view and the existence of an ethical hierarchy.

3. Absolute and Relativist

In public administration or public services systems, norms that are absolute and relatively accepted by people are known. Absolute norms tend to be accepted or can be considered universal rules. This norm exists and is maintained today in almost all societies worldwide, serving as a guide to behavior and a standard for decision-making. The deontologists (one of the approaches in ethics) consider that these norms exist but that humans do not fully understand or are still in the process of understanding.

These norms are usually sourced from religious teachings and philosophy of life and need to be maintained because they have logical considerations or reasons to be used as the basis for making decisions. For example, in public services, norms about truth (not lies), fulfilling promises to the public, carrying out various obligations, justice, and so on are moral justifications that are increasingly supported by people everywhere. These norms are usually contained in the state constitution through a particular consensus process, which has a relatively long validity. Those who believe in this fact can be classified as absolutists.

Meanwhile, some are less sure of the absoluteness of these norms. They are classified as relativists. The teleologists (one of the schools/approaches in relativist ethics) argue that there is no "universal rule". A norm can be said to be good if it has good consequences or outcomes, meaning it must be based on reality. In this case, relativists argue that universal values can only be accepted as ethical when tested under certain conditions or situations. Teleologists argue that no principle of morality can be considered universal unless it has been tested or linked to its consequences. This dilemma implies that it is difficult to judge whether public service actors have violated existing moral values or not, depending on whether their beliefs are absolutist or relativist. This may have fostered an atmosphere of KKN in our country. Moral or ethical issues ultimately depend on the question of "interpretation" alone.

4. Ethical Hierarchy

Public service has four levels of ethics. First, personal ethics or morals, namely the influence of parents, religious beliefs, culture, customs, and past experiences. The second is professional ethics, which is a set of norms or rules that guide the behavior of certain professions. The third is organizational ethics, a set of formal and informal rules and norms that guide the behavior and actions of the members of the organization concerned. Fourth is social ethics, namely the norms that guide the behavior and actions of community members so that the integrity of groups and community members is always maintained or maintained.

The ethical hierarchy tends to confuse public service actors because the ethical values of these four levels compete with each other. For example, in the placement function, if social ethics influence the boss, the boss will prioritize people from the same area, which often creates the impression of corruption, collusion, and nepotism (KKN).

Suppose organizational ethics dominates the boss. In that case, the boss may look at what is happening in the organization, such as the "seniority" system, or it could be that the boss is dominated by the merit system, which means he will prioritize the most accomplished people. Moral or ethical issues in this context ultimately depend on the level of ethics that dominates the decisions of critical public service actors.

In line with this assessment, Jabbra and Dwivedi said that to ensure that employee performance is following standards and to minimize abuse of power by government officials, the apparatus must develop five types of accountability: First, administrative (organizational) accountability. Administrative accountability is needed because there is a clear hierarchical relationship of responsibility between the center and the units below it. This hierarchical relationship is usually clearly defined either in the organizational rules that are conveyed formally or in the form of informal relationships. Second legal accountability. Legal accountability is a form of accountability for every administrative action of bureaucrats. The third is political accountability. Public service bureaucrats carry out their duties following the authority of the holder of political power to regulate, set priorities, distribute resources, and ensure compliance with the implementation of orders. Political officials must also accept administrative and legal responsibilities because they should carry out their duties properly. Fourth professional accountability. With more widespread professionalism in public organizations, professional officers hope to gain greater freedom in carrying out their duties and serving the public interest. They must be able to balance the code of ethics of their profession with the public interest, and if there are difficulties in bringing the two together, they must prioritize accountability to the public interest. Fifth is moral accountability. Aside from being based on the constitution and legal regulations, every bureaucrat's actions must also be equipped with moral and ethical principles accepted by the public as norms and professional social behavior.

5. Implications for Public Service Ethics in Indonesia

The code of ethics for public services in Indonesia is still limited to several professions, such as lawyers and doctors, the code of ethics for other professions is still not visible. Some say that we do not need a code of ethics because we already have religious values, the moral ethics of Pancasila, and the oath of civil servants. However, it must be acknowledged that the absence of a code of ethics allows service providers to

override the public interest. The presence of a code of ethics serves as a control tool for the behavior of employees or officials at work. In this context, what is more important is that the code of ethics is not just a formality but also assesses the level of implementation in reality. Ideally, based on the evaluation of the implementation, the code of ethics can be developed or revised following the demands of changing times.

Ethical awareness in public service has increased in other countries, for example, the United States. The American Society for Public Administration (ASPA) code of ethics continues to be criticized and has been revised repeatedly by its members. The values that guide the behavior of its members include integrity, truthfulness, honesty, fortitude, respect, attention, friendliness, promptness, responsiveness, prioritizing the public interest, professionalism, professional development, open communication, transparency, creativity, dedication, compassion, freedom of authority for the public interest, protection of confidential information, merit system and affirmative action.

The American Society for Public Administration (ASPA) 1981 developed a code of ethics for public services as follows:

a. Service to the community is above service to oneself;

b. The people are sovereign, and government agencies are accountable to the people;

c. The law governs all actions of government agencies. If the law has a double meaning, is not wise, or needs changes, then the interests of the people must be the benchmark;

d. Efficient and effective management. Abuse of influence, embezzlement, waste, or misappropriation cannot be justified. Employees are responsible for reporting any irregularities;

e. A system of performance appraisal, equal opportunity, and goodwill should be supported, implemented, and developed;

f. Protection of the interests of the people. Conflicts of interest, bribery, gifts, or favoritism are not acceptable;

g. Service to the community requires special sensitivity with the characteristics of justice, courage, honesty, equality, competition, and compassion;

h. Conscience plays an essential role in choosing the course of action. An awareness of the moral meaning in life is needed, an assessment of the priority of values because reasonable goals never justify immoral means (good and never justify immoral means);

i. State administrators are involved in preventing wrong things and trying to do the right things through discharge responsibilities and timely completion of tasks.

6. Ethical Maturity and Autonomy

Bureaucrats must study norms and ethics that are universal because they serve as guides in attitudes and behavior. However, these norms and ethics are sometimes tied to the situation, so bureaucrats must be good at placing themselves. Acting this way shows maturity in ethics, and dialogue towards consensus can help resolve the dilemma. The weakness of public services in Indonesia lies in the absence of a limited code of ethics, so the freedom to examine and question the prevailing moral norms does not yet exist. It is often rigid to the existing moral norms regardless of changing times. We also still allow ourselves to be dictated by outsiders, so there is no ethical autonomy. Sometimes, we also allow ourselves to put the interests of specific individuals or groups first without regard to the context, where we work, or are located. Putting people or ethnicity first is a dishonorable act when applied in the context of a public organization that requires equal treatment for all. Therefore, there must be maturity to see where we are and which level of the ethical hierarchy is the most appropriate to apply.

CONCLUSION

Government agencies, in this case, public service providers, cannot be separated from issues of values, ethics, norms, or morals because they are related to the issue of good and bad. The duty of public servants cannot be separated from good and bad things. In the practice of public service in Indonesia today, we want a public bureaucracy consisting of human beings with character, based on the nature of goodness, which will produce goods for the benefit of the community. Personal or group goals must be put aside at all costs, and this character must be shown, not just living the fundamental values of truth, goodness, and freedom. This is important because this public service bureaucracy places the public interest above personal or group interests, is willing to sacrifice, and works hard without any strings attached. The spirit of hard work will make a bureaucrat able to withstand the temptation not to act contrary to the values of truth, goodness, beauty, freedom, equality, and justice.

Some parties are concerned with ethical or moral values and complain about moral violations. They are those who dare to reveal secrets and test moral and ethical

violations, but attempts to do this are sometimes considered a dishonorable effort, and their actions are often condemned, and their fate can be threatened. These experiences tend to frighten them and develop a habit of not wanting to "trouble" or not wanting to "deal" with the law or courts, for which incentives are unclear. If necessary, it is necessary to protect the complainants and special incentives to improve morality in public services.

Joint commitment and synergy between actors are needed to establish moral and ethical values in implementing public services. A legal umbrella that regulates ethics is needed so that public services can run well and be used as a basis for violations and appropriate sanctions. The conclusion is about the need for severe sanctions against bureaucrats who lack good moral ethics or bureaucrats who violate bureaucratic principles in helping people's needs.

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