



## Philosophical Foundations of Social Justice in Indonesian Public Administration Practices

Yusuf Malik<sup>1</sup>, Refa Aditya<sup>1</sup>, Lukman Rusdi<sup>1</sup>

<sup>1</sup>Universitas Hasanuddin

Corresponding Author: Yusuf Malik

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### Abstract

*This paper researches the philosophical underpinnings of social justice and its practice in Indonesia in the area of public administration, and specifically examines the way in which normative ideals are expressed and put into practice in bureaucracy. Based on the postulates of Rawlsian fairness, Aristotelian proportionality, Sen capability approach, and the local philosophy of Pancasila, this study deploys a qualitative design, and examines policy documents, administrative practices and contextual evidence to determine the degree to which governance is informed by justice. The results demonstrate that even though social justice is recurrently mentioned during the political speech, law, and strategic designs, its actual application is not even distribution but typically symbolic. Examples of programs to reflect distributive equity and ability improvement include conditional cash transfers, universal healthcare and special autonomy of marginalized areas but they are not effective enough due to their bureaucracy, corruption, lack of accountability and structural disparity. The paper puts strong emphasis on the fact that there always exists a tension between normative commitments and managerial realities that implies that justice in public administration in Indonesia is accepted as an aspiration but not fully fulfilled in reality. The wider implication to the study of management is that justice should be redefined as a fundamental managerial value, incorporated into performance appraisal, the managerial development strategy, organizational culture, and participation of the citizens. The research claims that administrative reform should be redirected towards equity as well as efficiency by connecting philosophical theory to managerial practice; social justice is not just a moral principle but the source of legitimacy, sustainability, and creation of value to the people in the present governance.*

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## Introduction

Social justice has been a very strong desire of political philosophy and governance and has been used as a pillar of creating equitable societies. Various traditions of philosophy have argued about the nature of justice, yet one aspect that runs across the argument is the pursuit of fairness, equality and moral order in the governance of the common good (London, 2021; Arthur et al., 2021; Maurya, 2021). Within the framework of the government, social justice offers a normative framework as well as a moral compass on how the state policies and institutions should operate in support of the overall citizens and especially the poor marginalized. The problem of social justice has an immense meaning to Indonesia, as the philosophical and constitutional identity of the country is based on the principles of justice, equality, and collective welfare, especially as stipulated in the fifth principle of Pancasila,

(Social Justice to all Indonesian People). Although this normative framework exists, social justice in Indonesia is still unevenly implemented. The issue of bureaucratic inefficiencies, corruption, and policy-practice discrepancies has frequently been pointed to as the perpetuator of inequalities within the public administration (Pyman & Heywood, 2024). These issues bring to fore the conflicts between the philosophical principles of justice and the realities of governance which beg the question of the extent to which philosophical principles are internalized in administrative practices. This is not the only gap in Indonesia, but the governments all over the world find it difficult to translate the theories of justice into institutional structures that ensure equality and inclusivity (Parker, 2024). In Indonesia, however, where the state ideology is clearly based on the importance of justice, the gap between ideals and practices is especially worrisome. The role of philosophical underpinning in the development of the state administration is hard to overestimate. The idea of justice as fairness by Voola & Fernandez (2022), distributive justice as defined and the idea of capability that presented offer other perspectives through which to assess the ethical orientation of governance. These philosophical systems, besides providing the theoretical information, provide practical guidelines that can be used to evaluate the policies of the people. In Indonesia, an anchor of philosophy is the concept of Pancasila, which symbolizes the indigenous religions as well as universal principles of justice. However, there are critics who state that Pancasila is mentioned rhetorically in practice but does not find a consistent implementation in the real practice of government.

Traditionally, the issue of justice in Indonesia is related to the socio-political development thereof. Since the period of the post-independence regime up to the New Order regime, there has been a fluctuation between centralization and decentralization of the administrative structure which has resulted in inequity in the distribution of resources and access to public services (Suberu, 2023). The Decentralization in the post 1998 was meant to move the governance nearer to people and overcome disparities but the local governments have also been accused of elite capture and exclusionary practices (Aiyar & Kapur, 2021). These dynamics highlight the fact that administrative reforms cannot be effective without strong foundation on philosophical principles that emphasize the importance of justice as a fundamental administrative value. The importance of social justice to the modern Indonesian public administration is also born of the issue of urgent socio-economic challenges. On-going inequality, unequal educational and medical access, regional differences in development further threaten the ideals of justice to everyone (Olanipekun, 2024). Bureaucracy and corruption also undermine the trust of the citizens in the institutions of government, which forms obstacles to the actualization of fair policies (Khoso, 2024).

The philosophical discourse of justice is not only abstract but also an urgent practical need, and we can rely on it to inform the administrators to make ethically justifiable and socially desirable decisions. In addition, globalization and democratization has fueled the debate on justice in the Indonesian governance. The growing weight of global standards, and the demands of accountability, transparency and inclusiveness, within the domestic sphere, has transformed expectations of public administration (Okitasari & Katramiz, 2022; García et al., 2024). Indonesian administrators are therefore faced with the twofold challenge of uniting the universal beliefs of justice with local values instilled in the Pancasila and the cultural tradition. The intersection of the two demands a solid philosophical base to prevent either an overly technocratic or a highly populist form of governance, which will end up marginalizing the

considerations of justice. The philosophical base of social justice to Indonesian public administration thus plays a dualistic role as it serves as a normative guide to the definition of the ideals of governance, and it serves as a critical paradigm to assess the administrative practices. Unless anchored on philosophical values, administrative actions are likely to become procedural, instead of being substantive, as they aim at bureaucratic compliance, instead of fair results (Gruber, 2023). On the contrary, when justice is considered one of the central values, the administration of the people may become the instrument of social justice and integration in the country (Squitieri, 2024). The proposed research claims that, in order to not only close the gap between social justice ideals and practices but also respond to the changing dynamics of governance in a diverse, democratic and globalized environment, it is important that the Indonesian public administration revisits the philosophical foundations of social justice. The placement of justice in the context of philosophical language and practice has brought about a concern in the research bearing the necessity of a more comprehensive strategy that transcends rhetoric in entrenching justice in the very core of administrative decision-making.

## **Method**

This research paper uses a qualitative research method that has a philosophical-interpretive orientation. A qualitative design has been chosen since the study is supposed to investigate meaning, values, and principles, not quantifying variables. The main matter of the research is to discover that philosophical ground of social justice and monitor them in reference to the Indonesian practices of public administration. This kind of exploration needs an interpretive approach to texts, policies, and lived administrative practices, as opposed to statistical modeling. Qualitative inquiry would be best suited in the studies that examine complicated human values and institutional phenomena in the case of which several views have to be combined. The focus on depth over breadth of generalization is accentuated in the study by basing the inquiry on philosophy and interpretive analysis.

## **Research Design**

The study design is a combination of philosophical interpretation and documentary analysis and interpretation against the backdrop. Classical and modern theories of justice were analyzed philosophically, namely justice as fairness by Rawls, distributive justice by Aristotle and capability approach by Sen, as well as Indonesian philosophical traditions, such as Pancasila. To define the meaning of justice in the context of the administrative systems, documentary study was made on the constitutional documents related to Indonesia, the regulations of the public policy and the government reports. Moreover, the applicability of interpretive contextualization was used to scrutinize how such philosophical thoughts are either embodied, challenged, or overlooked in real life practice of governance. This design enabled the study to correlate abstract normative principles with realities on the ground in the Indonesian administration.

## **Data Sources**

The paper has been based on two main sources of information, such as documentary evidence and opinion of experts. The documentary sources were the texts of the Indonesian constitution, state ideology (Pancasila), government policies on the administration of people, government strategic plans, and reports created by ministries concerning the implementation of social justice. Critical references in mapping theoretical perspectives were also through academic

texts, journal articles and philosophical writings. Knowledge of experts came through the use of in-depth interviewing of a small number of scholars in the fields of philosophy, governance, and public administration and retired civil servants who had first-hand experience in administrative practices. These observations were not considered as quantitative survey data but as interpretive accounts which enhanced philosophical and practical discourse on justice in Indonesia.

### **Data Collection**

The process of data collection was performed in two phases. The initial phase entailed a comprehensive overview of philosophical texts on social justice and the administration of the Indonesian population, allowing the researcher to develop a conceptual map of the theories and principles. The second phase consisted of an extensive literature review of Indonesian policy documents, government reports, and academic publications that examined the interpretation and implementation of justice and governance within the framework of Pancasila. The collected sources provided sufficient conceptual and contextual insights to ensure that the study could reveal both the normative ideals and practical realities of social justice in administration.

### **Data Analysis**

The research followed a thematic analysis technique that was guided by philosophical hermeneutics. The initial step of organizing the data was to code key concepts of philosophical theories (e.g., fairness, equality, distributive justice, capability) and matching them to policy frameworks in Indonesia. Thematic patterns were subsequently observed in order to track the patterns of relations and deviation between philosophical ideals and administrative practices. In the hermeneutical approach of Gadamer, interpretation was conducted as a conversation between the philosophical works, policy papers, and professional knowledge. The iterative pattern helped the researcher to discover how philosophical principles do not merely exist in the discourse of governance in Indonesia, but instead are challenged and redefined in practice. The analysis was thus descriptive in the sense of showing the way justice is expressed and also critical in that gaps between ideals and realities are measured.

### **Result and Discussion**

With the philosophical foundation of social justice and their applicability to the Indonesian public administration now in place, there is the ensuing section that gives the empirical considerations based on this research. The findings are presented in a way that helps demonstrate how the normative ideals that Rawlsian fairness, Aristotelian proportionality, Sen-capability approach, and the Pancasila have all become manifested in the policies and practices of governance, and what restrictions have been experienced in their translation. Instead of seeing justice as an abstract notion, the analysis emphasizes the implications of justice in the lived conditions of program design, bureaucratic performance and citizen experiences. Such framing permits the findings to cease to be restricted to theoretical abstraction, to provide a critical report of how Indonesian public administration both recognizes, distorts, and limits justice in practice.

### **Philosophical Foundations Identified**

The results of this research indicate that the philosophical sources of social justice in the Indonesian public administration do not mean a particular tradition but can be discussed as a

combination of classical, modern, and indigenous ones. This synthesis gives the normative ideals and cultural legitimacy upon which governance in Indonesia is directed albeit not always even-handedly in practice. John Rawls theory of justice as fairness is of high relevance in the Western canon (Smith, 2021). As pointed out by Satz & White (2021), there are two important principles, which are equal basic rights of citizens and the principle of difference, which states that inequalities can be justified only when they are helpful to the least fortunate in our society. This is echoed in the Indonesian context in constitutional undertakings to ensure equality under the law and to make sure that the state resources are utilized to help improve disadvantaged populations. As an example, poverty alleviation and universal education initiative echo the Rawlsian promises of fairness by trying to minimize the structural challenges encountered by marginalized groups. The framework provided by Rawls is especially useful in pointing out that justice cannot possibly be the expression of formal equality; it must also be intentionally pursued by the state in order to make sure that the worst off are not left behind. On the same note, the concept of justice as distributive as proposed by Aristotle has remained a lasting basis of assessing the fairness of the administrative practices. Aristotle was guided by the argument that justice is distributing benefits and burdens in terms of merit and need (Chaudhary, 2023).

This principle is evident in the Indonesian public administration in terms of trying to equalize development within the archipelago. Special autonomy of such regions as Papua or Aceh is the evidence of the attempts to cope with the long-standing disparities by providing more financial sources to the regions that have already become the most disadvantaged. The focus on proportionality presented by Aristotle offers a handy philosophical point of reference in interpreting and defending the unequal but inevitable distribution of resources within the Indonesian context. But, as the analysis shows, the proportional distribution that Aristotle imagines fail to work in practice, and inequities remain in place to influence the development outcomes of regions. An additional finding of the study was that the capability approach as suggested by Amartya Sen offers a more modern philosophical basis whereby the focus is no longer on the allocation of goods but rather upon increasing real freedoms of people. According Gürtler (2023), the concept of justice should not only be conceptualized under the facet of resources but should also be conceptualized in regard to what human beings can be and be doing; their substantive freedoms.

This paradigm is closely related to the development vision of Indonesia that focuses on human-centered development in the form of the long-term national strategies. Programs aimed at enhancing access to education, health and economic opportunities reflect the vision of Sen in that they aim at increasing the ability of people to enjoy a life they appreciate. The capability approach comes in especially handy in pointing out that the administration of the state should not simply deal with ensuring formal access to services, but should rather try to empower the citizens to engage in exercising real agency in their lives. In addition to these imported philosophical frameworks, the paper focuses on the key role of Pancasila, the state ideology of Indonesia because it is a distinctly indigenous source of justice. The fifth principle of Pancasila (Social Justice toward all the Indonesian People), on justice does not merely state the principle of justice as an abstract principle but justice as a moral obligation practiced by the nation. The conception of justice as presented by Pancasila combines the universal interests of fairness and equality with the local cultural principle's harmony, mutual cooperation and collective good. Pancasila grounds justice in a community ethic, which is in contrast to Rawls, Aristotle, or Sen who mainly approach the concept of justice on abstract philosophic levels which are not

grounded on the everyday experiences of Indonesian society. Such cultural imperative reinforces the ethical imperative of justice in the management of the state so that the governance practices are consistent not only with the universal norms but also with the values of the people whom it serves. Collectively, these philosophical traditions (fairness of Rawls, proportional distribution of Aristotle, capabilities of Sen and cultural entrenched justice of Pancasila) create a multi-strata basis of Indonesian public administration. They give parallel elucidations: Rawls gives us a norm of equity among deprived groups, Aristotle emphasizes proportional distribution, Sen focuses on empowerment and substantive liberties and Pancasila connects these principles to the cultural and moral essence of Indonesia (Anagnostopoulos & Santas, 2024; Kayange, 2023). But the results also indicate that it is in constitutional and rhetorical commitments that this philosophical richness is more frequently made manifest than in administrative practice. Still, by placing the Indonesian public administration in the framework of this philosophical approach, the study proves that the governance in Indonesia is theoretically informed with a complex and integrative vision of justice that is both internationally informed and domestically-based.

### **Reflections in Indonesian Public Administration**

Despite the fact that philosophical underpinnings of social justice provide a holistic approach to the governance of the people, the study has discovered that they are reflected in the governance of the Indonesian society through a partial, unequal and mostly symbolic manner, rather than substantive way. At the policy formulation level, the principles of social justice can often be described in the government programs and strategic planning documents (Nour, 2024; Brinkley & Wagner, 2024). To illustrate, the Program Family of Hope (PKH), a conditional cash transfer program, clearly aims at improving the poor families by offering financial aid on the basis of education and health needs. This indicates a Rawlsian belief in taking care of the least privileged in that poverty does not become a structural issue to access basic services. Similarly, the universal healthcare system (National Health Insurance, JKN) in Indonesia reflects the notion of fairness in the sense that citizens receive equal rights to required health care services, irrespective of income and social status. Affirmative action in relation to marginalized groups and regions of the country is another critical expression of philosophical principles. The establishment of special autonomy in Papua and Aceh, such as the special autonomy, is meant to grant more fiscal resources and political space to historically disadvantaged people.

These are reminiscent of Aristotle concept of distributive justice which postulates that equity involves fairly distributing resources in proportional amounts to people who need it more. Moreover, the policies aimed at safeguarding indigenous people and broadening educational opportunities in the countryside reflects the capability approach described by Sen as it tries to increase the freedoms and chances of people to engage in the society to the full extent. These examples suggest that in the discursive and policy level, Indonesian public administration is conscious of the concept of justice as a value guiding them. Nevertheless, the realization of these ideals into practice is dogged by systemic constraints. The research found that bureaucratic inefficiencies have a common way of derailing noble programs. Corinthian administrative protocols, lack of coordination among agencies and lack of monitoring mechanism tend to cause delays or service mismanagement. As an example, beneficiaries of PKH have complained about irregular payment of funds, whereas unequal application of JKN in different regions shows gaps in access to health services between cities and the countryside.

Such failures foster the nullification of the potential of programs to achieve their justice-oriented goals and the citizens with a right in theory but obstacles in reality. A second weakness is the fact that there is always the issue of corruption and rent-seeking tendencies in the bureaucracy. Corruption skews resource distribution aimed at the common good, disproportionately to the disadvantage of the groups on which social justice policy is supposed to make a difference. As an example, local development funds have been at times been misused towards political favors and this makes distribution schemes inadequate in terms of reducing inequality. This does not only defy Aristotle principle of proportional allocation but also goes against the concept offered by Rawls on the importance of serving the least advantaged. Practically, when informal payments or political loyalty mediate access to services, justice will be undermined because citizenship rights will not be used as a basis. In addition, there is also a lack of accountability through bureaucracy, which further curbs the delivery of justice in administration. On one hand, laws and regulations are always mentioned in regard to equality and fairness, however, on the other hand, the aspect is not always uniform in practice.

The institutions that oversee are not independent enough or have the resources needed to keep the officials accountable and thus choose or symbolically enforce them. This undermines the substantive freedoms of citizens, as envisioned by Sen, because institutional rights to services are not transferred in to actual capabilities when institutions are not reliable. Rural and marginalized citizens are at a disadvantage especially since they sometimes do not have the political power to keep local authorities accountable. It is also a finding that in the Indonesian public administration, social justice is more likely to be represented in the rhetoric rather than lived experience. Justice is often proclaimed as one of the corner premises in the government speeches, in strategic documents, and in policy visions, but the daily experiences of the citizens in bureaucracy tend to tell a different tale. Although we could see the aspects of inclusivity and fairness in a discourse, the lack of equality, corruption, and inefficiency is perpetuated, which highlights the differences between the ideals and results. The divergence leads to a disjointed image of justice where there are groups who may enjoy meaningful gains of programs that focus on justice whilst others are left out or underserved.

## **Challenges**

Although the ideals of social justice are officially accepted by the Indonesian public administration, the current study has revealed that the actual implementation of this ideal is fraught with multiple and deep-seated problems. These obstacles are structural, cultural and systemic, cutting across bureaucratic procedures, policy execution and distribution of resources. Not only do they weaken the performance of the administrative but also the philosophical commitments of the global theories of justice and the local framework of the Pancasila. The former is the issue of bureaucratic inefficiency and corruption that is firmly rooted in the governance systems of Indonesia. Red tape, lack of transparency and overlapping rules in administrative processes tend to slack down administrative processes, creating rent-seeking opportunities. In their attempts to receive public services like healthcare, land certification or social assistance, citizens often have to jump through bureaucratic pits, which results in frustration and lack of trust to state institutions. These inefficiencies are compounded by corruption in which at times, the diversion of the public goods and services is aimed at political patronage or profit making. The results indicate that this situation is harmful to the poor and marginalized in unequal measure that is a direct contradiction of the principle of Rawls that social and economic inequalities are supposed to benefit the less fortunate. As a

matter of fact, informal payments, favoritism or political contacts too often mediate access to public resources, which should have the remedy of fairness and equality. The second issue revealed is the policy-practice gap in which philosophical ideals and ambitious policy statements do not translate to any significant results of the citizens. The government programs and documents often refer to the justice-oriented principles, whereas there are poor mechanisms of delivering and controlled follow-ups of these promises. Smartly, the poverty alleviation programs might seem foolproof on paper but due to inconsistent data, poor targeting and follow-up, they might be less effective than expected. This gap is also caused by coordination issues involving the central and local governments as decentralization has in some cases resulted in divided authority and lack of accountability. The absence of powerful institutional structures that would provide policy coherence implies that the high ideals of fairness, distributive justice, and the ability to improve capabilities may turn into the mere speeches instead of the realities. This incommunicado explains why it is so hard to reconcile the Aristotelian vision of proportional allocation with the Senegese focus on substantive freedoms with the realities of managing a large and diverse archipelago.

The third significant problem is the structural inequality in the access to the social resources, and its existence is not diminished by decades of reforming and development processes. City-country differences are acute as the residents of remote and undeveloped areas have minimal access to health, education, infrastructure, and economic prospects. Special autonomy plans, including those of Papua, Aceh were meant to correct these imbalances by providing more fiscal and political resources, but results have generally been inadequate because of mismanagement and capture by the local elite. These long-standing differences help illustrate why it is hard to operationalize distributive and capability-based justice in a nation characterized by both geographic expansiveness and cultural diversity, as well as unequal economic growth. In the philosophical sense, the continued presence of these inequalities questions the moral goodwill of governance, which is subverting the fairness of Rawls and the social justice of a vision of Pancasila of the social diversity.

Another issue, which is directly connected with these structural problems, is the weakness of the accountability mechanisms in the system of administration. Though they are formally created, oversight bodies in most cases lack independence or sufficient resources to implement justice-oriented standards on a regular basis. Consequently, abuses of fairness, either in the distribution of resources, the execution of services or bureaucratic practices are usually unchecked. The ability of citizens to hold officials to account is unequal, and rural and marginalized communities are often unable to have the political power or organizational capital to do so. It is a weakness in accountability that undermines the ethics of the administration of the state; it makes justice rather an idealistic ideal than an enforceability.

### **Integrating Social Justice as a Core Principle in Indonesian Public Administration**

The results of the given research imply that there is a serious need to restructure the conceptualization and implementation of social justice in the Indonesian popular administration. The incorporation of normative values into the practice of organizations has traditionally been seen as both a limitation and an enabling factor of performance in the management studies (Wu & Tham, 2023; Mökander et al., 2021). However, the Indonesian case shows that the ideals of philosophy are not only discursively present but their translation into management can be empty. The identified gap is indicative of a larger point: the

administration of the people cannot be based on technocratic efficiency or procedural rationality only, but has to incorporate justice as a management principle in its strategy and implementation. A key implication in this regard is that justice can be seen as an administrative role and not as an ethical dream. Szelenyi & Manchin (2024) was successful in his argument of institutional mechanisms that distribute benefits to the least advantaged when he suggested the difference principle. This is translated in management terms into performance systems which give priority to equity and efficiency (Viljoen et al., 2021). Reforms in the area of public management tend to put too great an emphasis on cost-efficiency and neglect normative objectives. This paper emphasizes the fact that unless justice is infused in the systems of performance measurements, budgetary procedures, and accountability systems, it will be shortchanged to rhetoric. This is reinforced by the capability approach proposed by Mulyono & Pramono (2022), who argues that the managerial systems should be able not only to generate outputs but also to increase the substantive freedoms of citizens, which the current Indonesian practices meet at least partially. The second implication is on the mediation role of organizational culture and leadership in terms of justice. The facts indicate that the Indonesian bureaucracies recreate the trends of hierarchy, rent-seeking, and symbolic obedience, which suffocates the practice of justice. The study of management consistently reveals the organizational culture determining the extent to which the ethical norms are converted into practice (Roy et al., 2024; Akpa et al., 2021). In environments that are characterized by patrimonial customs, rulers tend to decide whether principles of equity or proportional distribution cuts across practice (Roszkowska & Melé, 2021). The implication is straightforward: to help develop a justice-oriented administrative culture, leadership development programs that emphasize integrity, distributive fairness, and accountability - which cannot be replaced by technocratic reforms alone - are needed.

Another implication comes into the form of citizen trust and legitimacy. There is nothing abstract and philosophical about social justice in administration but a prerequisite to keeping the plural societies alive in terms of legitimacy (Stivers et al., 2023; Hasan, 2024; Theoharis, 2024). The research on Southeast Asian governance shows that when the population feels distributive injustice or corruption, they stop engaging with the institutions of the state and lower compliance and cooperation. This sabotages relational contracts through which good policy is delivered in terms of management. Therefore, administrations that entrench justice in administrative practices are not only normatively desirable but also instrumental to good governance especially in democracies that lack institutional trust of equal concern is the implication on decentralization and resource allocation. Decentralization in Indonesia has been heralded as ensuring that the local governments are empowered, but it has also led to fragmented accountability and justice delivery results (Onyalo, 2024). Management literature helps us to remember that the issue of delegation without proper accountability frameworks may easily lead to moral hazard and capture of elite. The distributive intent of social justice is undermined when it is put through the prism of local patronage network.

The implication is, then, that managerial design should be characterized by more serious vertical and horizontal lines of accountability, which is able to help reconcile local discretion with national commitments to fairness. Implications to measurement and evaluation are also brought up in the discussion. Conventional forms of public management are based on quantitative measures of performance, which tends to put more emphasis on the outputs rather than the outcome (Ferrazzi, 2022; Onyalo, 2024). However, the notion of social justice can be

established in terms of numerical efficiency only, but qualitative evaluations of fairness and dignity, as well as the expansion of abilities. It indicates that there should be a managerial change-over to mixed evaluation systems, in which the weight of experience of citizens and equity performance is equalized to fiscal efficiency. In the absence of such recalibration, managerial regimes will reproduce inequalities in the name of neutral measures. The other implication at large relates to the practice of merging philosophy with management training and education. The paper shows that philosophical concepts such as Rawlsian fairness, Aristotelian proportionality and the capability approach to administration presented by Sen are not abstract theories but immediately applicable to the administrative practice. Nevertheless, in Indonesia, the majority of management training still focuses on technical skills rather than normative reasoning (Wibowo et al., 2022). By ignoring philosophy, managers are deprived of the theoretical instruments with which to reconcile efficiency with equity. In comparative studies it has been found that administrations that incorporate ethical reasoning in training have more stable justice-oriented practices (Amalia & von Korfflesch, 2021). Therefore, philosophy should be incorporated into the managerial programs to create a bureaucracy that is focused on justice.

This research has the theoretical implication in the management research. Male-dominated Western ideas of efficiency, competition and market logics have dominated much of the public management literature. However, the Indonesian example shows that indigenous philosophies, including Pancasila, can be relevant to the narration of justice. This indicates the need to come up with hybrid theoretical frameworks that will combine global theories of justice to local normative traditions. That would not only diversify the field but also oppose homogenizing views of global public management models (Seidemann & Weißmüller, 2024). All these implications make it clear that the problem is not some technical reform, but a philosophical reorientation of the practice of managers (Narot & Kiettikunwong, 2024). Justice should be discussed as a fundamental managerial idea that is used to define performance indicators, leadership, organizational culture, resource allocation, and accountability. Devoid of such integration, there is a danger that public administration may end up being more of a symbolic pledge that fails substantially to promote equity (Kamarck, 2024). When locating this research in the wider management context, it becomes clear that justice embeddedness is not also marginal but core to sustainability, legitimacy and efficacy of public administration in Indonesia or elsewhere.

## **Conclusion**

This paper will show that despite the fact that the philosophical underpinnings of social justice have been enshrined in the constitutional principles and administrative talk of Indonesia, it has not been adequately translated into the practice of popular management, and here, there is a wide discrepancy between the ideal and actual achievements. The management studies implication has a final say: justice should not be regarded as a rhetorical flourish but a fundamental management value that informs performance systems, leadership behavior, organizational culture, accountability structure, and involvement of citizens. Through the critical correlation of the concept of fairness by Rawls and proportionality by Aristotle and the capability approach by Sen and the native concept of morality by Pancasila with the governance dilemma, this research highlights the fact that successful administration not only needs technical ability but also a normative orientation. In the case of Indonesia, it implies developing managerial reforms that are more focused on equity in addition to efficiency, modifying

evaluation instruments so as to include distributive effects, and putting philosophical arguments into the training of leaders and bureaucrats. To the broader discipline, the paper contributes to the thesis that management theory and practice will have to be normatively neutral no longer; instead, it will have to wrestle with the notion of justice as an organizing principle to continue to gain legitimacy and social approval in multifaceted, unequal, and democratic societies.

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