Public Administration from a Local Wisdom Perspective

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Abstract
A good government system requires a public administration system. In this era of fast globalization, the western administration system often causes local wisdom values to be forgotten. This study then aims to see how public administration is seen through the perspective of local wisdom. This research will then be carried out using a qualitative approach. The data used in this research is secondary data from research results or previous studies. The results of this study found that there is no one public administration system that is universal and can be implemented anywhere. Generally, each region has a public administration system based on local wisdom. In Indonesia, the practice of an administrative system based on local wisdom can be seen in the kingdom era, where charismatic legitimacy and traditional legitimacy became the representation of Indigenous Public Administration.

Keywords: Public Administration, Local Wisdom, Western Public Administrations.

Introduction
Cultural diversity abounds in Indonesia's archipelago due to the country's many different peoples and languages. Generally speaking, the social interactions, religious rituals, beliefs, and myths of each living tribe, as well as the customary sanctions for those who violate them, are all governed by customary law. Within the context of local wisdom, the abundance and variety of cultural assets have also contributed to the public administration system, giving rise to a public administration that is both distinct and
distinctly local. Public administration practices based on local wisdom have been going on for a long time in the kingdoms and before colonialism entered Indonesia and have been passed down from generation to generation, and some even still exist today (Fatmawati, 2021).

The field of public administration is a branch of science, and as such, it must adapt to the changing needs of society. As the field of administrative science progresses, so too does the need for positive shifts as a result of the more advanced times we now live in. The study of modern public administration, which has undergone shifts from the traditional public administration paradigm to the emerging fields of new public management and public service, has long been considered the bedrock of the discipline of public administration studies as a whole. The more we try to catch up, the more we feel like we're falling behind. It is feared that if we become too comfortable with the growth of western models of public administration, we will lose sight of the identity of local knowledge values that we have in the administrative context. Indonesia has a royal history with a local (indigenous) public administration system. Comparatively, a public administration that finds its identity in accordance with the values of indigenous knowledge will be just as astonishing as the public administrations of the West (Yang, 2020).

Both the theoretical foundations and the practical applications of the emerging field of modern public administration are rooted in the ideas and practices of the western model of bureaucracy. A glance at the field of public administration in Indonesia reveals that Max Weber's bureaucratic theory served as an important foundational text. Weber's theories about public administration served as the foundation for new schools of thought to arise in Indonesia and beyond with the publication of his classic view (Old Public Administration) (Knafo, 2020).

Weber argues that the notion of public administration may not always be fully applied, and that it is necessary to adapt solutions to public administration issues to local conditions in both industrialized and developing countries like Indonesia. Since Indonesia's social structure, ethnic composition, cultural practices, geographical layout, and cultural variety set it apart from other countries. Is it possible that this curriculum could solve issues with Indonesia's regional bureaucracy? Caused by the inability of western notions, theories, and practices of public administration to accommodate indigenous local culture and knowledge, this failure has widespread implications. Many methods of public administration common in the West are viewed with skepticism in nations with less developed economies (Malandrino & Demichelis, 2020).

First, there was no gain from trying to make developing nations' public administrations more like those in the West, as the ideas and technologies utilized there are incompatible with the principles and practices of public administration in the West. As a result, it's fascinating to learn about Indonesia's public administration through the lens of the country's indigenous knowledge (culture and others). Second, the development of the notion of western public administration in Indonesia, a country with several ethnic groups and cultural traditions, necessitates a unique strategy (Nirwansyah et al., 2022).
Despite these issues, there has been a recent surge in interest in what is called "Indigenous Public Administration" (IPA), or the study of public administration issues that have their roots in indigenous culture and knowledge. Researchers have recently shown an increased interest in the field of science, and a growing recognition of the significance of establishing contextual ideas of theory and practice in public administration has emerged, particularly in developing nations (Kutor et al., 2021).

So based on the background above, a formulation of the problem can be drawn, namely how to implement the public administration system from the perspective of Indigenous Public Administration.

**The Birth of the Indigenous Public Administration Concept**

Along with the growing recognition of the significance of establishing contextual public administration theory and practice concepts, particularly in developing nations, the study of Indigenous Public Administration has gained traction and the attention of academics. This problem arises when western concepts, doctrines, and practices of public administration are unable to adapt to the local (indigenous) culture of developing nations, leading to a diminished perception of the usefulness of these concepts, theories, and practices (Althaus, 2020).

The term "indigenization" emerged as a result of the work of specialists like Welch and Wong to envision public administration grounded in Indigenous or local wisdom. This idea is widely promoted in third world nations. It is also used as a paradigm changer in the development of public administration, a field that has been dominated by western concepts that attempt to abolish local customs. However, there are attempts to conform to the practices of another place or country (Lin et al., 2021).

To this day, Indonesia, like many other developing countries, has created its own unique set of conceptions and practices of public administration, but they are almost always in reference to the corresponding concepts and practices in the developed world. That is to say, rather of pursuing original methods (local wisdom) that ought to be inherited, developing countries tend to "imitate." Despite the fact that these (Western) ideas and methods have repeatedly been shown to be inappropriate given the state of affairs and the difficulties confronting the country today, they persist nonetheless (Hasan et al., 2019).

Even more so in Indonesia, completely implementing a public administration system based on western models is not something that can be done overnight. This is due to the fact that the success of the practice varies widely across Indonesia, depending on the region. Indonesia is also well-known for its rich cultural heritage and its status as a governance model based on the principles of royal administration. There had also been a system of public administration based on local wisdom (Indigenous Public Administration) prior to the Dutch colonial period (Agiamoh, 2020).

When the Marshall Plan was ineffective in developing the Indonesian economy, it was yet another example of the failure of public management procedures based on the western model. Seventeen Western European countries successfully implemented the phenomenon, whereas those in the South of Europe, where the economy is still developing, failed. Public administration theory and practice, the main western
contribution to development, was never put into effect. This is because the Marshall Plan program in Europe was followed by the Protestant ethic, which was the primary force in Europe's rapid capitalist development. McClelland, meantime, attributes the third world's underdevelopment largely to the fact that its people strive for and are rewarded for achievement. The Protestant work ethic in Europe is an example of regional culture that values effort and achievement (Suripto et al., 2021).

This failure to implement a government structure based on western principles is not exclusive to the United States. According to Riggs's research, adopting Western agricultural practices in China has not produced resilient farmers. As a result, agricultural techniques are returned to the local values owned and created by these organizations. Riggs and his colleagues at the Comparative Administration Group (CAG) found evidence of the phenomenon of inability to adapt the practice of western public administration concepts in their research into a variety of countries. They found that local officials built institutions similar to those of Western countries, but these institutions did not work the way they did in their places of origin (Zang et al., 2020).

The instance demonstrates how different notions developed in public administration are not ingrained in the culture of society and, instead, are alien items that cause friction within the community. Riggs argues that public administration strategies succeed or fail based on ecological factors. The bureaucracy in Indonesia, which operates within a social ecology distinct from that of the West, is a good example. One example is Papua, where meritocracy is being implemented. Meritocracy, which favors open competition and discourages favoritism, sometimes clashes with regional norms that place a premium on family or community cohesion. Although aiding members of one's own clan or clans is a morally admirable social obligation, it runs counter to the meritocratic practice evolved in Western bureaucracies. Yogyakarta, a city with a privileged government structure founded on a royal system, provides an instructive case study. The monarchy's foundation rests on charismatic and conventional forms of legitimacy, and the monarch himself, rather than the law, is the source of authority. This exemplifies the polar opposite of Weber's legal-rational approach, which values law over politics (Donaldson & Allen-Handy, 2020).

Apart from the Philippines, South Korea, and China, the concept of IPA can be found in Indonesia. Science in Indonesia has a unique mission and goals. For example, IPA is formed to meet local needs. The needs of local Indonesian communities are not only many but also diverse. Local needs with such characteristics cannot always be fulfilled by the Western Public Administration (WPA) alone. In principle, Indigenous Public Administration is a concept constructed to fill the space that Western Public Administration does not occupy. The Indigenous Public Administration, which served this space, was partly formed spontaneously. Some others are not created spontaneously or planned. Regardless of how it was formed, IPA is present during increasingly complicated and complex local problems. Due to local issues in such conditions, a single global solution, played by the WPA, is not always effective (Lorenzo, 2022).

Indigenous Public Administration is formed temporarily or in urgent conditions. When people wish to get married but don’t have enough money, or for other reasons they cannot get married, the Indigenous Public Administration is present in the form of a siri
marriage institution. When people expect security and security provided by police agencies to be unreliable, the Indigenous Public Administration initiates local safety, namely Pam Swakarsa, and self-help security for the community (village patrols, security guards). The local administration has its rationality and logic. One rationality is that he was created to meet needs with simple and fast responses and actions. Because the role of the Indigenous Public Administration does not necessarily conflict with that of the Western Public Administration, the IPA acts as a complement to the WPA. Examples of simple and fast actions are community-initiated educational institutions that provide test guidance and health institutions that allow a nurse to act not only as a nurse but also as a healer. The healer role of the nurse here is the role practiced by nurses to diagnose diseases and give injections and medicines to patients (Boin et al., 2020).

Indigenous Public Administration existed in three different periods: IPA before the colonial period, IPA during the colonial period, and IPA after the colonial period. Many writings on natural science before and during the colonial period have been made and published. Samodra Wibawa’s writing is an example. In his book entitled “Countries in the Archipelago: From City States to Nation States”, Wibawa explains the pre-colonial Indigenous Public Administration as the administration of sovereign archipelago kingdoms. Authority’s significant contribution was that he could prove the existence of indigenous administrative practices. He found practice in the form of indigenous administrative processes during the Singhasari kingdom when Kertanegara led it. During the time of this king, the Singhasari kingdom collected tribute (tax). To collect taxes, the king appointed regional heads in the administrative areas that had been determined (Nur et al., 2021).

Charismatic legitimacy and traditional legitimacy are the foundation for the Indigenous Public Administration's management of the monarchs' legacies. The king, rather than the rules, holds sway under a monarchy that relies on charismatic and traditional forms of legitimacy. This demonstrates the polar opposite of the legal-rational model proposed by Max Weber, which elevates the rule of law to the exclusion of personal influence maintained by kings and other traditional leaders (Chafik & Drechsler, 2022).

Western Public Administration (WPA)

An easy way to understand Indigenous Public Administration is to use the concept of Western Public Administration as a comparison. Western Public Administration as a branch of Public Administration is often equated with conventional Public Administration. Important figures initiated Conventional Public Administration. One of the thinkers in Public Administration that is featured is Woodrow Wilson. In his article entitled “The Study of Administration”, Wilson said that administration is the most prominent part of government; it is the government in action; it is the executive, the operative, the most visible side of government. According to him, the elements that are inherent and integrated with the world of action are organization and management. According to him, the way the organization and management work is very concerned with the value of efficiency and economy (productivity). According to Wilson, to be truly professional, the administration must be free from Politics (Woolhandler et al., 2021).
Western Public Administration thinker after Wilson is Frank J. Goodnow. In his work entitled “Politics and Administration”, Goodnow defines Western Public Administration by distinguishing Western Public Administration from politics. Politics, according to him, is “the expression of the will of the state,” while the administration is “the execution of that will”. The Public Administration adopted by the Indonesian government is, in principle, the same as the Western Public Administration initiated by Wilson and Goodnow. It has a general character in that it is generally accepted and carried out uniformly, anywhere and anytime. The following characteristic of the Indonesian Public Administration is that historically it was first created to meet the needs of the colonial state. Given the intent of his creation, it is not surprising that he was more responsive to the needs of the Dutch government than to the needs of indigenous peoples (Bojang, 2021).

The Dutch Western Public Administration in force in Indonesia departed from the Anglo-American thought tradition and ancient Greco-Roman philosophy. In this tradition and philosophy, an aggressive approach is highly emphasized. The working principles of unity of command, which are direct derivatives of the militaristic concept, are firmly held. Many of Machiavelli’s works were inspired by traditions of thought based on the working principles of unity of command. In his article entitled “The Discourses”, Machiavelli urged the government, now known as the Italian government, to apply the principle of “unity of command”. He said: “it is better to confide in any expedition to a single man of ordinary ability, rather than to two, even though the men are of the highest merit, and both have the equal ability” (Mitchell, 2022).

Machiavelli’s way of thinking was followed by Alexander Hamilton, secretary of state finance during the administration of President George Washington, United States of America, who served from 1789 to 1795. Hamilton’s writings highlight the centralization of power in the administration. Hamilton said that the high centralization of power within the country’s system of government was justified. According to him, a centralized bureaucracy is needed. According to him, centralism helps protect human liberty (Li & Wang, 2021).

After Wilson and Goodnow, figures who share the same mind with the Western Public Administration are Frederick W. Taylor. In his “Scientific Management” work, Taylor defines Western Public Administration as management. According to him, Western Public Administration is synonymous with “the best working method”. The best work method can be obtained through a scientific employee selection process. Another method adopted for obtaining the best means is the education and scientific development of the workers; close and friendly cooperation between managers and workers; and the logical division of work units and the division of roles and responsibilities between employees and their superiors (Postell, 2021).

The view of Western Public Administration as management initiated by Frederick W. Taylor was further developed by Henry Fayol. According to Fayol, management consists of 14 principles. These principles are:

a. Division of work  
bn. Authority  
c. Discipline
d. Unity of command  
e. Unity of direction  
f. Subordination of individual interests to the general interest  
g. Remuneration  
h. Centralization  
i. Scalar chain  
j. Order  
k. Equity  
l. Stability of tenure of personnel  
m. Initiative  
n. Esprit de corps (encourage teamwork).

Western Public Administration figure who also equates Western Public Administration to management is Leonard D. White. In his article entitled “Introduction to the Study of Public Administration”, White said that public administration is the management of people and materials in the accomplishment of the purposes of the state. He further stated that management is a single process that can be uniformly applied anywhere in a city, county, state, and federal (Roberts, 2020).

In subsequent developments, a new movement emerged that saw the Western Public Administration as an organization, not as management. The main figures of this movement are Max Weber and Luther Gulick. In his work entitled “Bureaucracy”, Weber introduces bureaucracy as the “ideal type” of modern organizations. This ideal type of modern organization called bureaucracy has characteristics that belong to the Western Public Administration. The characteristics referred to by Weber are that organizations have a hierarchy of authority which includes superior-subordinate relationships and a chain of command.

Furthermore, within the organization, there is a clear division of work tasks based on competence and functional specialization. The organization has a system of rules, regulations, and procedures. The rule of law does not recognize personal relationships (impersonal nature) within the organization. Within the organization, there is a work procedure system that uses standardized methods. Within the organization, employees are selected and promoted based on managerial and technical competence. Within the organization, there is authority and power. According to Weber, authority and power in organizations only apply in offices or workplaces, where positions and positions do not belong to the individual concerned but to the institution that employs them (Bouckaert et al., 2020).

In his “Notes on the Theory of Organization”, Luther Gulick said that organizations need a “division of work” for work units. In addition to requiring a “division of work”, the organization requires coordination between work units and the span of control. According to him, the patterns of relationships within the organizational structure can be top-down or bottom-up. If such relationship patterns exist simultaneously, the people in the organization must ensure that the two relationship patterns must be functionally related. Functional linkages like this can be realized if there is organization. Organizing is one of the vital elements of an organization apart from planning, staffing, directing, coordinating, reporting, and budgeting (Chen et al., 2022).
The meaning of the term “Western” in Western Public Administration does not only refer to the United States, where the science of Public Administration was born and raised. Western can also represent European countries such as France, Germany, the Netherlands, England, Portugal, and Spain. The philosophy that underlies the Western Public Administration on both continents is ancient Greek and Roman administrative philosophy. The ancient Roman Western Public Administration was characterized by strong centralization of power, authoritarianism, orientation to control and command, universalization of Roman ways of thinking and practice, rational instrumentalization, the effectiveness of political and economic control, expertise and efficiency, responsiveness and accountability, and expertise and political control (Moloney & Moloney, 2020).

Specifically, the Western Public Administration developed in the United States Centric has five characters. The first character, Public Administration in the United States, puts forward individualistic values. The second character, decision-making and government planning, is bottom-up. The third character, administration, focuses on efficiency, market mechanisms, and democracy. The fourth character is short-term perspective administration. The fifth character, administration, adheres to the tradition of separation of powers. These five characters animate administrative activities in the United States. Examples of activities imbued with the character of the United States of America are the activities of formulating and implementing policies, activities of processes and institutions, and activities of service to the community (House-Niamke & Eckerd, 2021).

Method

This research will be carried out using a descriptive qualitative approach. This method was chosen to make understanding the phenomena that occur easier. The data used in this study is secondary data derived from the results of previous research or studies. Research data that has been collected will be processed immediately so that later the results of this research can be found.

Result And Discussion

Indigenous Public Administration Concept Approach

Traditional doesn't always mean simple; indigenous representation can be indigenization, which can be anything from basic to complicated, from Confucianism to tribalism to Asianization. Words like "administration," "government," "self-government," and "governance" all have this prefix attached to them. Indigenization refers to the process of adapting something that has been impacted from the outside to fit into the local culture. According to Basheka, indigenization can also refer to making changes in government and administration that are in line with indigenous values. His interests lie broadly throughout the realm of this research, including decision/policy making, planning, development, service, organization, leadership, and so on, therefore he is well-suited to the community's territory.

Public administration studies have been conducted in various countries, including Indonesia, although indigenous public administration has not been prioritized as a
The breadth and primary focus of public administration studies are typically concerned with investigating the execution domain, or the world of putting government policies into action. In addition, studies of leadership in the public sector, volunteerism, and the making of important decisions are conducted. A second type of research is an examination of the processes through which policymakers and doers arrive at their decisions. His research has progressed to focus on public administration and policy. In this situation, the focus is primarily on Western ideas, and the storyline moves away from the idea of government toward that of governance.

Indigenous, according to Henderson's definition, "is conceived of as native patterns which are neither forced nor copied from the West," meaning that indigenous is viewed as an original or pure pattern that has existed before and is not tainted or duplicated from Western culture (former from the power of colonial). Ortiz continued his research on Native American government administration and published another article on the topic. Tribal Government and Public Administration is the title of this study. The essay primarily analyzes the relationship between ethnic-based governance and the federal government of the United States. U.S. federal law and treaties of cooperation with tribal governments were analyzed in this study. According to the methodology of this study, several governments are required to serve the needs of various American Indian communities.

Attempts have been made in several studies of public administration to "reinvent" an Indigenous idea of administration. Indigenous is an area of research that looks at government from a cultural, traditional, and religious perspective, and it has been the subject of many comparative studies of public administration. This study seeks to recreate and explain the function of this notion within a public administration framework. The goal of these analyses is to apply conventional methods to the study of public administration. Reinventing government in the image of established best practices is crucial.

In the countries that were once part of the Soviet Union and Eastern Europe, the indigenous phenomenon is being studied because almost every region has started to leave traces (indigenous) by shifting to a more market-oriented and privatization-oriented administrative structure based on the western model. The colonial occupiers came in and took everything, including the preexisting system of public administration, and these regions tended to forget and lose what they had.

Over the past fifty years, protests demanding the return of the Indigenous policy have taken place in a wide variety of locations across North and South America, including Canada, the United States, Mexico, Panama, Columbia, Ecuador, and Bolivia. This has been demanded to guarantee the safety of local populations and their rights. One of these needs is for the locals to be able to govern themselves politically, socially, and economically through the formation of indigenously administered political institutions (indigenous autonomy). The petition for separation is meant exclusively to give residents a voice in shaping their neighborhood’s economic and social landscape. The fact that one-third of the world's population attests to the fact that this area is the poorest and slowest-developing in the world is what's driving this demand. This is because the local
population is part of a minority and is therefore ignored in political decision making (isolated).

It is envisaged that the local community, by meeting the requirements outlined above, will become self-sufficient and economically successful (indigenous autonomy). This study’s findings suggest that indigenous autonomy has the potential to improve people’s lives and communities’ standard of living. If the state acknowledges indigenous autonomy and the two interact, indigenous autonomy will be strengthened. An indigenous public administration strategy is proposed as a way out of the problems caused by the current state administration structure. There is no perfect, unified, indigenous paradigm of public administration. Its presence, however, is an attempt to investigate and advance state administration in light of a setting founded on cultural values, customs, and religion. He began life with the presumption that governmental issues can have more than one answer. Local customs and practices are integral to effective governance. The administration owes a debt to these customs. Element of an administrative system, for instance, may be developed with the support of local customs. Not only that, but they outline responsibilities for administrators. In China, Korea, and Japan, Confucianism is the defining cultural norm for administrative positions.

This explanation of administration takes a new angle from others that have come before it. The historical viewpoints were extremely conventional in how they interpreted administrative occurrences. This research adopts a perspective that gives equal weight to the ideographic and ecological facets of management. Depending on the setting of the administration, this paper deviates from common administrative assumptions. The second premise is that administration is a multi-person process. In this work, we question the prevailing view that one single model of administration can be used everywhere.

According to the author of this text, administration is all about carrying out orders. Issues can be brought to the administration for resolution. There are multiple administrations. In the same way that there are numerous administrative issues, there must be equally numerous remedies. The local culture’s norms and values have a significant role in finding solutions. These customs not only play a role in the administration, but also shape it in significant ways. In this setting, administrative responsibilities are determined by regional norms. Traditional Confucian texts in China, Korea, and Japan outline the responsibilities of a leader. What are the appropriate roles for people in these nations, under Confucian thought? Administrative discourse in Asia and beyond is enriched by attention to the importance of local culture. For the same reason that western administrative discourse still reigns supreme, there is also administrative discourse that places an emphasis on local factors.

**Local Wisdom in the Perspective of Public Administration**

Traditions, rituals, and beliefs that have been passed down through generations in a certain area represent a shared set of core values and are the foundation of local wisdom. The community learns to manage the environment so that it can provide for its members’ daily needs by accumulating a pearl of wisdom consisting of knowledge, ideas, tools, customs, cultural values, and activities. Simply said, local wisdom is the human endeavor to act and behave towards a thing or event in a given location, based on that
object's or event's familiarity with and history with that location. Interactions between people and their environment through time lead to the development of local wisdom, which is then passed down from generation to generation.

Research on the potential of local knowledge from the perspective of public administration has led to a consensus that local wisdom is a resource that has to be protected, nourished, and developed in the present context, both in terms of the variety of cultural goods and the variety of substances. A movement in the paradigm of modern public administration to the western model of government and governance has hampered efforts to implement the concept of public administration based on wisdom (local wisdom), which aims to preserve and enhance social life at the community level.

Indonesian society's culture, which has been passed down from generation to generation, includes a wide variety of strategies for adapting to one's surroundings; these strategies have evolved into norms for community-level social management. In the realm of public administration, this is what we call a manifestation of the community's local wisdom. It has been established that the community can weather a variety of crises through public management based on local wisdom. Therefore, in order to keep a society in harmony with its environment and to ensure its preservation, local wisdom must be examined and conserved.

In ancient Indonesia, before the concept of a "State" had been developed, people lived in small communities governed by a consensus of environmental and local customary norms and values. The concepts of "real autonomy" may be traced back to the original governing model used by each of these tribes and can be seen in both cultural rites and historical records. This is a byproduct of, or response to, the way people in the area often think about administrative matters, which is not heavily impacted by the administrative traditions of more developed countries.

Samodra Wibawa wrote one of the writings on local public administration in his book “Countries in the Archipelago: From City States to Nation States”. According to Wibawa, there have been three main phases in the development of administrative theory. First, there was the rule of independent kingdoms in Indonesia before the arrival of the colonial authority. This is the progenitor of public administration based on conventional wisdom in a given area. Colonial administration, which is typified by Weberian administration, is the second type. The third type is the Indonesian government's official administration.

Wibawa established a public administration based on indigenous knowledge to oversee the distribution of the archipelago's royal legacy. According to scholarly works, charismatic and customary legitimacy serve as the foundation for the monarchs' continued authority over their local public administration's legacy. The king, rather than the rules, holds sway under a monarchy that relies on charismatic and traditional forms of legitimacy. That the rule of law should take precedence over the authority of monarchs and other traditional leaders demonstrates the polar opposite of Weber's legal-rational model. They have regulations that control their life in their way and are collectively agreed upon for the common benefit, and this system of public administration is something they inherited from the monarchs and kingdoms of the archipelago.
China's Experience with Local Wisdom in Public Administration

a. Centralization

Previous research has shown that Confucian-inspired public administration in China is comparable to Western Public Administration (WPA). Both of these core beliefs prioritize the consolidation of authority. In China, this distinguishes the Chinese administrative system and the WPA, and centralization is not only administrative centralization but also political, military, and legal centralization. China does not recognize the separation of powers. This country only knows the division of power.

Administrative centralization is the top choice because it provides advantages. Centralized leadership ensures that outsiders do not intervene in decision-making, planning, and implementing policies from the highest leadership. In this model, repeated discussions and consultations in decision-making can be avoided.

Based on centralization, Confucianism can create a solid bureaucratic structure (consolidated, not divided, not fragmented). This system of administrative centralization is very similar to Weber’s unity of command theory. Apart from guaranteeing solidity, centralization makes the bureaucratic structure persistent and stable.

China likens its supreme leader to the emperor. Its leader is placed as law and religion. He is placed as a holy figure and cannot be blamed. He is seen as the super/wisest person. He had a better understanding than ordinary people. His word is a reference source and must be respected and followed. Here it is clear that the main task of public administration is to seek and find people with administrative talent who are deemed capable of acting legitimately as the law itself.

The state and executive institutions have the most incredible power among other institutions. Such a model is called vivuanhua leadership. This leadership model places the state council as the highest organization. To carry out its duties, the state council gains support from political parties controlling all administrative and state decision-making functions. This practice has a broad impact on the lives of Chinese people. Leaders own the bureaucracy and the military and control every aspect of the lives of organizations and individuals.

China’s public administration and political parties give a lot of power to the military. The military is involved in the management of power in public administration. Not only in public administration but the military is also involved in business management. When managing a business, they get privileges.

Powerful public administration is inversely proportional to less powerful individuals. The administration does not view the public as part of the whole but as the whole itself. This implies the individual can be defeated if the pretext is for the public represented by public administration.

b. Merit System

A meritocracy is one of the Confucian teachings that characterize the practice of Chinese public administration. Government management is based on the teachings of the merit system. This teaching places HR in a central position. The government demonstrated such a position by stating that China adheres to rule by man, not the rule of law. This statement emphasizes that implementing public administration policies and
operations is based on people, not the rule of law. Administrative ethics does not focus on developing legal values and norms but on developing ethical virtues.

Meritocracy colors the daily life of public administration. Not only that, meritocracy is the key to successful administration. The representation of meritocracy among them is that prospective staff and government officials are very strictly selected. Selection involves a competency test. It is believed that staff and employees who pass the competency test will not abuse power when given authority. Through competent employees, abuse of power can be minimized.

The merit system has been enforced for generations. This system has been in effect from the ancient Chinese empire until now. This system values the technical and political skills of bureaucratic human resources. Competent bureaucrats are placed at the highest levels in the social hierarchy, and their careers are guaranteed. Without adequate competence, the bureaucracy cannot survive and cannot achieve efficiency. To support this, all administrations attach great importance to schools (including training institutions) for officials.

Meritocracy has an important role. Several important roles have been described above. Here will be described the most critical war of meritocracy. Its most important part is related to China’s centralized political and economic system. Centralization has led to some excesses when implemented. One of the apparent excesses is the abuse of power. The principle of meritocracy can eliminate extras like this. How to stop through two levels. The first level is the selection level. The second level is the level of training (HR development).

Selection and training became the doctrine of the success of China’s model administration. This doctrine contains three theoretical assumptions. First, people control is the ultimate solution to organizational or administrative problems. Second, some administrative geniuses have a better view of public administration than others. Third, the best public interest is that the highest authority is unconditionally given to public officials who have passed the selection. According to this perspective, Chinese public officials have the power to make decisions free of control and are legally justified to do so. This is to say that whatever the consequences of the decisions of competent administrators, public administrators are not burdened with legal challenges. Of course, their only concern is political opposition.

Government by man reinforces the impression that China’s legal framework is weak. China adheres to the rule of law. Law is not an instrument to control society. The person or official who controls it. In China, high-level officials regulate the decisions made by judges.

c. Independence (Self-Governing, Autonomy)

Public policy is directed towards independence. Independence is manifested in the form of businesses producing their goods. Agriculture-oriented food policies create self-sufficiency in essential food ingredients. Other focuses outside the agricultural self-reliance policy are industrial self-reliance, military/defense independence, and science and technology independence.
Independent culture and culture are deeply rooted in China. Chinese people are very used to being independent since the Chinese state implemented a policy of isolation. Isolation is synonymous with values that promote independence. The isolation carried out is not only related to geographical isolation, symbolized in the great Chinese fortress, but also represented outside the fort, whose form is the development of a spirit of independence. In a simple definition, the independence of the Chinese model is defined as concepts and actions that do not depend on foreigners.

Isolation leads to independence. The independence of the Chinese people is based on the functioning of the clan system. Independence grows and develops in a large family. The paternalistic form of government holds a special place in the hearts of the extended family. In a paternalist society, responsibilities and authority are distributed in a strict hierarchy. Structures of authority and lines of communication often flow from the top down, or in a hierarchical structure (society). An established hierarchy promotes internal and external peace and stability. Additionally, the established order of authority fosters and sustains peaceful communities. According to the Chinese concept of social harmony, there is no need to tolerate disagreements over political and ideological perspectives.

There is a happy medium between autonomy (independence) and productivity in the Chinese model of administration. Independence under this leadership comes at a high cost (costs). Alternatively, independence at a reasonable cost. Self-sufficiency at low cost can be attained by mass producing as many commodities as possible to maximize profits. Achieving such autonomy is not possible through commercial interaction.

China, a country with a lot of freedom, knows what it takes to be productive and successful. The Chinese model's definition of efficiency and effectiveness differs in some respects from Western conceptions of those terms (Weberian version). Policymaking in our nation is based on the idea that it must yield results. The more productive a company is, the more money and profit it can give to its employees. The "contract responsibility system" is the means through which economic success (including income generation and increased output) is attained (Zerenzhi). The "contract responsibility system" has been shown effective in the real world. Not only did he achieve his goals, but he also gained widespread support among the local farmers. The fact that the contract has the potential to boost agricultural output by 7.9 percent year is proof of its efficacy.

The current government in China shares the same emphasis on efficiency as the WPA. The primary role of the state is to find ways to improve productivity. Economic activities, and specifically agricultural and industrial activities, are the more efficient domains or activities. Productivity growth, not an increase in tax income, is the key to economic expansion.

The public sector in South Korea is very similar to the public sector in China. The principles of Confucianism serve as the foundation for both. Isolation and party allegiance are two key distinctions. When comparing the two, it's clear that South Korea is more receptive to US influence than China is. Unlike in China, where all branches of government are subservient to the ruling Communist Party, the second so-called Korean Public Administration and its officials are not directed to adhere to the value system of party mono-loyalty.
Criticism of the Western Model of Public Administration

Many people disagree with Leonard D. White's view that management is a universal method that can be implemented in every setting. Robert Dahl is one of the experts who have voiced their disapproval of Western Public Administrations (WPA). In 1947, he unleashed his infamous attack on the WPA. He published "The Science of Public Administration: Three Problems" that year. Dahl claims in his books that the ideas of public administration are not an apolitical, universally applicable concept. He continued by saying that even administrative theory can be influenced by the personality of those in power. Dahl argues that public management has inherent values. The WPA's guiding principles are not necessarily applicable in other nations (universal generalization). It is necessary, in his opinion, to recognize the impact of contextual shifts. Reason is plural rather than singular. The qualities of public administration are colored and shaped by the environment, together with the aspect of rationality. The public sector does not function as a hermetically sealed system, immune to all outside influences. It is a publicly accessible mechanism to administer public affairs. Many factors beyond government's control—including the economy, society, culture, the military, and foreign relations—have an impact on how it operates.

Conclusion

This study argues that there is not a single, optimal model of administration that can be applied across the board in public administration because of the inherent plurality of administration. Given that the purpose of administration is to find and implement answers to issues, and given that administrative problems tend to be highly nuanced and intricate, it follows that the administration itself should have a great deal to offer. If explored more deeply, almost every region has an administrative system that is indigenous, that is, how are they able to solve state administration problems, especially those that are local. Since indigenous administrative processes in Indonesia date back to the time of the kingdoms, charismatic legitimacy and traditional legitimacy constitute the basis of the administration's legitimacy according to the monarchs who represent Indigenous Public Administration. Western conceptions, theories, and methods in public administration have been criticized for failing to adequately account for local (indigenous) culture, particularly in developing nations. As a result, Indigenous Public Administration has emerged as a response to this problem.

References


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