

Hypocrite: Moral Legal Criticism of State Officials

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Abstract

This study examines the hypocritical attitudes of officials in this country from a critical juridical perspective with a moral dimension. The method used in this study is a literature study method with a legal philosophy approach. This study also uses relevant empirical and normative legal data to support the research. The urgency of this research is the increasingly disturbing hypocritical attitudes of officials in this country, which have a negative impact on the life of the nation. Law is an instrument that plays a crucial role in improving this situation. This research differs from previous research that has focused more on the study of cases of violations of positive law by state officials. Meanwhile, this study has a critical dimension through legal morality towards the hypocritical attitudes of officials. The novelty of this research is also evident in the issue of hypocrisy of officials, which is the main topic of study, rather than violations of laws and regulations. The dimension of moral attitudes that is rarely touched by the law becomes a separate and different study in this study.

1. Introduction

In the life of the nation and state, public officials have a strategic role as the driving force of government and public servants. However, there are many officials who actually use their positions as mere tools of power, without paying attention to the needs and welfare of the people. Some phenomena that reflect this condition include: Officials who are oriented towards power often use their positions to maintain their political positions, even in ways that are contrary to good governance ethics. This phenomenon shows a lack of understanding of the true meaning of leadership, namely as a public servant. In the moral and spiritual dimensions, this behavior reflects an egotistical attitude that is contrary to justice and welfare. Legally, actions like this can open up opportunities for abuse of authority, which violates state administrative law.¹

¹ Abdul Aziz Nasihuddin, *Teori Hukum Pancasila, Angewandte Chemie International Edition*, 6(11), 951–952. (Tasikmalaya: CV Elvaretta Buana, 2024).

In addition, corruption, collusion, and nepotism are real forms of deviation from public morality and ethics. Corruption, collusion, and nepotism is detrimental to the state and the wider community because it creates inequality, hinders development, and reduces public trust in government institutions. Spiritually, this action ignores the values of honesty and responsibility that should be inherent in an official. From a legal perspective, involvement in corruption, collusion, and nepotism is a serious violation of the anti-corruption law and other regulations. Then, many officials only care about their public image, but have no commitment to realizing the promises that have been made. They try to create a positive impression in the media or public events, but their policies and actions do not reflect attention to the needs of the community. In the moral dimension, this is a form of hypocrisy that damages public trust. Spiritually, this behavior reflects a disregard for noble values such as sincerity and devotion.

Furthermore, the use of image building to build popularity is a tactic that often ignores the substantial interests of the community. Image building without real steps causes public policies to become mere formalities, without concrete results felt by the community. From a moral and legal perspective, such behavior by state officials demonstrates hypocrisy, pretending to be good in public merely for the sake of image. Legally, although image building does not always violate the law, it often contradicts the principles of good governance that prioritize transparency and accountability. Many policies are taken without considering their impact on the common people. This reflects the weak concern of officials for the aspirations of the people. Policies that harm the people also reflect a failure to understand the essence of leadership that serves, not rules. Morally and spiritually, this shows a loss of empathy and social responsibility. In the legal dimension, policies that harm the people often reflect violations of the basic rights of citizens guaranteed by the constitution.²

Overall, the phenomenon indicates a moral and spiritual crisis in the leadership of public officials. This crisis not only harms the community, but also threatens the sustainability of a clean, transparent, and accountable government. In a moral context, officials who are unable to carry out their mandate with integrity harm the values of justice, truth, and also the welfare that should be the main basis for making a decision. This strengthens the public's negative perception of the state apparatus and weakens the spirit of mutual cooperation that is characteristic of the Indonesian nation. From a spiritual dimension, the unethical behavior of public officials indicates a loss of awareness of transcendental responsibility to God. Positions that should be seen as divine mandates are often used as a means to satisfy personal ambitions. In fact, from a religious perspective, every human action, including carrying out their duties and authorities, will be accounted for before God. The inability of officials to present spiritual values in carrying out their duties also contributes to the moral degradation in government.³

² Aminullah, "Pendidikan Karakter di Perguruan Tinggi Menyikapi Kerisis Moral di Kalangan Generasi Muda di Era Milineal," *JUPE: Jurnal Pendidikan Mandala* 7, no. 2 (2022): 506.

³ Mutiara Septi Anissa Septi dan Fatma Ulfatun Najicha, "Peninjauan Hukum Administrasi Negara dalam Penyalahgunaan Wewenang Barang/Jasa Pemerintah," *Wacana Paramarta Jurnal Ilmu Hukum* 21, no. 3 (2022): 77-86.

Legally, these various deviant acts not only violate positive law, but also have the potential to create a culture of impunity that further worsens governance. Laws designed to supervise and limit the authority of officials are often not implemented properly, either due to weak law enforcement or collusion between officials. This condition creates a vicious circle of abuse of power that is difficult to stop, except through major reforms involving all elements of society. In a broader context, law includes attitudes that show morality in behaving. Of course, the hypocritical attitude shown by these state officials is not in accordance with the meaning of the law. As Gary Lawson said, law is not only a positive norm in legislation, but law as a form of a system of values of rules in social behavior in society that is reflected in human behavior.⁴

Several legal studies have been conducted on legal ethics, such as research on the constitutional morals required of Constitutional Court judges, as state officials with a strategic role in safeguarding the foundations of Indonesian national life.⁵ Research on the code of ethics that acts as a guideline in carrying out the legal profession properly⁶ Research on the important role of legal professional ethics as an effort to better enforce the law in Indonesia.⁷ There are also several studies on legal morality that discuss the position of morality in legal science.⁸ Similar research related to legal morality also exists, such as research that discusses the existence of moral values in their role in legal science.⁹ Legal research that builds a narrative from the moral dialectic of law in the perspective of the legal positivism and natural law theory by Hart and Lon Fuller.¹⁰

The following data from Kompas.com shows ethical and legal violations committed by officials in Indonesia in just two years (2024-2025):

1. Ahmad Sahroni (DPR RI) for derogatory remarks
2. Nafa Urbach (DPR RI) for insulting remarks
3. Eko Patrio (DPR RI) for dancing during a work meeting
4. Uya Kuya (DPR RI) for dancing during a work meeting
5. Adies Kadir (DPR RI) for expressing inappropriate opinions
6. Immanuel Ebenezer (Deputy Minister of Manpower) caught in a KPK sting operation
7. Gus Miftah (Special Presidential Envoy for Religious Harmony and the Development of Religious Facilities) for derogatory remarks

⁴ Gary Lawson, "Reflections Of An Empirical Reader (Or: Could Fleming Be Right This Time)", *Boston University Law Review*, Vol.96 (2016): 1458-145.

⁵ Tanto Lailam, "Membangun Constitutional Morality Hakim Konstitusi Di Indonesia," *Jurnal Penelitian Hukum De Jure*, 20, no.4 (2020): 511

⁶ Niru Anita Sinaga, "Kode Etik Sebagai Pedoman Pelaksanaan Profesi Hukum Yang Baik," *Jurnal Ilmiah Hukum Dirgantara-Fakultas Hukum Universitas Dirgantara Marsekal Suryadarma*, 10, No.2 (2020): 1

⁷ Listari & Nanang Abdul Jamal, "Peran Etika Profesi Hukum Sebagai Upaya Penegakan Hukum Yang Baik," *Al-Gharra: Jurnal Ilmu Hukum Dan Hukum Islam*, 2, no.1 (2023): 29

⁸ Cahya Wulandari, "Kedudukan Moralitas Dalam Ilmu Hukum," *Jurnal Hukum Progresif*, 8, no.1 (2020): 1.

⁹ Rasdi, "Eksistensi Nilai Moral Dalam Ilmu Hukum," *Jurnal Hukum Progresif*, 8, no.2 (2020): 183

¹⁰ Muhammad Rusydi, "Hukum Dan Moral: Mengulik Ulang Perdebatan Positivisme Hukum Dan Teori Hukum Kodrat H.L.A Hart & Lon F. Fuller," *Al Wasath Jurnal Ilmu Hukum*, 2, no.1 (2021): 1

8. Anwar Usman (Chief Justice of the Constitutional Court) for manipulating the Constitutional Court's ruling
9. Hasyim Asy'ari (Chairman of the General Elections Commission) for violating the code of ethics and harassment sexual
10. Firli Bahuri (KPK Chairman) regarding his relationship with a corruption suspect
11. Nurul Ghufron (KPK Deputy Chairman) regarding personal interference in other institutions
12. Nurhadi (Supreme Court Secretary General) regarding a bribery case
13. Kaesang Pangarep (Chairman of the Indonesian Solidarity Party) regarding the use of a private jet and a luxurious lifestyle
14. Erintuah Damanik (Judge) regarding a bribery case
15. Heru Hanindyo (Judge) regarding a bribery case
16. Mangapul (Judge) in connection with a bribery case
17. Andi Irfan Syafrudin (Head of the Madiun District Attorney's Office) in connection with drug use
18. Fajar Widyadharma (NTT Police Chief) in connection with a case of sexual violence against minors
19. Abdul Wahid (Governor of Riau) in connection with a corruption case
20. Lukas Enembe (Governor of Papua) in connection with a corruption case
21. Sahbirin Noor (Governor of South Kalimantan) in connection with a corruption case
22. Rohidin Mersyah (Governor of Bengkulu) in connection with a corruption case
23. Erik Adtrada Ritonga (Regent of Labuhanbatu) in connection with a corruption case
24. Hevearita Gunaryanti Rahayu (Mayor of Semarang) in connection with a corruption case
25. Ahmad Muhdlor Ali (Regent of Sidoarjo) in connection with a corruption case
26. Karna Suswandi (Regent of Situbondo) in connection with a corruption case
27. Abdul Aziz (Regent of East Kolaka) in a corruption case
28. Sugiri Sancoko (Regent of Ponorogo) in a corruption case, and
29. Mirwan (Regent of South Aceh) in connection with performing Umrah during a natural disaster.

Current law, or *ius constitutum*, has not been able to provide positive results regarding the issue of ethical violations by state officials. It is evident that many state officials still commit ethical violations. For example, the *ius constitutum* case regarding ethical violations by legislative members that led to a massive demonstration in front of the Indonesian House of Representatives (DPR RI) building only received a very light punishment, namely a three-month temporary suspension from legislative membership. This ethical punishment has not had a significant impact on the officials' attitudes. This is evident in the increase in recess funds five times a year, to 700 million rupiah from the previous 400 million rupiah. This is far from improving and respecting the public, but rather a very dirty, cunning lie perpetrated by officials to their citizens. This attitude of officials contradicts the SDGs program that all parties hope for. This attitude is far from sustainable improvements to the lives of the poor. *Ius constituendum* is expected to establish a firm law against officials who violate ethics.

Ius constituendum can directly involve the public in making decisions.¹¹ Because they receive their positions and salaries from public funds, the public should have the right to determine their fate.

From the several studies on legal ethics and morality mentioned above, it can be understood that this study both examines legal moral ethics. However, there is a significant difference. While previous studies have focused on legal moral ethics on a broad and general scale, such as discussions on the importance of professional ethics in better law enforcement, studies on the position of morality in law are also still broad, so there is no specific study related to legal moral ethics. What distinguishes this study is that it focuses solely on the hypocritical attitudes of state officials, viewed from a legal moral perspective. The specificity of this study lies in its discussion of the problem of hypocritical attitudes that have been carried out by officials in this country. Therefore, the novelty presented in this study is because it examines the phenomenon of negative facts that occur in the form of hypocritical attitudes of state officials. This research is more elaborating on the problem of hypocrisy from the perspective of moral analysis in law.

As stated by Mochtar Lubis, an Indonesian cultural figure from the 1960s, hypocrisy has become a negative characteristic of the nation. The hypocrisy Mochtar Lubis refers to an attitude that is inconsistent with the true nature of officials serving the country. Officials only act well to appear safe in front of the public and are more concerned with maintaining their public image. However, their actions are actually far from sincere devotion to the nation. Hypocrisy is actually a form of criticism of a ruling regime that only portrays itself as good to the public, so that the public views it as a good official. However, what actually occurs is lies and dishonesty. Officials at that time only work for their own interests and ignore the interests of the wider community.¹² Hypocrisy also represents an irresponsible attitude towards what has been done as public officials. The negative state of the country resulting from the actions of these hypocritical officials is avoided and covered up by seemingly good attitudes, when all of these are merely pleasant and pleasant words of wisdom, without any evidence of their goodness.

Hypocrisy is a negative characteristic of Indonesians that is inconsistent with true life values.¹³ A nation's character, while positive, also contains negative aspects. The influence of constantly changing circumstances can compel people to engage in such negative behavior. This includes dishonesty or lying when deciding a matter. Hypocrisy often occurs when people convey something to please others, as telling the truth would make them disliked. Although it is done to gain favors, if it is used to secure their own interests or deceive others, it is clearly ethically and morally prohibited. Within the context of government, hypocrisy is often practiced by state

¹¹ Tegar Prayoga, Muhammad Masyeh Guruh, Yehuda Natanael, "Mendorong Pembentukan Undang-Undang Etika Penyelenggara Negara Sebagai Instrumen Konstitusional Dalam Mengatasi Krisis Kepercayaan Publik," *Jurnal Kewarganegaraan*, 9, no.1 (2025): 64

¹² Fadhilah Sabrina, Umi Miftachur Rohmah, Fisca Dwiyaniti, Amanda Novia, Ade Suryanda, "Hipokrit Indonesia? Sebuah Kajian Perbandingan Sifat Manusia Indonesia Terhadap Keagamaan," *Risoma: Jurnal Riset Sosial Humaniora Dan Pendidikan*, 2, no.3 (2024): 3

¹³ Muhammad Kashai & Ramdhani Pelupessy, "The Nusantara Characters in Overcoming Negative Behaviors," *Dialog*, 44, no.2 (2021): 167

officials to avoid direct public condemnation. This means they often cover up their hypocritical behavior by pretending to be good in public. It's as if they publicly advocate against corruption, but behind closed doors they commit corruption that is so meticulously hidden from the public eye. Officials often speak sweet words to convince the public of their commitment to the welfare of the people, but in reality, they are simply busy transacting for their own personal gain. While the public places their trust, they betray and disregard their aspirations. For example, the exorbitant increase in council housing allowances (75 million rupiah per month) and the council members' dancing around during the decision hurt public sentiment.¹⁴ Such hypocrisy is part of the unethical and immoral behavior of state officials.¹⁵

Therefore, the purpose of this paper is to identify ethical and moral issues of state officials that frequently arise in public leadership and their negative impact on governance and public trust. This paper also aims to highlight various deviations in ethical and legal morals, such as corruption, collusion, nepotism, and various other attitudinal issues, which essentially form a discrepancy between what is seen in public and what is actually in the intentions of state officials. All of these are forms of attitudes that contradict the principles of good governance. In addition, this study analyzes the relationship between ethical and legal values to understand the root of the problem in depth. Furthermore, this paper aims to provide strategic recommendations to improve the ethical and morality of officials in this country by understanding attitudes that are considered hypocritical or attitudes that only pretend to be good in public, when in reality they are not. In addition, it also explains how ethical and legal morals can critically analyze the attitudes of officials who are said to be hypocritical.

¹⁴ CNBC Indonesia. 30 Agustus 2025. <https://www.cnbcindonesia.com/research/20250830181344-128-662900/ini-7-kontroversi-anggota-dpr-yang-picu-kemarahan-masyarakat>

¹⁵ Fajar Cahyati, Heridadi Heridadi, Adi Subiyanto, Wilopo Wilopo, "Perilaku Tidak Etis Pejabat Dan Krisis Legitimasi Politik Indonesia 2025," *Nusantara: jurnal Ilmu pengetahuan Sosial*, 12, no.11 (2025): 1

2. Research Method

This research employed a mix of normative and empirical research methods.¹⁶ A legal philosophy approach was employed to gain a deeper understanding of the law.¹⁷ This research method is based more on normative legal studies and supported by empirical data documented in legal documents.¹⁸ Literature reviews were conducted on legal documents in the form of articles, books, and other relevant scientific works to obtain a comprehensive picture.¹⁹ Observations of legal issues in the field also served as the basis for the research. Descriptive analysis was used to explain the research results in accordance with the research direction and objectives.

3. Results and Discussion

3.1. Hypocritical Attitude of State Officials

The hypocritical attitude often shown by some officials is a reflection of poor morality in the world of government. This hypocrisy not only damages the image of public leadership but also weakens public trust in government institutions. This attitude refers to the discrepancy between promises made to the public and real actions taken in carrying out duties. Several striking forms of hypocrisy can be seen in behavior that is often carried out. Many officials view public office not as a mandate that must be carried out for the welfare of the community, but as a tool to achieve their personal goals. These goals are often oriented towards material gain, such as enriching themselves through access to the state budget, or building a network of power that secures their political position in the future. This is a moral note in the law of the country about the bad actions of its officials. Because the actions of state officials are a reflection of the moral law in the country.²⁰

The most common form of hypocrisy among state officials is corruption. Corruption involves the misappropriation of state funds, which is clearly prohibited and contrary to ethics and morals.²¹ Corruption can only be committed by officials with access to it. This means they have the authority to manage large sums of money. However, this authority, entrusted to them by the people, has been betrayed and abused for their own personal gain. Many officials in this country are likely corrupt, but they are not caught and therefore not punished. This is because only officials who are caught and proven guilty are subject to legal sanctions; those who are not caught are not subject to legal sanctions. In fact, many state officials have been caught in corruption cases and ended

¹⁶ Sidi Ahyar Wiraguna, "Eksplorasi Metode Penelitian Dengan Pendekatan Normatif dan Empiris Dalam Penelitian Hukum Di Indonesia," *Lex Jurnalica*, 22, no.1 (2025): 66

¹⁷ Yogi Prasetyo, "Legal Truth (Menakar Kebenaran Hukum)," *Jurnal Legal Standing*, 1 no. 1 (2017): 47.

¹⁸ Mahlil Adriaman *Pengantar Metode Penelitian Ilmu Hukum* (Sumbar: Yayasan Tri Edukasi Ilmiah, 2024). 123-137

¹⁹ Muhaimin, *Metode Penelitian Hukum* (Mataram: Mataram University Press, 2020).

²⁰ James E. Fleming, "The Moral Reading As A Practice: A Response To Three Comments On Fidelity To Our Imperfect Constitution," *Boston University Law Review*, Vol. 96 (2016): 1481.

²¹ Paska Richardo Situmorang & Hudi Yusuf, "Social Structure And Culture Of Corruption: A Criminological Analysis Of Corruption Practices In Government Institutions," *JlIC: Jurnal Intelek Insan Cendikia*, 2, no.8 (2025): 14057

up in prison.²² Corruption is an act that not only harms the state but also can cause misery to the wider community. This is because the funds embezzled belong to the wider community and should be used for the common good.²³

Another negative phenomenon, exemplified by the hypocrisy of government officials, is the extremely light sentences given to corruption cases. In the various corruption cases involving officials, most receive very light sentences, ranging from 2 to 4 years, despite the fact that their corruption has cost the state hundreds of billions of rupiah. The light sentences given to corrupt officials have hurt the feelings of a society already struggling economically. They have successfully manipulated the law to their own advantage. Laws that should be enforced for justice are instead manipulated and controlled to mitigate their sentences. The public is well aware that the law can be influenced by vested interests, so it's not surprising that they lack confidence in the legal process against corrupt officials. Their public commitment to obeying the law is merely lip service to their image. These attitudes are part of the hypocrisy of officials attempting to escape legal responsibility.²⁴

Besides corruption, nepotism is also a common problem among government officials. Many government officials engage in nepotism to achieve their goals. Power is a common motive that often fuels nepotism among officials. Sharing power among family and relatives has become a pernicious habit in this country. The opportunity to enjoy power with family and relatives has closed the door to democracy that state officials should be protecting. To provide convenience to family and relatives, officials engage in massive nepotism. For example, the legal decision scandal that implicated the former Chief Justice of the Constitutional Court was found guilty of gross ethical violations. To ensure the approval of his brother for the presidential and vice-presidential elections, the Chief Justice manipulated and rigged the decision, thus favoring his brother in the election.²⁵ This issue became the worst political scandal since the reformation in Indonesia. Issues related to politics and power become a public concern and are widely discussed in the lead-up to elections.²⁶ This violation of official ethics is a form of nepotism that is part of the hypocritical behavior of state officials.²⁷

²² Bilkhis Aulia Dhika, Nurul Uzla Shofia, Regina Dwi Putri, "Kolusi Pejabat Tinggi Dalam Pemerintahan Daerah: Analisis Kasus Korupsi Berjamaah Di Lingkungan Pemkab Klaten," *Jurnal Ilmiah Kajian Multidisipliner*, 9, no.11 (2025): 3876

²³ Muhammad Asyharuddin, Nur Arfiani, Lita Herlina, "Berkembangnya Budaya Korupsi di Tengah Masyarakat Melalui Kebiasaan Salam Tempel," *Jurnal De Jure*, 14, no.2 (2022): 1

²⁴ Yogi Prasetyo, Alfalachu Indiantoro, Ucuk Agiyanto, Ferry Irawan Febriansyah, Aries Isnandar, Analysis of the Reasons for the Judge's Decision Which Relieves Defendants in Corruption Cases," *Jurnal Jurisprudence*, 12, no.1 (2022): 47.

²⁵ Yogi Prasetyo, Alfalachu Indiantoro, Aries Isnandar, "Legal and Ethical Issues in the Constitutional Court Decision Concerning Minimum Age Limits for Presidential and Vice Presidential Candidates," *Jurnal Penelitian Hukum De Jure*, 24, no.2 (2024): 147

²⁶ Andreas Maurenis Putra, "Sejumlah Skandal Pemimpin Politik Di Indonesia: Signifikansi Terhadap Keluaran," *TRACK: Jurnal Kepemimpinan Kristen, Teologi, dan Entrepreneurship*, 03, no.02 (2024): 5

²⁷ Murtanti Fajarrani Devi, Salsabila Restia Putri, Fabhian Halky Syahir, Angga Sandhika Raharjo, Daffi Allegra Asmara, Akhdan Adityo Latri, Zahrah Rani'ah Delyananda,

The ongoing abuse of office by state officials has become a negative culture that is difficult to stop. From the beginning of the reform era until now, the abuse of office for personal gain remains a frequent occurrence.²⁸ The hypocritical behavior long practiced by state officials will become a culture that is difficult to stop, because the system works that way. As long as officials are in power, abuse of power will often occur.²⁹ This is a negative characteristic of the moral ethics of state officials. Although not all, the majority of officials in Indonesia behave like this. Therefore, the public has become familiar with it and has considered it part of the bad culture. This problem is a frequent ethical issue among state officials.³⁰ Even in Asia, Indonesia has the highest rate of abuse of power by state officials, particularly in cases of corruption.³¹

In some cases, these officials use their power to strengthen the position of certain groups with similar interests, even if it is detrimental to the wider community. Instead of using their authority to create policies that support development and public services, their main focus shifts to achieving personal gain or small groups with close ties to them.³² For example, there are a number of cases where officials use public funds for personal gain, either through corruption, collusion, or nepotism. Funds that should be allocated for development programs, such as improving infrastructure, education, or health services, are instead misused to fulfill personal ambitions or enrich themselves. It is also not uncommon for them to use their authority to avoid the law. Such behavior reflects a loss of understanding of the values of true leadership. A true leader should place service to the community as a top priority. The task of leadership is not only to carry out administrative roles or make political decisions, but also to be an example in demonstrating integrity, transparency, and siding with the interests of the people. When an official forgets this mandate, the impact is not only to damage public trust in government institutions, but also to exacerbate various social problems, such as poverty, economic inequality, and injustice. When viewed from a spiritual dimension, these actions contradict the universal moral values that should be the foundation for a leader.

Honesty, responsibility, and integrity are three key pillars that every public official must uphold. However, when these values are neglected, their actions not only harm

Mulyadi, "Runtuhnya Pilar Demokrasi Akibatkan Politik Dinasti: Menelisik Jejak Hitam Nepotisme Anwar Usman," *Media Hukum Indonesia*, 2, no.6 (2025): 85

²⁸ Maria Theresia Nisa Bisara, I Nyoman Suyatna, "Penyalahgunaan wewenang oleh ASN dan Pejabat Negara ditinjau dari Hukum Administrasi Negara," *Jurnal Ilmiah Wahana Pendidikan*, 11, 4.C (2025): 118

²⁹ Fadjar Tri Sakti, Ardiansyah, Citra Dwi Lestari, Enan Sumarni, "Perspektif Akuntabilitas Dalam Abuse Of Power Pejabat Publik Di Indonesia," *DIALEKTIKA: Jurnal Ilmu Sosial*, 21, no.2 (2023): 150.

³⁰ Dinar Ayu Chandra Agustin, Danang Trijayanto, Ela Indah Dwi Syayekti, "Pernyataan Kontroversial Pejabat Negara Dalam Pemberitaan Media (Analisis Framing pada Detik.com dan Kompas.com)," *KJOURDIA: Kediri Journal of Journalism and Digital Media*, 3, no.2 (2025): 137

³¹ Jojo Juhaeni, "Penyalahgunaan Wewenang Oleh Pejabat Publik Dalam Perspektif Sosiologi Hukum," *Jurnal Konstituen*, 3, no.1, (2021): 42

³² Nandha Risky Putra & Rosa Linda, "Korupsi di Indonesia: Tantangan perubahan sosial, *Integritas: Jurnal Anti korupsi*, 8, no.1 (2022): 13

public trust but also violate the ethical principles taught by various religions and philosophies. In religious teachings, office is often viewed as a trust that must be accounted for not only to humans but also to God. From the perspective of Pancasila, as explained in its precepts, officials must possess ethics that integrate the values of religion, humanity, nationalism, wisdom, and justice. Pancasila is an integral law that serves as the primary foundation of the life of the Indonesian nation.³³ Similarly, MPR Decree No. I/MPR/2003, which revived the MPR Decree on National Ethics, regulates the importance of ethics in state life. This essentially expects public officials to always be guided by ethical principles in carrying out their duties. The Indonesian nation, as a civilized nation, upholds moral ethics in all aspects of life. This is especially true for state officials, who are obliged to understand and be able to implement ethics in exercising their authority.

With the loss of these moral values, officials who should be public servants have instead turned into individuals who exploit their positions for personal gain. This condition can result in weak governance, increased corruption, and reduced public trust in the government. If this continues without any efforts to improve, then not only the credibility of public institutions is threatened, but also the future of the nation which is increasingly difficult to build on a solid foundation. Therefore, a comprehensive reform is needed in the leadership management system, strict supervision, and the formation of a strong culture of integrity among public officials. To realize this reform, the initial step that needs to be taken is to strengthen the selection and supervision system for leaders or public officials. Transparent and meritocratic selection can ensure that only individuals who have the capacity, integrity, and commitment to public service are worthy of occupying strategic positions. This process must be supported by strict supervision from independent institutions, such as anti-corruption agencies, state auditors, and judicial institutions that are free from political intervention.³⁴

In addition, it is important to build a culture of integrity in the government environment. This culture can be instilled through early ethics education for prospective leaders, special training for incumbent officials, and the implementation of a fair reward and sanction system. Officials who demonstrate achievements in carrying out public mandates need to be appreciated, while those who violate the rules must receive strict punishment without discrimination. This will create an ecosystem that encourages honest, professional, and responsible behavior among public officials. No less important is building active community participation in overseeing government performance. The community can act as a social supervisor who provides input, criticism, or reports if irregularities are found in governance. To support this participation, the government needs to provide open communication channels, such as online complaint platforms, public consultations, or discussion forums between the government and the community. With community involvement, transparency and

³³ Yogi Prasetyo, "Indonesian Integral Law Based on Pancasila," *Pancasila and Law Review*, 3, no.1 (2022): 1

³⁴ Ni Komang Sri Herawati Octa, Anak Agung Sagung Laksmi Dewi, dan Luh Putu Suryani, "Penegakan Hukum terhadap Tindak Pidana Korupsi Dana Bantuan Sosial Pandemi Covid-19 yang dilakukan oleh Pejabat Negara," *Jurnal Preferensi Hukum* 3, no. 2 (2022): 424–29.

accountability of public officials can be better maintained. In a broader dimension, changing the mentality of public officials also requires a deep spiritual and moral approach.³⁵

Leadership training that integrates spiritual values, such as honesty, humility, and concern for others, can be one way to build this awareness. Leaders must realize that their job is not to rule, but to serve, and that the true success of a leader lies in the positive impact they leave on society. These reform efforts are certainly not easy and will take time, especially if they face resistance from individuals or groups who feel threatened by the changes. However, with strong cooperation between the government, society, and various related institutions, these steps can bring about significant change. The success of governance reform and improving the quality of leadership will have a positive impact not only on increasing public trust but also on the progress of the nation. The development of morals, ethics, and good governance among public officials is not only a demand, but also a necessity to realize a clean, transparent government that is oriented towards the welfare of the community. This change must start from each individual in a leadership position, by making honesty, responsibility, and integrity the basis of their actions.

Indifference to public aspirations is one of the main indicators of official hypocrisy, which is contrary to the mandate of leadership to serve and prioritize the interests of the people.³⁶ In many cases, policies taken more often reflect the interests of certain individuals or groups rather than the needs of the wider community. This is especially evident in non-inclusive decision-making, where the voices of the community, especially vulnerable groups such as the poor, laborers, farmers, and fishermen, often do not get the attention they deserve. Their aspirations are ignored, while officials are busy with personal political agendas that often aim to maintain power or gain personal gain. For example, when the community faces economic pressure, many public officials are focused on expanding their political influence. In such situations, policies that are expected to provide concrete solutions for the community, such as subsidies for basic necessities, increasing the minimum wage, or creating jobs, are often ignored. Instead, the budget is allocated to projects that benefit a handful of elites or used for ceremonial activities that do not have a direct impact on the lives of the people.

Officials who prefer to serve the interests of certain elites rather than protect the rights and welfare of the people show a lack of empathy for the suffering of the people. In many cases, the elite groups that receive priority usually have political or economic ties with the officials, either as campaign sponsors, business partners, or loyal supporters. This pattern of relationships that benefit both parties creates an exclusive circle that increasingly distances officials from the reality of people's lives. When state resources, including the public budget, are directed more towards the interests of this small group, the impact is felt directly in the decline in the quality of public services such as education, health, and infrastructure. The lack of social responsibility held by public

³⁵ M. Dafid Stiyo Nugroho, "Realitas Sosial dalam Novel Cermin Jiwa Karya S. Prasetyo Utomo (Kajian Teori Emile Durkheim)," *Jurnal Sapala* 7, no. 1 (2020): 1-10.

³⁶ Eyda Kurnia, Nurlaili Rahmawati, Siti Asifa'ur Rahmah & Reyhan Ammarazka, "Degradasi Moral Pejabat Negara Terhadap Kepatuhan Hukum Warga Negara Indonesia," *Jurnal Reformasi Hukum*, 27, no.2 (2023): 146.

officials not only causes inequality in the distribution of resources, but also worsens the crisis of public trust in government. The public begins to feel that the government no longer represents their interests, but is merely a tool for a small group of people in power to maintain their dominance. When the voices of the people are ignored and their needs are not met, frustration, apathy, and even distrust of the democratic system can grow.

From the perspective of leadership ethics, such behavior is contrary to the basic principles of a leader who should have empathy, justice, and be partial to the common people. A good leader not only listens to the aspirations of the people but also makes their voices the main guideline for formulating policies. Such leadership can create a sense of social justice and give hope to the people that their needs are truly being considered by the government. To overcome this problem, a fundamental change is needed in the way officials understand and carry out their roles. Leadership education that instills the values of empathy, integrity, and justice must be an integral part of the process of forming public officials. In addition, a mechanism is also needed to ensure public participation in the decision-making process, such as dialogue forums, surveys, or inclusive public consultations. Furthermore, supervision of public officials must be strengthened to ensure that they carry out their duties responsibly. Independent supervisory institutions, the media, and civil society have an important role in monitoring and criticizing policies that do not side with the people.³⁷

Transparency in budget management and decision-making processes must also be improved to prevent abuse of authority. If this oversight system runs well, public officials will be more motivated to focus on public service rather than pursuing personal or group agendas. Indifference to the people not only harms individuals or certain groups in society, but also weakens the social and moral foundations of the nation. Therefore, building leadership that cares, is responsible, and sides with the interests of the people is an urgent task and must be a shared priority. A just, inclusive, and people-oriented government can be realized, bringing positive changes to people's lives and the future of the nation. When officials' indifference to the people continues to be allowed without any real corrective action, the impact will be wider and deeper. Public dissatisfaction with the government will trigger various forms of social protest, both verbal through the media and direct action in the field, such as demonstrations. In this situation, social stability is at stake, and if not handled properly, it can lead to horizontal conflict or even social disintegration.

In addition, officials' indifference to the people also has a serious impact on national development. When the interests of the people are not a priority, development becomes uneven and is only concentrated in certain areas that benefit elite groups. Remote areas or marginalized communities are often left behind, both in terms of infrastructure, education, health, and economic access. This creates a vicious cycle of poverty that is difficult to break, where the most vulnerable groups are increasingly marginalized from the benefits of development. Furthermore, this indifference also contributes to the weakening of national competitiveness. A country that is ignored by

³⁷ Agnes Tika, Dian Aulia, dan Tarisya Arliani Munandar, "Pemenuhan Hak dan Kewajiban Warga Negara yang Sesuai dengan Nilai-nilai Pancasila," *Hukum Inovatif: Jurnal Ilmu Hukum Sosial dan Humaniora* 1, no. 2 (2024): 161–68.

its leaders will find it difficult to achieve sustainable economic growth. Policies that do not side with the people often result in political and economic instability, which in turn hinders investment, innovation, and the development of strategic sectors. As a result, the country lags behind in global competition and fails to fulfill its full potential. From a moral perspective, officials' indifference to the people shows a failure to understand the nature of leadership as a mandate. A leader who does not care about the condition of his people betrays the trust that has been given by the people.³⁸

Policies that are not in favor of the people are one of the clearest indicators of the absence of a sense of social responsibility and empathy in public leadership. When policies burden the common people, especially vulnerable groups who are already facing economic, social, and cultural challenges, this shows a fundamental failure to understand the most pressing needs of the community.³⁹ A common example is the elimination of subsidies for basic necessities, such as fuel, electricity, or basic food needs. This step is often claimed as an effort by the government to balance the state budget, but in reality the direct impact of the policy is felt by the common people who are very dependent on subsidies to meet their daily needs.⁴⁰ Furthermore, increasing tax rates or imposing additional fees for public services is also clear evidence of indifference to economic inequality. Such policies are often based on the argument of increasing state revenue, but their implementation is often carried out without careful planning or in-depth studies of their impact on society. As a result, the burden on people's lives becomes heavier, especially for those on the poverty line.

These policies, which are not in favor of the people, are often fraught with short-term political and economic interests. Officials responsible for these policies are often more focused on image-building or maintaining the support of certain influential groups. This ignores the fundamental principle of social justice, which is to ensure that every individual has equitable access to resources and opportunities to improve their quality of life. As a result of these unfair policies, public trust in the government is declining. When people feel their needs and aspirations are not prioritized, they feel neglected and lose hope in the existing system of government. From the perspective of UNDP Good Governance, such governance does not align with the principles of justice, accountability, transparency, aspirations, and the rule of law. This means that a policy orientation that does not prioritize the lives of the wider community has a negative impact on the system of government. This implies that the state does not side with the people, but rather prioritizes the interests of political elites who exploit the people. In today's global context, the principles of UNDP Good Governance are merely a formal ideology that is difficult to implement in real life.

In addition, policies that are not in favor of the people also contribute to increasing social and economic inequality. When policies provide more benefits to certain groups, such as large corporations or individuals with high wealth, the gap between the rich and the poor widens. This inequality is not only an economic issue, but also creates

³⁸ Tanti Nur Ainun Azizah, "Unsur Penyalahgunaan Wewenang oleh Pejabat Pemerintahan di Indonesia," *Jurnal Indonesia Sosial Teknologi* 2, no. 11 (2021): 68.

³⁹ Indra Kristian, "Kebijakan Publik Dan Tantangan Implementasi Di Indonesia," *Jurnal Dialektika: Jurnal Ilmu Sosial*, 21, no.2 (2023): 88.

⁴⁰ Viona Margaretha, "Mengurai Dampak Kebijakan Tapera Terhadap Masyarakat Indonesia: Sebuah Kajian Hukum dan Sosial," *Milthree Law Journal*, 1, no.1 (2024): 93

injustice in access to education, health, and employment opportunities, which ultimately hinders sustainable development. From a moral and spiritual perspective, unfair policies contradict the values of honesty, integrity, and justice that should be the moral foundation of a leader. In many religious and philosophical traditions, a leader has a responsibility to protect and serve those most in need. When policies actually worsen the conditions of the common people, this reflects a disregard for the mandate that has been given by society to these leaders. However, there is an opportunity to make improvements through more inclusive and people-friendly policy reforms. The first step is to ensure that every policy taken is based on accurate data and in-depth impact studies.⁴¹

In addition, public participation in the decision-making process must also be increased through public consultation mechanisms, so that the people's voices are truly heard and accommodated in the resulting policies. Strengthening transparency and accountability in the policy-making process is also key to preventing abuse of power and ensuring that the resulting policies truly meet the needs of the community. For example, the use of technology to monitor and report on policy implementation can increase efficiency and reduce the potential for corruption. In addition, the government needs to pay special attention to programs designed to reduce social disparities and improve the welfare of the common people. Investments in education, health, and basic infrastructure in remote areas can have a significant impact in the long term. More progressive fiscal policies, such as higher taxes for individuals and corporations with large incomes, can also help create a more equitable distribution of resources. With collective efforts and strong commitment from all parties, fair and people-friendly policies can be realized.

Hypocritical attitudes like this not only reflect weak morality but also create widespread negative impacts, both socially, economically, and politically. The public becomes apathetic towards public policy, social inequality widens, and trust in government institutions declines. In the spiritual dimension, these actions ignore noble values such as honesty, empathy, and devotion that should be inherent in a leader. From a legal perspective, many of these hypocritical actions also violate the principles of good governance, such as transparency, accountability, and public participation. Therefore, profound reforms are needed to restore the integrity of public officials, starting from strict law enforcement, moral and spiritual education for officials, to more effective supervision by the public. Only then can public officials return to their roles as public servants, not as rulers who only care about themselves.⁴²

⁴¹ Yusril Rahman Hakim, "Kebijakan Omnibus Law dalam Perspektif Kebijakan Buruh di Indonesia," *Jurnal PolGov: Journal of Politics and Governmen* 3, no. 1 (2021): 67.

⁴² Danar Aji Kirana et al., "Partisipasi Masyarakat dan Pengaruhnya terhadap Proses Legislasi di Indonesia: Tinjauan Analitis terhadap Peran Rakyat dalam Pembentukan Kebijakan Publik," *Eksekusi: Jurnal Ilmu Hukum dan Administrasi Negara* 2, no. 3 (2024): 99.

3.2. Moral Critique of Law against Hypocritical Attitudes

The hypocritical attitude shown by officials not only damages their personal image, but also reflects poor morality in the application of the law that they should uphold in their personal lives. Criticism of such attitudes is very important to do, especially when we see that morality and spirituality should truly be an integral part of the formation and enforcement of just and wise laws in the nation's civilization. Because morality in humans is basically also an internal law whose control lies in each individual. In addition, morality is close to spiritual life which can be explored from religious values. Therefore, it is very important to understand a human moral that is shown from his attitude and actions. In analyzing a problematic human action, it is important to use moral understanding in it.⁴³ Moreover, this is related to the morals of state officials who are affected by the problem of hypocrisy.

Morals, which are also part of the norms inherent in a person, have been degraded. Law basically does not only function as a set of written regulations that must be obeyed, but also as a reflection of moral values, justice, and balance in a society. As a basis for norms that regulate life together, the law should reflect the moral principles believed in by society. Values such as honesty, justice, and respect for human rights are the essence that forms the law and ensures that every individual receives equal protection and opportunity before the law. However, when officials who should be at the forefront of enforcing the law actually act hypocritically, using their power and position for personal gain, this reflects a crisis in legal morality. Public officials who should carry out their duties with integrity, honesty, and a sense of responsibility often abuse their authority for personal or group gain. In many cases, they use their positions to enrich themselves or manipulate the system in order to strengthen their political or economic influence. These actions not only damage the image of the law itself, but also worsen the injustice that exists in society.

When public officials choose to break the law or apply the law unfairly for personal gain, they not only damage the legal structure, but also damage the moral foundation that should be the basis of their every action. Conditions like this turn the law into a tool that no longer functions to uphold justice, but rather a tool to protect the interests of certain individuals or groups in power. The law should have a role as a means to create balance in society, ensure that individual rights are respected, and overcome existing social inequality. However, when the law is misused and used as an instrument to enrich oneself or maintain a position of power, the justice that should be created is actually distorted. People who initially believed that the law was a fair means to resolve disputes and protect their rights began to feel injustice. This gave rise to distrust of the legal system, because the law was no longer considered an objective

⁴³ Jack M. Balkin, "A Symposium On James E. Fleming's Fidelity To Our Imperfect Constitution: For Moral Readings And Against Originalisms," *Boston University LawReview*, 96 (2016): 1425.

and impartial tool. Abuse of power by public officials also has a direct impact on the effectiveness of the legal system itself.⁴⁴

The law is not enforced fairly and transparently, and people are reluctant to follow existing regulations. This leads to low compliance with the law, because people feel that the law is no longer applied consistently and only serves the interests of those who have power or are close to the authorities. At the same time, the sense of justice that should be the core of law enforcement is slowly being eroded. As a result, trust in legal institutions, which should be the guardians of peace and social order, is decreasing. Distrust of the legal system also triggers feelings of helplessness among the people. If they feel that the law can no longer be relied on to provide justice, then many of them may seek other ways to get what they consider to be "justice". In some cases, this can lead to social tension, protests, or even riots, which damage social and political stability. People who feel that they are being ignored by the law will feel that the legal system is no longer relevant to their needs and prefer to take a more instinctive or radical path.

On the other hand, when legal morality is degraded, the entire system of government and its institutions can also be threatened. If legal officials themselves do not set a good example, how can society expect that the law will be applied fairly? This shows that law enforcement is not only about creating laws and regulations, but also about maintaining the integrity of decision makers and law enforcers themselves. Leaders and officials involved in law enforcement must demonstrate a strong commitment to moral and ethical principles. They must be examples to society in terms of honesty, integrity, and responsibility. Without good examples from officials, the law will only be a meaningless rule, because there is no real effort to uphold the principles of justice. To overcome the degradation of legal morality, comprehensive steps are needed, starting from reforms in legal education that emphasize ethical values, transparency, and accountability, to strengthening the system of supervision of public officials. This reform process must involve all parties, including the government, civil society, and institutions that oversee the running of government.⁴⁵

Bad morals that are carried out can have an impact on the law. Because the law regulates human behavior, if the human morals that are regulated are no longer good, then the law will not be effective in its application.⁴⁶ The negative impact of degraded morality in law enforcement, especially due to the hypocritical behavior of public officials, is very broad and profound. Effective law enforcement depends on public

⁴⁴ Eyda Kurnia, "Degradasi Moral Pejabat Negara Terhadap Kepatuhan Hukum Warga Negara Indonesia," *JRH: Jurnal Reformasi Hukum* 27, no. 2 (2023): 57.

⁴⁵ Nazjwa Fatharani, "Peran dan Tantangan Kekuasaan Kehakiman di Indonesia," *Politika Progresif: Jurnal Hukum, Politik dan Humaniora* 1, no. 2 (2024): 242.

⁴⁶ Mark Greenberg, "The Moral Impact Theory of Law," *The Yale Law Journal*, (2014). 123:1288.

trust in the legal system itself. When officials who enforce the law actually show dishonesty, abuse of authority, and behavior that is contrary to the moral principles that should be the basis of the law, public trust in the integrity and justice of the law will collapse. This trust is a fundamental element in ensuring that the law can be applied fairly and evenly, without discrimination or manipulation. Poor morality in law enforcement not only damages the image of the individual officials involved, but also damages the image of the legal system. When public officials prioritize personal or political gain over serving the community and upholding justice, they create loopholes for corrupt practices, collusion, and nepotism.⁴⁷ This phenomenon can develop into a culture that is rooted in the government system, where the law is used as a tool to gain power or personal gain, rather than as an instrument to uphold social justice.

Public officials who have the authority to enforce the law do not demonstrate integrity and honesty, this will reduce the effectiveness of the legal system. Laws that are implemented unfairly or discriminatorily, or only serve the interests of certain elites, will create legal uncertainty that is detrimental to society.⁴⁸ People who feel that the law can no longer be relied on as a tool to obtain justice will feel frustrated and lose their sense of security. This uncertainty not only damages the social order, but can also create increasing tension between the government and society. When the law is not implemented fairly, society can begin to doubt other state institutions, leading to a crisis of legitimacy for the government itself. Eroded trust in the legal system can also give rise to a culture of violence or disobedience to the law among the people. When individuals feel that the law does not apply fairly to all, they may begin to feel that the only way to obtain justice is to act outside the law, such as protesting, rioting, or even violent acts. In this situation, the law, which should be a unifying tool, actually acts as a trigger for social instability.⁴⁹ Without confidence that the law is enforced in a fair and transparent manner, people are more likely to take the law into their own hands, which in turn can worsen social conditions. In addition, the negative impact of poor morals in law enforcement can affect the sustainability of democracy itself. Democracy functions on the principle that every individual has equal rights before the law.⁵⁰ However, if officials who are mandated to enforce the legal system treat the law as a tool for

⁴⁷ Fitri Hayani, Indah Oktavia, Rindu Oktavia, Septa Adri Fania, Yulia Hanoselina & Rahmadhona Fitri Helmi, "Analisis Permasalahan Etika Pejabat Pemerintahan Dari Perspektif Administrasi Publik," *Eksekusi: Jurnal Ilmu Hukum dan Administrasi Negara*, 2, no.4 (2024): 259.

⁴⁸ Saffa Ega Arfika & Ida Musofiana, "Ketidakadilan Dalam Sistem Peradilan Menjadi Bukti Bahwa Hukum Hanya Untuk Kaum Elite," *Causa: Jurnal Hukum dan Kewarganegaraan*, 6, no. 11 (2024): 5

⁴⁹ Rina Aggraini, "Concept of Moral and Ethics in the Profession of Judges When Making Decision in a Case," *MILRev: Metro Islamic Law Review* 1, no. 1 (2022): 103-14.

⁵⁰ Ridwan, Ahmad Lanang Citrawan, Belardo Prasetya Mega Jaya, Amirulloh Ahdad, Ignatius Gita Hernata, Muyassaroh, "Penerapan Prinsip Persamaan Di Depan Hukum Dalam Penanganan Perkara Tindak Pidana Korupsi," *Jurnal Masalah-Masalah Hukum*, 51, no.2 (2022): 171

personal or group interests, then the principle of equality before the law will be eroded. This gives rise to structural injustice that destroys the basic pillars of democracy, such as human rights, freedom of speech, and the right to justice. Trust in the political process and government as a whole can be drastically reduced, and this has the potential to create widespread social discontent. When people feel that the legal and political systems are no longer able to provide equal justice, they may begin to question the viability of the system of government itself. A further impact of declining morals in law enforcement is the emergence of wider social disparities.

In a legal system that is tainted by the personal interests of public officials, those who are close to power and have easier access to legal protection, while those who do not have connections or power are increasingly marginalized. This exacerbates social inequality and worsens the problems of poverty, educational inequality, and economic injustice. When the law is no longer considered a fair and transparent mechanism to protect people's rights, more vulnerable social strata will be increasingly marginalized and lose access to the legal protection they should enjoy. Therefore, to improve the degraded law enforcement, it is important to strengthen the moral values of legal education and improve the system of supervision of public officials. Legal reforms that include increasing transparency, accountability, and strict supervision of officials' behavior can help rebuild public trust in the legal system. The public must see real evidence that the law is not only enforced for the benefit of certain parties, but to ensure that everyone, regardless of social status, receives equal protection and justice.⁵¹

The spiritual crisis occurring among public officials, particularly those related to hypocrisy, reflects more than just personal moral issues; it also illustrates the decline of the noble values that should guide them in carrying out their mandates. In a religious context, all religious teachings oblige their followers to maintain honesty, integrity, and responsibility as part of implementing religious teachings in their daily lives. Religious teachings emphasize the importance of sincere intentions in every action, especially when holding public office, which directly affects the public interest. Because, in the religious perspective, office is a trust that must be accounted for before God. Officials who understand religious teachings and possess spiritual depth will certainly recognize that their position is not a tool to fulfill personal ambitions, but rather a significant responsibility that must be carried out well. The concept of trustworthy leadership is strongly emphasized, and every individual entrusted with responsibility must carry it out with full awareness that what is done in this world will be accounted for in the afterlife.

⁵¹ Rizqi Mei Vindraputri dan Ida Musofiana, "Terjadinya Degradasi Marwah Hukum Akibat Ulah Para Wakil Tuhan (Hakim)," *Causa: Jurnal Hukum dan Kewarganegaraan* 6, no. 6 (2024): 11-20.

Officials who have strong spirituality will never use their power for personal or group interests, but will strive to ensure that every policy taken reflects the interests of the people and supports the common welfare. Unfortunately, many officials are trapped in a worldly lifestyle, which makes them forget the basic values that they must uphold. They are often more focused on fulfilling their personal or group ambitions, without thinking about the long-term impact of the decisions they make. This spiritual crisis is rooted in a shallow understanding of office as a mandate, which is often seen as an opportunity to gain wealth or power. At this point, they tend to ignore the basic principles of justice and social welfare that should be the basis of every public policy. The consequences of this spiritual crisis are not only limited to the officials themselves, but have a broad impact on society and the nation as a whole. When public officials do not demonstrate integrity and honesty, they will lose credibility in the eyes of the public. The public will begin to doubt the intentions and goals of every policy taken.⁵²

Public trust is the main capital that must be maintained by public officials. Without this trust, a government system will find it difficult to run well, because the public will tend to be apathetic and not support government policies. Furthermore, the spiritual crisis that hits officials can also trigger a bad culture in government, such as corruption, collusion, and nepotism. Officials who are not based on strong spirituality will be more vulnerable to being trapped in this bad behavior, because they do not have a clear moral grip in carrying out their duties. When religious norms and values of truth are not used as a reference in decision-making, fair laws and clean government become very difficult to achieve. The moral crisis that starts from officials will spread to all levels of government and eventually damage the social structure as a whole. Furthermore, this spiritual crisis has a negative impact on the nation and state in the long term. When state leaders or public officials do not show integrity, they not only damage the structure of government but also create injustice. Those who should be role models for goodness instead lead to behavior that gives rise to social, economic, and political inequality.

However, the spiritual crisis among officials can also be overcome if there is a commitment to return to the noble values contained in religious teachings. Strong moral and spiritual education in public officials is very important to restore the understanding of office as a mandate that is accountable. Prioritizing the values of honesty, integrity, and responsibility in every decision-making will help restore the image of a clean and trustworthy government. Therefore, it is important for every official to always deepen their understanding of religious values, so that they can carry out their duties with full awareness and full responsibility, for the welfare of society and the state. Finally, the spiritual crisis in leadership is not only an internal problem

⁵² Andreas Sese Sunarko, "Pemimpin yang Berani Mengambil Risiko: Sebuah Kajian tentang Kepemimpinan yang Unggul di Era Disrupsi melalui Refleksi Naratif Spiritualitas Daniel," *MAGNUM OPUS: Jurnal Teologi dan Kepemimpinan Kristen* 5, no. 2 (2023): 88–96.

that must be faced by individual officials, but also a systemic challenge that requires joint efforts between the government, society, and supervisory institutions. In an atmosphere full of integrity and morality, we can create a government that is not only successful in physical and economic development, but also provides inner peace and sustainable social welfare for all levels of society.

Hypocritical actions by officials that contradict moral and religious values not only impact individuals but also the broader social order. Hypocritical actions by officials that contradict moral and religious values have a broader impact than simply the injustice or legal harm that can be directly observed. When officials ignore the principles of honesty, justice, and trustworthiness that should be the basis for decision-making, they actually create moral uncertainty in society. People who witness such behavior not only feel materially disadvantaged but also lose their moral grip on their social lives. This is because religious values that emphasize honesty and justice serve not only as rules of life to be followed individually but also as the foundation for creating a system of good governance. Religious teachings emphasize the importance of maintaining trusts and granting rights to those who deserve them.⁵³ Because God has commanded humans to convey trusts to those who deserve them, and when establishing laws, they must establish them fairly. All, in principle, have equal standing before the law and government.

This shows that officials who are given power by the people must carry out their duties with full justice and honesty. However, when officials choose to act hypocritically and pursue personal or group interests, they actually betray the mandate that has been given and violate the principle of justice that should be the main guideline in every decision. Furthermore, religious teachings not only require leaders to be fair in their actions, but also to be transparent and not greedy in using the power given. In Islam, denial of mandates and injustice are major sins that can lead someone to losses in this world and the hereafter. The actions of officials involving corruption, nepotism, or abuse of power not only harm the people, but also damage their spiritual relationship with God. When officials act like this, they seem to place the world above their moral and spiritual responsibilities. These hypocritical actions also contradict the basic principles contained in the Pancasila and the 1945 Constitution. Officials who act hypocritically can directly harm society and threaten social harmony and damage the integrity of the government system.

Pancasila, as the foundation of the state, embodies ethical values that should be implemented in the life of the nation and state. These ethical values include: divinity, humanity, nationalism, democracy, and social justice. As state officials, they are not only required to comply with applicable laws and regulations but also to internalize

⁵³ Anisya Rua Ratu Liu & Idris, "Melampaui Batas: Eksplorasi Filsafat dalam Sistem Hukum Modern," *Thuluh Sawo: Jurnal Ilmiah Pendidikan dan Humaniora* 7, no. 2 (2023): 59–68.

and practice the ethical values contained in *Pancasila*. When officials act hypocritically, they not only violate the law but also undermine the ethical foundation of the state. More broadly, the hypocritical actions of officials also demonstrate their unpreparedness to maintain the integrity of a clean and accountable government. State officials who fail to implement the ethical values of *Pancasila* will lose public trust. People who feel neglected and treated unfairly will begin to question the legitimacy of the government and the existing political system. This, in turn, can lead to social and political disintegration, detrimental to national stability. Essentially, *Pancasila* embodies ethical values that must serve as shared guidelines in national life. *Pancasila* serves as a fundamental critique of the poor moral ethics of current officials.

Policies that do not favor the common people, widening social disparities, and misuse of state funds for personal interests are the results of dishonesty and injustice that are manifested in the hypocritical actions of officials. When officials do not think about the welfare of the people and prioritize personal gain, they not only ignore the principle of social justice contained in *Pancasila*, but also damage the harmonious order of social life. Hypocritical actions of officials that are contrary to moral and religious values not only damage the integrity of the individual, but also destroy public trust in the government. In the long term, this can lead to the destruction of a government system based on justice, transparency, and social responsibility. Therefore, it is important for the state and society to continue to remind public officials to always prioritize moral and religious values in all their actions and policies, in order to achieve fair social welfare for all people. Hypocritical attitudes shown by public officials are a problem of individual ethics and morals, as well as a systemic problem that has a negative impact on the quality of law, public trust, and the integrity of the government.⁵⁴

⁵⁴ Ahmad Fauzan, Yenrizal, Raegen Harahap, "Kontradiksi antara Keulamaan dan Peran Politik Analisis Syofwatillah Mohzaib Selama menjadi Anggota DPR RI Sumatera Selatan Periode 2014-2019," *Journal Studi Ilmu Politik* 1, no. 1 (2022): 1.

4. Conclusion

Hypocrisy has become the attitude of officials in this country. This is evident in their attitudes, which seem to contradict what is actually happening, such as the continued prevalence of corruption by officials. Although they portray themselves as clean and anti-corruption, in reality, they engage in corruption covertly. There are also numerous cases of collusion and nepotism by state officials, which are essentially hypocritical practices. Therefore, the law can criticize the hypocrisy of these state officials by using the legal ethics and morals embodied in the values of Pancasila. Pancasila is the legal basis that should guide state life. Therefore, ethically and morally, the hypocrisy of these state officials contradicts the values of Pancasila. Anything deemed inconsistent with legal ethics and morals will be subject to legal sanctions. Criticizing the hypocrisy of state officials, both legally and ethically, is part of the legal duty as stipulated in the values of Pancasila. This action is urgently needed as an effort to improve the moral ethics of officials in a state based on *Pancasila*.

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