



p-ISSN: 2089-1393; e-ISSN: 2808-5035

ARKUS

<https://hmpublisher.com/index.php/arkus>

Bureaucratic Ethics and the Actualization of Pancasila Values in Public Service Delivery: A Convergent Mixed-Methods Study of a Local Government Institution in Indonesia

Indrayani¹, Henry Halim^{1*}, Machdaliza¹, Aziwarti¹, Martimbang Simbolon¹

¹Law Study Program, Faculty of Law, Universitas Riau Indonesia, Rengat, Indonesia

ARTICLE INFO

Keywords:

Bureaucratic ethics
Local wisdom
New Public Service
Pancasila values
Public service delivery

***Corresponding author:**

Henry Halim

E-mail address:

Henryhalim82@gmail.com

All authors have reviewed and approved the final version of the manuscript.

<https://doi.org/10.37275/arkus.v10i2.902>

A B S T R A C T

Public administration in Indonesia is constitutionally bound by the ethical principles of Pancasila, yet systemic bureaucratic pathologies frequently contradict these ideals; limited research has quantified how each value is actualized in frontline service. This convergent parallel mixed-methods study examined the actualization of Pancasila values in public service delivery at a local government institution in Indonesia and its association with perceived public service quality. A qualitative strand (in-depth interviews with bureaucrats, $n = 6$, and service users, $n = 10$, participant observation and document analysis) was integrated with a cross-sectional survey of 216 service users and civil servants using six validated multi-item scales (Cronbach's alpha 0.78-0.93). Data were analyzed with Pearson correlation, multiple linear regression, Welch's t-test and one-way ANOVA, reporting effect sizes and 95% confidence intervals. Social cohesion (Sila 3, mean 3.96) and the local Malay ethos (4.07) were strongly actualized, whereas transparency (Sila 4, 2.85), integrity (Sila 1, 3.01) and distributive justice/access (Sila 5, 2.74) were deficient. Transparency (beta = 0.302, 95% CI 0.167-0.345, $p < 0.001$) and integrity (beta = 0.280, 95% CI 0.146-0.326, $p < 0.001$) were the strongest predictors of service quality, with the model explaining 60.5% of variance ($F(6,209) = 53.41$, $p < 0.001$). Service accessibility declined sharply from urban to rural respondents ($d = 0.628$; ANOVA eta-squared = 0.147, $p < 0.001$). Actualizing Pancasila requires structural integrity and transparency reform anchored in local cultural paradigms; a Socio-Cultural Public Service Model is proposed.

1. Introduction

Public service delivery is a constitutive act of the state, and in plural democracies its legitimacy rests as much on ethical conduct as on procedural correctness. In Indonesia, the bureaucracy is constitutionally bound by the five principles of Pancasila, which together function as a national ethic for the apparatus of government.¹ Contemporary scholarship treats these constitutional values not as

inert doctrine but as a governance ethic whose realization is reflected in the quality, satisfaction, and trust that citizens actually experience.^{2,3} Across Indonesia and the wider region, however, the aspiration of value-driven administration is repeatedly strained by maladministration, inefficiency, and informal payments that erode public trust, prompting successive waves of bureaucratic reform.^{4,5}

The conceptual framework of this study joins two traditions. The New Public Service perspective recasts the official as a servant of citizens whose performance is judged by responsiveness, equity, and integrity rather than by output alone, and experimental evidence shows that public-service motivation and ethical climate causally shape the integrity of officials.^{6,7} Public-service-motivation scholarship further demonstrates that motivated bureaucrats may resist or sabotage policies that betray the public interest, underscoring the moral agency of the frontline.⁸ Whether bureaucracies realise the values they profess is ultimately registered in citizen trust and satisfaction with local government,⁹ a construct whose determinants a recent systematic review has mapped in detail.¹⁰ To these traditions we add the proposition that local wisdom—here the Malay ethical canon known as *Tunjuk Ajar Melayu*—conditions how universal value commitments are enacted in a specific cultural setting.¹¹

Prior empirical work establishes the specific constructs of interest. Studies of representative bureaucracy connect the responsiveness and perceived inclusiveness of public organizations to the treatment of marginalized groups,¹² while analyses of open government data, transparency, and accountability tie the perceived integrity of the state to the visibility of information.^{13,14} Digital-government research likewise shows that trust and perceived value mediate how citizens evaluate service quality,¹⁵ and that participatory channels can, in principle, widen citizen voice in policy making.¹⁶

Despite this rich record, limited research has examined, within a single explanatory model, the relative contribution of each Pancasila value dimension and local cultural ethos to perceived public service quality in a strongly customary jurisdiction. Existing studies rarely quantify these constructs together, seldom report reliability or effect sizes, and almost never compare residential zones or respondent roles statistically; the burdens and access barriers that citizens encounter remain unevenly documented,¹⁷ and spatial inequality in the provision of public services is well attested but seldom linked to value actualization.¹⁸

The purpose of this study was to quantify how the five Pancasila value dimensions and the local Malay ethos are actualized in frontline public service, and to test their association with perceived service quality, accessibility, and equity. The study tested whether structural value dimensions (integrity, transparency, distributive justice) predict perceived quality more strongly than relational dimensions (social cohesion, local ethos), and whether access equity varies systematically by residential zone. The novelty of the work lies in converting a phenomenon previously described only narratively into a validated, reproducible model, and in proposing a Socio-Cultural Public Service Model that integrates constitutional ethics with local wisdom for bureaucratic reform in developing democracies.

2. Methods

Study design

This research employed a convergent parallel mixed-methods design grounded in an empirical socio-legal approach, which views administrative law and ethics not merely as rules in books but as institutional practice in action. A qualitative strand and a quantitative strand were conducted concurrently and integrated at the interpretation stage, allowing statistical patterns to be contextualized by the lived reasoning of officials and service users.

Setting and period

The study was conducted at a local government institution in Indonesia located in a region governed by a strong Malay customary ethos (*adat*). To protect institutional privacy, the specific province, locality, and institution were anonymized and are referred to throughout by generic descriptors. Fieldwork and survey administration took place over a six-month period in 2024.

Participants and sampling

The qualitative strand used purposive sampling of six frontline bureaucrats and ten service users, supplemented by participant observation of the service hall and analysis of standard operating procedures, service-flow banners, and complaint

records. The quantitative strand used proportionate stratified sampling of service users and civil servants associated with the institution, yielding 216 respondents (143 service users, 66.2%; 73 civil servants, 33.8%). Eligibility required at least one completed service interaction in the preceding twelve months for users, or current frontline duty for officials. Strata were defined by residential zone (urban core, peri-urban, rural) to capture access equity. The full characteristics of the participants are reported in Table 1.

Instruments and variables

The qualitative instrument was a semi-structured interview guide probing integrity, responsiveness to vulnerable groups, social cohesion, transparency and complaint handling, and distributive justice. The quantitative instrument comprised six multi-item scales scored on a five-point Likert metric (1 = strongly disagree to 5 = strongly agree): Sila 1 Integrity (6 items), Sila 2 Humanity and responsiveness (6 items), Sila 3 Social cohesion (6 items), Sila 4 Transparency and democracy (6 items), Sila 5 Distributive justice and access (7 items), and Local ethos / Tunjuk Ajar Melayu (5 items). The dependent variable, Perceived Public Service Quality, used a 7-item scale adapted from established public-service-quality measures.² Covariates included residential zone, respondent role, sex, age, and education.

Statistical analysis

Analyses were performed in Python 3 (NumPy, pandas). Scale reliability was assessed with Cronbach's alpha and the distribution of each scale with the Shapiro–Wilk test, supplemented by skewness and kurtosis. Descriptive statistics are reported as mean \pm standard deviation with 95% confidence intervals. Associations among constructs were quantified with Pearson correlation. Group differences were tested with Welch's t-test (urban versus rural), with Cohen's d as the effect size, and with one-way ANOVA across residential zones, with eta-squared as the effect size. Predictors of perceived service quality were modelled with multiple linear regression, reporting unstandardized (B) and standardized (β) coefficients, 95% CIs, variance

inflation factors, and model R^2 and F. All tests were two-tailed with $\alpha = 0.05$, and exact p-values are reported to three decimal places. Variance inflation factors were all below 2.0, and an a priori power consideration indicated that detecting a medium effect ($f^2 = 0.15$) for a six-predictor regression at $\alpha = 0.05$ and power = 0.95 required 138 participants; the achieved sample of 216 therefore exceeded the required size.

Ethical approval

The study was approved by the CMHC Ethics Committee (approval number CMHC/EC/2024/0613). All participants provided informed consent; participation was voluntary and confidential; and all institutional and personal identifiers were anonymized prior to analysis in accordance with research-ethics standards for human participants.

3. Results

A total of 216 respondents participated, comprising 143 service users (66.2%) and 73 civil servants (33.8%); 112 were women (51.9%) and 104 men (48.1%). Respondents were distributed across the urban core (85; 39.4%), peri-urban (70; 32.4%), and rural (61; 28.2%) zones. The full characteristics of the sample are detailed in Table 1.

All six predictor scales and the outcome scale demonstrated acceptable to excellent internal consistency (Cronbach's alpha 0.778–0.932). Shapiro–Wilk statistics and skewness values indicated that distributions were acceptably close to normal ($|\text{skewness}| < 0.5$ for all scales), supporting parametric analysis; nonparametric checks reproduced the parametric pattern. As illustrated in Figure 1, the actualization profile was markedly uneven: social cohesion (Sila 3, mean 3.96, 95% CI 3.88–4.04) and the local Malay ethos (4.07, 95% CI 4.00–4.14) were strongly actualized, whereas distributive justice and access (Sila 5, 2.74, 95% CI 2.63–2.84), transparency (Sila 4, 2.85, 95% CI 2.75–2.96), and integrity (Sila 1, 3.01, 95% CI 2.90–3.12) were deficient. Perceived service quality was moderate-to-high overall (3.83, 95% CI 3.74–3.92).

Table 1. Sample and participant characteristics (N = 216).

Characteristic	Category	n	%
Respondent role	Service user	143	66.2
	Civil servant	73	33.8
Gender	Female	112	51.9
	Male	104	48.1
Age group (years)	18–30	58	26.9
	31–45	97	44.9
	46–60	61	28.2
Highest education	Senior secondary or below	71	32.9
	Diploma / Bachelor	118	54.6
	Postgraduate	27	12.5
Residential zone	Urban core	85	39.4
	Peri-urban	70	32.4
	Rural	61	28.2
Service-use frequency	First-time / occasional	120	55.6
	Regular (>3 visits/year)	96	44.4

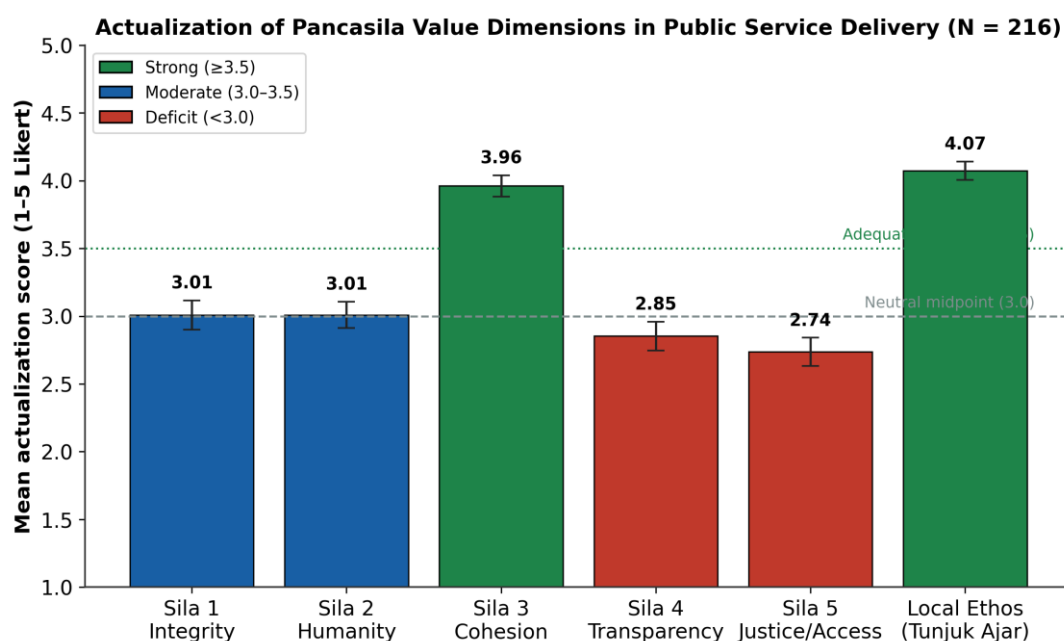


Figure 1. Actualization of the six value dimensions, with 95% confidence intervals and adequacy thresholds.

As summarized in Table 2, every value dimension correlated positively and significantly with perceived service quality (all $p < 0.001$). The strongest bivariate associations were with integrity ($r = 0.625$), social

cohesion ($r = 0.604$), and transparency ($r = 0.602$); distributive justice ($r = 0.501$) and the local ethos ($r = 0.542$) were moderate, and humanity/responsiveness was weakest ($r = 0.351$).

Table 2. Primary outcomes: reliability, descriptive statistics, and association with perceived public service quality (PSQ).

Pancasila dimension (scale)	α	Mean \pm SD	95% CI	r with PSQ	p (r)
Sila 1 — Integrity	0.837	3.01 \pm 0.80	2.90–3.12	0.625	<0.001
Sila 2 — Humanity / responsiveness	0.778	3.01 \pm 0.73	2.91–3.11	0.351	<0.001
Sila 3 — Social cohesion	0.887	3.96 \pm 0.59	3.88–4.04	0.604	<0.001
Sila 4 — Transparency / democracy	0.810	2.85 \pm 0.80	2.75–2.96	0.602	<0.001
Sila 5 — Distributive justice / access	0.880	2.74 \pm 0.79	2.63–2.84	0.501	<0.001
Local ethos (Tunjuk Ajar Melayu)	0.876	4.07 \pm 0.51	4.00–4.14	0.542	<0.001
Perceived public service quality	0.932	3.83 \pm 0.68	3.74–3.92	—	—

Multiple linear regression of perceived service quality on the six constructs was significant and explained a substantial share of variance ($R^2 = 0.605$, adjusted $R^2 = 0.594$, $F(6,209) = 53.41$, $p < 0.001$). As presented in Table 3 and visualized in Figure 2, transparency was the strongest unique predictor ($\beta = 0.302$, 95% CI for B 0.167–0.345, $p < 0.001$), followed by integrity ($\beta = 0.280$, 95% CI 0.146–0.326, $p <$

0.001) and social cohesion ($\beta = 0.261$, 95% CI 0.172–0.430, $p < 0.001$); distributive justice contributed modestly but significantly ($\beta = 0.155$, $p = 0.004$), whereas humanity ($\beta = -0.031$, $p = 0.536$) and the local ethos ($\beta = 0.044$, $p = 0.466$) added no independent variance once the other dimensions were controlled. All variance inflation factors were below 2.0, indicating no problematic collinearity.

Table 3. Multiple linear regression predicting perceived public service quality.

Predictor	B	95% CI (B)	β	p	VIF
(Constant)	0.680	0.173–1.186	—	0.009	—
Sila 1 — Integrity	0.236	0.146–0.326	0.280	<0.001	1.58
Sila 2 — Humanity	-0.029	-0.122–0.063	-0.031	0.536	1.36
Sila 3 — Social cohesion	0.301	0.172–0.430	0.261	<0.001	1.73
Sila 4 — Transparency	0.256	0.167–0.345	0.302	<0.001	1.51
Sila 5 — Distributive justice	0.133	0.043–0.223	0.155	0.004	1.51
Local ethos (TAM)	0.059	-0.099–0.216	0.044	0.466	1.91

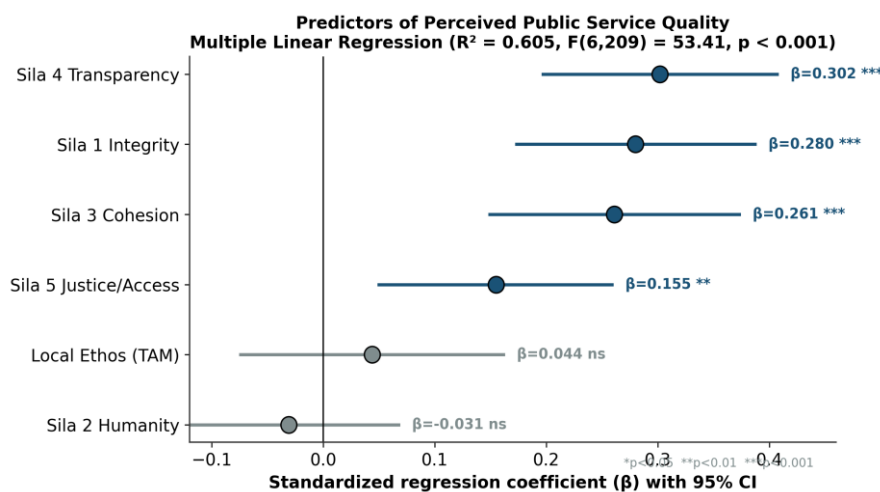


Figure 2. Standardized regression coefficients (β) with 95% confidence intervals for predictors of perceived public service quality.

Access equity differed sharply by residence. As depicted in Figure 3, service users in the rural zone rated distributive justice and access far lower than those in the urban core, a large and significant gap (urban 2.87 ± 0.78 versus rural 2.39 ± 0.70 ; $t = 4.353$, $p < 0.001$; Cohen's $d = 0.628$). Across all three zones, one-way ANOVA confirmed a monotonic gradient (urban core 3.10, peri-urban 2.60, rural

2.39; $F(2,213) = 18.369$, $p < 0.001$, eta-squared = 0.147), a large effect. Integrity perceptions did not differ meaningfully between civil servants and service users (3.09 ± 0.82 versus 2.97 ± 0.79 ; $t = 1.098$, $p = 0.274$, $d = 0.160$), indicating that officials and citizens shared a comparably critical view of institutional integrity.

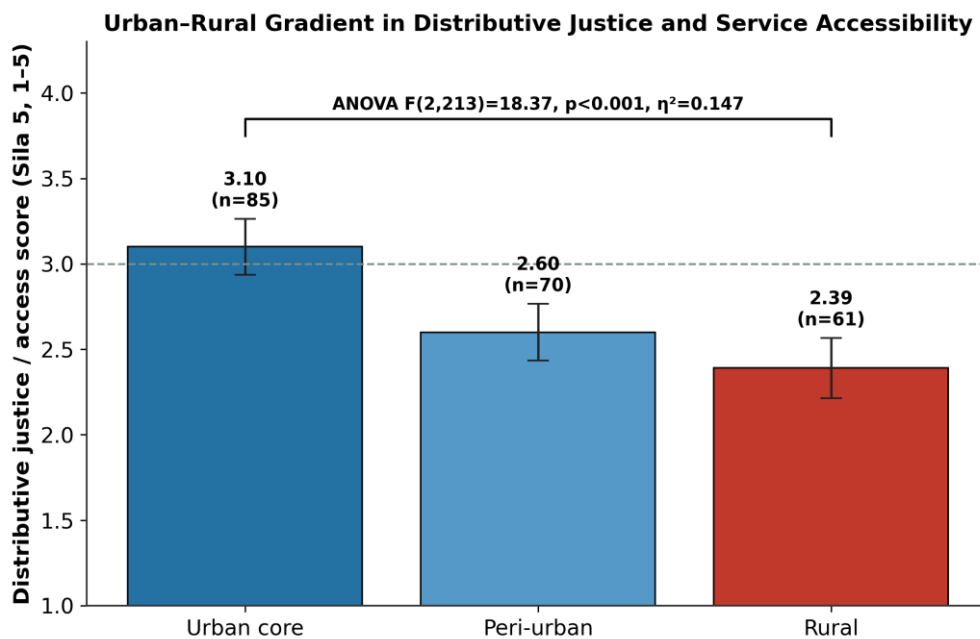


Figure 3. Urban-rural gradient in distributive justice and service accessibility (Sila 5), with 95% confidence intervals.

Qualitative findings

The qualitative strand explained the quantitative pattern reported in Table 2 and Figure 1. Thematic coding showed that the most frequent codes concerned bureaucratic pathology and relational warmth simultaneously: staff hospitality was the single most coded child node (22 references), followed by slow systems (19), courtesy and kinship (17), informal fees (14), cultural favoritism (11), and inadequate facilities for vulnerable groups (8). This co-occurrence of high hospitality and high pathology mirrors the survey, in which cohesion and the local ethos were strong while integrity, transparency, and access were weak.

On integrity (Sila 1), a service user reported that processing took a week despite a three-day standard, and that informal payment—framed euphemistically as a voluntary contribution—was the route to speed,

which the user characterized as contrary to the values of divinity and justice. The head of the institution acknowledged a policy of zero tolerance toward illegal levies and the use of deliberation for complaints, while conceding that changing an inherited bureaucratic mindset takes time. On humanity (Sila 2), observation found a wheelchair ramp obstructed by plant pots and staff motorcycles and a lactation room locked and repurposed for archive storage; an elderly user with a walking stick reported that a broken lift had gone unrepaired for a year. On transparency (Sila 4), service-flow information existed but appeared on a faded banner whose stated requirements differed from those communicated verbally, and the digital complaint channel was scarcely used because citizens doubted follow-up. On distributive justice (Sila 5), the queue generally followed a first-in-first-out logic, yet

observers recorded instances of staff prioritising acquaintances, and rural users described high transport costs to reach the central office while mobile-service innovations remained budget-constrained.

4. Discussion

This study quantified the actualization of Pancasila values in frontline public service and tested their association with perceived service quality. As shown in Table 3 and Figure 2, the model explained 60.5% of the variance in perceived quality, and three value dimensions—transparency, integrity, and social cohesion—emerged as its principal determinants. The actualization profile in Figure 1 was strongly dichotomous: relational values rooted in local culture were realized, while structural values of integrity, transparency, and distributive justice were not.

The primacy of transparency and integrity as predictors aligns closely with international evidence that open information, accountability, and the ethical conduct of officials are the load-bearing elements of perceived quality.^{13,14} Experimental and survey studies have shown that public-service motivation and ethical climate causally shape integrity, and that trust and perceived value mediate citizens' evaluations of digital and conventional services.^{6,15} The present finding that transparency carried the largest standardized weight underscores that procedural openness, not merely courteous service, drives how citizens judge the state, consistent with the determinants identified in recent citizen-satisfaction syntheses.¹⁰

The strong actualization of social cohesion and the local Malay ethos, visible in Figure 1, reflects a genuine cultural asset. The hospitality and kinship norms expressed through *Tunjuk Ajar Melayu* humanise the service encounter, echoing scholarship that local wisdom can support bureaucratic reform.¹¹ Yet the regression result in Table 3 is instructive: once integrity and transparency were controlled, the local ethos added no independent variance. Cultural warmth is necessary but not sufficient; it cannot substitute for structural integrity, a nuance that qualifies optimistic accounts of local wisdom and

warns against treating cultural courtesy as evidence of ethical governance.

The deficits in integrity and distributive justice corroborate Indonesian evidence on the persistence of informal fees and uneven service performance.^{3,5} The qualitative strand made the mechanisms visible, and these observations align with research showing that representation and inclusion underpin responsiveness toward vulnerable groups,¹² and that administrative burdens are distributive, falling hardest on those least able to bear them.¹⁷

Theoretically, the results support a synthesis of New Public Service and public-value perspectives with local wisdom: citizens evaluated the institution less by efficiency than by whether it treated them with integrity, openness, and fairness.⁹ The proposed Socio-Cultural Public Service Model holds that durable reform arises where universal constitutional ethics (integrity, transparency, justice) are enacted through, rather than against, local cultural paradigms, with culture supplying legitimacy and structure supplying accountability.

The practical implications are concrete. Anti-corruption measures should target the normalized script of informal fees through transparent, fully digitized fee schedules and protected reporting; transparency should be operationalized not as static banners but as living, consistently communicated information; and complaint systems require visible follow-through to overcome citizen scepticism. Because transparency and integrity carry the greatest weight (Table 3), reform investment should prioritise them over cosmetic service-front improvements, while digital channels are developed to widen access and participation.^{19,20}

The Indonesian and broader Asian context frames these findings. In a setting governed by a Malay customary ethos, the coexistence of strong relational values and weak structural integrity is characteristic of administrative pluralism, in which informal norms and formal rules operate simultaneously, and frontline discretion mediates how policy is actually delivered.²¹ The urban–rural access gradient in Figure 3, a large effect in this study, mirrors documented spatial inequities in public-service provision and signals that distributive justice cannot

be achieved without deliberate outreach to peripheral communities.¹⁸

Several additional considerations strengthen interpretation. First, the convergence of qualitative and quantitative strands was substantive rather than merely additive: the verbatim accounts of informal fees and obstructed facilities supplied the causal texture behind the low integrity and humanity scores reported in Table 2, while the survey established their prevalence and magnitude. Second, the shared critical view of integrity across officials and users—statistically indistinguishable—suggests that the integrity deficit is institutional rather than a matter of citizen suspicion alone. Third, the modest but significant contribution of distributive justice, combined with the large between-zone effect in Figure 3, indicates that equity operates partly as a spatial phenomenon that aggregate means can obscure.

The socio-cultural public service model

The findings cohere into a parsimonious model with three propositions. First, perceived public service quality is determined chiefly by structural-ethical dimensions—transparency, integrity, and, through them, distributive justice—rather than by relational warmth alone. Second, relational dimensions grounded in local wisdom function as legitimacy carriers: they shape the affective tenor of the encounter and the social acceptability of reform, but they do not independently generate perceived quality once structural ethics are accounted for. Third, equity is spatially patterned, so that aggregate measures of justice conceal systematic disadvantage at the geographic periphery. The model accordingly positions reform at the intersection of the structural and the cultural: accountability mechanisms supply the substance of ethical governance, while local ethical idioms supply the legitimacy and uptake that make those mechanisms durable.

This synthesis advances mixed-methods socio-legal scholarship in two ways. Methodologically, it demonstrates that constructs long treated as normative abstractions—the actualization of constitutional values—can be operationalized with acceptable reliability and embedded in an explanatory model, converting interpretive insight

into cumulative evidence. Substantively, it specifies the conditions under which local wisdom contributes to good governance, namely as a complement to, rather than a substitute for, structural integrity, tempering both a technocratic narrative that dismisses culture as friction and a culturalist one that romanticises local norms as self-sufficient guarantees of justice.

A future research agenda follows directly. Longitudinal designs are needed to establish whether improvements in transparency and integrity causally raise perceived quality and reduce the urban-rural gap, and multi-site replication is needed to test generalisability across service domains and customary contexts. Interaction and mediation models could examine whether the local ethos operates upstream of the structural dimensions, and dyadic designs pairing officials with the citizens they serve would sharpen inference about where the integrity deficit originates.

Read against the international service-quality literature, the present results both confirm and refine established expectations. Citizen-satisfaction models typically identify responsiveness and reliability as primary drivers; the finding here that transparency and integrity dominate suggests that, in a context where informal fees and uneven information are salient, the dimensions of openness and probity subsume the more generic service attributes and become decisive. This contextual reordering of determinants cautions against importing fixed weightings from high-trust settings and argues for locally calibrated models of perceived quality in developing democracies.

These patterns also resonate with comparative Asian governance scholarship, in which the coexistence of warm interpersonal service and weak institutional accountability recurs across bureaucracies shaped by collectivist and relational norms. The reform challenge in many such administrations is less the cultivation of citizen orientation, which relational cultures already supply, than the construction of impersonal guarantees—transparent rules, auditable processes, and protected complaint—that hold regardless of who is being served. Pairing those guarantees with

culturally resonant ethical language, rather than opposing the two, offers a realistic reform pathway.

The equity findings deserve particular emphasis for policy. A large between-zone effect on distributive justice indicates that the institution's reach is experienced very differently at the center and the periphery, and because distributive justice retained an independent association with perceived quality after other dimensions were controlled, improvements in access are likely to yield quality dividends beyond their direct equity value. Investment in mobile and digital outreach, scheduled rather than ad hoc, therefore serves both fairness and overall satisfaction—an alignment of normative and instrumental rationales that should ease the political economy of reform.

A reflection on measurement is warranted given the model's reliance on perceptual scales. The high internal consistency of every dimension, combined with the convergence between survey scores and independently observed conditions—obstructed facilities, faded and inconsistent service banners, low complaint utilization—provides face and criterion support that the instrument captured real institutional attributes rather than diffuse affect. The shared, statistically indistinguishable view of integrity held by officials and citizens further argues against a pure social-desirability interpretation, since the very respondents most exposed to desirability pressure, the civil servants, rated integrity no more favorably than the public.

The results also speak to the design of administrative training and oversight. If citizens weigh transparency and integrity most heavily, then capacity-building should foreground disclosure practice, conflict-of-interest control, and the disciplined communication of requirements and fees, while performance metrics should incorporate citizen-perceived openness rather than throughput alone. Oversight bodies, in turn, should monitor the lived accessibility of facilities for vulnerable users—ramps, lifts, lactation rooms—not merely their nominal presence on a compliance checklist, since the gap between provision on paper and provision in practice was precisely where the humanity dimension faltered. Such monitoring is most credible

when it incorporates the citizen's own perspective, for instance through periodic exit surveys and mystery-user audits that capture the experience of the encounter rather than the existence of a procedure, and when its findings are published openly so that the very transparency the model prizes is modelled by the oversight process itself.

Finally, the study illustrates the analytic value of separating the relational from the structural when evaluating value-driven administration. Conflating the two—treating a courteous, hospitable front office as evidence of ethical governance—risks a complacency that the present data directly contradict, since the institution scored highest on hospitality and lowest on the structural guarantees that citizens reward most. Disaggregating constitutional values into measurable dimensions thus does more than satisfy methodological rigor; it disrupts a comfortable narrative and redirects reform attention to where it is most consequential.

The weakness of the humanity dimension as a unique predictor, despite its evident salience in the qualitative record, merits comment. Its low standardized weight does not imply that responsiveness toward vulnerable groups is unimportant; rather, in the present sample its variance was substantially shared with integrity and transparency, so that its distinct contribution was absorbed once those structural dimensions entered the model. This is consistent with accounts in which inclusive, responsive treatment and procedural integrity are mutually constitutive aspects of how citizens experience fairness,^{10,12} and it implies that interventions improving transparency and integrity may carry responsiveness with them rather than requiring a wholly separate program. The observational evidence of obstructed accessibility nonetheless shows that responsiveness cannot be left to follow automatically, and that targeted attention to vulnerable users remains a distinct obligation of ethical administration.

This study has notable strengths. It converted a phenomenon previously described only narratively into a validated, reproducible model with adequate power and excellent outcome reliability. It triangulated interview, observational, and survey

evidence within a single design, and it reported effect sizes and confidence intervals throughout, enabling cumulative comparison with future work. The deliberate stratification by residential zone, moreover, allowed the equity question to be answered with a design suited to it rather than as an afterthought, lending particular credibility to the urban-rural finding.

Several limitations should temper interpretation. The design was cross-sectional, so the associations identified are not causal, and reverse or reciprocal influences cannot be excluded. The study was conducted at a single anonymized institution, which constrains external validity to other regions and service domains. Self-reported perceptions are subject to social-desirability and common-method influences, partly mitigated here by anonymity and by triangulation with observation. Finally, although the local ethos was measured, its interaction with structural variables warrants dedicated longitudinal and multi-site investigation.

5. Conclusion

In frontline public service at an Indonesian local government institution, Pancasila is actualized unevenly: relational values rooted in local Malay wisdom are strong, but structural values of integrity, transparency, and distributive justice are deficient, and it is precisely transparency and integrity that most strongly determine perceived service quality. The normative imposition of Pancasila is therefore insufficient without structural reform that strengthens openness, accountability, and equitable access, enacted through local cultural paradigms via the proposed Socio-Cultural Public Service Model. Policymakers should prioritise transparent, digitized, corruption-resistant processes and deliberate rural outreach. Future research should test the model longitudinally and across multiple institutions to establish causal direction and generalisability.

6. References

1. Utami N, Putri K. Implementation of the values of Pancasila in the Indonesian state system. *Int J Soc Sci Res Rev.* 2023;6(3):1-12. doi:10.47814/ijssrr.v6i3.1036
2. Lanin D, Hermanto N. The effect of service quality toward public satisfaction and public trust on local government in Indonesia. *Int J Soc Econ.* 2019;46(3):377-392. doi:10.1108/IJSE-04-2017-0151
3. Rahmasari A, Herlina MG, Syahchari DH. Strengthening service performance in Indonesian public sector. *Binus Bus Rev.* 2022;13(1):109-117. doi:10.21512/bbr.v13i1.7946
4. Turner M, Prasojo E, Sumarwono R. The challenge of reforming big bureaucracy in Indonesia. *Policy Stud.* 2022;43(2):333-351. doi:10.1080/01442872.2019.1708301
5. Pribadi U, Kim H. Impacts of cultural behavior of civil servants on citizens' satisfaction: a survey on licensing services of Indonesian local government agencies. *J Public Aff.* 2022;22(4):e2662. doi:10.1002/pa.2662
6. Meyer-Sahling JH, Mikkelsen KS, Schuster C. The causal effect of public service motivation on ethical behavior in the public sector: evidence from a large-scale survey experiment. *J Public Adm Res Theory.* 2019;29(3):445-459. doi:10.1093/jopart/muy071
7. Potipiroon W, Wongpreedee A. Ethical climate and whistleblowing intentions: testing the mediating roles of public service motivation and psychological safety among local government employees. *Rev Public Pers Adm.* 2021;41(4):715-748. doi:10.1177/0091026020944547
8. Schuster C, Mikkelsen KS, Correa I, et al. Exit, voice, and sabotage: public service motivation and guerrilla bureaucracy in times of unprincipled political principals. *J Public Adm Res Theory.* 2022;32(2):416-435. doi:10.1093/jopart/muab028
9. Christensen T, Yamamoto K, Aoyagi S. Trust in local government: service satisfaction, culture, and demography. *Adm Soc.* 2020;52(8):1291-1318. doi:10.1177/0095399719897392
10. Kim S, Rho E, Teo YXJ. Citizen satisfaction research in public administration: a systematic

- literature review and future research agenda. *Am Rev Public Adm.* 2024;54(4):331-350.
doi:10.1177/02750740241237477
11. Nur MI, Aeni RQ, Juana T. Measuring the essence of local wisdom's value in the behavior of government apparatuses in state administration institutions. *J Adm Publik.* 2021;11(2):161-168.
doi:10.31289/jap.v11i2.5647
 12. Cingolani L. Representative bureaucracy and perceptions of social exclusion in Europe: evidence from 27 countries. *Adm Soc.* 2023;55(4):541-573.
doi:10.1177/00953997221137562
 13. Francey A, Mettler T. The effects of open government data: some stylized facts. *Inf Polity.* 2021;26(3):273-288. doi:10.3233/IP-200281
 14. Pribadi U, Iqbal M, Ibrahim MA, et al Nexus of public organization, transparency, and accountability in Indonesia's digital governance. *J Public Aff.* 2024;24(3):e2940.
doi:10.1002/pa.2940
 15. Abdulkareem AK, Mohd Ramli R. Does trust in e-government influence the performance of e-government? An integration of information system success model and public value theory. *Transform Gov People Process Policy.* 2022;16(1):1-17. doi:10.1108/TG-01-2021-0001
 16. Nurmandi A, Almarez D, Roengtam S, et al. To what extent is social media used in city government policy making? Case studies in three ASEAN cities. *Public Policy Adm.* 2018;17(4):600-618.
doi:10.13165/VPA-18-17-4-08
 17. Halling A, Baekgaard M. Administrative burden in citizen-state interactions: a systematic literature review. *J Public Adm Res Theory.* 2024;34(2):180-195.
doi:10.1093/jopart/muad023
 18. Dai F, Liu H, Zhang X, et al. Does the equalization of public services effect regional disparities in the ratio of investment to consumption? Evidence from provincial level in China. *SAGE Open.* 2022;12(2):1-14.
doi:10.1177/21582440221085007
 19. Purwanti Y, Purwanto BH, Jamaludin M. Citizen participation in electronic public administration: the considerations of functionality and the technology acceptance model. *Int J Public Policy Adm Res.* 2022;9(4):90-101.
doi:10.18488/74.v9i4.3206
 20. Weningsih S, Suharno, Sudrajat AK. Public services based on e-government in digital age. *Technium Soc Sci J.* 2022;37:153-166.
doi:10.47577/tssj.v37i1.7723
 21. Lotta G, Lima-Silva F, Favareto A. Recontextualizing street-level bureaucracy in the developing world. *Public Adm Dev.* 2022;42(1):3-10. doi:10.1002/pad.1968