

## Conference Paper

# Officials Ethics for the Transportation Ministry to Serve Community and State

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**Abstract**

The Ministry of Transportation is a state instrument that will realize the ideals of the country. It enforces a set of ethics which regulate the behavior of officials in official government agencies, ensuring a commendable moral direction. Ministry ethics are based on social norms and legal norms, and ensure government officials fulfill the wants and needs of the community.

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## 1. Introduction

Civil Servants (PNS) or since 2014 called the State Civil Servants (ASN) have a very important role for the unity and integrity of the Unitary State of the Republic of Indonesia (NKRI). This is in accordance with one of its functions in Article 11 of Act No. 5 of 2014, namely as the glue and unifier of the nation. Based on this function, every civil servant in Indonesia is required to establish good social relations or social interactions with all Indonesian people. In addition, ASN must also be able to maintain harmony and not be resentful which can cause division in society.

This is closely related to ASN Ethics stipulated in Government Regulation Number 42 of 2004 concerning Corps Spirit Development and Civil Servant Code of Ethics, which were later adopted and downgraded into regulations by the Ministry of Transportation to PM 99 of 2011 concerning the Code of Ethics for Civil Servants in the Ministry of Transportation.

Here are some important points you should know about these rules:

a. What is the purpose and objective of PM 99/2011?

The aims and objectives of the PM 99/2011 regarding the Code of Ethics for Civil Servants in the Ministry of Transportation are to support the implementation of

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duties in a professional manner, to provide new attitudes, behaviors and actions of ASN in carrying out their daily tasks and interactions. In addition, this regulation was made as an effort to prevent ethical precautions by ASN.

b. What is the scope of the code of conduct stipulated in PM 99/2011?

PM 99 of 2011 has a scope that includes:

1. State ethics, including:

- (a) Implementing Pancasila and the 1945 Constitution;
- (b) To promote the dignity of the nation and state;
- (c) To become the glue and unifier of the nation in the Unitary State of the Republic of Indonesia;
- (d) Loyal and obedient to the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution;
- (e) Prioritizing the interests of the State above personal and group interests;
- (f) Comply with all statutory provisions;
- (g) Accountable in carrying out the task of administering clean and authoritative government;
- (h) Be responsive, open, honest, accurate and timely in implementing any Government policies and programs;
- (i) Using or utilizing all state resources efficiently and effectively; and
- (j) Do not provide false testimony or false information.

2. Organizational ethics, including:

- (a) To carry out duties and be authorized according to the provisions of the regulations;
- (b) Maintain confidential information;
- (c) Implement every policy set by the really bad ones;
- (d) Build a work ethic to improve organizational performance;
- (e) To cooperate cooperatively with other related work units for the purpose of objectives;
- (f) Have competence in carrying out tasks;
- (g) adherence to and adhere to operational standards and work procedures;

- (h) h. Develop creative and innovative thinking in order to improve organizational performance;
  - (i) i. Oriented in efforts to improve the quality of work;
  - (j) j. Upholding the priority of the organization above individuals and groups;
  - (k) k. Creating a harmonious and conducive working atmosphere in order to ensure the smooth implementation of duties; and
  - (l) l. Maintain and improve office facilities and infrastructure as well as interest in the interests of the office.
3. Community ethics, including:
- (a) Realizing a simple lifestyle;
  - (b) Providing services with empathy, respect and courtesy without strings attached and without the element of coercion;
  - (c) Providing services that are fast, precise, open, and fair and non-discriminatory;
  - (d) Respond to the condition of the community environment;
  - (e) Community orientation towards improving community welfare;
  - (f) Be open and responsive to criticism, suggestions, complaints, and responses from the public;
  - (g) Participate in public environmental safety monitoring; and
  - (h) Respect each other and maintain the harmony of the community environment.
4. Ethics towards yourself, including:
- (a) Be honest and open and do not provide false information;
  - (b) Act with full sincerity and sincerity;
  - (c) Avoid conflicts of personal, group or class interests;
  - (d) Initiative to improve the quality of knowledge, abilities, skills and attitudes;
  - (e) Have high fighting power;
  - (f) Maintain physical and spiritual health;
  - (g) Maintain family integrity and harmony;
  - (h) Looks simple, neat, polite and neat, the service is in accordance with the regulations in force; and
  - (i) Maintain and add to goods and assets belonging to the State.
5. Ethics among civil servants, including:

- (a) mutual respect for fellow citizens who practice different religions/beliefs, cultures and customs;
  - (b) maintain a sense of unity and unity among ASNs;
  - (c) mutual respect between peers, both vertically and horizontally in a work unit, agency or agency;
  - (d) Respect opinions;
  - (e) Upholding the dignity of civil servants;
  - (f) Maintain and establish cooperative cooperation among ASNs; and
  - (g) Gather together in the same organization as the Indonesian Civil Service Corps which guarantees the realization of solidarity and solidarity for all civil servants in fighting for their rights.
6. Five Human Images of Transportation which are also signatures of this regulation. The points of the Five Human Images of Transportation consist of:
- (a) Thank God Almighty;
  - (b) Responding to the community's need for orderly, regular, timely, clean and comfortable services;
  - (c) tough in facing challenges;
  - (d) Skilled and behaved agile, friendly, polite, and straightforward; and
  - (e) Responsible for the safety and security of transportation services.

c. How to report and/or report incidents against the code of ethics by ASN?

The public can report and or complain about ASN that is suspected of violating the code of ethics with valid evidence of attitudes, behavior and actions. The report is then received and accommodated by an official report that is examined by examination by the Code of Ethics Council.

d. What are the sanctions against the code of ethics imposed by ASN?

Imposing sanctions against ASN who violate the code of ethics. The first is a closed moral sanction. These statements were delivered by stressed and designated officials in closed spaces and known only to the reported ASN, the official making the statement, and the officials concerned.

Furthermore, there are moral regulations in the form of open statements. This statement can be conveyed through ASN official meeting forums, flag ceremonies, mass media and other forums deemed appropriate for this.

In addition to moral sanctions, civil servants who commit errors in the code of conduct may be subject to discipline or other administrative action. Its implementation is in accordance with the provisions of laws and regulations upon the recommendation of the Council of Ethics.

e. What is the significance and expectation of PM 99/2011 regarding the Code of Ethics for Civil Servants in the Ministry of Transportation?

This code of ethics is the basis of control for ASN both on ethics, behavior and behavior while performing their duties and during the environment. The hope is that with the creation of PM 99/2011 concerning the Code of Ethics for Civil Servants in the Ministry of Transportation, it can create a culture of ASN discipline and the realization of maximum community service. (Ministry of Transportation of the Republic of Indonesia, Tuesday 20 October 2020 Bureau of Public Communication and Information, Monday, 25 June 2018)

## 2. Research and Methods

The method used in this research is descriptive method, which is a research method that describes and interprets the current research object based on facts and data.

## 3. Result and Discussion

### 3.1. Definition of Ethics

Ethics is always in touch with human values, because besides its position as a philosophical foundation, ethics is also a direction giver to guide one's behavior in making relationships with other humans or between groups and other groups so that their dignity as a human being is maintained, namely being respected, recognized, protected.

Ethics is the origin of the language from Ancient Greece, where in Greek it is called *ethos*, which is a singular form which has many meanings such as a place to live, pasture, habits, customs, morals, feelings, character, attitude, way of thinking.

In the plural means customs. So when viewed from the origin of ethics, it means knowledge of what can be done or knowledge of customs. The etymology of ethics is the same as the etymology of the word moral because they both come from words that have the meaning of customs.

The concept of ethics in social life is seen as a guideline or guidance in behaving, acting and behaving as a collection of a set of values that are considered ethical,

because it can be in the form of norms or rules or regulations that regulate something that is considered good and bad in a social environment.. Ethics are closely related to standards of behavior or behavior assessment that reflect what actions should be done and what should not be done.

Epistemologically, ethics and morals have similarities, but in line with the development of science and habits among scholars there is a shift in meaning. Ethics tends to be seen as a branch of science in philosophy that studies the good and bad values of humans. Meanwhile, morals are things that encourage people to take good actions as an obligation or norm.

Bratawijaya in Pasolongdivides ethics into two types, namely:

1. *General Ethics* is to present a thorough approach to generally accepted norms for every member of society. General ethics consists of three parts of norms, namely norms of courtesy, legal norms, and moral norms.
2. *Special Ethics* is the application of general ethics in professional activities such as Lecturer Ethics, Secretariat Ethics, Doctoral Ethics, Business Ethics and Service Ethics.

Meanwhile, according to Chandler and Plano in Pasolong divides ethics into four main streams, which include:

1. *Empirical Theory*, argues that ethics is derived from human experience and common sense. For example warfare/the use of certain chemicals that endanger humans.  
In this context, judgments about “good and bad” are inseparable from or inseparable from facts and perceived actions.
2. *Rational Theory* assume that good and bad depend on *ratioing* or reason and logic behind a action, not experience. In this context, each situation is seen as a unit and requires a unique application of good and bad.
3. *Intuitive Theory* assumes that ethics does not have to come from experience and logic, but from humans naturally having an understanding of what is right and what is wrong, good and bad. This theory uses moral laws or *Natural moral law*
4. *Relavation Theory* assume that right or wrong derives from power over man, namely, God Himself in other words what God says (in various scriptures) becomes the main reference for deciding what is right and what is wrong.

From some of the results of these thoughts, it provides a view that ethics is a result of thinking that contains patterns or standards that reflect basic values for humans that can be used as a guide to regulate and determine goodness in accordance with the use and appropriateness in acting and behaving.

Kattsoff argues that, ethics is actually more concerned with the basic principles of justification in the relationship of human behavior. Meanwhile, Suseno defines Ethics as a science that discusses how and why we follow certain moral teachings or how we must take a responsible attitude in dealing with various moral teachings. From these two views, directing that ethics continues to evolve and enter into every sphere of human life, not only as a way of interacting but has become part of human civilization that spawns new nuances as a scientific paradigm which positions ethics not only with regard to behavior that guides life as base value (*core value*), However it become a guide and even an obligation in a broader scope, such as in work, driving, communicating, in politics, in governance and so on.

Bartens, as quoted by Abdul Kadir provides three definitions of ethics, namely;

1. Ethics is used in the sense of values and moral norms that serve as a reference for a person or group in regulating their behavior. This means that it can also be called a value system in individual human life or social life.
2. Ethics is used in the sense of a collection of moral principles and values, which is meant by a code of ethics.
3. Ethics is used in the sense of the knowledge of good or bad. This meaning relates to moral philosophy.

According to James J Spillane that ethics or *ethics* consider and pay attention to human behavior in moral making. Meanwhile, according to the Indonesian dictionary, ethics is the science of good and bad and about moral rights and obligations. Good behavior contains values of virtue, where the values are closely related to the nature and noble human nature. Meanwhile, according to Magis Suseno related to morals where morals are related to the teachings of discourse, sermons, standards, a collection of rules and regulations both written and oral. About how humans must live and act so that they can become good humans. Meanwhile, according to Keraf that ethics is a critical and rational reflection of moral values and norms that determine and are manifested in the attitudes and behavior patterns of human life both individually and in groups. Likewise expressed by Kumorotomo where ethics is a guide for action for all patterns of behavior called moral.

Ethics reflects why someone must follow certain morals or how we take a responsible attitude when dealing with various morals. Therefore, it is said that ethics is a tool used in social life so that it can guide all human behavior and avoid actions that are not good and have good morals or morals.

Ethics can be related to philosophy where there are three areas that discuss the relationship with ethics, namely:

1. ethics is concerned with logic, with regard to right and wrong;
2. ethics deals with good and bad behavior;
3. ethics is related to aesthetics, namely harmonious and non-conformable, beautiful or ugly.

While in its further development, ethics continues to undergo transformation, from being just habits and traditions or basic values of goodness, truth, and beauty. Become an assumption that reflects as a standard in a variety of generally accepted situations that form a belief system that must be considered in any condition and situation. In this case, ethics is not only used as a dimension in association but has become a commitment designed to influence, shape, regulate and make behavioral adjustments that are oriented towards achieving mutually agreed upon results or goals.

If you look at the breadth of ethical conceptions that are currently developing, which are then integrated with every scope that exists in human life, especially in realizing a better quality of life, one of which is integrated with government administration. In this context, ethics plays its function not limited to an individual arrangement (*personal ethic*) and organizations (*Ethical organization*) but goes further as parameters and specifies obligations the organization itself, and outlines the context in which individual ethical decisions are made.

When viewed from this understanding, ethics can be said as values that can be accepted and seen as a norm that can be used as guidance or guidance to judge good and bad, proper or inappropriate, commendable or not praiseworthy in carrying out all the activities of a person's or group's life.

It has been described above that the notion of ethics is the moral norms that are used by each person or group in regulating their behavior or a collection of moral principles or values. Likewise in organizations that are legally established and formed to maximize service efficiency in carrying out activities in the public interest. (Abdulkadir, Muhammad. (1991). *Legal Profession Ethics*. Bandung; Citra Aditya Bakti. Bertens, K. 2000. *Ethics*. Series Philosophy PT Gramedia Pustaka Utama. Jakarta;)



### 3.2. Public Service

One indication of a prosperous country is the availability of the best services to the community in a fair and equal manner without any discrimination because in the context of a democratic country the duty of the state is to fully serve the community by upholding their rights and obligations as citizens.

According to Rasyid, the government is not held to serve itself but to serve the community, creating conditions that allow each member to develop their abilities and creativity in order to achieve progress together. In relation to public services according to Thoha that public service is an effort made by a person and/or group of people or certain institutions that provide convenience to the community in order to achieve certain goals. Meanwhile, according to Juliantarastates that service is a form of service activity carried out by both central and regional governments.

Zaethaml, Parasuraman & Barry (in Ratminto and Winarsih suggest five service indicators consisting of:

1. *Tangible* or physical appearance, meaning that the services provided are manifested in the form of physical appearance such as buildings, equipment, employees, other service facilities
2. *Reliability or reliability is the ability to deliver the promised services accurately*
3. *Responsiveness or responsiveness is a willingness to help customers and provide services sincerely.*
4. *Assurance or certainty is the service must be given with certainty*
5. *Empathy* or the treatment and attention given to the community.

To see how the level of service performance of the service provider unit is carried out by measuring the customer satisfaction index by referring to the Minister of Panan Decree No. Kep/25/M.PAN/2/2004 regarding general guidelines for the preparation of a community satisfaction index for service units of government agencies (Surjadi, 2012: 50) where the minimum elements that must be in the measurement are: 1) Service procedures; 2) Service requirements; 3) Clarity of service officers; 4) Discipline of service officers; 5) Responsibilities of service officers; 6) Ability of service officers; 7) Speed of service; 8) justice to get services; 9) courtesy and friendliness of officers; 10) Fairness of service costs; 11) Certainty of service costs; 12) Service schedule certainty; 13) Environmental comfort; 14) Service safety.

1. Prioritizing the interests of the state and society above personal and group interests.
2. Determined to maintain the unity and integrity of the nation and the solidarity of the Indonesian Civil Service Corps.
3. Strive to uphold honesty and justice, and improve welfare and professionalism.

Judging someone's actions whether they are in accordance with ethical norms is not easy. Generally, people consider an act to be moral or ethical if the action or action has a good purpose, does not harm others or themselves, is selfless and upholds dignity as a human being.

To realize public services, it is necessary to develop exemplary attitudes and behaviors as well as the application of the values of consistency and responsibility. There are several attitudes and personalities that must be held by government officials with regard to public services, namely:

1. Honesty in carrying out duties. Honesty is an attitude that must be possessed by government officials.
2. Prioritizing public interests over personal interests
3. Serving the public with a spirit of devotion and sincerity with the intention of worship because of God Almighty.

Thus the implementation of duties and responsibilities by the government to the people in fulfilling basic rights needs to be based on upholding ethics, in this case, the code of ethics for government officials which can lead to the direction or corridor of truth in carrying out public services.

Public services are activities or a series of activities in order to fulfill service needs in accordance with statutory regulations for every citizen and resident for goods, services and/or administrative services provided by public service providers (Kamaruddin Sellang, 2016). In carrying out public services, it must be based on the regulations that have been made and agreed upon by the government. The service provider in question is an institution or institution that is given the authority or right to provide services, be it services in the form of public goods, services or administrative services. Good public service must prioritize the quality of service provided to consumers (V, Budiarta, & Diputra, 2013). The intended consumer is the public. In carrying out its services in favor of the public interest. Misappropriation of interests towards society can make service quality decline. Usually this is mostly done by service providers. And depending on

how the agency in the service provider responds to this, by providing supervision that is carried out optimally. Providing services requires public trust. Public trust is built with satisfaction with what service providers have provided in accordance with community expectations. Building public trust in public services must continue to be carried out to meet the standards of expectations and demands of all citizens regarding improving public services.

The quality of public services is the result of interactions from various aspects, namely the service system, human resources for service providers, strategies, and customers. Service quality can also be said to be the result of the evaluation of service providers in providing services to the community. Service quality can also be used as a benchmark in making changes in service. Assessment of service quality cannot be separated from the ability of employees in providing services and providing facilities. What efforts are made by service providers to meet community needs. By giving choices about what the organizers will give to the community.

### **3.3. Public Service Improvement Strategy**

The main strategy is the main action by which the organization intends to achieve its long-term goals in a dynamic environment. The dynamic environment in providing services makes these service providers make various changes. The strategic relationship with the need for various changes makes for an increase in service delivery. The strategy to improve the quality of public services is one of the bureaucratic reform agendas, which starts from the bad factual conditions of service quality are largely determined by the quality of attitude and government officials who are not praiseworthy, corrupt, and irresponsible. With this, service providers get a bad image from the public view. Therefore, it is necessary to improve the quality of services carried out by service providers in order to achieve the goal of carrying out public services. According to Act No. 25 of 2009 on Public Services, there are 12 indicators in carrying out public service delivery which can be used as a strategy in improving the quality of public services themselves, namely as follows:

1. Public interest
2. Legal certainty
3. Equal Rights
4. Balance of Rights and Obligations

5. Professionalism
6. Participative
7. Treatment Equations
8. Openness
9. Accountability
10. Facilities and special treatment for vulnerable groups
11. Punctuality
12. Speed.

Based on the research results, there are 12 indicators that must be fulfilled in providing public services based on Act No. 25 of 2009 concerning Public Services, namely as follows:

1. Public interest

The public interest is always related to society and government. The community as the service recipient and the government as the party providing the service. Public services are based on the public interest where the government as the service provider is obliged to prioritize the interests of the people above their personal interests

2. Legal certainty

It is hoped that legal certainty in public services can serve as a guideline for the government. Guarantee the realization of rights and obligations in providing public services..

3. Equal Rights

The same rights in question are expecting the government to provide services to the community regardless of and to differentiate between ethnicity, race, religion, class, gender and economic status.

4. Balance of Rights and Obligations

The balance of rights and obligations in public services expects that the government as the service provider gives their rights to service users. And service users carry out the obligations agreed upon in advance.

#### 5. Professionalism

Professionalism in public services expects a government to serve the community in accordance with predetermined fields based on the capabilities of its employees.

#### 6. Participative

Participation in public services expects a government role in involving service users to provide input or involvement in the service process.

#### 7. Equation of Treatment

Equal treatment in public services expects that the government in providing services to the public must pay attention to the principles of justice. Provide the same treatment to every service user.

#### 8. Openness

Openness in public services expects that the government as a service provider to the community must have the principle of openness with an open attitude, and easy access to services.

#### 9. Accountability

Accountability in public services expects that the government as a service provider to the community in carrying out its duties and obligations must be accountable to both the leadership and the community, in accordance with the prevailing laws and regulations.

#### 10. Facilities and Special Treatment for Vulnerable Groups

Facilities and special treatment for groups carried out by the government in providing public services, that in providing services must provide facilities that help vulnerable groups to obtain the same services easily. This is a form of government responsibility in fulfilling human rights in the context of fulfilling, respecting, protecting and implementing the principles of public services.

#### 11. Punctuality

Timeliness in public services expects the government as the service provider to finish within a predetermined period of time. Do not delay or prolong the service process.

#### 12. Speed.

Ease, affordability and speed in the process of public services require service delivery done quickly and without lengthy. The ease, affordability, capability and

speed of this service process are fundamental to the support of components, both employees and service process support tools such as computer printing machines, photo cameras, etc.

Providing public services in accordance with the needs and desires of the community has provided space and opportunities for service providers by burdening the community as service applicants with service rates as a substitute for services oriented towards the service product itself.

The existence of tariffs in the provision of services is intended to facilitate the process of providing services that should not exist, as if to provide a picture that shows the low level of responsiveness of public services which service providers and government officials should be able to show, especially in prioritizing the interests of the community, however, the community requesting services as if used as an object that can be used for profit. Public services seem to be an exclusive and discriminatory product, because to get services that are in accordance with the needs required fees or rates that are adjusted to the process and results of the services provided, meaning that the greater the costs or rates incurred, the services provided and felt will be increasingly prime.

Meanwhile, the community, which is supposed to provide control over discriminatory actions in the provision of public services, seems to support and agree on practices that provide opportunities for public service providers to act beyond procedural rules. In this case, it provides an explanation that the provision of public services along with the entire process of providing services seems to imply an action that leads to abuse of authority and position. (Septi Atik Winarsih & Ratminto, 2010. Service Management, Student Library, Yogyakarta, p. 7)

## 4. Conclusion

A country that has big aspirations must be able to realize prosperity, security, and services to all citizens. Often people who need services from the transportation apparatus do not get what they expect. Weak actions for officials who commit disgraceful actions and heed moral values in providing services make their obligations and duties as a transportation apparatus useless. The failure to commit repeated violations is due to the sanctions and punishments given are too light and weak. Communication ethics that should be used as guidelines, do not have a positive impact on changing services to the community. To be able to truly embody the ethics of relationship in duties and responsibilities as a public servant, it is necessary to grow awareness from within oneself by instilling moral values and religious values to make oneself a human being that is

beneficial to many people. By instilling moral values with full self-awareness will foster trust from the community in the duties and responsibilities of the government apparatus, so that it will increase the authority of the civil servants of the state as the bearer of the ideals of the state.

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