

ETHICS AND ORGANIZATIONAL DIMENSIONS IN PUBLIC ADMINISTRATION: DKPP AND THE QUALITY OF ELECTION MANAGEMENT

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Abstract

In public administration, ethical and moral aspects are very important to guide state/government officials in serving the community, including in the conduct of elections. Adequate regulation of election management organizations in the general election law is a determining factor for the realization of quality elections. The Election Organizers Honorary Council (DKPP) which is regulated in Law Number 7 of 2017 concerning Elections is an important pillar for upholding the code of ethics for election organizers. With normative juridical methods and literature, it is clear that ethics is very important for election management officials at all levels of government. The implementation of elections is part of the public administration which is carried out by non-structural institutions. The ethical and moral dimensions in the form of a code of ethics for election administrators need to be enforced effectively by the DKPP. Ethical violations by election management officials still occur in various regions. The regulation on the organizational dimensions of DKPP in the election law is not as complete as that for the General Election Commission (KPU) and the Election Supervisory Body (Bawaslu). Dimensions that are regulated include specialization, formalization, hierarchy of authority, size of the organization, supporting elements and nature of the organization. There are some settings that are incomplete, unclear, and ambiguous, so they need to be refined.

Keywords: *Ethics, Organization, Elections, Public Administration..*

1. INTRODUCTION

There are various aspects that affect the quality of state administration, including the ethics and morality of state administrators. The founding fathers have reminded this as stated in the Elucidation of the 1945 Constitution that the important thing in the administration of the state is the spirit of the state administrators. One aspect of state administration is elections, because with this political process, candidates for state and government leaders at various organizational levels have been selected. Quality of elections are one of the parameters for the establishment of Indonesia as a democratic state.

Entering the reformation era in 1998, the demands for a more democratic political life grew. As a consequence of being a democratic state, one of Indonesia's challenges is the holding of quality general elections. Various factors are very decisive for the implementation of quality of elections, one of which is the consistency of the election management apparatus against the established code of ethics. In this context, there is a big challenge to the Election Organizing Honorary Council (DKPP) so that this code of ethics for election organizers can be implemented effectively. Therefore, since the beginning of reform through various laws on elections that are constantly changing, efforts to enforce the code of ethics for election administrators have been a serious concern for policy makers in the domestic political field.

The issuance of Law Number 7 of 2017 concerning Elections has further strengthened the existence of the DKPP as an institution that specifically deals with the enforcement of the code

of ethics for election administrators. Adequate regulation of the various organizational dimensions of DKPP in the law is very important for achieving the objectives of establishing its institutions. From the perspective of the public interest in the form of a broad public desire for quality of elections to take place, including through enforcement and respect for the code of ethics for election administrators, the substance of the law is basically a public policy. In the context of state administration, this is an important part of public administration.

For this reason, the discussion on the compliance of election administrators with the code of ethics will be related to the institutional role of the DKPP when carrying out its duties, authorities and obligations as an organization. The ethical dimensions of election administration and the organization of DKPP are important factors that contribute to quality of elections. The presence of the DKPP Regulation Number 2 of 2017 concerning the Code of Ethics and the Code of Conduct for Election Organizers is a strong juridical ethical foundation for the running of the DKPP organization. The organizational dimensions, both structural and contextual as well as other organizational aspects regulated in this law will determine its posture and performance in enforcing the code of ethics for election administrators.

The purpose of the study is to examine the ethical aspects in the implementation of elections and the regulation of the organizational dimensions of the DKPP in Law Number 7 of 2017. Both are analyzed in the context of public administration for the implementation of quality of elections as part of state administration.

2. LITERATURE REVIEW

1.1 Elections and Democracy

Academic discussion about elections will be related to the democratic governance structure, which is not only related to values for human life but also related to procedures for realizing the ideals of state life. Michael stated that there are several main elements of democracy including 'recognition of rights for individuals, accountability of decision makers to the people, and representation' (2006:16). In the view of Larry Diamond, Juan J. Linz and Seymour Martin Lipset, democracy as a system of government that fulfills three main requirements, namely competition, political participation and civil and political liberties' (Mas'ood, 1994:11). These three conditions are very clearly related to the election.

Some of the criteria for democracy according to Dahl include 'that the control over government decisions regarding its policies rests with the elected officials, these officials are elected in elections held in an honest and free manner, practically all adults have the right to vote, and practically all adults have the right to be elected as officials in government' (1991:94). Rodee et al. argues that 'the clearest measure of democracy is universal suffrage: the right of every citizen to vote. In the context of the modern world, democracy also implies representative government. Universal suffrage is expressed by electing representatives who are then responsible for making and managing or supervising the implementation of public policy' (2008: 218).

In Huntington's formulation, 'the definition of democracy by election is the minimal definition. Elections that are open, free and fair are the essence of democracy, an unavoidable sinequanon (2002:8-9). According to Michael's view, democratic government has several characteristics including 'The principle of representation-- the people who are subject to the laws must be equally represented in the legislative process that makes those laws; The institutionalization of the process of government --in which functions are delineated, responsibilities are defined, and the mechanisms for change, including elections, are prescribed' (2006:31). In line with that, Budiardjo stated that the essential characteristics of a democratic state include 'a rule of law, free elections, and guarantees of democratic rights' (1999:58).

In this regard, Asshiddiqie argued that 'elections are nothing but a way to democratically elect representatives of the people. Therefore, for a country that calls itself a democracy, elections are an important feature that must be held periodically at certain times' (2009:414). According to Michael, the first key principle of democratic governance is 'the process of making laws, rules, and other decisions that bind all citizens in a democratic state are perceived as legitimate only where those who make the decisions in some way represent the people who will

be affected. Hence, the mechanisms of government include procedures to routinely select and change those representatives, through elections or other means' (2006:208).

In most democracies, according to Budiardjo, 'elections are considered a symbol as well as a benchmark for democracy. However, it is realized that elections are not the only benchmark and need to be complemented by measurements of several other activities that are more sustainable in nature, such as participation in party activities, lobbying, and so on' (2008:461). As a political process, elections are related to the existence of political parties which in Blondel's view 'parties are the main link between people and government in the contemporary world. Elections are the key mechanism of this link: they are the only way in which the bulk of the population can express its support for a party rather than another' (1995:180).

Regarding elections, Ball put it as 'are the means by which the people choose and exercise some degree of control over their representatives' (1975:128). Through the mechanism that gave birth to legislators, the people play an important role in determining the black and white of the state. It is further stated, in many political systems, its role is 'a form of political communication between government and the governed; a means by which political decision maker become sensitive to the electorates political demands, and turn are in a position to educate the electorate on important political issues; and are primarily a means of legitimizing the right of the rulers to govern' (1975:129).

According to Surbakti (1999:181-182), there are three objectives of elections, namely 'First, as a mechanism for selecting government leaders and alternative public policies. Second, as a mechanism to transfer conflicts of interest from the community to representative bodies people through elected people's representatives or through parties that win seats so that community integration is guaranteed. Third, it is a means to mobilize and/or mobilize people's support for the state and government by participating in the political process'.

Referring to the views of these experts, it is clear that elections are one of the main characteristics of a democracy. Government from the people must be interpreted that the people are the source of sovereignty, power, mandate, or authority in the management of the state. For this reason, the right momentum for the people to make their political choices is none other than the general election. In a democratic state, it is the people through elections that will show their real role for the existence and sustainability of a government. This means that through this election mechanism, the people determine which political party wins and has the right to govern and in the next period also determines whether the political party concerned remains the winner and continues the government or is replaced by another election winning party.

2.2 Public Administration

The existence of regulations regarding ethical aspects in the implementation of elections as an important matter in the administration of the state and the factual aspects of the DKPP organization cannot be separated from public administration. Public administration according to Dwight Waldo is "the organization and management of man and material to achieve the purpose of government" (Rosenbloom et al, 1994:4). In this context, the election can be seen as a political process that requires the existence of an election-executing apparatus with integrity, a DKPP organization that is capable of carrying out its duties and authorities, as well as quality elections to build a better Indonesian democracy.

Lane put forward what he called the principles of public administration (1993:2), namely "The tasks of public institutions are decided by politicians but executed by order to satisfy the model of rational decision-making; Administration is based on written documents and this tends to make the bureau the heart of modern government; Public services are organized on a continuous, rule-governed basis; The rules may be either technical or legal. In both cases trained individuals are necessary; Each task is furnished with the functionally distinct spheres, each furnished with the requisite authority and sanctions; Officers as well as tasks are arranged hierarchically, the rights of control and complaint being specified; The resources of the organization are unique from the members as private individuals; The office holder cannot appropriate his office for private aims; Public employees orientate towards the public tasks

within the sector of terms of vocation or the duty to fulfill the obligations of their roles; and in the public sector there is dominant interest, the public interest, which sets the limits of the influence of self-interests in politics and administration". Therefore, it is not surprising that the discussion about the existence of public administration will also discuss the state and/or government. This institution is very important in the existence and achievement of the goals of a country.

Related to that, Ranson and Stewart mention that government in its many levels and its many forms has differing roles in society. They can be conceptualized as a sustaining role, a maintenance role, a responsive role and a developmental role (1994:117).

2.3 Ethics and Organization

Ethics is usually equated with morals, morals or decency. According to William K. Frankena, ethics is a branch of philosophy that includes moral philosophy or philosophical justifications. As a philosophy, ethics is concerned with morality and its issues and justifications. Morality is one of the instruments of society if a social group requires an action guide for all patterns of behavior which is called moral (Kumorotomo, 1992:7).

Suseno suggests that ethics consists of general ethics and special ethics (1994:13). General ethics questions the basic principles that apply to every human action, while special ethics discusses these principles in relation to human obligations in various spheres of life. Social ethics is much broader than individual ethics because almost all human obligations go hand in hand with the fact that he is a social being. Social ethics discusses the moral norms that should determine attitudes and actions between humans. Ethics is a philosophy that questions human praxis, which accounts for human responsibilities and obligations.

According to Salam, ethics is a branch of philosophy that talks about moral values and norms that determine human behavior in life (1997:1). Ethics emphasizes a critical approach in seeing and struggling with moral values and norms as well as the problems that arise in relation to those moral values and norms. Ethics has various meanings. According to K. Bertens as quoted by Herimanto and Winarno (2011:27), there are three types of meaning of ethics, namely ethics in the sense of values or norms that become a guide for a person or group of people in regulating behavior, ethics in the sense of a collection of principles or values. morals (what is meant is a code of ethics), and ethics in the sense of science or teachings about good and bad, which means the same as moral philosophy.

The term moral according to Hertati et al. meaning values, norms that become a guide for a person or a group in regulating their behavior (2010:6.6.). Moral according to Suseno always refers to the good and bad of humans as humans. The moral field is the field of human life in terms of goodness as a human being. Moral norms are benchmarks for determining the right and wrong of human attitudes and actions in terms of good and bad as humans and not as actors in certain and limited roles (1987:19). Morality is a moral trait or the totality of principles and values relating to good and bad. The term immoral means not related to a moral context or outside an ethical or non-moral atmosphere.

Morality according to Sulismadi and Sofwani (2011:69) is a source of unwritten rules that people hold fast because they have good values according to the size of the values that develop in society. Morals and ethics are essentially principles and values that according to the beliefs of a person or society can be accepted and implemented correctly and properly. The use of ethics and morals by The Liang Gie is not contradicted, because it is based on his belief that both refer to the same issue, even though they come from two different terms, but the epistemological meaning is the same (Kumorotomo, 1992:6).

Robert C. Solomon points out the difference between ethics, morals and morality. Ethics is concerned with the scientific discipline that studies the values held by humans and their justifications. Moral puts emphasis on the character and characteristics of a particular individual, beyond the observance of rules. Moral refers to spontaneous behavior such as love, generosity, greatness of soul and so on, all of which are not contained in legal regulations. Morality has a more specific meaning on the part of ethics. Morality focuses on abstract and free laws and

principles (Kumorotomo, 1992:6).

Almost in line with Robert C. Solomon, Suseno stated that ethics is different from moral teachings. Ethics is a science, not a teaching, while moral teachings are teachings, discourses, sermons, standards, a collection of rules and regulations whether spoken or written, about how humans must live and act so that they become human beings who are good. So ethics and moral teachings are not at the same level. What says how we should live is not ethics but moral teachings (1987:14).

Ethics and morality have a close relationship with the organization as a place for humans to move to achieve their life goals. As one of the strategic dimensions of public administration, the organization has long been the center of attention for scientific studies which are basically to improve the quality of human life. In this regard, Narayanan and Nath mention 'there are several reasons why organizations are important entities. First, organizations are pervasive throughout the modern world. In fact, they have become vital to the existence of the modern society. Second, people working alone can-do simple tasks. It is only through working together in an organization that complex tasks can be performed. Thus, organizations extend the capacities of individuals acting alone. Third, when human effort is organized effectively, its results in higher productivity than would be possible with an unorganized collection of individuals (1993:5). Thus it is clear the important position of the organization in modern society to get the results of human work more effectively.

Various experts have given various definitions of organization according to their respective approaches, although there are similarities between them. Organization according to Frances Westley quoted by Rosenbloom et al is a series of interlocking routines, habituated action patterns that bring the same people together around the same activities in the same time and places (2015:147). Robbins suggests that the organization is 'a consciously coordinated social entity, with a relatively identifiable boundary, that functions on a relatively continuous basis to achieve a common goal or set of goals' (1990:4). Siagian defines it as 'any form of partnership between two or more people who work together for a common goal and are formally bound in a partnership, where there is always a relationship between a person/group of people called the leader and another person/group of people called subordinates' (2008 :95).

Narayanan and Nath (1993:4) define it as 'an arena where human beings come together to perform complex tasks so as to fulfill common goal(s)'. Some of the organizational characteristics according to James G. March and Herbert A. Simon as quoted by Henry include that organizations are purposeful, complex human activities, have specialized and limited goals, are characterized by sustained cooperative activity, provide services and products to their environment, and are dependent upon exchanges with their environment' (1989:53).

In the context of public administration, which deals with the organization and management of various resources owned by the government to realize the ideals of the state, ethics and morality also play a very important role. Ethics-moral according to Keban, is one of the strategic dimensions of public administration (2004:10). The ethical-moral dimension gives moral demands to the administration about what is wrong and what is right, or what is good or what is bad.

3. RESEARCH METHODS

This research uses normative juridical method and literature study. According to Marzuki (2015:47) it is classified as legal research, or normative legal research or library law which is carried out by examining library materials or secondary data (Soekanto and Mamudji, 2015:13). Research is conducted on information that is documented in the form of regulations so that it is commonly known as document analysis research or content analysis. Referring to Zed, library research or literature study is a series of activities related to the methods of collecting library data, reading and taking notes and processing research materials (2004:3).

In accordance with the objectives of the study, the researcher focused on all statutory documents regarding or related to DKPP, as well as secondary data sourced from other relevant documents. For this purpose, researchers use documentation techniques. The documents that are the center of attention for this research are Law Number 7 of 2017, DKPP Regulation Number

2 of 2017 and several other regulations related to ethics, code of ethics and the organization of DKPP.

4. RESULTS AND DISCUSSION

4.1 Ethics and Election

Based on the provisions of Article 157 paragraph (1) of Law Number 7 of 2017, DKPP prepares and establishes a code of ethics to maintain the independence, integrity and credibility of election organizers starting from KPU members to TPS supervisors. In its preparation, the KPU and Bawaslu are included as regulated in Article 161 paragraph (2) and stipulated by the DKPP Regulation as regulated in Article 161 paragraph (4). Currently the applicable code of ethics is as regulated by DKPP Regulation Number 2 of 2017 concerning the Code of Ethics and Code of Conduct for Election Organizers, which was stipulated on September 25, 2017. This regulation replaces the Joint Regulation of KPU, Bawaslu and DKPP Number 13 of 2012, Number 11 of 2012, Number 1 of 2012 concerning the Code of Ethics for Election Organizers.

This Code of Ethics for Election Organizers according to Article 1 point 4 of DKPP Regulation Number 2 of 2017 is a unity of moral, ethical, and philosophical principles that serve as behavioral guidelines for election administrators in the form of obligations or prohibitions, actions and/or words that should or should not be carried out by the Election Organizer. In addition to the Code of Ethics and the Code of Conduct for Election Organizers, the basic obligation for every election organizer to work, act, carry out their duties, authorities and obligations as an election organizer is an oath/promise of office, as regulated in Article 2 of DKPP Regulation Number 2 of 2017.

The definition of the Election Organizer's Code of Ethics as stated in Article 1 point 4 of this General Provisions Chapter is very important as an operational reference for every election management apparatus. However, the definition of the Code of Conduct for Election Organizers is not stated in the Chapter. In fact, this inclusion is very necessary to get a complete understanding of the guidelines that must be followed by each election management apparatus.

The presence of regulations regarding the Code of Ethics for Election Organizers as stated in Article 3 of Law Number 7 of 2017 aims to maintain the integrity, honor, independence, and credibility of the members of the KPU, Provincial KPU, Regency/Municipal KPU, PPK, PPS, KPPS, PPLN, KKPSLN and other members Bawaslu, Provincial Bawaslu, Regency/City Bawaslu, Sub-district Panwaslu, Urban/Village Panwaslu, LN Panwaslu, and TPS Supervisors.

In a broader context, the existence of election administrators who are highly committed to ethical and moral aspects will clearly contribute to a better state administration. This is because quality of elections will produce public officials who are in line with public expectations. Quality of elections, among others, will be supported by the performance of election administrators whose attitudes and behavior are in accordance with ethical and moral principles. Therefore, the presence of DKPP Regulation Number 2 of 2017 is something that is in line with MPR TAP Number VI/MPR/2001 concerning the Ethics of National Life. In Chapter II number 2 it is stated that political and government ethics are manifested in the form of a well-mannered attitude in political behavior that is tolerant, not pretending, not arrogant, far from being hypocritical and not committing public lies, not being manipulative and various actions that are not commendable.

4.2 Organization DKPP

The organizational dimension according to Daft consists of a structural dimension and a contextual dimension. According to him, the structural dimensions provide labels to describe the internal characteristics of an organization. They create a basis for measuring and comparing organizations. It was further stated that the structural dimensions consist of specialization, hierarchy of authority, professionalism, and personnel ratios. Furthermore, it is stated that contextual dimensions characterize the whole organization. Among them are size, and goals. They describe the organizational setting that influences the structural dimensions (1992:13).

From the perspective of public administration, the existence of an arrangement regarding the goals of this organization is very appropriate and important because it is in line with the objectives of the policies that have been set by the organization concerned. This is in line with what Anderson put forward that one of the concepts of public policy is purposive or goal oriented action rather than random or chance behavior is our concern (1978:3). With regard to organizational goals, Daft stated that goals are often written down as an enduring statement of company intent (1992:14), so the purpose of establishing DKPP is implicitly stated in Article 155 paragraph (2) of Law Number 7 of 2017. That this institution was formed to examine and decide on complaints and/or reports of alleged violations of the code of ethics committed by KPU members up to Regency/Municipal Bawaslu members. In the context of DKPP as an organization, according to Siagian, the existence of clear organizational goals, which can be accepted and understood by everyone in the organization is one of the characteristics of a good organization (2008:97).

According to Article 1 number 24 of Law Number 7 of 2017, DKPP is an institution tasked with dealing with violations of the code of ethics for election administrators. Based on Article 1 point 7, DKPP together with KPU and Bawaslu are referred to as election organizers, namely the institution that organizes elections as a unitary function of organizing elections. Therefore, it is clear that the existence of the DKPP is related to the interests and expectations of the public for the implementation of increasingly quality of elections as part of state administration. Referring to the opinion of Talcot Parsons regarding the four categories of organizations, DKPP can be categorized as a political organization, namely that political organizations are concerned with ensuring that society as a whole achieves its objectives (Narayanan and Nath, 1993:4).

Although DKPP based on Law Number 7 of 2017 is referred to as an election management agency together with KPU and Bawaslu, it is not referred to as a non-structural institution, as attached to the KPU in Article 8 paragraph (4). In this law, DKPP should also be referred to as a non-structural institution, which as stated in the Elucidation of the article is defined as an institution formed due to the urgency of a certain special task that cannot be accommodated in the form of a government/state institution.

Not mentioning DKPP as a non-structural institution, independent state institution or other equivalent designation which in carrying out its duties and authorities must be free from the influence and intervention of the power of any state/government institution, has the potential to reduce institutional authority. In its position as an independent state institution/commission, not mentioning DKPP as a state institution also has implications for its membership status which is not referred to as a state official. This is different from other independent institutions which are explicitly referred to in the laws governing them as state institutions, such as the KPK and the Ombudsman of the Republic of Indonesia.

Another organizational characteristic that is very important but not inherent in the regulation of DKPP as an element of election management is the nature of independence. Because the term "independence" is not mentioned in Article 1 point 24 and Article 155 to Article 161 which regulates DKPP. Even though this is clearly seen for the KPU as referred to in Article 1 point 8 and Article 7 paragraph (3). However, there are demands to DKPP in the form of several obligations that must be fulfilled as referred to in Article 159 paragraph (3), including the obligation to apply the principles of maintaining justice, independence, impartiality, and transparency. Another implicit thing is stated in Article 157 paragraph (1) that the preparation and determination of the code of ethics by DKPP is to maintain the independence, integrity, and credibility of KPU members up to the TPS Supervisors, as stated in Article 157 paragraph (1).

The organization that oversees the code of ethics for election administrators whose spirit of formation was in line with the spirit of political and constitutional reform in 1998, after changing electoral regulations, found its form with the issuance of Law Number 7 of 2017. Therefore, explicit regulation as an independent institution, independent or in other equivalent terms, must be attached as one of the characteristics of the DKPP organization. This is because it relates to his very heavy duty and authority to uphold the code of ethics for election organizers. In this context, there is a big challenge for the seven members to actualize their capabilities through maximum performance as an institution that is truly not inferior when faced with the

temptation of political power. According to Aldi et al, with the existence of DKPP as enforcer of the code of ethics, it is hoped that the democratic system created is not only limited to formal procedures, but also has integrity according to ethical standards (2019:146).

Aspects of organizational responsibility, especially with regard to institutions whose duties are closely related to the public interest, are very important in their regulation in state/government regulations. DKPP as a fellow election organizer element with KPU and Bawaslu, is not regulated in its accountability mechanism in Law Number 7 of 2017. Even though the same thing is regulated in Article 48 for the KPU and Article 142 for Bawaslu in the law. Article 48 states that the KPU in carrying out its duties carries out financial accountability in accordance with statutory regulations, as well as reports to the DPR and the President regarding the implementation of the duties of organizing all stages of the election and other tasks. Regarding responsibility and authority, Henry Fayol mentioned that managers need to be able to give orders. Authority gives them this right. Along with authority, however, goes responsibility. Wherever authority is exercised, responsibility arises. To be effective, a manager's authority must equal his or her responsibility (Robbins, 1990:36). The DKPP's responsibility as a permanent institution as referred to in Article 155 paragraph (1) should be regulated in the law.

The size of the DKPP organization is regulated in Article 155 paragraph (4) of Law Number 7 of 2017 that DKPP consists of seven members, consisting of a Chair who is concurrently a member, and six members as stipulated in Article 156 paragraph (1). The size of the organization according to Daft is the organization's magnitude as reflected in the number of people in the organization (1992:14). There are two members from the seven DKPP, one person each from the KPU and Bawaslu as referred to in Article 155 paragraph (4) letters a and b. As a code of ethics enforcement agency, there should be no DKPP members who come from institutions whose members are actually the object of code of ethics enforcement. Ideally seven members of DKPP are people who are outside the KPU and Bawaslu institutions, for example from academics or national figures who are not affiliated with any political party. Objectivity and independence will be better maintained when the settlement process for complaints of alleged violations of the code of ethics is carried out by parties outside the institution concerned.

The arrangement of the two tasks of the DKPP as referred to in Article 159 paragraph (1) and the four powers referred to in Article 159 paragraph (2) of Law Number 7 of 2017 is very important for the existence of the organization. Likewise, the regulation of its four obligations as regulated in Article 159 paragraph (3) is very important for the establishment of organizational accountability in the public view. Conceptually, the regulation of the duties, functions, authorities, and obligations of the organization or the leadership of the organization in the state regulations that regulate it is very important for the effective achievement of organizational goals. According to Surbakti, authority is power. However, power is not always in the form of authority, because authority is legitimate power, while power does not always have legitimacy. Authority is a moral right to make and implement political decisions. In this case, moral rights are in accordance with the values and norms of society, including statutory regulations (1999:85).

Specifically, Law Number 7 of 2017 does not mention the existence of a DKPP function, because what is explicitly stated is only about its duties, authorities and obligations. However, in relation to the establishment of the DKPP Regulation and the stipulation of the DKPP Decision, the term "function" is written in Article 160, although the term "authority" is not mentioned. It should also explicitly mention the function of DKPP to complete the provisions of Article 155 paragraph (2), as well as the term "authority" in Article 160.

The chairman of the DKPP who is also a member is regulated in Article 156 paragraph (1), but there is no regulation regarding his duties. There are no settings about the task Head of this DKPP is an incomplete matter from the regulation of the organizational dimensions of DKPP, because the duties of the KPU Chair as a fellow leader of the election management body are regulated in Article 11 paragraph (1) of Law Number 7 of 2017, and the obligations of DKPP institutionally.

The dimensions of professionalism are not found in Law Number 7 of 2017, in particular the

criteria, minimum requirements and fields of knowledge for candidates for DKPP members who come from elements of community leaders totaling five people as regulated in Article 155 paragraph (4) letter c. This matter should be regulated in detail as the requirements and criteria for candidates for KPU and Bawaslu members as fellow election organizers, which are regulated in Article 21 paragraph (1) letter e and letter f and Article 117 paragraph (1) letter e and letter f. Professionalism according to Daft is the level of formal education and training of employees. Professionalism is considered high when employees require long periods of training to hold jobs in the organization (1992:13). Setting the dimensions of professionalism is important because the establishment of independence, integrity, and credibility of election administrators will be supported by the formation of DKPP membership whose criteria are relevant scientifically and with experience.

The existence of the secretariat as the support staff as referred to in Article 162 to Article 166 of Law Number 7 of 2017 which supports the smooth running of the duties and authorities of DKPP, shows the regulation of state regulations on one of the basic elements of the organization. In this regard, Henry Mintzberg suggests that the support staff as people who fill the staff unit, who provide indirect support services for the organization (Robbins 1990:278). This is in line with Siagian's opinion about the existence of two groups of employees, namely those whose main task is to carry out activities that are translating main tasks into activities, and those whose duties are to carry out supporting activities for the smooth running of the wheels and organizational mechanisms (2008:68).

Organizationally, aspects of leadership and decision-making are also important for the effective support of DKPP institutions. Aspects of leadership that are collegial in nature in line with the institutional character of DKPP are not found to be regulated in Article 155 to Article 166 of Law Number 7 of 2017. Even though the existence of regulations regarding this matter is something urgent because as a preventive measure against the potential disruption of organizational solidity and rhythm if the Chairperson DKPP is hegemonic in decision making. This is because it relates to his duties and authority for decision making when there are allegations of violations of the electoral code of ethics which will clearly have implications for the wider public interest for the future interests of the country. In this context, Daft suggests that organizational decision making is formally defined as the process of identifying and solving problems. The problem identification stage and the problem solution stage (1992:346). This is different from the regulations regarding decision-making at the KPU in Articles 40 to 47 and Bawaslu in Articles 139 to 141.

The authority to form DKPP Regulations and stipulate DKPP Decisions in carrying out the duties and functions of enforcing the code of ethics for election organizers is regulated in Article 160 of Law Number 7 of 2017. Organizationally this is very contributive to the smooth running of the organization's tasks because it relates to the regulation of standards and activities in the form of formalization and standardization in accordance with their area of authority as one of the elements of election management. This is in line with what Daft stated that formalization pertains to the amount of written documentation in the organization documentation includes procedures, job descriptions, regulations, and policy manuals. Standardization is the extent to which similar work activities are performed in a uniform manner (1992:13). In this regard, among others, DKPP has stipulated DKPP Regulation Number 3 of 2017 concerning Guidelines for Procedures for the Code of Ethics for General Election Organizers, which was later amended by DKPP Regulation Number 2 of 2019 and amended for the second time by DKPP Regulation Number 1 of 2021.

CONCLUSION

Ethical and organizational aspects of election management are very important in regulating state regulations as an integral part of public administration. DKPP as one of the elements of election organizers, in addition to KPU and Bawaslu can contribute to the implementation of quality elections. The ethics of the organizers enforced by DKPP requires an adequate arrangement of the dimensions of the organization in the laws that form it. Several organizational dimensions that are regulated include goals, specialization, professionalism,

standardization, formalization, organizational size, nature of the organization, and supporting elements. The organizational arrangements in Law Number 7 of 2017 are not in accordance with the demands of the needs and are not as complete as the KPU and Bawaslu. It is necessary to refine the regulation of several organizational dimensions of DKPP in the law

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