

How does Religious Organizations interpret Public Service Ethics? The Case of Catholic Church and Muhammadiyah Organization

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Abstract

Virtue ethics indicating that good actions are indicative of attempts to develop processes (thinking and behaviour) that emanate from one's character and guide one to right action ([Eagan, 2016](#)). This virtues are oftentimes embedded in religious institutions, such that Shari'ah (Islamic Law) is Islamic ethics. Having a virtuous character according to this philosophical tradition must be possessed by public servants to build a state of just and developed society. Hence, this paper is a cursory guide to look into the basic role of the Chatholic Church and Muhammadiyah in influencing the organizational culture of the communities they are serving. the common teachings of Islam and Catholicism, in the context of public ethics service is one that is upholding the moral virtues of good governance, which is deontological in nature and consequential in effect

Keywords: Public Ethics, Muhammadiyah, Christian Ethics, Islamic Ethics, Virtuous Ethics

Etika kebajikan yang menunjukkan bahwa tindakan yang baik merupakan indikasi sebagai upaya untuk mengembangkan proses (pemikiran dan perilaku) yang berasal dari karakter seseorang dan membimbing seseorang ke tindakan yang benar ([Eagan, 2016](#)). Kebajikan ini seringkali tertanam di lembaga-lembaga keagamaan, sehingga syariah (Hukum Islam) adalah etika Islam. Memiliki karakter yang berbudi luhur menurut tradisi filosofis ini harus dimiliki oleh pegawai negeri untuk membangun keadaan masyarakat yang adil dan maju. Oleh karena itu, makalah ini adalah panduan sepintas untuk melihat ke dalam peran dasar Gereja Chatholic dan Muhammadiyah dalam mempengaruhi budaya organisasi masyarakat yang mereka layani. ajaran umum Islam dan Katolik, dalam konteks layanan etika publik adalah salah satu yang menjunjung tinggi moral kebajikan pemerintahan yang baik, yang bersifat deontologis dan konsekuensial yang berlaku.

Kata Kunci: Etika Publik, Muhammadiyah, Etika Kristen, Etika Islam, Etika Berbudi.

INTRODUCTION

Literatures on ethics in public administration ([Bell, 2017](#); [Eagan, 2016](#); [Goulet, 2016](#); [Meyers, 2016](#); [Ribando, 2016](#); [Simonati, 2016](#); & [Warner, 2017](#)) have pointed out that ethical service is a virtue, which is essential in the general well-being of the public, hence must be at the foundation of public service delivery. It is a means towards effective and efficient organizational performance and the strengthening of good governance mechanism of transparent, accountable, honest, fair and just policymaking process. [Meyers \(2016\)](#) characterized the common ethical values of honesty, integrity, fairness and justice, which uphold the moral and social responsibility of [both government and private organizations] in the delivery of public services and increasing commitment for cooperation from the public.

As a way of definition, [Ribando \(2016: 10\)](#) wrote that Ethics is etymologically derived from the Greek word “ethos” which means character or custom. It generally represents a wide meaning of character, behaviour or code of conduct. Basically, it can be defined as the standards of right and wrong that specify what individuals and (organizations) should do. Such standards are primarily derived from principles that form the basis for behaviour, and secondly, consideration of the benefits (or harms) that come from taking action, which serves as a moral agency for persons in the decision-making process.

Highlighting the role of ethics in public service, [Goulet \(2016: 18\)](#) expressed that the development of an ethical infrastructure is part of the implementation strategies among organizations, in an effort to not only increase performance, but also to address organizational challenges and mission adherence. In the case of Muhammadiyah, which is a religious-based social organization, the need to strike a balance between Islamic values (union of religion and politics) on one hand, and the growing secularization of modern-nation state systems (separation of church/religion and politics) in a multicultural society like Indonesia on another, is among the significant contribution of Islamic ethics in societal governance.

Specifically, virtue ethics which is generally attributed to Plato and Aristotle, associates right action with a state of the soul and the intellect, indicating that good actions are indicative of attempts to develop processes (thinking and behaviour) that emanate from one’s character and guide one to right action ([Eagan, 2016](#)). This virtues are oftentimes embedded in religious institutions, such that Shari’ah (Islamic Law) is Islamic ethics. Having a virtuous character according to this philosophical tradition must be possessed by public servants to build a state of just and developed society. Hence, this paper is a cursory guide to look into the basic role of the Chatholic Church and Muhammadiyah in influencing the organizational culture of the communities they are serving.

The conduct of government affairs is not a sphere that is separated from the scope of the mission of the Church. The people of the government are the very people who form the Church. Setting aside, religious divide, the mission of the Church does not discriminate and its responsibility of being a moral agency is not a mission for its believers but for the betterment of the world, the religious communities, and for the entire creation of God. Pope Emeritus Benedict XVI stated in *Deus Caritas Est*, as cited in the work of Cheabu (2015) that “the Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirement of justice”. Aiding the formation of a morally ethical government, Catholicism has provided a baseline of moral responsibility to its believers to uphold moral and professional ethics.

Understanding it in the context of public service and public sector management would link Catholicism into public ethics, formed and influence by the values and principles of the Catholic Church and its universal nature. Tocqueville (1988), in [Weigel \(2001\)](#), laid down that religion was the first American political institution and so it may not wield the powers of the executive and legislative branches but it is highly involved in the process of the ‘formation of the habits of the heart and the mind, paving way for democracy to be born and to flourish’. Thus, excluding the Catholic Church in the discourse of government affairs, public service, and discourse of ethics, is to say that the Church is not an actor that forms and influence policies, agenda, and priorities, and this in its very core, is completely flawed.

[Weigel \(2001\)](#) argued that the formation of the conscience and moral values of the societies where the governments govern are greatly impacted by the conscience-formation of the Catholic Church based on the Church’s teachings. In the same sphere as the Catholic teachings, there is an emerging trend of Good governance that is now becoming a framework for public sector performance that impact the expectations of how the governments should govern and forming a normative of public ethics.

In the same sphere as the Catholic teachings, there is an emerging trend of Good governance that is now becoming a framework for public sector performance that impact the expectations of how the governments should govern and forming a normative of public ethics. Good governance is not an entirely separate concept from public ethics, as in fact, it lies in the very foundation of the discourse. Good governance, in politics, 'is for promotion of the culture of life, civilization of love, empowerment and community mobilization for holistic development of public service' ([Ibeogu & Nkwede, 2016](#)). Thus, Good governance implementation is a re-orientation and re-construction of value system. It is mainly concerned of ethical governance, of the ethical framework of governing, hence it lies within the discourse of public ethics.

One of the fundamental questions that should be answered when Catholicism is linked to public ethics is on whether Catholicism reinforces public ethics and towards what end and what means. Furthermore, are the values and principles that influence the ethical standards of the Catholic Church compatible with the principle of Good Governance that is applied by the governments in a worldwide scope? These will be the core questions that the paper aims to study. Before delving into an analytical lens, it is of importance that a fundamental understanding of the terms ethics, public ethics, good governance and Catholicism be grounded upon.

A failure to arrive into a substantive understanding may mislead every scholarly inquiry.

Ethics

Ethics is defined 'as standards of right and wrong that aids a specification of what individuals should do'. These are shaped from principles that is the basis of behavior, from the rationality of considering the potential harms and benefits prior to undertaking the action, and from the qualities of what constitutes a "good" person (Ribando, 2016).

Furthermore, ethics are also worded to be the rules or principles that claim the authority to guide how we ought to act and how we ought to live (Singer, 1994: 3–4; Rose, 2016). It is an internal set of moral codes, or an individual moral compass (Gallahue, 2016). In the conduct of government affairs, ethics is an essential aspect that must be upheld and observed. It is through the process of ethics that public trust is kept intact and public services are best delivered in accordance with the principles of good governance through the ethical competence of the public servants.

Public Servants are the craftsmen behind policies. The policies that are crafted, implemented, and evaluated are subject to assessment of ethics (Ribando, 2016). Bell (2017) highlighted the connection argued by Woodrow Wilson, between the professional ethics of public servants and public trust which states that professional public service requires a possession of “moral atmosphere” and the “sanctity of public office as a public trust” (Wilson, 1887: 210; Bell, 2017). The ethics behind the public policies of public servants are primary concerns in this analysis. However, those policies are reflections if not entirely but primarily of the professional ethics of the public servants. Professional ethics is described as ‘the behavior and decision-making of public servants’ (Bell, 2017). The quality of public service is contingent upon the manner of service from the public servants. The values public servants carry reflect their effectiveness, efficiency, sense of accountability and integrity towards their work. The ethics behind the behavior of public servants reflect what public servants’ perceive as right and wrong. Thus, Bell (2017) argues that it is important for public servants to possess an ethical competence to identify and respond on ethical situations.

It presents a systematic set of standards to be observed; standards based on law, regulations, principles, and expectations (Svara, 2016). The code of ethics highlights principles and explicit guidelines that are to be observed in practice and daily operations of the organization (Koven, 2016; Svara, 2016).

These principles identified are now commonly known as the Good governance principles. However, these principles vary from contexts, political settings, political cultures, and governments. Generally, these principles are crafted to cultivate ‘good governance’ in the government which entails cultivating the political leaders and public servants for the embracement and adherence of these principles. Before further in-depth discussions, there are two paradigms in the discourse of ethics and this will be primarily discussed in the following section.

Two Paradigms of Ethics

The first paradigm of Ethics is the bureaucratic paradigm in which the focus is on individual values, respect for administrative processes and regard to the division of administration and politics (Gallahue, 2016). This paradigm provides an umbrella for the values of accountability, professional competence, neutrality, integrity, consistency, and impartiality (Goss, 1996; Gallahue, 2016). The second paradigm, on the other hand, is the democratic paradigm which banks on the theoretical beliefs of the field of public administration in advocating the following; advancing the principles of the public, becoming innovative in solving problems and addressing issues, seeking fairness and equity, encouraging the participation of the citizens and faithfully observing the obligations of a professional (Goss, 1996; Gallahue, 2016).

Gallahue (2016) argued that the shared similarity of the two paradigms is that both are built upon the observance of ethical judgments and performance of moral obligations however, Gallahue (2016) furthered, the application of both paradigms differs. The Bureaucratic paradigm draws from the characteristics of individuals and the universally accepted ethics as the source of guidance of how the public sector should operate. The second paradigm, the Democratic paradigm is more leaning towards principles in the field of public administration may not be parallel to what the general population believes and upholds. Goss (1996), as cited by Gallahue (2016), revealed that the public, based on a result of a research, favors the ethics forwarded by the bureaucratic paradigm arguing that the citizens would prefer the leaders with the same values as them. Thus, widely accepted values are important as it would garner the support or preference of the general public as the public are more supportive of those whose morals are compatible with them, the public (Gallahue, 2016). Furthermore, as there are two paradigms of the discourse of ethics, there are also two general theories, the Deontological and the Consequentialist.

1. Deontological Ethical Theories

McThomas (2016) defined Deontological ethics as ethics that hold the individuals duty-bound to carry out ethical duties and moral actions, and so it is a framework that forwards moral duties and obligations. The main proponent of the Deontological ethics is Immanuel Kant and his main argument of “categorical imperative” is built upon the notion that individuals are expected to act in a manner that is consistent with universal rules of obligation that is binding and imperative (Kant, 1994; McThomas, 2016). In accordance to this argument, McThomas (2016) further argued that an individual perceives the rightfulness of an act for as long as he or she perceives that action to be proper when it is done towards her, as according to McThomas (2016), this is how a person determines the morality and universality of an act.

The arguments of Duty-based ethics come into view, as the focus of moral laws are embolden. For duty-based ethicist, the person is bind with his or her duties and this existing strapping is built upon moral laws and consideration (McThomas, 2016). Furthermore, Kant (1994), in McThomas (2016), supports this theory arguing that it is the moral strength of human's will in fulfilling one's duty." Kant (1994) added that the morally right actions are freely chosen by the actors in consideration with the moral obligations and duties they have at hand. The duties are varied and numerous, however the gist of the theory is simply centered upon the notion that the consequences of the actions are invaluable as compared to the intention of the actor and the nature of the action. McThomas (2016) exemplified that the duty-based theory centers the debate not on the results emerging from the action but from the rules, and the moral laws that are observed and upheld in the making and enforcement of the action. The opposing theory of deontological theories is the theory of consequentialism.

2. Consequentialism

The consequentialist perspective looks into the merit, the value, and the successes of the result rather than the formulation process, the nature, and the foundation of the action or decision. As such, the importance is banked in achieving the consequence desired rather than observing moral laws and obligations, and so the outcome of the action is what is evaluated and not the action or the intention behind the action (McThomas, 2016).

The Machiavellian argument is best suited in this theory arguing that it is the end that matters more than the means undertaken. Furthermore the rightfulness or the appropriateness of an action is evaluated from the positive outcome it will result to (McThomas, 2016).

The ethics forwarded by the Catholic Church is not mainly concerned on the consequences but also of the process, the objective, and the potential risks and collateral damages. Same is true with the principles of Good governance that is banking in the Duty-based perspective under the Deontological theory. The evidences behind these are the universality of the moral laws from where the Good governance principles are built upon. It is Deontological in the sense that ethical conduct rest in the ethical competence of individuals guided by principles and primarily shaped by the values that individuals possess.

Ethical Values

Since ethics, public, corporate, or legal, are all grounded in the values and the principles such as the principles of good governance, it is essential to understand how the values and principles of the Catholic Church relate with good governance theory. Primarily, the relationship of values and principles must first be established. Values are essential topics when discussing right and wrong, especially so in public administration as there are countless conflicts and dilemmas inherent in the public sector (Reed, 2016).

Values, as a term, is described as ‘a complex and broad-based assessment of an object or set of objects (where the objects may be concrete, psychological, socially constructed, or a combination of all three) characterized by both cognitive and emotive elements, arrived at after some deliberation, and, because a value is part of the individual’s definition of self, it is not easily changed and has the potential to elicit action’ (Bozeman, 2007; Reed, 2016). In the analysis of Reed (2016), it can be grasped that the most important characteristics of values are the following:

1. *Values extend beyond objective economic determination and include a subjective emotional component.*
2. *Values are key to a deliberative process by which alternatives can be evaluated.*
3. *Values tend to change slowly, if at all, and therefore have a sense of endurance and consistency.*
4. *Values are precursors to an action.*

From the above stated aspects of values, it can be digested that values play crucial roles in the quality of service from the public servants and the behavior observed from them. Thus, it is argued that ‘at the heart of responsible public service is a shared sense of proper conduct based on underlying values that help motivate ethical behavior’ (Garofalo and Gueras, 2007; Reed, 2016).

Values have direct links to the actions and the errors of actions of human beings. Argyris (1994), in Goulet (2016), highlighted that the errors of human beings, public servant or not, are product of their inconsistent governing values because the accordingly, the strategies of human action are mechanisms of the actualization of values. Argyris (1994) further argued that repetitive actions that are not aligned to the goals require a re-examination of an error or a mismatch of values. Goulet (2016) deduced the statement of Argyris (1994) stating that it sought to highlight the notion that organizational failures can be rooted to the employees’ inability to align their values and actions.

Understanding that public service requires moral agency, is understanding that the concept of morality is deeply linked and gravely influenced by religion and the full-blown implementation of Good governance. Hence, Good governance is deeply embedded in the discourse of Public Ethics.

Ethics in Public Service in Islamic Perspective

Islam places the highest emphasis on ethical values in all aspects of human life. It is not just a religion but a way of life among the Muslims who adhere to the Islamic faith. Ethical norms and moral codes are derived from the verses of the Holy Qur'an and the teachings of the Prophet Muhammad (Peace be Upon Him). Islamic teachings strongly stress the observance of ethical and moral code in human behaviour. Moral principles and codes of ethics as revealed in the Holy Qur'an which says:

'You are the best nation that has been raised up for mankind; you enjoin right conduct, forbid evil and believe in Allah' (Verse 3:110)

In addition, the last prophet and messenger of Islam, the prophet (SAW) also says: 'I have been sent for the purpose of perfecting good morals'. In his article on Islamic ethics as Islamic Law, Reinhart (1983) argued that the Islamic ethical system substantially differs from the so-called secular or western ethical systems as well as from the moral code advocated by other religions and societies. He contends that in the Islamic scheme of things, adherence to moral code and ethical behaviour is a part of Iman (faith) itself (p. 189). Hence, Muslims have to strive to guard their behaviour, deeds, words, thoughts, feelings and intentions as part of their moral responsibility. Islam asks its believers to observe certain norms and moral codes in their family affairs; in dealings with relatives, with neighbours and friends; in their business transactions; in their social affairs, and in all spheres of private and public life. In Islam, there is no separation of religion and politics, the former serves as the moral guide in the process of policymaking and the advancement of the welfare of the public good, and generally the society.

As an Islamic-based organization grounded to the teachings of the Islamic faith, the Muhammadiyah has adopted the core values of Islamic ethics as the moral foundation of their organization. As the name of the organization coined from the Prophet Muhammad (SAW), followed the moral codes and teachings (Sunnah) of the Prophet Muhammad, they adhere to the greater responsibility of “faith by example” as every act is a worship to God (Available from: www.muhammadiyah.or.id/). This socially responsibly and morally-grounded act of service to the community as a service and worship to the Almighty God has gained Muhammadiyah one of the largest Islamic organization in the world’s most populous Muslim country of Indonesia. The fundamental value of Muhammadiyah has always been the Islamic core virtue of “*enjoining what is good and forbidding what is evil*” since the birth of this largest Islamic modernist organization not only in Indonesia, but throughout the Muslim world. More than being a socio-civic organization, it has come to grow as a cultural movement carrying with it the Islamic tenets of moderate and modernist brand of Islam, subsequently promoting “harmony in diversity” and multiculturalism in the world’s largest archipelagic state and fourth most populous Muslim-majority country.

Muhammadiyah is known for its role in the independence movement of the Republic of Indonesia until the present. It was established in 1912 (1330 AH) by Kyai Haji Ahmad Dahlan (1868-1923), a preacher (khatib) of the Great Mosque of the Sultanate of Yogyakarta.

Muhammadiyah has shown that state and civil society can work together in a cooperative manner, where it complements in the delivery of social services such as providing educational institutions, medical institutions and offering micro-financing services in accordance to an ethically-based principle as mandated by the organization adherence to Islamic ethics of social justice, generosity and compassion. Currently they run more than 14,000 Islamic schools, 172 high learning institutions, 600 orphanages, and 350 micro-finance institutions (CISMOR, 2013).

The basis of the ethical social services done by Muhammadiyah are grounded on the following Qur'anic verses:

Let their arise out of you a group of people inviting to all that is good, enjoining Al Ma'ruf and forbidding Al-Munkar. And it is they who are the successful (Surah Ali 'Imran, 3: 104)

Those (Muslim rulers) who, if we give them power in the land, (they) enjoin iqamat-as-salat, to pay zakat and they enjoin Al-Ma'ruf and forbid Al-Munkar. And with Allah rests the end of all matters (QS Al-Hajj: 41)
And those who answer the Call of their Lord, and to worship none but Him alone, and perform As-Salat, and who conduct their affairs by mutual consultation, and who spend of what We have bestowed on them (QS As-Syura: 38)

As for those who strive hard in Us, We will surely guide them to Our Paths. And verily Allah is with the Muhsinun (good doers) (QS Al-Ankabut: 69)

As summarized by Aminullah Elhady (2017), the role of Muhammadiyah in building an ethically-based community based on Islamic values is noteworthy:

"Muhammadiyah endeavours are implemented in the form of charity and services, program, and activities, as stipulated in its bylaws [Article III] to wit; (a) Promoting belief, deepening and broadening understanding, increasing implementation, and spreading Islamic teachings in all aspects of life; (b) Deepening and developing the study of Islamic teachings in all aspects of life to get its purity and truth; (c) Increasing the spirit of worship, charity, gift, bequest, alms, and other good deeds; (d) Increasing dignity, prestige, and the quality of human resource in order to have high skills and noble character; (e) Advancing and renewing education and culture, developing science, technology, art, and increasing research; (f) Advancing economy and entrepreneurship towards a qualified life; (g) Increasing health quality and public welfare; (h) Maintaining, developing, and empowering natural resources and environment for prosperity; (i) developing communication, friendship, and cooperation in all fields with people in and outside Indonesia; (j) Maintaining the unity of country and having an active role in national life; (k) Developing and increasing quality and quantity of members as movement agent; (l) Developing equipment, infrastructure, and fund source to make the movement successful; (m) Trying to enforce law, justice, and truth, and increasing the defence for people; and (n) Other endeavours and efforts suitable to its aims and objective' (p. 340-1).

The foundational values of Muhammadiyah abovementioned, which are rooted in Islamic faith is a significant factor to consider, as it can be argued, that the democratic values of transparency, accountability, integrity, effective and efficient governance set forth by the United Nations development Programme (2010) are embedded in Islamic ethics, thus, democracy and Islam are compatible, in as much as the ethical foundation of the latter has been adopted by the former. Hence, Islamic ethics in public service has been an exemplar in terms of making democracy works, as international organizations like the United Nations, made it as an international norm and ethical standard in the governance process of the member countries, like Indonesia.

According to Dannhauser (2007) in Shakil (2011: 851), practicing Islamic Ethics at work place leads towards creativity, honesty and trust. In Islam, work ethic is a greater responsibility to be good and to good deed. Ethical standard in Islam highlights good character and behaviour as the Prophet himself is sent to humanity for purpose of perfecting the best of character. This was expressed by Abd Allah ibn 'Amr who narrated that the Prophet used to say:

'The best of you are those who have the excellent morals' (Bukhari, 61:23). More so, in the Hadith narrated by Abu Hurairah, the Messenger of Allah said: *'The most perfect of the believers in faith is the best of them in moral excellence'* (Al Tirmidzi, 10: 11).

These teachings (hadith) of Prophet Muhammad (Peace be Upon Him) has been the great source of inspiration for contemporary Muslim scholars and intellectuals, particularly the founding father of Muhammadiyah, Muhammad Darwis, later known as KH Ahmad Dahlan. For Madjid (1985: 385), the essence of Muhammadiyah lies in striking a balance between worldly community development on one hand, and spiritual development through Islamic teachings, on another. Every act is an act of worship. He discerned the need for Muslims to adopt to the dynamism of society by making Islam not just the religion of Arabs, but religion of humanity.

Ethical Teachings in the holy Qur'an are moral obligations which are commanded by God to be exercised by the believers of the Islamic faith. They are as follows:

1. *Worship only Allah: and your Lord has decreed that you worship none but Him (17; 23)*
2. *Be Kind, humble and honourable to one's parents (17:23)*
3. *Be neither miserly nor wasteful in one's expenditure, and spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrift are brothers of the devils (17:26-27).*
4. *Do not engage in mercy killings for fear of starvation, and kill not your children for fear of poverty (starvation). We shall provide for them as well as for you. Surely, the killing of them is a grave sin (17:31)*
5. *Do not commit adultery, and come not near to the unlawful sex. Verily, it is a Fahishah (grave sin) and an evil way (17:32)*
6. *Do not kill unjustly and don't kill anyone whose killing Allah has forbidden, expect for just cause (17:33)*
7. *Care for orphaned children and come not near to the orphan's property expect to improve it, until he attains the age of strength (17:34)*
8. *Fulfill promises and fulfil (every) covenant. Verily! The covenant will be questioned about (17:34)*

9. *Be honest and fair in one's interactions and give full measure when you measure and weigh with a balance that is straight. That is good (advantageous) and better in the end (17:35)*
 10. *Do not walk on earth arrogantly and walk not on earth with conceit and arrogance. Verily! You can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height (17:37/31:18)*
 11. *Fear Allah and speak truth: O you who believe! Keep your duty to Allah and fear him, and speak (always) the truth (33:70).*
 12. *Remain away from intoxicants and gambling: O you who believe! Intoxicants (all kind of alcoholic drinks), gambling, Al-Ansab and Al-Azlam (arrows for seeking luck or decision) are an abomination of Satan's handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful (5:90)*
 13. *Be good and kind towards relatives and neighbours and do good to kinsfolk (relatives), orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the company by your side, the wayfarer (4:36).*
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On the basis of the foregoing, this essay argues that Muhammadiyah has contributed to the universalisation of Islamic values and work ethics by following Islamic principles in relation to community empowerment through the adoption of Islamic values by the organization since its inception in 1912; accountability to God, integrity in public service, compassion tempered with moderation, Shari'ah-compliant economic activities leading to effectiveness and efficiency in the use of resources, and social justice through educational empowerment, are among the significant Islamic values envisioned and applied by the Muhammadiyah in serving the communities and the public at large.

Specifically, the Islamic ethics of Muhammadiyah is owing to its religious-based beginnings. This is manifested in the Organizational by-laws, particularly on the section on Understanding which says that:

‘Guidelines for Islamic Life Muhammadiyah citizens are a set of Islamic values and norms sourced from the Qur'an and Sunnah to be a pattern for the behaviour of Muhammadiyah citizens in living everyday life so that reflected the Islamic personality towards the realization of Islamic society’ (Available: www.muhammadiyah.or.id/en/content-55-det-program-kerja.html).

Understanding Islamic context of Indonesia as a multicultural, multi-ethnic archipelagic state is tantamount to providing a set of socio-cultural contribution particularly on the moral obligation of the members of the organization to practice Islam in thought, words and deeds.

In the context of public service, Hawanti (2015: 126-127) points out the influential role of Muhammadiyah as a social movement, providing social services i.e. Educational and health services with integrity. Ascertaining the role of the Islamic values of honesty, integrity, mutual respect and tolerance in diversity, and compassion are among the universal values which have been carried out by Muhammadiyah in the service to their communities and Indonesia in general.

Such exemplary behaviour according to Meyers (2016: 3) is one of the indicators of professional ethics, to wit;

‘promotion of the qualities of justice, courage, honour, equity, competence and compassion and the subordination of public interests against the private gains’.

Ethical behaviour in an organization like Muhammadiyah is the result of the organization’s goal-setting behaviour. This requires moral agency, as in this case, the goal of making Islam not just a religion being practiced in the confines of the private lives of the members, but being committing to making it as a model towards delivering service-oriented activities, i.e. building educational institutions.

The Islamic Foundation of Public Service: Cultural Foundation of Muhammadiyah

Work (public service) for Muslims is considered as an act of worship. The Qur’an says: O mankind Worship your Lord (Allah), Who created you and those who were before you so that you may acquire Taqwa..., Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped (Qur’an, 2:21).

Honesty in public service. Working is a (divine) trust and a responsibility for God. Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice.

Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer (Qur’an 4:58) O you who believe! Betray not Allah and His messenger, nor betray knowingly your Amanah (things entrusted to you) and know that your possessions and your children are but a trial and that surely, with Allah is a mighty reward (Qur’an 8:27).

Public service is a service to the society. Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression. And have Taqwa of Allah. Verily, Allah is severe in punishment (Qur'an 5:2). And public service is a righteous deed and an attainment of divine trust .

Generosity is public service. (Charity is) for Fuqara' (the poor), who in Allah's cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well (Qur'an 2:273).

Ethics in Public Service from the Catholic Church Perspective

The values of the Catholic Church are in a re-enforcing reciprocal relationship with the principles of the government. Values are expressions of appreciation that are attributed to the aspects of moral good that the principles of the church foster (Catholic Charities USA, 2017).

The fundamental values of the Church are laid down in the Compendium of the Social Doctrine of the Church. The Compendium of the Social Doctrine of the Church states,

“All social values are inherent in the dignity of the human person, whose authentic development they foster. Essentially, these values are: truth, freedom, justice, love.”

The existence of social values requires its believers to commit through moral attitudes and behaviors that uplift the fundamental values of the Church. These values are universally complementing the values of the government as well as other religions, as well as the accepted values of moral beings.

Thus, the values of the Church are not only important but also influential, given that religious beliefs are main influencing factor in decisions made, policies formulated, and strategies chosen. In a perspective of public administration, values essential components in forming and shaping the behavior of public servants and ‘the weak application of values or promotion of inappropriate values can lead to reductions in these essential elements of democratic governance, as well as to ethical and decision-making dilemmas’ (MacCarthaigh, 2008). Hence, the values of the Catholic Church as a strong Civil Society Organization (CSO) are important in the discourse of ethics. The fundamental values of the Catholic Church are further discussed in the following sub-sections.

1. Truth

Transparency and Accountability are adhered and pursued by the Church. The Compendium of the Social Doctrine of the Church states, “Men and women have the specific duty to move always towards the truth, to respect it and bear responsible witness to it.” The Catholic Church, as a moral agency, upholds transparency in its conduct. In this light, the Canon Law on the Catholic Church requires the Dioceses governed by the bishops to effectively and efficiently manage the human resources, and make available and monitor the financial resources of the Church to further the mission of the Catholic Church in a manner that is transparent.

2. Freedom

The Compendium of the Social Doctrine of the Church highlighted the importance and inalienability of freedom as accordingly “it is a sign of the sublime dignity of every human.” The Compendium of the Social Doctrine of the Church (2004: 199) stated;

“The value of freedom, as an expression of the singularity of each human person, is respected when every member of society is permitted to fulfill his personal vocation; to seek the truth and profess his religion, cultural, and political ideas; to pursue initiatives of an economic, social, or political nature. This must take place within a strong juridical framework, within the limits imposed by the common good and public order, and in every case, in a manner characterized by responsibility.”

3. Justice

The Church emphasizes in its teachings the value of justice in everyday dealings and that justice is not a gift but a duty to be fulfilled. The Compendium of the Social Doctrine of the Church emphasized that the Church’s social Magisterium are calling upon the believers of faith to respect the classical forms of justice which are commutative, distributive, and legal justice. Furthermore, it calls upon the performance of social justice as the general justice that has social, political, and economic aspects. The Church view justice as more than just giving due to God what is due to God and to Caesar what is due to Caesar but it also describes ‘a translated behavior based on the will to recognize a person and it is also a decisive criteria of morality in the social sphere (Compendium of the Social Doctrine of the Church, 2004; 201). Furthermore, in the Holy Scriptures, the people were reminded by the prophets that they have a responsibility to ensure that justice and mercy be lived by (Leviticus 19:34).

4. Love

The Church affirms that love is a primary values prevalent in the teachings of the Church. The teachings of the former Roman Pontiff, Pope Benedict XVI is published in the book entitled, God is Love. In the teachings of Benedict XVI, it was emphasized that it is the Christian’s program to have a heart that sees and that the love that the Church of believers have go beyond the frontiers of the Church as it is a universal value towards anyone in need of help, anyone needy whom people encounter.

The teachings of the Church about love are beyond the defined love between two persons but one that is said to be ‘the highest and universal criterion of the whole social ethics’. The pivotal role of the value of love can best be realized theoretically in the teachings of Jesus Christ in the New Testament, the Beatitudes were proclaimed as the ultimate framework of how people should live, personally and communally. The Beatitudes carry the two greatest commandments to every Catholic Believer; these commandments are commandments of love. Firstly, is to love God with one’s entire being (soul, mind, heart) as stated in Mark 12:31 and lastly, to love one’s neighbor like how he/she loves himself/herself stated in Matthew 22:39. The framework that the Beatitudes provide calls upon the believers to be ‘witnesses to the Kingdom of God in its operations, policies, and action (Catholic Charities USA, 2007). Furthermore, the Compendium of the Social Doctrine of the Church highlighted that love pave way to for freedom and justice to be born and to grow thus, love is a pivotal value.

Overall, there are four values that the Catholic teachings are built upon and these values are moral virtues from where actions are assessed and behaviors are evaluated from. In addition to the values, the Catholic Church has a set of principles also published in the Compendium of the Social Doctrine of the Catholic Church. As defined these principles are the heart of the Catholic Social teaching (Compendium of the Social Doctrine of the Catholic Church, 2004).

Discussion

Tracing their common history as both Abrahamic religions, Islam and Catholicism are two of the world's religions adhered to by millions of people across the globe. As such, the moral values preached by both religions would lead us towards a common understanding of the social norms and ethical standards in the private sphere of the individuals, more so, in public service. Below is a table showing the common values shared by both adherents of Islamic and Catholic faith relative to public service and administration.

Table 1. Ethical Value Interpretation by Muhammadiyah and Catholic Church

Ethical Values relative to Public Service	<u>Muhammadiyah</u> Interpretation	Catholicism
Honesty and Truthfulness in Public Service	Fear Allah and speak truth: O you who believe! Keep your duty to Allah and fear him, and speak (always) the truth (33:70);	The Compendium of the Social Doctrine of the Church states, "Men and women have the specific duty to move always towards the truth, to respect it and bear responsible witness to it."
Justice in public dealings	<p>-Do not kill unjustly and don't kill anyone whose killing Allah has forbidden, expect for just cause (Qur'an 17:33)</p> <p>-qualities of justice, courage, honour, equity, competence and compassion and the subordination of public interests against the private gains" (Meyers, 2016)</p> <p>- to enforce law, justice, and truth, and increasing the defence for people (Central Board of Muhammadiyah, 2007:4)</p>	<p>-The Compendium of the Social Doctrine of the Church emphasized that the Church's social Magisterium are calling upon the believers of faith to respect the classical forms of justice which are commutative, distributive, and legal justice.</p> <p>-the people were reminded by the prophets that they have a responsibility to ensure that justice and mercy be lived by (Leviticus 19:34)</p>

<p>Love and Mercy as moral foundation of public service</p>	<p>Be good and kind towards relatives and neighbours and do good to kinsfolk (relatives), orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the company by your side, the wayfarer (you meet) (Qur'an 4:36).</p> <p>- Let their arise out of you a group of people inviting to all that is good, enjoining Al <u>Ma'ruf</u> (good deeds) and forbidding Al-<u>Munkar</u> (wrongdoings). And it is they who are the successful (QS Ali Imran: 104)</p>	<p>In the teachings of Benedict XVI, it was emphasized that it is the Christian's program to have a heart that sees and that the love that the Church of believers have go beyond the frontiers of the Church as it is a universal value towards anyone in need of help, anyone needy whom people encounter. The teachings of the Church about love are beyond the defined love between two persons but one that is said to be 'the highest and universal criterion of the whole social ethics'</p>
<p>Public Office is a Divine Trust</p>	<p>Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression. Verily, Allah is severe in punishment (Qur'an 5:2). Public service is a righteous deed and an attainment of divine trust.</p>	<p>Beatitudes calls upon the believers to be 'witnesses to the Kingdom of God in its operations, policies, and action (Catholic Charities USA, 2007)</p>

As shown in the matrix above, religion plays an important role in shaping the moral values of individuals, and organizations. The moral foundations of both Islam and Catholicism are influential social institutions in shaping organizational culture of its members. In the case of Muhammadiyah, which is a religious-based social movement, it has earned reputable service institutions of socially-responsible and morally-grounded members following the Islamic values of honesty, integrity, tolerance and compassion as a means to higher goal—that is worship through public service.

Indeed, the common teachings of Islam and Catholicism, in the context of public ethics service is one that is upholding the moral virtues of good governance, which is deontological in nature and consequential in effect.

As a moral compass to guide human action, adherents of Islam and Catholicism are duty-bound to act in accordance to the fundamental pillars of the faith; values which are universal in nature namely, honesty, justice, integrity, compassion, mercy and love to humanity. Needless to say, religion and politics are not separate in the domain of the Islamic and Catholic faiths, wherein the teachings of the Qur'an and the Bible, respectively are deemed considered by the community of believers in their public dealings and the society they live in. Subsequently, the ethical virtues of doing what is right, in translating good action in public service is a cornerstone in organizational culture and human resource development, both are essential in improving public service delivery and administration.

Conclusion

On the whole, this essay is a modest attempt to contribute to the literature of ethics in public service, in the context of Muhammadiyah and Catholic Church as influential social institutions in shaping the organizational structure of the communities they live in. In the case of Muhammadiyah, the establishment of various schools of high learning and healthcare facilities are important contributions in public service delivery, in line with ethical standards of Islam and the Sunnah of Prophet Muhammad (Peace be Upon Him).

The high regard on moral service is attributed to the Islamic foundation of ethical virtues of the organization as a social and cultural movement, aimed at establishing an Islamic society, which respects cultural diversity, and enjoins social empowerment through education and scientific learning.

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