

PANCASILA VALUES IN ORGANIZING THE COMMUNITY SECURITY AND ORDER BASED ON NEW PUBLIC SERVICE PARADIGM

Wulan Kinasih, S.Pd, M.AP^a, Johan Bhimo Sukoco, S.Sos, M.Si^b

Department of Public Administration
Faculty of Social and Political Sciences
Slamet Riyadi University of Surakarta

Email: kinasihkudo@gmail.com

Abstract: Pancasila as Indonesia's ideology contains the state's idea, norm, and foundation in achieving the objective. Pancasila serves as the basis of state becoming the guideline in every state organization. It means that every life order in state and nation should build on Pancasila values, including the organization of community security and order. The community security and order (Indonesian: *Kamtibmas*) is basic service the state should provide to its citizens. On the other hand, public administration science presents a new development in State organization, particularly in public service. New Public Service is a paradigm in public administration science positioning the citizen to be the subject of research. Denhardt and Denhardt (2007) mentions that there 7 (seven) main ideas in New Public Service paradigm: Serve Citizen, Not Customers, Seek the Public Interest, Value Citizenship over entrepreneurship, Think Strategically, Act Democratically, Recognized that Accountability is not Simple, Serve rather than Steer, and Value people, not just productivity. Some principles or basic ideas in New Public Service ideally become every apparatus' reference in providing public service to the public. This research described the application of Pancasila values in organizing community security and order based on New Public Service Paradigm. This study was a descriptive qualitative research. Techniques of collecting data used were interview, observation, and document analysis. Informants were selected using purposive sampling technique. Data validation was carried out using data triangulation technique, while data analysis using an interactive model of analysis..

Keywords: Pancasila, New Public Service, Community Security and Order

1 INTRODUCTION

Pancasila is an Indonesian philosophy replete with values. Pancasila values has been basically inherent to Indonesians and reflected on society values, customs and cultures even before the formulation of Pancasila. It indicates that Pancasila is inseparable from Indonesians as Pancasila is Indonesians' self identity. These values then become the state ideology guiding Indonesia to achieving the state's ideals. It is in line with Wahjono et al (1991) stating that "ideology will give direction stability in living in group and dynamic movement

toward the ideals". Thus, Pancasila values become the foundation of our state's action so that the state's step will be more directed toward the achievement of state's objective.

Pancasila as the state foundation guides the organization of state. Every government policy or program should reflect Pancasila values. Similarly, the implementation of state's functions should refer to the values contained in every principle of Pancasila. Ndraha (2003) suggests that "government has two basic functions: primary or service and secondary or empowerment functions". It means that the State has an

obligation of providing service to every citizen and empowering the citizen to be independent. Service and empowerment are conducted by internalizing Pancasila values into all of steps.

One of services the government should provide obligatorily to citizen is the feeling of secure service. Article 12 of Law No.23 of 2014 about Local Autonomy mentions the compulsory government affairs related to basic service including education, health, public work and spatial layout, people housing and settlement area, composure, public order and community protection; and social affairs. Considering this regulation, every area is obliged to provide service related to composure, public order and community protection based on Standard Minimum Service specified. This compulsory service is provided based on service and Pancasila principles as Pancasila is an ideal foundation of any regulation, the foundation of living within nation and state, and the nation's philosophy.

The principle of public service has been governed in Article 4 of Law No.25 of 2009 about Public Service. Considering these law, the organization of public service builds on public interest, law certainty, right and obligation balance, professionalism, participation, non-discriminative treatment, transparency, accountability, facility and special treatment to susceptible group, timeliness, and quickness, easiness, and affordability. The loyalty to this service principle should be implemented by internalizing Pancasila values as Indonesians' life philosophy. Sunoto (1985) states that Pancasila ethic values should be implemented and should be the foundation for Indonesians to achieve their ideal. Pancasila ethic values remain to be the norm in any activities in Indonesia. In similar vein, Rahayu (2014)

states that as long as Indonesians have common wish to build the nation on philosophical foundation of Pancasila values, all of the state's policies, particularly in making any reforms in the state, should be based on Pancasila values.

In reality, public service still attracts much attention. It is because of the less optimum service the people receive and many infringements occur in the service. Table 1 presents a variety of service problems in Indonesia.

Table 1
Ombudsman's Report in 2012

Indicator	Sum	%
<i>(1)</i>	<i>(2)</i>	<i>(3)</i>
Partial	127	6.80
Not providing service	151	8.09
Procedural deviation	162	8.68
Demand for Money, Product & Service	139	7.45
Improper	53	2.84
Discrimination	27	1.45
Conflict of interest	3	0.16
Other factors	1205	64.53
Total	1867	100

Source: Ombudsman's Report, 2012

The data shows that public service encounters some problems. The internalization of Pancasila values is expected to bring public service to the good service principles. The good public service principle is the manifestation of Public Administration Science paradigm. New Public Service paradigm focuses its study on the people or community as the subject of development. This paradigm is different from the previous one, New Public Management, positioning the people to be customers. Denhardt and Denhardt (2007) mention that there are 7 (seven) main ideas in New Public Service paradigm : (1) *Serve Citizen, Not Customers*, (2) *Seek the Public Interest*, (3) *Value Citizenship over*

entrepreneurship, (4) Think Strategically, Act Democratically, (5) Recognized that Accountability is not Simple, (6) Serve rather than Steer, and (7) Value people, not just productivity. These principles should be references for the service provider in giving the best service to its citizens. Considering the background elaborated above, this study describes Pancasila values in organizing Community Security and Order based on New Public Management paradigm.

2 METHOD

This study was a descriptive qualitative research. Techniques of collecting data used were interview, observation, and document analysis. Informants were selected using purposive sampling technique. The informants of research were local *Lurah* (Village Head), platoon commander (*Danton*) of *Satlinmas* (Community Protection Unit), members of *Satlinmas* and people or members of society. Data validation was carried out using data triangulation, while data analysis was carried out using an interactive model of analysis..

3 DISCUSSION

Service is one of state's obligations to its citizen. The organization of service should be conducted responsibly based on the public interest, just like that in New Public Service paradigm positioning the public to be citizens that should be served. Service organizer acts as the one having obligation to citizens rather than considers that citizens need their service. The service is provided as the form of their responsibility as the people servant. In this case, service organizer should understand the role of citizens so that service providers can understand their role. It is in line with Terry Cooper (1991) in Denhardt & Denhardt (2007)

stating that “the citizenship role as a basis for understanding the role of public servant and, more explicitly, the role of public administrator”. With such the understanding, service provider will provide service wholeheartedly based on the responsible principle.

Indonesia has governed the principles of public service in Law No.25 of 2009. The organization of public service should build on public interest, law certainty, right and obligation balance, professionalism, participation, non-discriminative treatment, transparency, accountability, facility and special treatment to susceptible group, timeliness, and quickness, easiness, and affordability. Similarly, Denhardt and Denhardt (2007) mention that there are 7 (seven) main ideas in New Public Service paradigm : (1) *Serve Citizen, Not Customers*, (2) *Seek the Public Interest*, (3) *Value Citizenship over entrepreneurship*, (4) *Think Strategically, Act Democratically*, (5) *Recognized that Accountability is not Simple*, (6) *Serve rather than Steer*, and (7) *Value people, not just productivity*. The achievement of such ideal condition should, of course, build on Pancasila as the state foundation. Pancasila is a life philosophy containing norm matters. Sunoto (1985) suggests that essentially the content of Pancasila principles is Pancasila norms. Pancasila norm includes divinity, humanity, unity, democracy, and justice. As a postulate, Pancasila should be parameter for any assessments on all of state, people, and personal activities in Indonesia. The essence of Pancasila content is norm and parameter for all of state, people, and personal activities pertaining to ethical or morality or right/wrong values. Something is called moral or ethical when it is consistent with or complies with the requirement of parameter.

The principles of Pancasila should be internalized into the aspects of public service. It is important to realizing the public service corresponding to New Public Services Paradigm. People as public service users are ideally catered to well by public service apparatuses. Through internalizing these Pancasila values, public service red tape, including partiality, not giving public service, procedural deviation, demand for money, product, and service, doing improper action, discrimination, and conflict of interest, is no longer expected to occur. The internalization of Pancasila values is included into every principle of New Public Service.

3.1 Serve Citizen, Not Customers

Denhard & Denhard (2007) state that “*the public interest is the result of a dialogue about shared values rather than the aggregation of individual self-interests*”. In this case, every citizen is considered as having equal right and position regardless class. It is confirmed by Kaelan (1996) arguing that the state deals with all classes existing in the society. The state is impartial to one class. The state works for the sake of all people’s interest. Considering those arguments, public interest should build on all of people’s interest. Public interest is not a reflection of individual desire but the result of common discussion between people (members of community) and service providers. In this case, service provider acts as an agent to accommodate all people’s desire that becomes a consensus later. This ideal condition has been contained in our state foundation, particularly in the fourth principle, discussion for consensus, and the fifth one, social justice, so that Pancasila should be the soul of service implementation.

The fourth principle of Pancasila contains democratic, discussion, and

people sovereignty values that should be upheld in every state organization, particularly in the term of service. Indonesia is a kinship democratic, mutual cooperation, mutual help, and social justice democratic state (Notonegoro, 1971). State organization is undertaken building on discussion on the basis of kinship, particularly in community security and order service. Discussion in organizing community security and order can be seen from the activity of *Satlinmas* in establishing communication with people and building close relation with them and willing to listen to their grievance, so that service organizer can understand what the people need.

The fifth principle of Pancasila contains justice value. Justice can be seen from the absence of discriminative element in communicating with the people. The members of *Satlinmas* should protect and listen to people’s grievance regardless their economic background and class. Every member of society is also entitled and obliged to participate in maintaining the community security and order in their own neighborhood. Considering this, service is provided based on right equality. Service organizer provides service wholeheartedly without discrimination..

3.2 Seek the Public Interest

The second principle in New Public Service is *Seek the Public Interest*. Administrator becomes a bridge to build collective value in the public interest. Its responsibility becomes larger as a means of sharing an idea of public interest. Denhard & Denhard (2007) state “Public administrators must contribute to building a collective, shared notion of the public interest. The goal is not to find quick solutions driven by individual choices. Rather, it is the creation of shared interests and shared

responsibility”. In this case, government has the hardest accountability in uniting and leading the people to the appropriate decision, so that government should encourage the people to show off their more care about community, their long term commitment, and their willingness to assume personal responsibility for what occurring in their neighborhood or community. People’s care and responsibility for community security and order in their surrounding environment is then embodied into *Satlinmas*. Public participation in community security and order becomes one of their responsibilities for environment. TNI (Indonesian Army) and Polri (Indonesian Police) then help *Satlinmas* in enforcing regulation and providing training for the organization of security.

Public administrator as facilitator also has moral obligation to ensure that the solution given does not break the society norm, is consistent with the public interest, and complies with justice principle, just like what is contained in our state’s foundation particularly in the second principle, the just humanity value. In this case, public administrator is required to keep holding on humanity norms and maintaining the solution offered to comply with the principle of justice in society. The organization of community security and order should comply with the principle of just and civilized humanity by remaining to take humanity values into account in undertaking its duty, just like in the enforcement of local regulation about Street Sellers that is civilized and using humanism concept. “Being civilized is defined as the embodiment of essential elements of humanity, physique and mentality, mind, feeling, and wish, and character as individual or social creature” (Notonegoro, 1991). Ahmad (2010) also suggests that human governance

approach is vital and the factor that should be a part of ethical behavior implementation and consideration. The members of *Satlinmas* prioritize discussion, negotiation, and compromise use persuasive approach first by defining the government policy..

3.3 Value Citizenship Over Entrepreneurship

Denhardt & Denhardt (2007) suggest that “The public interest is better advanced by public servants and citizens committed to making meaningful contributions to society than by entrepreneurial managers acting as if public money were their own”. Government no longer controls but uses negotiation in solving problem. This attempt can be accomplished by means of collaboration between government and citizen. Ansell and Gash (2008) define collaborative governance as “A governing arrangement where one or more public agencies directly engage non-state stakeholders in a collective decision-making process that is formal, consensus oriented, and deliberative and that aims to make or implement public policy or manage public programs or assets.” The organization of community security and order is the result of community collaboration in the form of *Satlinmas* along with TNI and Polri as state institutions. *Satlinmas* also contributes to socializing and helps implement the local regulation. Sabarudin (2015) says that “collaboration should build on agreement, shared vision and goal so that the parties in collaboration have responsibility and commitment to the collaboration sustainability”. For that reason, joint spirit should be built on the basis of unity and integrity values as included in the third principle of Indonesia’s state foundation. The logical consequence of the content or definition

of unity principle to the state is that Indonesia as a oneness state that is absolutely indivisible, meaning that there is no state in the state, or united states. Indonesia is also separated from other states, meaning that Indonesia is not an independent state existing in the unity of independent states. So, Indonesia should be absolutely indivisible, and separated from other, the oneness state independent on its own power (Bakry, 1997). It is in line with Rahayu (2014) stating that the unity of Indonesia principle means that the state is the embodiment of human's monodualistic character as both individual and social creature. State is a together living alliance of elements composing the state including ethnic, race, group, class, and religion group. Therefore, there should be one vision and mission in creating a safe and peaceful state condition. All classes of society, including TNI, Polri and *Satlinmas*, work together to realize a safe and peaceful condition of state based on unity and integrity.

3.4 Think Strategically, Act Democratically

Public participation is very desirable to the successful government policy and program. Denhard & Denhard (2007) state "Policies and programs meeting public needs can be most effectively and responsibly achieved through collective efforts and collaborative processes". Public participation is conducted from formulation to evaluation processes. Government should support it by providing infrastructure the community needs in policy and program participation. "The public administrator should be held ethically responsible for encouraging participation of the citizenry in the process of planning and *providing* public goods and services. Participation may or may not be useful or satisfying to

the administrator, but it is essential to the creation and maintenance of a self-governing political community" (Cooper in Denhard & Denhard, 2007). It is in line with Tresiana (2016) stating that the responsible administrator should involve the community not only in planning but also in implementing the program to achieve the community's objective. The government's medium to accommodate public participation in community security and order is public participation in *Satlinmas* and various activities such as joint patrol and *bersih desa* (village cleaning). The citizen activity builds on democratic values contained in our state foundation. The essence of democracy as the state foundation is that the state's characteristics and condition should be in accordance with the essence of people as the proponents of power. People are a total number of all people in certain area or state environment, or a group of human beings becoming the citizen of a country or state. In democracy there is an assumption that state character and condition is all people's necessity, containing the ideal democratic philosophy, including political and economic democracies (Bakry, 1997).

3.5 Recognized that Accountability is not Simple

Public service should be undertaken responsibly viewed from all aspects. Public servants should be attentive to more than the market; they should also attend to statutory and constitutional law, community values, political norms, professional standards, and citizen interests (Denhardt & Denhardt, 2007). Public administrator should act corresponding to the society ethic. New Public Service perspective views that public bureaucracy (as the servant) should involve people (citizens) in the government and cater to the people. When undertaking its duty,

public administrator is aware of the presence of some complex layers of responsibility, ethic, and accountability in a democratic system (Tresiana, 2016). Furthermore, Mulyadi (2015) states that recalling that accountability is not easy, the accountability is a difficult and measurable process, thereby requiring an appropriate method.

Accountability involves all aspects, including most importantly the presence of morality and conviction among the service providers that they are God's creature. The essence of divinity as the state foundation is that state's characteristics and condition should be in accordance with God's essence as *causa prima*, the one and only absolutely. It is the origin of everything, not changing and not limited to be an organizer (regulator). The state's characteristics and condition are also animated with God's law or God's commandments, constituting one of moral fundamentals in a state or the state's moral principle, that is, divinity or religious moral animating the state's political fundamental (Bakry, 1997). Furthermore, Rahayu (2014) states that the principle of Belief in the Divinity of God means that the state established is the embodiment of human's objective as God's creature. Therefore, everything related to the implementation and organization of state including state's morality, state organizer's morality, state politics, state government, state law and legislation, citizen freedom and human right, should be animated with the values of Belief in Divinity of God. For that reason, human beings should be aware that the state's duty should be implemented accountably. Accountability of organizing community security and order service can be seen from the morality of individual members of *Satlinmas* who prioritize decorum, are ethical, and uphold local values.

3.6 Serve rather than Steer

Leader appreciates the people's opinion and wish by supporting them to participate in organizing the service. It is increasingly important for public servants to use shared, value-based leadership in helping citizens articulate and meet their shared interests rather than attempting to control or steer society in new directions" (Denhardt & Denhardt, 2007). Thus, the conception on Pancasila values should be expanded in relation to democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives. It is because this principle is related to fundamental leadership value and helps the citizens articulate and meets the public interests. The essence of the principle "democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives" is democracy defined as the compatibility of essential condition and characteristic of state to the essence of people, so that it is inseparable from the essence of human beings or human beings' nature as contained in the second principle of Pancasila, and then the Unity of Indonesia corresponding to the formulation of unity and integrity of Pancasila principles, the two principles preceding, animating, and underlying the principle of democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives (Kaelan, 1996).

This implementation of values in Community Security and Order can be seen from the government's role in building its members to keep close to the people. *Satlinmas* along with the people should safeguard their own environment, from both security and comfort aspects. *Satlinmas* educates the people to maintain surrounding river and house environment to prevent flood disaster and blood fever disease incidences. Thus, people and *Satlinmas* can work together

in achieving mutual objective. It is in line with Denhard & Denhard (2007) stating that a leader should be able (1) to help the community and its citizens to understand their needs and their potential, (2) to integrate and articulate the community's vision and that of the various organizations active in any particular area, and (3) to act as a trigger or stimulus for action.

3.7 Value people, not just productivity

Humanity value should be appreciated, not focusing on productivity only. "Public organizations and the networks in which they participate are more likely to be successful in the long run if they are operated through processes of collaboration and shared leadership based on respect for all people" (Denhardt & Denhardt, 2007). Leader plays an important part in building ethics to make the service provider having decent behavior before the public. Indonesia's state foundation also inculcates the value of Just and civilized humanity principle. Considering this, every public service apparatus should respect every member of society as public service users. The just and civilized humanity principle means that the public service apparatuses should respect humanity value of community as service users. Kaelan (1996) divides the formulation of second principle into a number of words: "just and civilized humanity". The subject of words is "humanity", while "just and civilized" is a characteristic or quality. The meaning of humanity is the compatibility of characteristics and condition as well as the state's essence to the essence of human being that is "monopluralistic" in nature, the relationship between human beings and themselves and others, and their God. In relation to this definition, the words *just and civilized* can be defined as just in relation to the

humanity, that is, just or fair to themselves, to fellow human beings, and to their God. The word *civilized* is defined as the implementation of all essential elements of human beings including mentality, mind, feeling, and desire. It is this humanity basis that becomes guidance for *Satlinmas* to undertake its duty. As aforementioned, humanism value is upheld by prioritizing discussion and mutual help in the term of order such as ordering the Street Sellers

4 CONCLUSIONS

Pancasila is the state's foundation becoming the guidance of every state organization, including public service. One of basic services that should be fulfilled is that of community security and order. This service can be accomplished based on Pancasila values. Those values are in accordance with the principles of New Public Service. New Public Service puts the service users to be citizens rather than customers, so that every one has equal right and obligation regardless class. Every principle of New Public Service becomes a part of Pancasila values. The internalization of Pancasila values is the factor reinforcing the implementation of New Public Service principles and the achievement of service principles, as included in Law.

6 REFERENCES

- Ansell C & Gash A. (2006). *Collaborative Governance in Theory and Practice. Working paper research in progress*. Berkeley: Department of Political Science. University of California.
- Bakry, Noor Ms. (1997). *Orientasi Filsafat Pancasila*. Yogyakarta : Liberty

- Denhardt & Denhardt. (2007). *The New Public Service*. New York: M.E Sharpe
- Kaelan, Drs. M.S. (1996). *Filsafat Pancasila : Disusun Berdasarkan GBPP dan SAP Tahun 1995*. Yogyakarta: Paradigma
- Ndraha, Taliziduhu. (2003). *Kybernology (Ilmu Pemerintahan Baru)*. Jakarta: Rineka Cipta
- Notonegoro. (1987). *Pancasila Secara Ilmiah Populer*. Jakarta: Bina Aksara
- Rahayu, Ani Sri, S.IP, M.AP. (2014). *Pendidikan Pancasila & Kewarganegaraan (PPKn)*. Jakarta: PT Bumi Aksara.
- Salleh, A. and A. Ahmad. (2010). *Human Governance:Bringing the meaning of integrity in the life of professional accountants*.
- Sabarudin, Abdul. (2015). *Manajemen Kolaborasi dalam Pelayanan Publik*. Yogyakarta: Graha Ilmu
- Sunoto. (1985). *Mengenal Filsafat Pancasila : Pendekatan Melalui Etika Pancasila*. Yogyakarta: PT Hanindita.
- Tresiana, Novita. (2016). *New Public Service dan Musrengbang Desa*. Yogyakarta : Suluh Media
- UU No. 23 tahun 2014 Tentang Otonomi Daerah
- Undang-Undang No. 25 Tahun 2009 Tentang Pelayanan Publik
- UUD Republik Indonesia Tahun 1945
- Wahjono dkk. 1991. *Pancasila Sebagai Ideologi*. Jakarta: Direktorat Publikasi Ditjen Pembinaa Pers dan Grafika Departemen Penerangan Republik Indonesia