

CONSTRUCTION OF HEALTH SERVICE PROVIDER SERVICES IN INDONESIA FROM THE PERSPECTIVE OF PANCASILA

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CONSTRUCTION OF HEALTH SERVICE PROVIDER SERVICES IN INDONESIA FROM THE PERSPECTIVE OF PANCASILA

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ABSTRACT

Purpose: The role of the state in fulfilling the basic needs of society, namely health services, is respected, upheld, and protected by the State. Pancasila is the ideological foundation for achieving a peaceful, prosperous, and prosperous country. To identify and analyze health construction service providers from the perspective of Pancasila values in Indonesia.

Theoretical reference: Service to the public means fulfilling the needs of society by state administrators; in this matter, this is government.

Method: The method used is qualitative, with a descriptive approach expected to be capable of seeing the research process carried out by obtaining results with an in-depth explanation.

Results and Conclusion: This is health national is internal state efforts give protection social, which is where has arranged what to be internal state obligations fulfilment guarantee which is based on the values of Pancasila, namely indigo Belief in the one and only God; mark and civilized humanity; celebrate the unity of Indonesia; mark populist; honour justice social.

Implications of research: the implementation of services by health service providers is basically to realize the concept of a welfare state, and good governance design shows harmony with the values contained in Pancasila.

Originality/value: This article examines health provider services in Indonesia using the Pancasila values approach, considering that Pancasila is the basic ideology of the Indonesian nation which is embodied in every aspect of governance, including in terms of services.

Keywords: health, public service, pancasila values.

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CONSTRUÇÃO DE SERVIÇOS DE PRESTAÇÃO DE SERVIÇOS DE SAÚDE NA INDONÉSIA DA PERSPECTIVA DE PANCASILA

RESUMO

Propósito: O papel do Estado no atendimento das necessidades básicas da sociedade, ou seja, os serviços de saúde, é respeitado, mantido e protegido pelo Estado. Pancasila é a base ideológica para alcançar um país pacífico, próspero e próspero. Identificar e analisar prestadores de serviços de construção de saúde a partir da perspectiva dos valores da Pancasila na Indonésia.

Referência teórica: Serviço ao público significa atender às necessidades da sociedade pelos administradores do Estado; nesta matéria, trata-se do governo.

Método: O método utilizado é qualitativo, com uma abordagem descritiva esperada para ser capaz de ver o processo de pesquisa realizado pela obtenção de resultados com uma explicação aprofundada.

Resultados e Conclusão: Esta é a saúde nacional é os esforços do Estado interno dar proteção social, que é onde arranhou o que deve ser obrigações do Estado interno cumprimento garantia que é baseada nos valores de Pancasila, ou seja, crença índigo no único Deus; marcar e humanidade civilizada; celebrar a unidade da Indonésia; marcar populista; honrar justiça social.

Implicações da pesquisa: a implementação de serviços por prestadores de serviços de saúde é basicamente realizar o conceito de um estado de bem-estar, e o design de boa governança mostra harmonia com os valores contidos em Pancasila.

Originalidade / valor: Este artigo examina os serviços de saúde na Indonésia usando a abordagem de valores Pancasila, considerando que Pancasila é a ideologia básica da nação indonésia que está incorporada em todos os aspectos da governança, incluindo em termos de serviços.

Palavras-chave: saúde, serviço público, valores de panquasias.

1 INTRODUCTION

The role of the state in fulfilling the needs of the people's foundation is essential, especially inside _ form service health in a way thorough, with recognized health as one of the primary set rights inherent in nature and existence _ of man as creatures of God Almighty and are His obligatory grace respected, upheld high and protected by the State. In fulfilment of suitable base top citizen _ health, the government needs more answers To ensure adequate access _ for every leading citizen _ to service proper and optimal health. Health is the main thing for humans (Sarjiyati, 2022). As an effort To respect, protect and fulfil state obligations by implementing human rights norms on people's health.

The role of the state in fulfilling the needs of the people's foundation is vital, especially inside _ form service health in a way thorough, with recognized health as one of the basic set rights inherent in nature and the existence _ of man as creatures of God

Almighty and is His obligatory grace respected, upheld high and protected by the state, law and government, and every person for the sake of honour as well as protection honour and dignity public. In the context of human rights, health is a right everyone in the country is obliged to respect, uphold and protect. (Law Number 24 of 2011). The Republic of Indonesia is making efforts To give attention primarily to service health and for the inhabitant public, starting from the provision of power to professional health _ until facility modern health. The state also makes provisions and enforces health (low health) regulations as legal guidelines in giving health services to society (Saputra, 2022). Pancasila is projected to become an ideology that influences the content of existing laws and regulations in Indonesia. In the state order, Pancasila is used as the ideology of the Indonesian state (Firdaus, A., Suhaidi, Sunarmi, & Leviza, J. (2023).

The Indonesian nation made Pancasila a view of life and the basis of the country's values. Indonesian jurisprudence was formed as a State (Sutan, SZ, 2016). Value is size, assumptions about existing beliefs _ in something public. Value becomes rejecting measuring somebody in acting up behaviour in society. Values listed in Pancasila will direct the method of thinking and acting in the same state of thinking (Demawan & Nurchotimah, 2021). The sociological value of Pancasila has also existed in Indonesian society since ancient times until now. You are also required to be able to assess social structures, social processes, such as social transformations, and social problems that should be addressed appropriately utilizing normative values that refer to the values of Pancasila through the sociological lens (Siallagan, H., & Syuhada, O. (2023). Achievement recognition of Pancasila as a view life nation needs transformation Pancasila values are natural and sustainable for the Indonesian people. Every administration of the state and every institution statehood societal level _ central and regional (Sinta, 2023).

The values contained in the fifth, please, own extraordinary binding power regular series values in Pancasila (Safitri & Dewi, 2021). Guidelines in the Precepts The first Pancasila of the Indonesian nation is belief in the one and only God, which is confidence in the existence of a meaningful God, trust, and faith in God Almighty. The Almighty Godhead is the principal mark of life in the Indonesian nation. The state guarantees freedom. Everyone hugs his religion, and every inhabitant must embrace the appropriate faith and trust each other. Relating with God is each individual's need; no one can hinder the market. Relating to God is a spiritual need for man. Spiritual health includes a

connection with God seen in religious or non-religious people manifested through prayer, studying religion, unity with nature, and participating in community sacred places of worship. Spirituality is one indicator of health; according to Law No. 36 of 2009, Article 1 Paragraph 1 concerning health, health is a healthy and good condition that includes physical, mental, spiritual, and social possibilities. Everyone is productive in life in social and economic ways. Then deep operate every action or work with prioritized size or objective main is that God yourself, from attitude will arise a sense of responsibility big answer _ from all his efforts, as well as inside do or give A service health, sense of responsibility, answer with size or objective for God within yourself as waiter health No will make health services not optimal for his job.

On a just and civilized humanity is something attitude- or deed-based human heart and conscience with treatment as it should be. 1945 Constitution Article 28 H, as well as Constitution Number 23 of 1992 concerning health, state that everyone has the right to get health services. Everyone has the right to obtain protection for their health because health is a basic right as well as an investment for the development of a nation. Treatment given must be done with honour and dignity, as the same creature of God has the same degree, rights, and obligations. Just and civilized humanity, of course, should already be felt in a way evenly distributed by Indonesian society, particularly in the health field. Then give something service-based health; employee health must be. Then give something service-based health with similarity as well as a civilized attitude.

Rights: Man is the embodiment of pleased and civilized humanity. Man must get the same position, especially in health, because that health is based on the admitted degrees of society. Without health, someone becomes no equal in a way conditional. With health, someone will be able to obtain his other rights. Someone who doesn't have health by himself will reduce his rights to live; he cannot acquire and live a decent job; he cannot enjoy his rights to associate and assemble as well as emit opinions; and he cannot obtain education for the future. In short, someone who cannot fully enjoy life as a man.

Unity that became third from Pancasila, later in its practice, can carry out state interests as interests above individual and group interests. This need exists for the public's participation in the Indonesian nation within the context of health. Health not only becomes a not quite enough answer for what you have to bear by the government or agency health only but also a not quite enough answer for the public, even not quite enough for each person. With the public's participation through empowerment, the health

problem in Indonesia can quickly be resolved, mainly for distant communities that lack access to health services and socialization about health. The public's interest in health can be held through effort and health-sourced power.

Democracy led by wisdom—wisdom in deliberation representative—pleases the four Pancasila; in their reflection, they can interpret that principle of democracy based on values rooted in the life and the culture of the Indonesian people. Being democratic means understanding people's sovereignty based on values of togetherness, kinship, and cooperation. The precepts contain confidence in marking truth and justice in straightening up a free life—fair and prosperous. Embodiment, please, is fourth in scope. Health can be seen in the role of the server. Health in nature makes A participative service of health a bridge in support of the primary need of humanity.

The value of Pancasila in sila populists presents an ideal mission for achieving a country with peace, prosperity, and prosperity. In terms of conditions, 1945 Law Article 28H, 1945 Law Article 34, as well as Article 5 Paragraph 1 of the Law Number 36 of 2009 concerning Health, in line with the principle of equality in the right bare man, which is a very fundamental thing from the right basic man contemporary, is the idea that lays down everyone is born free. Ownership equality in the right basic man equality requires equal treatment, where the same must be treated with the same.

Pancasila is an ideology base for Indonesia, and to become Good citizens in Indonesia must by, Pancasila and the Law Foundation 1945. Strength ideology is located in the handle to heart and mind us (Sitohang et al., 2019: 70). Embrace A doctrine means believes What just what's contained in it and what's in it For implement it (Suseno, 1988: 50-51). This is the basis for the importance of Pancasila as a reference or guideline for How to behave and become good citizens in *Indonesia*. The values contained in Pancasila teach the method of thinking and acting according to state ideology and reflect Indonesia itself.

Justice social is justice that prevails in communities in various fields of life, including health. Fairness and social justice ensure every citizen is treated fairly in all areas: legal, economic, cultural, social, positional, public, and health. Vital value in please fifth is realize equitable and just progress _ social, deep meaning For uphold tall honour and dignity man. The fifth precept contains noble deeds that reflect the attitude and atmosphere of kinship and cooperation.

Justice Social means justice prevails in a community in the field of life, good material and spiritual. In contrast, 'all Indonesian people' means everyone who is an Indonesian citizen, whether they live in the territory of the Republic of Indonesia or are existing Indonesian citizens abroad. Justice is a dream Indonesian nation, as listed in the opening. The 1945 Constitution of the Republic of Indonesia is to protect the tough Indonesian nation and all spilt Indonesian blood, advance well-being in general, enlighten the nation, and carry out world order based on independence, peace, eternal justice, and social justice. Well-being, in general is one of Indonesia's national goals and is mandatorily implemented by the government (Putri & Mangesti, 2023) Health as one element of general prosperity must be realized through various efforts in the development of health in a way that is comprehensive and integrated, supported by the national health system. For that, the government owns a number that needs more to answer what you have to implement, which includes insufficient answers. For planning, organizing, coaching, and supervising maintenance efforts, ensure equitable and affordable health for the community. The government is also responsible for empowering and encouraging an active public in all health efforts. One is through movement development and coaching guarantee social national organized by the Guarantee Development Agency Social (BPJS), consisting of BPJS Health.

Implementation principle justice at home Sick as stated _ in Constitution Number 39 of 2009 concerning Health in services patient for those who use BPJS with patients who do not use the BPJS services provided The same just except If patient the suffering nature of disease emergency so patient the will comes first treatment, action This instead No fair for public but that's where it is meaning social justice for real society _ that is put Something in accordance portion as example that when waiter health was faced by two patients Where waiter health here must choose to prioritize one of them so from party health will choose put first percentage of patients endure his life it's very close. Justice is not only about equality, but _ putting something in the right place means something truly fair . _ With thereby mark justice social Can say as Foundation For appreciation for every society and state apparatus within life especially in interact to fellow that with thereby somebody become equivalent in a way conditional and acquiring from each party concerned. _

People's health needs to be more. The state is responsible, not the people, and in the National Health Insurance Program (JKN), social insurance should be. There is

equality related to service health. Apart from that, this article offers novelty in seeing health as part of the right basic humans, one element of welfare, a must realized by the ambition of the Indonesian nation as mandated in the Preamble to the 1945 Constitution of the Republic of Indonesia. This can be viewed as a change. The two Constitutions of the Republic of Indonesia of 1945 guarantee constitutional rights to obtain service health as one of man's basic rights.

Viewed from JKN program membership, protection health in state efforts to give service health to public with follow enter the membership program _ guarantee mandatory health _ all the people for involved in participation insurance, the public gets it service health that is, those who have registered in the JKN program with the principle of cooperation, namely principle each other Help helps, so it is the healthy participants who contribute to other participants who are sick. That means healthy participants will help other participants who are ill and in need of health care at the facility. That's what health is—the essence of market democracy—that must be understood and lived by everyone in all circles.

Human values are values that are universal and can be developed to form character in the public. Human Values This consists of truth, righteousness, peace, and love, dear and without violence. With the presence of BPJS Health and BPJS Employment and various dynamics, high society has become involved in liaison in all public circles, from ordinary people to the government, to make it happen through cooperation and interaction. However, a little from what we understand with draft that will, but matter, no influence nature essence draft the.

2 THEORETICAL FRAMEWORK

National health is an internal state effort to provide social protection, which is where has arranged what internal state obligations to fulfil guarantee the. Guarantee Health National is a state program to give certainty, safety, and social welfare for all people; in the concept of the Welfare State, the state is the responsible answer. For realizing the well-being of its people, with mixed handling of its affairs, its citizens start with man born until the man dies, so that likened not There is one side to life too—life its citizens don't mix handled by the government. Understand the basic positive saying that the country is not aiming at itself but is institutions created and maintained by society to give specific services. So, organisation is entitled to the service the state is obliged to

provide. Service objectives for the public are for satisfying the public as user services (Sinambela, 2011:6). Service to the public means fulfilling the needs of society by state administrators; in this matter, this is government (Pelenewen, 2019: 31).

3 METHODOLOGY

Study This study uses qualitative method with descriptive approach expected to see the research process carried out with obtain results in -depth explanation about construction service provider Health services in Indonesia in Perspective Pancasila values—data obtained through studies literature with use various literacy.

4 RESULTS AND DISCUSSION

1. The Value of the Almighty God

This diverse nation has the opportunity and is sensitive to conflict if its attitude of low tolerance is seasoned with political interests and fanaticism. A passionate nature will give rise to division, competition, and various kinds of problems; therefore, the value of the one and only God must be able to become the basis for thinking by every citizen in their daily activities and at work that no religion teaches division. That way, we will not see any division.

The essence of the deity as the basis of the state is that the nature of God must determine the characteristics and circumstances of the state as the primal cause, of which only one exists. This is the origin of all things, unchanging and unchanging limited as regulators. The basis of the Indonesian state will be different from that of other countries because it is loaded with a characteristically meaningful belief in the Almighty God's confession. The Indonesian nation views God as the world's creator with all its contents (Susilawati, 2021: 216).

The values contained in the first principle in Pancasila can be used as a guide for all State Civil Apparatus (ASN) or other government employees: that in providing public services, it is necessary to avoid discrimination against particular religions or beliefs. The right to religion is the most basic right of every citizen, and the right to obtain public services. Based on this, ideal public services will be created as expected in the New Public Services paradigm. As a public service provider, the government needs to pay attention to the values held by the community as service users. Therefore, it is necessary to avoid discrimination in service to the public, primarily regarding religion or belief. All religions

respect humans. Therefore, all religious communities are obliged to respect each other. In this way, religious adherents will cooperate in community life so that tolerance can be fostered between religious communities.

That matter can be linked with the first principle in Pancasila, that public services need to follow statutory regulations, where the regulations state that every citizen has the right to choose and carry out worship according to their respective religions and beliefs. This is regulated in the 1945 Constitution (UUD), Article 29, Paragraph 2. No public service apparatus is permitted to discriminate based on different religions or beliefs. Every apparatus service public must own attitudes, mentalities, and behaviors that reflect the superior character, nobility, virtue and ethical principles. (Bisri & Asmoro, 2019: 65).

2. Fair and Civilized Human Values

Fair and civilized humanity means that humans must have a fair attitude towards other people, and humans must also have good manners. Fair means equal, balanced, equal, or does not discriminate, especially in the health sector. Every human being must behave fairly towards others without distinction between degrees, profession, race, ethnicity, etc. By behaving reasonably towards other people, other people will feel appreciated because, in essence, humans should be treated equally. Just and civilized humanity, as the second principle of Pancasila, contains human values, namely the recognition of human dignity with all human rights, which everyone must respect, and fair treatment of fellow human beings (Suhadi, 2003).

The values contained in the second principle of Pancasila need to be used as material for everyone's reflection—public service apparatus. Fair and civilized humanity means that every device must treat people who use public services as human beings who deserve to be humanized. This means that people are treated like citizens who must fulfil their rights to good public services. Human rights for this nation are very important to instil in all communities; every human being is recognized and respected with human rights regardless of skin color, gender, nationality, religion, age, social status, and regional language. Every State Civil Apparatus (ASN) needs to respect and serve public service users in a friendly manner with sound customer service principles. Providing good service programs without special services to families or the government is a reflection of the internalization of the values of these two Pancasila principles in public services.

Denhardt & Denhardt write that one of the New Public Services paradigm principles is "value people, not just productivity." Respecting humans is not just about

productivity; in other words, the interests of society must be a priority, even if they conflict with productivity values.

This connection with leadership that respects all people reflects the principles of just and civilized humanity. Every public service apparatus needs to respect every community as users of these public services. Just and civilized humanity means that public service officials must respect society's human values as users of public services, whether from the poor, the rich, state officials, or others. So, in the service process, all groups will feel justice, respect, and glory, which is the hope of all groups.

3. The Value of Indonesian Unity

The essence of unity as the basis of the state is that the characteristics and conditions of the state must be the essence of one in the absolute sense that it cannot be divided and separated from the others. The logical consequence of the meaning of the principle of unity for the state is that the Indonesian state is a unitary state that absolutely cannot be divided, in the sense that there is no state within a state or a union state. The Indonesian state is also separate from other countries in the sense that the Indonesian state is not an independent state within the unity of independent states.

Indonesia, which has a wide variety of cultures, which are the nation's wealth, must be made into one of the nation's identities, capable of bringing cultural change to the country and openness in the attitude of society to encourage the nation's prosperity.

The values of the principle of Indonesian unity need to be internalized into public services according to the New Public Services paradigm, which, according to Denhardt & Denhardt, introduces the principle of "serve citizens, not customers." so long, 2008: 36). Through the implementation of collaboration with and among citizens of this country, national unity will be achieved. We are different but one in a unitary state. This collaboration between citizens is an embodiment of the Principles of Indonesian Unity. Citizens are united in a community-based development program. This is because, as mandated in the New Public Services paradigm, the community is no longer used as an object but is positioned as a subject in development. This is reflected in community-based development programs and community empowerment programs so that the birth of country that every citizen dreams of is born, namely, a country that adheres to the concepts of a welfare state and good governance.

4. Community Values

A country wants a people's government that upholds people's independence. A

government where the whole community can gather conclusions to change life is called democracy. Democracy includes social, economic, and cultural conditions demanding free and equal political liberation. This democracy is based on the awareness that a democratic government provides an opportunity for the emergence of honour in state life. In deliberations, you must be wise or think logically to decide on common goals. Deliberation will help you decide what you don't know. Consideration will make it easier to share arguments and exchange arguments with each other. Therefore, review is significant in determining common goals. and representatives of the people must be people who are truly responsible for their duties to achieve a prosperous state and, of course, good governance.

The essence of democracy as the basis of the state is that the characteristics and conditions of the form must be determined by the nature of the people as supporters of power. The people are the total of all the citizens in a particular region or region of a country, or, in another formulation, a group of people who are citizens of a nation.

Public services based on an understanding of the principles of society led by wisdom in deliberation and representation can be demonstrated in creating a Citizen Charter. The Citizen Charter, a service contract, was formulated together with community representatives as users of public services. This must be done because it relates to problems, hopes, complaints, or community needs. The formulation of the Citizen Charter in public service itself is a reflection of the principles of society, which are led by wisdom in deliberation and representation.

Another central idea of New Public Services put forward by Denhardt & Denhardt is "Serve Rather than Steer." This means that it is increasingly vital for public services to use fundamental leadership values and help citizens articulate and reconcile the interests that are part of them rather than trying to control or steer society in new directions (Pasolong, 2008). To underlie this, the appreciation of Pancasila values needs to be expanded for the people who are led by wisdom in deliberation and representation. It is said that this precept is related to fundamental leadership values and helps citizens articulate and reconcile public interests.

The New Public Services Paradigm, formulated by Denhard & Denhardt with the main idea of "Value Citizenship over Entrepreneurship," indicates that the commitment of public service officials and citizens to make more significant contributions than the actions of private managers as part of the public benefits that belong to them further

advances the public interest (Pasolong, 2008). One of the Pancasila values that can be internalized about the commitment of public service officials and citizens to contribute is the internalization of popular values led by wisdom in deliberation and representation.

5. Social Justice Values

The essence of justice as the basis of the state is that the essence of justice must determine the characteristics and conditions of the form as a goal or ideal, where obligation takes precedence over rights. The essence of justice is the fulfilment, as an obligation, of everything that is due to one's rights. Social justice is justice that applies in society regarding life relationships and justice relations between fellow human beings, including justice towards God or religious justice, as well as justice towards oneself or personal justice.

Denhardt & Denhardt (Pasolong, 2008) write that one of the main ideas in the New Public Services paradigm is "Seek the Public Interest." This means that public administration must contribute to building a common, shared idea of the public interest, the aim of which is not to find quick solutions controlled by individual choices. More than that, it creates a division of interests and responsibilities. In the order of modern social life, the state must fully guarantee the rights to freedom of individuals and communities of citizens (civil society), safety, and security of property, body, and soul. These rights are known as given fundamental rights, which, in the context of the development of modern states, are then called fundamental rights or human rights. In the praxis of Indonesian state life, service facilities and financial support for fulfilling public health guarantees are two of the state's responsibilities in realizing general welfare. As a means of supporting the fulfilment of public health, the government has established the National Social Security System-Healthy Indonesia Card (SJSN-KIS) with the Social Security Administering Body (BPJS) as the institution that manages the provision of health insurance and services for the community.

The implementation of a health service provider in the implementation of BPJS based on the concept of a welfare state and the concept of good governance indicates harmony with the values contained in the five principles of Pancasila, both in concept and actualization. Citizens receive quality health services according to their needs. As a basic need, every individual is responsible for fulfilling their own living needs, and that is their responsibility, so fulfilling the community's health needs is the responsibility of every citizen, through the community health center (Puskesmas), which is a functional

organizational unit, the district/city health service is given the responsibility as a health manager for the community in each sub-district area to meet these needs and demands by providing the best possible health services to the community as service recipients.

5 CONCLUSION

National health is an internal state effort to provide social protection, which is where internal state obligations to fulfill guarantee the. In service health from the perspective of Pancasila values, namely the value contained in the precepts First in Pancasila This can make guidelines for all apparatus or employee government other than that in giving service, the public needs to avoid discrimination towards religion or trust certain; just and civilized humanity means that every apparatus must put public user service in an appropriately worthy human being. This matter means that the public enforced properly necessary citizens _ fulfilled their rights to get service good public _ value on precepts Indonesian Unity needs to be internalized in joint service to the public by the New Public Services paradigm; service to the public is based on understanding precepts of a people led by wisdom in deliberation and representation. This can be seen in the Citizen Charter. Citizen Charter, which is a contract service form, is submitted together with the representative public as user public service; social justice is justice prevails in society. Application implementation as provider service health in The implementation of BPJS is based on the concept of a welfare state, and the draft of good governance indicates harmony with the values contained in the five precepts. Pancasila, good in a way, neither draft nor actualization

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