

Reformulation of Public Ethics Policy: Flexing Behavior of State Civil Apparatus in Indonesia

Dino Yudha Anindita¹, Abdul Hakim², Ainul Hayat³, Farida Nurani⁴
{dinoyudha@gmail.com¹, hakimend61@gmail.com², ainul_h_fia@ub.ac.id³, farida_fia@ub.ac.id⁴}

Universitas Brawijaya, Indonesia^{1,2,3,4}

Abstract. Public servants are expected to set behavioral examples for the community, as their conduct reflects the institutions they represent. The integrity and service orientation of these institutions are critical to maintaining public trust. However, in Indonesia, public services are currently challenged by the flexing behavior of some civil servants, which undermines bureaucratic reform efforts and erodes public trust. This paper examines the flexing phenomenon using public administration and policy theories to explore its impact on civil service performance and government credibility. By analyzing relevant literature and case studies, this study underscores the urgency of reformulating public ethics policies to address these negative behaviors and restore public trust in government institutions.

Keywords: public policy; reformulation; ethics; flexing

1. Introduction

The momentum of bureaucratic reform that has been rolled out since 2004 in Indonesia has become the starting point for improving the condition of public services of government institutions, including in terms of behavioral reform of its organizers. Bureaucratic reform is a major change in the paradigm and governance of government to create a professional government bureaucracy with adaptive characteristics, integrity, free from corrupt, collusive, and nepotistic behavior, able to serve the public accountably, and uphold the basic values of the organization and the code of ethics of state apparatus behavior. The behavior of state administrators remains an important point in bureaucratic reform, because the spirit of the bureaucracy itself is the ethics of state administrators.

A government that has high ethics and morality in carrying out its government authority, has high accountability and respect for the demands of the aspirations and interests of the community it serves [1]. The definition of high ethics and morality of public service organizers is a universal practice, which has been legally formalized in legal products, both in formal regulations that apply nationally and in each government institution.

In the context of public administration or government organizations, patterns of attitudes and behaviors and interpersonal relationships within the organization as well as its relationships with parties outside the organization are generally regulated in laws and regulations [2]. Law Number 25 of 2009 concerning Public Services states that in the implementation of public services, the behavior of service implementers is regulated. Apparatus in implementing public services must behave as follows: fair and non-discriminatory; careful; polite and friendly; firm; reliable, and do not make decisions that are protracted; professional; do not make things difficult; obey the legitimate and reasonable orders of superiors; uphold the values of accountability and integrity of the implementing institution; do not leak information or documents that must be kept confidential in accordance with laws and regulations; be open and

take appropriate steps to avoid conflicts of interest; do not misuse public service facilities and infrastructure; do not provide false or misleading information in responding to requests for information and are proactive in meeting the interests of the community; do not misuse information, positions, and/or authorities held; in accordance with appropriateness; and do not deviate from the procedures.

Ethics for the state administrators are important things that must be developed because with ethics it is expected to be able to raise the sensitivity of government bureaucracy in the implementation of public services [2]. Bureaucratic sensitivity is one of the benchmarks in public service ethics, because with it public service administrators are able to feel what the needs and expectations of the community are, and it is the state's obligation to fulfill them. However, this bureaucratic sensitivity is not an easy thing that can be created with years of bureaucratic reform. Even the bureaucratic reform building that has been built can collapse instantly with the behavior of public service administrators who do not show sensitivity to the conditions of the community they serve.

The condition of public services in Indonesia today is being tested by the existence of flexing behavior carried out by several public service administrators. Flexing is the behavior of someone showing off what they have to the general public, usually done online on social media in order to gain recognition from others. Initially, the existence of the flexing phenomenon was used as a marketing method by companies to market their products and attract the attention of potential consumers. However, then this method became a trend in behavior in society, including public service administrators.

The actions of public service administrators who display flexing behavior have an impact on the bureaucratic reform that continues to be carried out by the government. They harm public trust and destroy the building of bureaucratic reform. The flexing behavior displayed by public service providers does not reflect norms of propriety and empathy for the public and even builds a negative image that government agencies are easy places to commit corruption or abuse of authority to enrich public service providers and their families.

Based on the urgency of the problem of flexing behavior in State Civil Apparatus (ASN) in Indonesia, the formulation of this research is limited to (1) How is the implementation of public ethics policy in ASN in Indonesia? (2) How is the reformulation of public ethics policy to overcome the problem of ASN flexing? Judging from the various problems above, it is very important for policy makers to reformulate public ethics policy for ASN in Indonesia. Based on the background of the problem, this article aims to provide a theoretical understanding of ASN flexing behavior in Indonesia and provide a contribution of thought in building a joint solution in the reformulation of ASN public ethics policy in Indonesia.

2. Literature Review

Elite Theory

Elite theory is a social and political theory that states that power in society is concentrated in the hands of a small elite group who hold the most influence and decision-making power [3]. The theory suggests that these elite groups have disproportionate control over social, political, and economic institutions, and they use this power to advance their own interests and maintain their dominance. According to elite theory, elites may be defined by their wealth, social status, political connections, or other factors that give them greater levels of power and influence than the rest of society. They are often able to maintain their power through various means, such as controlling access to information, manipulating public opinion, and using their wealth to fund political campaigns.

Elite theorists argue that democracy is an illusion because elites control the political process and use their power to shape policy decisions in their favor. They also argue that social and economic inequality is inevitable in any society because elites will always have advantages over the rest of society. Critics of elite theory argue that it oversimplifies complex social and political dynamics, and ignores the possibility of social change and the role of collective action in challenging elite power. However, the theory remains a significant perspective in the study of power and inequality in society.

Bounded Rationality Theory

Bounded rationality theory is an approach to decision-making in economics and the social sciences that recognizes the limitations of human rationality [3]. The theory suggests that humans are not fully rational decision makers, and that they are constrained by a variety of factors that limit their ability to make optimal, fully informed decisions. According to bounded rationality theory, individuals have a limited capacity to process information and make decisions. This may be due to cognitive limitations, information overload, or other factors that make it difficult for individuals to fully consider all available options and their potential outcomes.

The theory suggests that individuals rely on heuristics, or mental shortcuts, to make decisions in situations where they cannot fully analyze all available information. These heuristics may be influenced by social and cultural factors, and may not always result in the most optimal decisions. Bounded rationality theory also suggests that individuals may have incomplete or imperfect information, and may not always be able to accurately predict the outcomes of their decisions. In some cases, individuals may be subject to biases or errors in their thinking, which may further limit their ability to make fully rational decisions.

Despite these limitations, bounded rationality theory suggests that individuals are still capable of making effective decisions within the constraints of their cognitive and informational limitations. They may do so by relying on intuition, past experiences, or other sources of information to guide their decision-making. Overall, bounded rationality theory provides a more realistic and nuanced approach to decision-making, acknowledging the constraints and limitations that individuals face in their attempts to make rational choices.

Public Ethics

The principles of public service ethics include transparency, accountability, fairness, and respect for human rights [4]. Public service providers are required to carry out public service duties transparently and be responsible for their decisions and actions. Public service ethics also include behavior in avoiding conflicts of interest, protecting the confidentiality of personal information, and maintaining professional standards [5]. Public officials must avoid any actions that give rise to conflicts of interest, such as accepting gifts or engaging in activities that benefit themselves personally.

In the 12 Principles of Good Governance, The Council of Europe [6] states that one of its principles, namely Ethical Conduct, is carried out to ensure that the public interest is prioritized before personal interests. This is done to maintain public trust in the government and ensure that public services are delivered in a fair manner and without distinguishing the social status of the community it serves.

Public service ethics refers to a set of principles and moral values that guide the behavior of public officials in carrying out their duties and responsibilities. Public service ethics are important because public officials are entrusted with significant power and responsibility, and their actions can have a major impact on the lives of citizens and the functioning of society as a

whole. The principles of public service ethics are usually based on the values of transparency, accountability, integrity, and neutrality [6]. These principles require public officials to act in the public interest, be responsible for their actions, avoid conflicts of interest, and treat all citizens fairly and impartially. Some of the key ethical issues that arise in public service include the use of public resources, managing conflicts of interest, protecting personal data and privacy, and issues related to transparency and accountability [7]. To uphold these principles, many public institutions have developed codes of ethics or ethical guidelines for their employees.

Public Institutional Theory and Social Equity Theory

Institutional theory in public administration is concerned with the organization and management of public institutions [8]. This theory covers the relationship between organizational structures, related rules and ethical norms, organizational processes, behavior, and accountability of public institutions. In public administration, the term "institution" refers to public organizations that can make policies in the public interest. In this context, institutions are generally defined as social constructions of rules and norms that constrain individual and group behavior. March and Olsen [9] describe institutions as "beliefs, paradigms, codes of ethics, culture, and knowledge that support rules and routines". Following this general conceptual orientation, the major themes of Public Institutional Theory tend to focus on how structures and organizations shape the behavior of public actors [8], especially how variations in structure affect decision making, program implementation, and outcomes.

In the study of new public administration, social equity theory is known [8]. The connection between social equity theory and institutional public theory is seen in the understanding of the distribution of power and resources in society and how institutions and policies can be designed to promote social justice for its citizens. Institutional public theory focuses on the role of institutions in shaping public policy and increasing participation, accountability, and responsiveness to the needs of marginalized groups. Meanwhile, social justice theory focuses on ways to address the inequities faced by marginalized groups and strive for equality across society.

Both theories recognize that institutional arrangements and public policies play an important role in shaping social conditions that are just for all levels of society. Public service providers must treat everyone equally, regardless of race, religion, or socioeconomic status. Public officials must also act fairly and ensure that the public services they provide are distributed fairly and equitably to all members of society, and respect the human rights of everyone they serve [4].

Social Control Theory

Social control theory, developed by Travis Hirschi [10], suggests that the reasons why people conform to societal norms and rules are due to their attachment to others in the society, their belief in the moral validity of those norms, and their fear of being punished if they violate the norms. Hirschi [10] argued that individuals who have strong social ties to others, such as family, friends, and coworkers, are less likely to engage in deviant behavior because they have a greater investment in conforming to societal expectations. In other words, people who have strong ties to others are less likely to engage in behavior that could jeopardize those relationships. Hirschi [10] believed that individuals who have strong moral beliefs and values are more likely to conform to societal norms. These moral beliefs and values can come from religious or philosophical teachings, cultural values, or personal experiences. Individuals who fear the consequences of deviant behavior, such as punishment, are more likely to conform to societal norms. The fear of punishment serves as a deterrent to deviant behavior. Social control

theory suggests that individuals conform to societal norms because of their relationships with others, their belief in the moral validity of those norms, and their fear of punishment if they violate those norms.

Social control theory also explains that deviation can occur due to a lack of supervision or control in the social environment [10]. This theory is based on the view that humans basically have a tendency not to follow rules or disobey the law, and have the urge to fight rules or laws [11].

Flexing Behavior Theory

The phenomenon of flexing has emerged since the 19th century, known as conspicuous consumption. In 1899, Thorstein Veblen mentioned the term in his book entitled *The Theory of the Leisure Class: An Economic Study in the Evolution of Institutions* [12]. In his theory, this American economist and sociologist revealed the existence of 'conspicuous consumption' to describe how objects or goods are displayed to show status and social position. Thorstein Veblen observed that at that time, silver spoons and corsets were symbols of social status in society. Only the elite could have silver spoons and corsets [13]. Veblen argued that conspicuous consumption can provide status in a materialist society. This status represents a position that is worthy of being imitated by the classes below. Conspicuous consumption behavior produces elite tastes which then spread and have a social impact on influencing the behavior of the lower strata. This phenomenon is quite important to study because the phenomenon that occurs is not only carried out by the upper social class or the rich today, but is transformed into cultural consumption in various circles or groups, including the lower middle class [14] and even among public service providers.

Based on the theory of needs put forward by Henry Murray [15], flexing behavior is the implementation of personality that is formed on the basis of exhibition needs that drive human behavior. In modern times, the pleasure of getting praise and recognition from others that causes flexing behavior, is easily done on social media. This is usually done with the aim of showing social status, showing one's abilities and to create an impression on others [16].

Flexing behavior carried out to show off wealth can occur because it is influenced by several causes [12], including the following:

1. Insecure. Someone flexes when they feel that their existence is not appreciated enough so that they will show the public that they deserve to be accepted and recognized in an environment.
2. Lack of Empathy. Most of those who flex will not realize that their behavior can make other people feel uncomfortable and disturbed. This is due to a lack of empathy for others.
3. Personality Problems. There are several personality problems that can cause someone to be so fond of seeking attention, so that they need appreciation and recognition that they are better than others around them.
4. Social Pressure. It is undeniable that social pressure in the surrounding environment can happen to anyone. For example, there are demands for lifestyle in socializing that can cause someone to flex.
5. Seeking Attention. Flexers will do various ways to make the people they are targeting know their existence. For example, using a striking appearance or behaving in a way that can get attention from others.

3. Materials and Methods

The method used to discuss the formulation of the problems set is descriptive with an inductive qualitative approach [17]. Qualitative research provides a valuable contribution when carrying out problem identification activities and discussions on various data sources that are the objects of study [18]. Qualitative research is also suitable for achieving the goal of producing a study on recommendations for reformulating public ethics policies in responding to flexing behavior in the State Civil Apparatus in Indonesia.

The research approach used in this study is Descriptive Phenomenological Analysis (DPA). The phenomenological approach is a research approach initiated by Husserl then further developed by Heidegger to understand or study the life experiences of a human being [19]. Until finally this research evolved into a qualitative research method that was widely used in the last decade of the twentieth century [19]. The description explained in this discussion will lead to various phenomena of flexing behavior in ASN in Indonesia, reviewed from various theories of public administration and theories of public policy formulation, as well as recommendations for the reformulation of public ethics policies.

Secondary data collection in the form of literature relevant to the research theme was carried out using content analysis techniques. Several stages that were passed to obtain secondary data include literature searches through internet browsing (collecting data), data selection and data categorization, then material analysis and finally literature testing and data entry and data presentation in the discussion. Data analysis was carried out by processing various information in order to provide a picture of flexing behavior reviewed from various theories. The literature comes from the results of previous research, concepts and theories that have been published in scientific journals and several books resulting from the thoughts of experts.

4. Result and Discussion

Flexing behavior in public service ethics

Public service ethics refers to the principles and values that guide the behavior of individuals and organizations involved in providing public services to the public. Its primary purpose is to ensure that those in public service act in a fair and impartial manner. This ethics is especially important because public service providers hold positions of public trust, and their actions can have significant impacts on individuals, government institutions, and communities. Therefore, they have a responsibility to act with integrity and in the best interests of the public they serve. Public service ethics is important not only to ensure that public officials act in the public interest, but also to maintain public trust in government and promote democratic values. When public officials act ethically and transparently, citizens are more likely to trust and engage with government, and as a result, government institutions improve.

Public ethics and accountability are important concepts that underlie effective governance. They refer to the culture, processes, structures, and rules that ensure that those in public office act in the public interest, rather than in their own self-interest. Without public ethics and accountability, corruption and malpractice can thrive. Even when corruption is not endemic, the absence of ethics and public accountability can undermine public trust in government, public institutions and officials [6]. Public institutions need to enforce the implementation of the code of ethics for public service providers in their institutions, including imposing sanctions for violators. The code of ethics is legally binding and can be enforced against violators [20]. For example, the Ministry of Finance when imposing sanctions on its employees who are found to

be flexing, the institution firmly imposes strict sanctions, one of which is removal from office and giving disciplinary sanctions to the perpetrators.

Basically, humans have the drive to fulfill their needs, be it primary, secondary, or tertiary needs. In the phenomenon of flexing, the individual perpetrator has the drive to fulfill tertiary needs [21]. From a psychological perspective, this flexing phenomenon is an example of personality dynamics based on the concept of needs with the type of exhibition proposed by Henry Murray [15].

In the theory of needs [15], exhibition is behavior to attract the attention of others to surprise, entertain, move, or thrill others [15]. If we look at the phenomenon of flexing based on this theory, we can conclude that people who do flexing are people who have a personality that likes to be the center of attention, likes to be seen, likes to show off something they have, and makes an impression on other people. Caiden [22] in his article explains that being a public service provider means more than just being professional or just giving promises about professional values. More than that, it requires a comprehensive understanding of professional practices and strict adherence to behavioral norms in the public. So that public service providers are highly expected to be able to provide empathy to the public in providing services that are their duties.

In the flexing phenomenon that occurs in public service providers in Indonesia, it can be explained that the lack of empathy towards the public community is the cause of flexing behavior. Empathy is a general terminology in psychology which means putting yourself in someone else's shoes, or often known as putting yourself on their shoes. This sense of empathy can apply universally in any environment, meaning that there is no difference in the application of empathetic behavior in one environment with another. Including in the environment of government institutions, empathy is an important thing that needs to be continuously instilled and developed in public service providers. In public ethics, public service providers are required to be able to maintain their professional standards [5] as part of a public institution. So that in carrying out public service duties, they need to continuously improve their competence and professionalism at all times. This can be done by attending training or by independent learning through literature or focus group discussions.

There is a shifting in the mindset of some members of society. Orientation begins to be directed towards achieving self-existence by pursuing wealth and worldly pleasures. Wealth begins to be a measure of success in life. This mindset frames human activities that are trapped in busyness throughout their lives. It is not uncommon for people from the middle and lower classes to take part in the vortex of this mindset. The ideal of achieving wealth is not just to fulfill the needs of life and comfort, but also to be appreciated socially. If we look at Veblen's perspective in reading this reality, there is one foundation of questions that are attached to this mindset. "How do people appreciate me?" According to Veblen the basis is none other than "ownership of wealth". Of course there will be many objections or rebuttals to this kind of belief. This is because reputation can still be built or obtained from various non-material sources. However, Veblen's foundation of thought is still relevant in several social contexts and can be used to understand society, especially when materialism increasingly dominates human thinking and money has an increasingly strong influence.

Flexing behavior in several public administration theories

Public institutional theory is a framework for understanding how public organizations are created, how they operate, and how they evolve over time [8]. It emphasizes the importance of understanding the institutional context in which public organizations operate, including the legal and regulatory framework, as well as the broader social, cultural, and political factors that shape

behavior. The theory recognizes that public organizations operate within a complex network of institutional arrangements and that changes in these arrangements can have significant impacts on organizational behavior. Public institutional theory is therefore useful for policymakers and practitioners seeking to design and implement effective institutional arrangements that support the public interest.

Public institutional theory tends to focus on how structure and organization shape the behavior of public actors [8]. Behavior is a benchmark in the management of public institutions. This needs to be a concern for public service providers, that the most important thing in carrying out duties as public servants is not only the implementation of their duties, but also the behavioral attitudes shown by actors in providing public services to their citizens. It is very important for us to understand that public trust in public institutions is greatly influenced by the actions or behavioral attitudes displayed by public service providers. As the face that reflects the institution where they work, it is only right that public service providers demonstrate behavior that prioritizes empathy.

In accordance with Public Institutional Theory, the institutional structure can influence the behavioral attitude patterns of its public actors. The structure is made in such a way that public organizations can make rules that can bind their employees to follow the rules. This includes law enforcement of the regulations, namely the imposition of strict sanctions for deviant behavior carried out by public actors.

One example of a case study of the Ministry of Finance that is currently happening in the Indonesian public, is that in a strict organizational structure such as the Ministry of Finance, deviations in the form of abuse of authority and unethical behavior in the form of flexing by several employees and their families can still occur. The strict structure applied in the Ministry of Finance has adopted the principle of three lines of defense or 3 layers of defense for internal supervision. The first layer is supervision at the smallest unit in the public service office, then the second layer is at the supervision at the echelon 1 unit level, and finally supervision at the ministry level, namely the Inspectorate General.

A strict structure alone is not enough to take preventive steps in regulating ethical behavior and deviations. There needs to be strict sanctions and consistent enforcement of regulations for all unethical behavior. So the guidelines according to The Council of Europe [20] in the Handbook on Public Ethics that sanctions that have been applied to one public actor for unethical behavior will be a deterrent for other public actors.

In the theory of social justice, equality is expected in all levels of society, including in public services. Public service providers are expected to be able to display behavior that does not differentiate between one level of society and another in providing public services. In flexing behavior, awareness of this theory of social justice does not arise because of the mindset that the recognition or appreciation expected is for the wealth owned. So that flexing behavior can interfere with performance in providing public services to the community.

Meanwhile, in the theory of social control, it is expected that public participation in actively controlling the behavior of public service providers can be a very valuable capital to implement ethical public service ethics in the environment of government institutions. This is facilitated by social media which is a control tool for the community to monitor the behavior of public actors. With this accountability and public participation, it is hoped that there will be no more public service providers who do flexing because social control can reduce unethical behavior that can give a negative image to public institutions in general.

Reformulation of Public Ethics Policy

The process of forming public policy begins with the authorities or those referred to as policy makers. This process explains the elite theory proposed by Herbert Simon [3]. This theory states that public policy comes from several state actors who have an interest in making public policy. This theory does not consider the opinions or participation of the public as the public. By utilizing an understanding of this elite theory, it is hoped that the government can create a policy that can regulate flexing behavior for state officials, so that the negative impacts that arise can be contained.

Applying an understanding of the bounded theory, the government can use limited resources to regulate state officials, including their behavioral ethics in carrying out public service duties. Enforcement of these regulations is also a concern for the government so that policies can be implemented optimally and reduce unexpected negative impacts. Finally, an understanding of rational choice theory can be used to implement policy formulations that have been made with rationalization. According to rational choice theory, individuals make decisions by evaluating the costs and benefits of different options and choosing the one that maximizes the expected utility or satisfaction.

5. Conclusion

Public institutional theory and public service ethics are two interrelated concepts that are important in the study of public administration. Public institutional theory is concerned with how public organizations are created, operate, and evolve over time. It emphasizes the importance of understanding the institutional context in which public organizations operate, including the legal and regulatory framework, as well as the broader social, cultural, and political factors that shape organizational behavior. Public service ethics, on the other hand, is concerned with the moral and ethical dimensions of public administration, emphasizing the importance of public service providers acting in the public interest and upholding ethical standards in decision-making and action. Here are some conclusions that can be drawn from writing this paper:

1. In today's modern era, the pleasure of receiving praise and recognition from others that causes flexing behavior, is easily done on social media. This is usually done with the aim of showing social status, showing one's abilities and to create an impression on others. This also happens to public service providers.
2. Institutional structure and ethical behavior. Public institutional theory highlights the role of institutional structure and governance arrangements in shaping the behavior of public officials. This structure can support or hinder the ethical behavior of public service providers. Institutional arrangements that provide clear lines of accountability and transparency can help support ethical behavior for their employees, but on the other hand, unclear or gray arrangements can create unethical behavior.
3. Organizational culture and ethical norms. Public institutional theory also emphasizes the importance of organizational culture in shaping behavior. An organizational culture that upholds norms and ethics can strengthen ethical behavior among public service providers. Conversely, a culture that is permissive of unethical behavior can contribute to a culture of corruption or lack of empathy.
4. In the theory of social justice, equality is expected in all levels of society, including in public services. Public service providers are expected to display behavior that does not differentiate between one level of society and another in providing public services.

5. Meanwhile, in the theory of social control, it is expected that community participation will actively play a role in controlling the behavior of public service providers. So it is hoped that there will be no more public service providers who do flexing because social control can reduce unethical behavior.

An understanding of the institutional context in which public organizations operate is essential to promoting ethical behavior among public officials. Conversely, ethical considerations must be taken into account when designing institutional arrangements to ensure that they promote the public interest and uphold ethical standards.

References

- [1] M. H. Bisri and B. T. Asmoro, "Etika Pelayanan Publik di Indonesia," *Journal of Governance Innovation*, vol. 1, no. 1, pp. 59-76, 2019.
- [2] Ismiyarto, "Etika dan Penyelenggaraan Pelayanan Publik," *Suara Khatulistiwa*, 2016.
- [3] H. A. Simon, *Administrative Behavior* Fourth Edition, New York: Free Press, 2013.
- [4] OECD, "Building Public Trust: Ethics Measures in OECD Countries. Recommendation of the OECD Council on Improving Ethical Conduct in the Public Service," 2000. [Online]. Available: <https://www.oecd.org/corruption/ethics/Principles-on-Managing-Ethics-in-the-Public-Service.pdf>. [Accessed September 2024].
- [5] H. Whitton, "Implementing Effective Ethics Standards in Government and The Civil Service," *Transparanecy International*, vol. 2, 2001.
- [6] Council of Europe, "Public Ethics: Transparency and Open Government. Congress of Local and Regional Authorities," 2018. [Online]. Available: <https://rm.coe.int/booklet-a6-transparency-coll-public-ethic-en/1680907906>. [Accessed September 2024].
- [7] United Nations, "Promoting Ethics in the Public Service. Department of Economic and Social Affairs Division for Public Economics and Public Administration.," 2000. [Online]. Available: <https://publicadministration.un.org/>. [Accessed September 2024].
- [8] H. G. Frederickson, K. B. Smith, C. W. Larimer and M. J. Licari, *The Public Administration Theory Primer*, Colorado: Westview Press, 2003.
- [9] J. G. March and J. P. Olsen, *Rediscovering Institutions The Organizational Basis of Politics*, New York: The Free Press, 1989.
- [10] T. Hirschi, *Causes of Delinquency*, New York: Roudledge, 2002.
- [11] F. Anarta, R. M. Fauzi, S. Ramadhani and M. B. Santoso, "Kontrol Sosial Keluarga dalam Upaya Mengatasi Kenakalan Remaja," *Jurnal Penelitian dan Pengabdian Kepada Masyarakat*, Vol. 2, No. 3, pp. 485-498, 2021.
- [12] Ananda, Gramedia, 2022. [Online]. Available: <https://www.gramedia.com/best-seller/flexing-adalah/>. [Accessed September 2024].
- [13] M. Ashari, DJKN Kemenkeu, 2022. [Online]. Available: <https://www.djkn.kemenkeu.go.id/kpknl-kisaran/baca-artikel/14817/Crazy-Rich-Flexing-dan-Meluntarnya-Budaya-Ketimuran.html>. [Accessed September 2024].
- [14] N. Khayati, D. Apriliyanti, V. N. Sudiana, A. Setiawan and D. Pramono, "Fenomena Flexing Di Media Sosial Sebagai Ajang Pengakuan Kelas Sosial Dengan Kajian Teori Fungsionalisme Struktural," *Jurnal Sosialisasi*, vol. 9, no. 2, pp. 113-121, 2022.

- [15] H. A. Murray and D. P. McAdams, *Explorations in Personality* (70th edn), New York: Oxford University Press, 2007.
- [16] W. Darmalaksana, "Studi Flexing dalam Pandangan Hadis dengan Metode Tematik dan Analisis Etika Media Sosial," *Gunung Djati Conference Series*, vol. 8, pp. 412-427, 2022.
- [17] J. W. Creswell, *Research Design (Qualitative, Quantitative, and Mixed Methods Approaches)*, Sage Publications, 2014.
- [18] Sugiyono, *Metode Penelitian Kualitatif*, Yogyakarta: Alfabeta, 2005.
- [19] M. Christensen, A. Welch and J. Barr, "Husserlian Descriptive Phenomenology: A Review of Intentionality, Reduction and The Natural Attitude," *Journal of Nursing Education and Practice*, vol. 7, no. 8, pp. 113-118, 2017.
- [20] Council of Europe, "Abridged Handbook on Public Ethics at Local Level.," 2006. [Online]. Available: <https://wcd.coe.int/ViewDoc.jsp?p=&id=1378293&direct=true>. [Accessed September 2024].
- [21] R. P. A. Lasmana and L. M. I. Wardani, "Di balik Gaya Hidup Flexing pada Masyarakat Indonesia," *Buletin Konsorsium Psikologi Ilmiah Nusantara*, vol. 68, no. 24, 2022.
- [22] G. Caiden, *The Essence of Public Service Professionalism. Promoting Ethics in the Public Service*, New York, 2000.