

Public Services in Banyuwangi Regency, East Java, Indonesia in a Just and Civilized Humanity Perspective

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Abstract

The implementation of public services must be ideal and uphold the dignity of the target community. Dissatisfaction due to the phenomenon of convoluted and slow service, reprisals by bureaucrats, siding with the interests of the applicant is known, and "underhand" payments indicate that public services in Banyuwangi Regency seem rigid, "take advantage of public needs," and do not meet the needs of the community. The phenomenon of service pathology can reduce the utilization of service facilities and trust in government performance. Bureaucrats must follow the principles of just and civilized humanity so that placing the community as the party served, not vice versa. Bureaucrats must guide public programs and provide clear pressure. The implementation of public services must be public oriented, not state oriented. Describe, analyze, and interpret the implementation of public services in Banyuwangi Regency according to perspective just and civilized humanity. Using a qualitative approach based on a constructive and participatory perspective. Primary data from interviews, secondary data from literature studies and regulations relevant to the object of research. Data analysis using the Atlas Ti 8.4.23, 2018. Public services in Banyuwangi Regency intersect with bureaucratic behavior that does not reflect the values of just and civilized humanity. Please just and civilized humanity important key in respecting the rights and obligations of the object and subject of service. Public service bureaucrats must be confident and consistent in the application of Pancasila values so that public services in Banyuwangi Regency remain effective despite experiencing an implementation deficit.

Keywords

pathology; public service; humanity



I. Introduction

The Banyuwangi Regency Government of East Java Province is the regulator and regulator of the service monopoly in fulfilling the rights and basic needs of its people. The seriousness of the Banyuwangi Regency Government in providing public services began with the formation of Banyuwangi Regency Regulation number 3 of 2006, concerning: Implementation of Public Services, as well as Regional Regulation number 3 of 2007, concerning: Amendments to Banyuwangi Regency Regulation, number 3 of 2006, concerning: Implementation Public service. The goal is that services in Banyuwangi Regency are carried out according to the principles of accountability, responsiveness, transparency, fairness, effectiveness and efficiency. Community needs for government services such as babies who need services from a mother (Sinambela, 2011). Various service innovation models that have been implemented have succeeded in placing Banyuwangi district as an area full of achievements, both regionally, nationally, and internationally. This description can be proven by the 192 awards that have been obtained from 2010 to 2021.

An important stage in the policy cycle is implementation. Meter and Horn (1975), Edward III (1980), and Sasongko (2010) describing resources is important. The resources in this scientific article are bureaucrats at the Banyuwangi Regency Investment and One Stop Integrated Service Office, as coordinators at the Public Service Mall (MPP) in Banyuwangi Regency. The Banyuwangi Regency Investment and One Stop Service Office collaborates with Regional-Owned Enterprises (BUMD), and State-Owned Enterprises (BUMN), as well as with other vertical and horizontal organizations. The magnitude of the provision of resources can accelerate implementation (Goggin et al., 1990).

Public Service Malls were formed based on Banyuwangi Regent Regulation number 59 of 2017. There are 213 types of public services at the Banyuwangi Public Service Mall (MPP, June 2020). This type of service is integrated with the Public Service Market (PPP) in Rogojampi and Genteng Districts, and Fisherman Service Outlets (GPN) in Muncar District and Grajagan Village, Purwoharjo District, and integrated with 50 excellent service innovation programs classified into 4 sections: government and public services; tourism and creative; health and poverty alleviation; and education.

Service quality and innovation are two elements that can build competitive advantage, because the quality of service as a infrastructure that is adequate in providing services, while innovation is applied because consumers want a renewal in the services perceived by consumers, so the end result of service quality and innovation is the creation of competitive advantage (Kusumadewi and Karyono, 2019). Public service standard is a product service performance contract, agreed by both parties: providers and users (Sukesi and Yunus, 2018).

The implementation of public services in Banyuwangi Regency is related to the ethics and morality of bureaucrats. The pathology of public services is difficult to trace and continues to increase, like an iceberg in the middle of the ocean. The small part is visible on the top, the bottom is large and rooted (Keban, 2001). The term iceberg in public services in Banyuwangi Regency is described based on statements from internal and external service informants who explain dissatisfaction because service procedures are convoluted and slow, reprisals by service bureaucrats, favoring the interests of the applicant are known, and requests for "underhand" payments as acceleration stimulus. The phenomenon of pathology in these services causes the implementation of public services in Banyuwangi Regency is not ideal. In the study of the intersubjective paradigm, this phenomenon as the reality of actions that are carried out in a conscious state, are considered true and relevant (Soepeno, 2016: 512), even though they injure public expectations and violate the rules. Acts of violating ethics in service are difficult to trace and question because people's habits forbid "opening secrets" (Keban, 2001).

Pathology in public services has an impact on public dissatisfaction. Bureaucrats in public services must guide service standards in order to prioritize the public interest. Weber; Hegel; and Marx stated that bureaucrats are the dominant class that connects government interests in solving various problems of goods and services experienced by other social classes (society), through policies, decisions, and activities systematically (Thoha, 2005:22-23). Bureaucrats need to manifest the dominant authority inherent in themselves in the form of discipline, obeying procedures, fast, precise, clear, and responsibility in order to serve the needs of society as a whole (McKevitt, 1998).

The phenomenon of pathology is the impact of bureaucrats not following the principles of humanity, justice and civility. Society must be served ideally. The principle of new public service does not place the community as a customer, but as a public interest. Bureaucrats must guide all public programs and provide clear pressure in public services (Denhardt, 2013). The reality experienced by the applicant community indicates that public

services in Banyuwangi Regency seem rigid, "take advantage of public needs," and do not match the needs of the community. The Humanitarian Principle is characterized by the behavior of bureaucrats who place the target community of public services as the party being served, not the other way around. Public service bureaucrats in Banyuwangi Regency must be able to realize ideal services by upholding human dignity as guaranteed by the Banyuwangi Regency Regulation number 3 of 2006 and Banyuwangi Regency Regulation number 3 of 2007.

The phenomenon of service pathology in Banyuwangi Regency can have an impact on dissatisfaction, can reduce the use of public service facilities, and can reduce trust in government performance. The implementation of public services in Banyuwangi Regency needs to be evaluated. Not only on the aspect of objectivity, accuracy, and consistency of bureaucrats in carrying out their duties, functions and authorities, but based on ideological prevalence, namely behavior that reflects Pancasila values in public services. The application of the Pancasila ideology is the right thing and is awaited by the community (Priyanto, 2018), so that the success of the program suitability is not only marked by the many types of services provided, but also by the compliance of the implementor in implementing the policy (Ripley, 1986).

II. Research Methods

The method applied in this study uses a qualitative approach based on a constructive, participatory perspective, or based on both (Creswell, 2014:88). The research was conducted in Banyuwangi Regency with a period of 2020 to 2021. Primary data obtained from interviews with purposively selected informants, and secondary data obtained from literature studies and regulations relevant to the research object. Collecting data through relevant procedures in research, namely: getting in, getting along, and logging the data. Data analysis using the Atlas Ti 8.4.23, 2018.

III. Results and Discussion

3.1 The Relation of Ideology With Public Service

The reality of pathology in public services can be stopped if Pancasila is used as a way of life and government guidelines. Holm, et al., (2020), considers ideology as a predictor of behavior change in policy implementation so that there is no shift in values that injure the dignity of the policy. Unethical public services in Banyuwangi Regency because bureaucrats "forget" about Pancasila. Bureaucrats "forget" that public services are not for just one person, not for just one group, but all for all (Aning, 2017).

Ideology and public service policies do not stand apart. Ideology is the spirit of policy. Relevant ideologies guide policy and have an impact on trust levels (Hinich & Munger, 1994; Kotzian, 2016; and Holm, et al., 2020). The view of Pancasila with public services can be traced through 3 aspects: Meeting point. Pancasila is the basis of policies that protect and serve the entire community according to the values of God, Humanity, Unity, Deliberation, and Justice; Weight point. Representation of Pancasila values so that bureaucrats in service always behave without discriminating against ethnicity, religion, race, and between groups and so on; Destination point. Forming a society with the principles of justice and prosperity in accordance with the objectives of the formation of government. Understanding of common ground, fulcrum, and the point of departure so that the Pancasila ideology is interpreted to regulate all forms of government administration. The substance of the feasibility of Pancasila ideology in the implementation of public

services, because Pancasila is a crystallization of values whose truth is recognized as the basis of the state and the source of all legal sources. Pancasila is a determination that must be applied by the government in carrying out its governance, and the community in carrying out the life of the nation and state.

3.2 Fair and Civilized Humanity Precepts in Pancasila Ideology

There are 5 (five) precepts in the Pancasila ideology, namely: 1). Belief in the one and only God; 2). Just and civilized humanity; 3). The unity of Indonesia; 4) Democracy led by wisdom in deliberation/representation; 5) Social Justice for All of Indonesia.

The precepts of a just and civilized humanity in the session of the Indonesian Independence Preparatory Investigative Agency (BPUPK) were discussed in the word Humanity, which can be interpreted as unity, brotherhood, and kinship. Humanity as a subject is in accordance with the nature and state of the state in accordance with the mono-pluralistic nature of man, namely the relationship with himself, with other humans, and with his God. Fair and civilized as adjectives or qualities. Fair means that every human being must be fair to himself, to other humans, and to his God; Civilized means the implementation of human principles: soul, taste, reason, and will. Human values are balance and harmony.

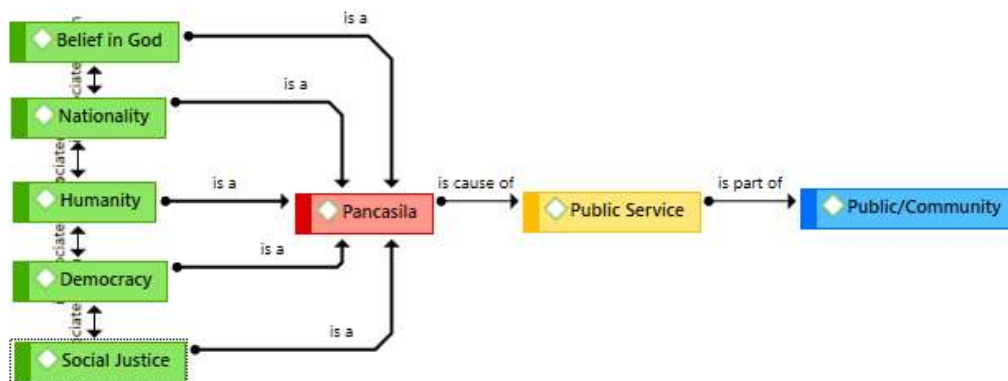


Figure 1. Formation of the Character of Public Service from the Perspective of Pancasila Ideology
 Source: Managed by Researchers (2021) by Atlas Ti 8.4.23, 2018

There are 10 (ten) items in The Precepts of Just and Civilized Humanity, namely: (1) Recognizing and treating humans according to their dignity as creatures of God Almighty; (2) Recognizing equality, equal rights and human obligations of every human being, without discriminating against ethnicity, descent, religion, belief, gender, social position, skin color and so on; (3) Develop an attitude of mutual love for fellow human beings; (4) Develop an attitude of mutual tolerance and tolerance; (5) Develop a non-arbitrary attitude towards others; (6) Upholding human values; (7) Love to carry out humanitarian activities. (8) Dare to defend truth and justice; (9) The Indonesian people feel themselves as part of all mankind; and (10) Develop an attitude of respect and cooperation with other nations (MPR Decree No.

Public service is viewed from the principles of Just and Civilized Humanity, it is interpreted that Pancasila pays respect to human rights, and as the antithesis of the existence of unethical services and does not understand the needs of the increasingly tasteful public. Public services must be implemented ideally (Kumolo, 2020, 8 June). Must be based on community needs (Ripley, 1986). Inconsistencies and/or delays in meeting the

needs of the community result in failure to achieve the objectives of the established policies. Bureaucrats play an important role in providing services based on the recognition and protection of service rights owned by the community, both for quality, safe life, having guaranteed freedom, being treated equally by public officials regardless of origin and social, protected.

The importance of humanizing human characteristics in public services, so that pathology in public services in Banyuwangi Regency can be stopped. All have equal opportunities in public service. There is no more or less, regardless of the elements of friendship, brotherhood, or social strata. The existence of ideology in public services is prominent, because it is followed by the preparation and regulation of attitudes in a coherent framework. Bureaucrats as the spearhead of the state in public services must internalize Pancasila into the heart, so that decisions in the provision of public services are described as the implementation of Pancasila (Basarah, 2020, June 8). Providing professional, quality, fast, easy, and efficient public services is the desire of all parties.

3.3 Implementation of Public Service Policies in Banyuwangi Regency

Meter and Horn (1975), Dye (in Howlett and Ramesh, 1995), and Edwards III and Sharkansky (in Suwitri, 2008) explain that public policy is a actions taken or not taken by the government in solving public problems, by containing objectives, values and implementation models. Policies related to the public sector need to be guided by policy principles: substantive and procedural, distributive, material and symbolic, and involving collective and private goods (Anderson, 2006).

Banyuwangi Regency Regulation number 3 of 2006 and Banyuwangi Regency Regulation number 3 of 2007 as a policy for the implementation of public services in Banyuwangi Regency aims to make public services guided by the principles of simple, clear, accurate, responsibility, supported by facilities and infrastructure, easy access, disciplined, polite, and friendly, and comfortable. Axiology of bureaucratic pathology as experienced by society must stop. Public service bureaucrats must understand the "service ethic" which is traced based on 5 aspects, namely: Knowledge, Love, Justice, Devotion, and Patience.

Knowledge can be used in public service activities because it can shape open behavior. The higher the knowledge of bureaucrats about their duties, functions and authorities, the bureaucrats are obliged to provide accurate information, and stay away from unethical behavior; Love, so that the performance of bureaucrats in carrying out their duties, functions and authorities can form positive relationships with the target community; Justice, in order to provide equal opportunities to the target community in obtaining rights as they are obligated. No one has more or less value, regardless of the elements of friendship, brotherhood, and social strata; Devotion, so that loyalty, sincerity, non-discrimination, and responsibility are formed; And Patience, so that public service bureaucrats can behave in a positive manner so that they are able to withstand emotions and desires.

The five aspects of "service ethics" are axiological interpretations of bureaucrats in interpreting the nature of ethical praxis in public services so as to create information disclosure, convenience, speed and accuracy to the needs of the community. The principle of axiology of public services should not be ineffective despite experiencing an implementation deficit. An understanding of "service ethics" so that the behavior of bureaucrats is of higher quality and satisfies the target community, as referred to in the Banyuwangi Regency Regulation number 3 of 2006, as well as the amendment to the Banyuwangi Regency Regulation number 3 of 2007.

The dissatisfaction of the target community is a serious matter and must be stopped by opening up space for participation in the community and stakeholders to monitor or assess the performance of bureaucrats. Public supervision on public services can be manifested in the form of complaints or reports when the community knows, hears, and/or experiences unethical things in the administration of public services (Law of the Republic of Indonesia number 25 of 2009). Based on the perspective of distributive policies from the government to the community, 7 indicators of quality assessment in the implementation of public services, namely: service accuracy, access, coverage, frequency, bias, accountability, and program suitability to needs (Ripley, 1986). The Banyuwangi Regency Government needs to establish a Public Service Commission as referred to in the Banyuwangi Regency Regulation number 3 of 2007, so that the implementation of public services in Banyuwangi Regency is more qualified and reliable.

Public services intersect with social, legal, political and economic conditions so that they are vulnerable to becoming the interests of government officials. Pathological phenomena as experienced by the target community because of the types of procedures, pre-requisites, costs, and completion times were not socialized to the maximum. Whereas the community has the right to receive complete information regarding systems, mechanisms and various procedures in public services, and to receive non-discriminatory and friendly services, as well as to receive compensation if the services received are not appropriate.

Figure 2. Reality of Public Service

Efforts to improve the quality of public services must be translated into responses to any deviations in public services. The slowness and convoluted service procedures have been exploited by certain groups who are trying to enrich themselves by offering service management services. The emergence of a bad image of public services because of the implementation of services that are detrimental to the community, but benefit the bureaucratic component itself. The implementation of public services is more state oriented than public oriented. Public services must not prioritize the initiator's politics and lead to the acquisition of awards, but must side with the interests of the community.

interests of one group, but for the benefit of all. The performance of bureaucrats based on civilized human values aims to support the needs of the community: without causing harm, damage, hatred, and other things that are contrary to the values of Pancasila. Public services in an ideological view are based on human values, justice and civility. Respect for humans is not only in the context of productivity alone, in order to realize ideal, ethical, cheap, and accountable service. Bureaucrats with the ideology of Pancasila believe that if Pancasila is not used as a guide, it can destroy public trust. This is inversely proportional if the Pancasila ideology does not live in the administration of public services. Bureaucrats who do not have the Pancasila ideology tend to feel they are not obliged to serve the community. People who serve, not the other way around.

The pathological phenomenon as experienced by the community in service must be stopped through the principles of Just and Civilized Humanity, so that the public services provided are of ideal quality, ethical, inexpensive, and responsible as the government's goals and in accordance with the expectations of the community.

IV. Conclusion

Public services in Banyuwangi Regency intersect with bureaucratic behavior that does not reflect the values of just and civilized humanity. The phenomenon of the behavior of bureaucrats who take advantage of ignorance and/or the pressing needs of the community in service mechanisms for personal interests is the cause of the absence of public-oriented-based services, and worsens service management in a structured, systematic, and massive manner. Presence please just and civilized humanity in the ideology of Pancasila as important key in respecting the rights and obligations of target communities. Public service bureaucrats must be confident and consistent in applying the values just and civilized humanity so that public services in Banyuwangi Regency are ideal by upholding human dignity.

The implementation of public services in Banyuwangi Regency must be ideal, ethical and reflect the principles of just and civilized humanity. The importance of internalizing the ideology of Pancasila into the implementation of public services, because Pancasila is the nation's personality that can be used as a guide in life, as a principle of awareness, as well as moral ideals, both for the community in an effort to meet the needs of goods and services, as well as for the government in providing services. . It is necessary to establish a Public Service Commission in Banyuwangi Regency because it is useful as a partner of the Banyuwangi Regency Government in providing public services, as well as protecting the rights of the target community.

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