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# The Role of Actors' Conscience in The Free Health Service Policy Making

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**Abstract.** The research is aimed at describing actors' conscience (hear / inner-self / sincerity), and to identify other factors that may influence the process of free medical service policy making in the Province of South Sulawesi and the focus of the analysis is about free medical service policy making; how the men behind (we call it as actors) should fight between their conscience and rational thinking the time they argue and propose the policy. By applying qualitative method, data collection of this research is done through an in-depth interview and observation. The results shows that in the policy making process, in general, the actors' conscience and sincerity only play their role at the latter stage that is when the proposal is being legalised; Other findings say that some factors that could influence their sincerity are the political actors who can control and follow their conscience and give the best in terms of deciding and legalising the policy.

**Keyword:** policy making, the role of conscience, free medical service

**Abstrak.** Penelitian ini dimaksudkan untuk mendeskripsikan hati nurani para pelaku, mengidentifikasi faktor-faktor lain yang mungkin mempengaruhi proses pelayanan medis gratis di Provinsi Sulawesi Selatan dan fokus dari analisisnya adalah penyusunan kebijakan pelayanan medis gratis; bagaimana orang-orang yang terlibat (kami menyebutnya sebagai pelaku) harus berjuang dengan hati nurani dan pemikiran rasional di saat mereka berargumen dan mengajukan kebijakan ini. Dengan menggunakan metode kualitatif, pengumpulan data di dalam penelitian ini dilakukan dengan observasi dan wawancara mendalam. Hasil penelitian ini menunjukkan bahwa dalam proses penyusunan kebijakan, secara umum, hati nurani dan ketulusan hati para pelaku hanya berperan di tahap terakhir; yaitu saat usulan kebijakan ini disahkan; temuan lain menyatakan bahwa beberapa faktor yang dapat mempengaruhi ketulusan para pelaku adalah politikus yang dapat mengendalikan dan mengikuti hati nurani mereka, dan memberikan hal yang terbaik dalam hal memutuskan dan mensahkan kebijakan ini

**Kata kunci:** pembuatan kebijakan, peranan hati nurani, pelayanan medis gratis

## INTRODUCTION

In every organization whether they are government or private organizations, there are always different opinions, interests and ways to reach goals. Sometimes, there are also conflicts among members of the organization. While in a wider scale, it is a common thing for organization to manage various numbers of unfavorable situations, for example: obstacles in the process of implementation of activities, confusion in determining the mission and direction, failure to realize the developed plan, failure to anticipate a raised phenomenon, and many more.

Problems are sometimes inevitable; but as long as we manage them with positive attitudes, they will not disrupt organizations day-to-day activities. Furthermore, if it is not prevented and treated well, a problem could be as danger as a 'cancer'. Moreover, we need some strategic effort to solve the problem, and it's called as 'decision making' (Utomo, 2008)

Meanwhile, a public policy is a process when activities to constantly deal with public issues generally aimed at solving community's problems; and, it is expected to act

as medicine that is always ready to cure problems.

In the context of public policy, actors should know and understand the policy background and the details of concepts and issues related to public policy problems. Related to the experience and knowledge that they have, actors must able to create policy for communities and minimize errors and gaps in determining a policy. Otherwise, it would fail to achieve the objectives and sometimes misleading, especially in the implementation process.

Based on the above description, Etzioni, (Parsons, 2005) says that: "Making the decision (decision-making) are among between policy formulation and implementation ... but (second this) intertwined with each other. The decision affects the early stages of implementation and implementation phase would affect subsequent decision-making which, in turn, will affect the subsequent implementation. Decision making, therefore, not a passive process ... The decision is a process and the initial decision is often only a signpost signal or initial guidelines, which will be revised and given specifications "

Decision-making implies the selection of best choice

from a number of available alternatives. Its theories should be related to the issue of how decisions are made. Wisdom is an action that leads to a particular purpose by one actor or a number of actors with respect to a particular problem or issue.

Policy making is a patterned action, done all the time and involves many decisions, routine or not routine. In making decisions, there are internal guidelines. They come within ourselves as a result of our own conscience or sincerity. In order to recognize the good and bad, every person has his/her own special power. In a concrete situation, we have instinct to do good things that could make ourselves and other happy. And if we abandon it, we will feel disappointed and sorry to hurt others.

On the other side, health is one the important element of the general welfare. It must be realized in accordance with the ideals of the Indonesian nation as referred to in the Preamble to the Constitution of 1945 and the national sustainable development based on Pancasila and the Constitution of 1945. In the Act of 1945 article 28 H and Law No. 23/1992 about health, every person is entitled to obtain free health or medical services from the state, and it is guaranteed by the government. Moreover, every individual, family and community, are entitled to have protection and care of their healthiness, which a responsible country should form a right set about healthy life for its citizens including the poorer. According to the agreement, Governor of the Province of South Sulawesi form a law to rule a free health program through the regulations No. 2 of 2007 about joined-implementation of free health program.

Up until the year of 2010, this policy is finally facing some problems. This problem is assumed come from a matter of policy formulation stages. Data from BKM (News of Makassar) 3/3 - South Sulawesi Parliament draft bill (Ranperda) which propose Executive Free Health Service have absolutely no concept with unclear objectives. In Ranperda, Provincial Government ignores the role of society and the private sector to engage in the Governor's Syahrul Yasin Limpo priority programs. Every human being, with respect to his heart is having awareness about what their responsibilities and obligations are. But sometimes, awareness is beyond our attention. In a concrete situation, the voice of conscience will always be conscious of his duty to deal with concrete problems one has.

Although the word "conscience" is less striking for modern people who are more logic and science-based, and where the word "heart" is like a legend of wisdom science, but precisely the core of religious teachings that bring people in noble morality (Akhlaq al-Karimah) exist still taking 'conscience' into account. Islam said that

through heart a man could find his spiritual consciousness; this will give consequential aspect of moral and social consciousness. This awareness is so-called as piety grows in a heart. On the contrary, sin and disbelief also exist.

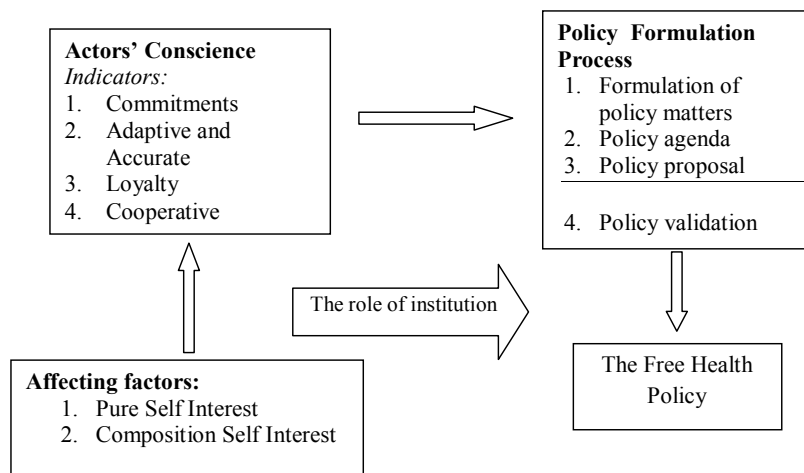
Conscience comes from the phrase of "ruhiah" (Arabic term), something that invites people to think and behave-well, helps him to think straight and distinguish the right and the wrong. The most important aspect is that 'it is within everyone'. In other words, what feels right by one's conscience is also considered correct by the conscience of others, as long as it's applied in the same situation. One's conscience is never different from the others. The reason lies in the source's conscience: it is the inspiration of God. Through conscience, God tells what is the best and most beautiful attitude and behavior we could take that will please Him.

Praise to Allah, conscience is the inspiration of God as mentioned in the Qur'an (Ash-Shams verses 7-10), which means: "And the soul and its perfection (creation). So God inspires its soul (the road) wickedness and devotion. Truly successful who purifies the soul; and the real losers who pollute. "

Conscience also function as a "jury" of ourselves as human beings. The conscience will continue to provide an assessment of the actions, decisions, and how we live. One's own conscience could not ignore his or her own surroundings and environment. As a conclusion, the quality and role of conscience of a person is indirectly affected by the environment. From the environment a person will form moral values and responsibilities that will be a source of "knowledge" for their conscience. The effect may come from family, friends, relationships, culture, religion and tradition. If someone lives in a good environment then the conscience will have good quality and others.

Almost the same with our brain and mind as we need to feed it with knowledge; conscience requires education in order to become a "tool" for a quality of a person's. It needs to be sharpened in order to provide assessment of good or bad actions and decisions. One can sharpen his conscience by always following it. It can also be done by doing good deeds in relation with moral values that exist in a community with spiritual guidance.

Imam Al-Gazali in a special chapter of his book "Ihya Ulumuddin", discussing about a Miracle Heart (Magic al Qalb). According to Al Gazali, the glory of human dignity is caused by its readiness to reach God's makrifat, and our heart makes it possible. With heart, man knows God and His approach, while other parts function as servants. Al-Gazali also says that relationship between Heart and other part of the body is like king with his servants, or a carpenter with his tools.



**Figure 1. The Framework of the Research**

A question that comes from our conscience is gentle and meaningful; while the power of intellectual comes from within (nafsathiqah power). The power to think is called as ‘sense’ (dzauq); which acquires a source of knowledge (ma’rifat qalbiyah). Allah says, “They have hearts, but not used to understand it.” (Surah 7: 179). Later on in the Catholics’ bible, they mention conscience: “it is a man’s ability to realize the moral duty and to take moral decisions”. Dr. Franz Magnis Suseno defines conscience “as a consciousness in the human mind that human beings are absolutely obliged to do the right things in accordance to its responsibility in a concrete situation.”

Several indicators of conscience which is reflected in Asmaul Husna are as follows: (1). Al-Wakiil = having most responsibility (accountability). (Al-Baqarah, verse 225): “Allah will not call you to account for that which is unintentional in your oaths, but he will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing.” (Al-Anfaal, verse 27) : “You who believe! Do not betray Allah and His Messenger, nor betray knowingly your amanat (things that are entrusted to you), and all the duties Allah has ordained for you”. Accountable or accountability meant the ability to answer, explain, and be accountable for all the decisions and actions. Accountability is an attribute of the entrusted or honest person that can bring him well in many activities and actions of his life. (2). Al-Wasii’ = most broadminded (competence or qualified). (Al-Mujadilah, verse: 11): “Allah will lift the grade of those of you who believe, and those of you who have been granted knowledge”.

A competence or capability is one’s potential to do many duties and solve many problems in order to reach his goal. Competence is a basic potential that may be raised through learning and training process. It cannot be created in a day, but it is a series of willing to know anything deeply. (3). Al-Baa’its = motivator. (Ar-Ra’d,

verse : 11): “Verily, Allah will not change people’s fate as long as they do not change their state of goodness themselves.” Al-Baghdadi, as Yusanto and Kusumo adopt, said that the verse is prevalent (a’am). Those who achieve the progression and victory by changing their reasons of decline, first thing to do is to formulate the awakening concept in themselves in order to have an ability to influence themselves and others.

Motivation is an inner power that encourages someone to act. It is an inner power in willing to do certain things. If the mind and heart are sincere, people will not do positive action while his heart is reluctant to do that. (4). Al-Muhshiy = watching all factors and sectors (adaptive and accurate attitude). (Maryam, verse: 94): “Verily, He knows each one of them, and makes them accountable”. Adaptive is one’s flexible attitude that may adjust to the heart situation, give empathy to other persons. Being adaptive does not mean ignoring self-respect and excessively socialized. Adaptive is also an ability to understand a direction, a willing and society psychology so that he can socialize symphatically and all people can accept us as well as possible.

Adaptive is defined as an attitude to consider all activities more carefully, precisely and exactly. (5). Al-Muqtadir = a willing to construct others in order to have the ability to lead (leadership). (An-Nisa: 59): “You who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of who you (Muslim) who are in authority. (And) if you differ in anything among yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and the Last Day. That is better and more suitable for final determination”. Leadership is one’s ability to influence himself and others. Leadership is natural potency of humans. But it depends on the each human in making themselves as leader in their life. Leadership should begin from ourselves by picturing image, credibility, capability or competence, and good

pattern. (6). Al-Jamii' = a willing to collaborate and cooperate (cooperative) or togetherness. (Al-Maidah, verse : 2): "Help you one another in albirr and attackwa (virtue, righteous and piety), but do not help one another in sins and transgression. And fear Allah, verily, Allah is severe in punishment".

The cooperation and togetherness has strengthened the basic of human existence. Human cannot escape from this life, as they exist, grow, live even die, they still need the meaning of togetherness. Togetherness will encourage people to help each other based on the relatives which cause a condition of being interest to others. Everyone will do something based on togetherness and justice.

Ranney (Wahab, 1990) say, a policy formulation is "the acts and interaction produce the valid final choice of certain policy after comparing to other choices. After choosing the alternative act, then the policy will be manifested in various forms.

Meanwhile, Edward III and Sharkansky (Wahab, 1990) said that "the state policy can be decided in the regulations, speech of important official, programs and acts performed by the government". In the perspective of Dunn (1999), it is stated that policy formulation or policy making is a process of any activities which contains some main elements such as: formulation of policy matters, formulation of policy agenda, formulation of policy proposal and policy validation.

Buchanan (1968) said that the approach of public choice in the perspective of making policy is:

"It is a perspective on the social politic field that come from developing and applying a set and method of economical science. The theory of public choice is useful for explaining the process of collective making policy and many non market phenomena in the framework of how the non market institution can afford to do in achieving the community economical welfare."

The public choice theory applies the same principle used by the economist who is capable to analyze community activities and public policy. While Downs said that the various types of government officials may be motivated by a set of general motivation, which is classified as a pure motivation.

Disobeying our conscience could lead to sin and mistakes. Various human errors in the social life is a result of mistakes, intentional or unintentional; or is a result of loss of consciousness' warning system against contradictive pressures. Furthermore, many errors observed in various areas of life are not related to the assessment of false consciousness or weakness; it is because the power of this inner ability has no role beyond its 'operational area'. Awareness test conclusion, data provided by cognitive and sensuous power, and also

assessments are based on these things.

Finally, the consciences will always give the best guidance to interact with our daily activities where awareness is also deep-rooted inside us. Based on the above description, the writer explore deeply about the role of actors' conscience in the process of Free Health (medical services) Policy Formulation in the province of South Sulawesi. And as per its background, the formulation of our research problems, in the form of research questions area are What is the role of the actor's conscience in the free health (medical service) policy formulation process in the province of South Sulawesi? And What kind of factors affecting the conscience of actors in formulating policies for free health (medical service) in the province of South Sulawesi?

This research conducted using a qualitative approach. According to Creswell (1989), qualitative research aims to reveal qualitative information so it would emphasis on issues of process and to give a meaning to something by describing the problem. The research framework is not aimed to see relationships between concepts and variables. However, it is a guidance to see the field problems deeply. In general, there are 4 levels of indicators to see how actors' conscience in creating policy, while in this case is the free health (free medical service) policy, can make any decision by following his own conscience or others'.

In the objective or rational perspective of policy making, conscience is not used to see as variable. Yet a qualitative perspective would see phenomena in a complex situation, and conscience is becoming very important to be analyzed further.

In relation to the process of free health (free medical service) policy formulation, as a focus of analysis in this research, the conscience as a paradigm where actors sometimes follow it without realizing it.

## RESEARCH METHODS

This study is using a descriptive qualitative approach. The data collection method and analysis were in-depth interviews and observation. The research was conducted in South Sulawesi Provincial Office and the Office of the Provincial Health South Sulawesi. This is based on fact that activities and policy-making process or local regulations DRPD are only done in the office of South Sulawesi and South Sulawesi Health Office; they are the executor of this free health (free medical service) policy. The analysis unit are considered the actors of policy makers; it is because they know best about the process of free health (free medical service) policy formulation and their consciences about the role in the policy formulation.

In this study, researcher informants also mean the actors



who are involved in the process of formulation of policy making. And 'we' are the Head of the South Sulawesi Provincial Legislation, Chairman of Commission E DPRD South Sulawesi Province, Head of the South Sulawesi Provincial Health Office, Section Head of Health Care Development in South Sulawesi, and Member of Team 9 (nine), South Sulawesi Health Office.

## RESULT AND DISCUSSION

The process of policy formulation is a stage we should pass to produce a right and accurate decision for public. The backgrounds of free health (free medical service) policy are: (a) 45th constitution chapter 28 H verse (1) that everyone have a right to live in prosperous physically and spiritually, to remain, to gain the good and health environment and to have health service; (b) the Governor's and vice governor's program within general election; and (c) Governor's responsibility to build people's welfare.

In principle, The governor's program of the free health (free medical service) comes from a commitment to engage more in a 2009 general election, where priority of his government is to create a free healthy and education program. To maximize the program, he was forming a team called as 'the 9-Team' to be the policy team worker. Their responsibilities are: to care more about people's welfare and to give high commitment. Those are some of the indicators of his inner-self (conscience) to fulfill his commitment to implement the free health (free medical service) program.

A policy formulation process, especially SYL's program of free healthy service, is not the real and present concept and theory. Its real concept of was previously compiled by Syahrul's independent team. After he is elected as governor, the draft of free healthy service is being proposed to assembly in order to make strengthen regulation of the implementation of that policy.

The draft makes a formulating process easier for the assembly members, and this will lead them to produce the regulation easily, without wasting too much time and energy. As we understand that 'health' as every person's, especially the impoverished and poor people, fundamental right has an urgent influence which makes regulation issued by the assembly. The people necessity and welfare become priority for the party and private interest. This case was related to the statement by Grindle and Thomas (1991)

Therefore, in the process of formulating the policy, organizing the policy agenda should not be a conflict, this should be aimed to get agreement between the legislative and executive bodies. And it is achievable if all inner selves are in the same role and situation to emphasize the

people's necessity and responsibility to raise their health status. As a result, the private interest will be ignored, as togetherness and care about the people are becoming our interest.

The process of formulating the policy agenda to the policy proposal stages is done in commission E in DPRD who manage people's welfare and its orientation is based on the caring principle for the people necessity. The members of assembly have gone along with their inner selves in formulating the free healthy (free medical) service which is, of course, oriented to the people's interest and welfare.

Although they come from different interest and various fractions, the members of assembly have the same responsibility to make people prosperous and raise the people interest as high as possible. Their duty and obligation are to make decisions related to the people interest. Further, it can be concluded and known that the role of conscience always encourage and choose the good and right things. It also guides a man to have a noble character and to be aware of peace and justice to formulate the free health (free medical service) program.

Further, the policy validation process is done normatively; as before becoming a governor, there was a political engagement among stakeholders. It does not take long to validate the district regulation which is oriented to the people's welfare. A policy should be processed complicatedly in many stages but this program was processed easily. At the end, it is the institution that validates the policy.

Now we can understand that the free health (free medical service) policy is obviously agreed by many actors. Aside from the political engagement, the inner-heart (conscience) plays a very important role in validating the district regulation. It is also very much supported by the program to raise people's health and welfare.

At the end, although many processes and stages should be passed in order to produce a district regulation (such a free health policy), but they prioritize conformity in achieving the agreement based on principle, norm and inner guidance. This case shows us that conscience of actors play a role in determining the results of the policy formulation.

Pure self-interest is defined as attitudes that always precede any matters related to personal self-satisfaction. In the process of policy formulation, this could not be separated from various interests, either personal or group interests. It is true and undeniable that most of political actors constantly consider only to his personal self-interest rather than the others'. It is also reasonable, especially considering the actors' hard effort to get on the parliament building which requires lots of sacrifices,

energy, and materials. It is to include their right and duty as peoples' representatives who should uphold the peoples' sovereignty and do it with full sense of responsibility.

Therefore, the behavior of political actors is always oriented to each other's goals and interests. They assume that everything they do should be equal with what they earn to satisfy themselves.

Like the sacrificed material (money), mind, comfort, power; what they do is to get a larger goal as usually promised to be the people's representatives. Further, we can conclude that self-interest which comes within them (political actors) becomes a barrier to the conscience guidance that provides the best guidance to justify a policy decision.

In making a free health (free medical services) policy, it very much depends on a wide range of interests; and we need to consider the fact that all people in the legislative body are representatives of many fractions and institutions. However, a free health policy-making process is not very complicated, since the program proposed by the Governor should be well implemented as soon as possible. And the goal itself is the application of the governor's concern to their communities.

So, as previously agreed, individual interests should not be taken into account because the main goal is to prioritize people's needs. Even, if some members not agree with the decision. This argument is in line with Ripley's statement (1985).

Starting by his theory guided by Down (Parson, 2005), mixed self-interest cannot ignore the influence given by relevant internal and personal values compared to the conscience like personal loyalty, job performance pride; willingness to serve the public, and commitment to specific action. This is a core value attached to the nature of conscience which prioritizes common needs. As we know that the main reason the free health service program is to put human rights and be beneficial to every citizen. To conclude, a mixture of self-interest is a supporting element that may influence actors' decision. It has less role compared to the role of their conscience in the process of this policy formulation.

## CONCLUSION

The form of free health service policy is back to the basic rights that a good health should be perceived by every citizen; in this case is the Province of South Sulawesi. The second reason is the high concern from the South Sulawesi governor to uphold people's welfare and to raise the health level as a result of their responsibility and the application of conscience in the process of free health service policy making.

The process of policy formulation stage is related to the problem formulation and preparation of this free health policy agenda; and it does not take too long to discuss issues related to the occurrence of this free health problems. What happens is the awareness and agreement between the parties and the executive board members.

In the process of formulating the policy agenda to the stage of ratification of the policy, we may concluded that in addition to the underlying political contract ratification free health regulations, the conscience of the involved actors also plays a role in formulating these regulations. Given that the objectives of free health policy is to raise the health status of people's welfare. It turns out that although many processes and steps should be spent in providing free health district regulations, but what happen is there are more priority and collective agreement taken from all concerned stakeholders. It has reached agreement without ignoring the principles of the discipline and code of ethics of the council's members and their conscience guidance.

Some suggestions have been taken into account in relation to the issues of actors' conscience role in the process of policy formulation of the free health services in the Province of South Sulawesi. In the process of policy formulation could not be separated from a variety of purposes and interests. Therefore, to minimize conflicts, it is expected that some political actors should follow the guidance of their conscience to resolve existing problems. As one problem solving method is to understand each other and putting each other in a common interest by putting the command and guidance of conscience.

Goals and interests are one reason why the political actors behave and work. Purpose and interest are the reasons of their actions. In order not to prioritize the private interest and ignore the people interest, they ought to straighten their pure intentions; work for the people's welfare in fulfilling the noble mandate as the people representative. Expected that political actors who have conscience to be able to follow the guidance of their consciences in doing all activities. It requires patience, fortitude, and discipline in the implementation stage. At the end, their commitment to learn and follow the conscience guidance is needed to trigger the conscience purification process.

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