



DOI: 10.22363/2312-8313-2023-10-3-418-433

EDN: XSTNAF

Research article / Научная статья


## Administrative Traditions of China and Indonesia

Anwar Anwar<sup>1</sup>, Rosidah Rosidah<sup>1</sup> , Ayu N. Pramazuly<sup>1</sup> ,  
Refly Setiawan<sup>2</sup>  , Stanislav V. Mladenov<sup>3</sup>

<sup>1</sup>Tulang Bawang University,  
34, Gajah Mada Street, Kota Baru, Lampung, Indonesia, 35128

<sup>2</sup>Sakarya University,  
Kemalpaşa, Esentepe Campus, University Cd., Serdivan, Sakarya, Türkiye, 54050

<sup>3</sup>Kazan Federal University,  
18, Kremlyovskaya St, Kazan, Republic of Tatarstan, Russia, 420008

 [refly.setiawan@ogr.sakarya.edu.tr](mailto:refly.setiawan@ogr.sakarya.edu.tr)

**Abstract.** Each country has a different administrative tradition, such as those found in China and Indonesia. The two countries are close to each other and have good relations to date. Chinese Confucian teachings that are still preserved today have brought this country to change. The method used in this study is a qualitative research method using a document or literature analysis approach. The use of this method aims to obtain material and empirical data obtained through journals and scientific papers, reports, books, and other documents related to the research being conducted. The results of the study explain that the evolution of administration in China occurred from generation to generation, giving the characteristics of each dynasty. Similar to China, in Indonesia, the people also adhere to Pancasila values and include these values in the administration of government in Indonesia. The Indonesian nation upholds ethnic differences and tolerance of religious differences. However, national values still refer to Pancasila ideology and do not use Confucian teachings in administering government in Indonesia.

**Keywords:** Administrative traditions, Government, Ideology, Public administration, China and Indonesia

**Conflicts of interest:** The authors declared no conflicts of interest.

### Article history:

The article was submitted on 19.04.2023. The article was accepted on 29.06.2023.

### For citation:

Anwar A., Rosidah R., Pramazuly A.N, Setiawan R., Mladenov S.V. Administrative Traditions of China and Indonesia. *RUDN Journal of Public Administration*. 2023;10(3):418–433. <https://doi.org/10.22363/2312-8313-2023-10-3-418-433>



## Introduction

The administrative tradition has had a lot of impact on the development of administration in a country and significant changes. As we know, one of the goals of Public Administration is to better understand relations between countries and the public and in order to increase political responsibility which includes public needs [1]. In addition, public administration also aims to establish institutions as administrative practices so that administrative activities are carried out effectively, efficiently, and transparently [2]. According to Hebert A. Simon [3] defines administration is a cooperative activity by a group that aims to achieve common goals. Public administration is the entire implementation of the power of the state government by utilizing and utilizing human resources and the state budget for the creation and implementation of state tasks. The Chinese state has a centralized administration starting from the central government level to the regional government level [4].

Administration in China continues to evolve from generation to generation and goes through several phases. In its development, China has always instilled the values of Confucianism, but over time, these values have evolved and kept up with the times. The development phases of public administration in China are divided as follows [5]:

- a. The first phase of the imperial age; During this time, the system of long-term, experienced kingdoms evolved gradually leading to complex structures and institutions.
- b. Period 1912–1949; State administration in that period was a kingdom war and disintegration. At that time, the Kuomintang party established a national regime in Canton in 1925 and built the State Council as the highest executive. After 1928 the Kuomintang Party unified China under one name.
- c. Period 1949–1978; The state administration in that period had national security and social transformation which were the two main missions of the Chinese Communist Party (CCP) during the third decade of the People's Republic of China (PRC).
- d. 1978; In this phase, by implementing reforms and open policies in an experimental way it gradually began to incorporate the modern values of Public Administration.
- e. Period 1912–1978; China's administration in that period was determined by competition and compromise between two Western political ideas, liberal democracy and socialism which resulted in an administrative system that served as an instrument of political struggle.
- f. Early 2000s; China has been trying to improve the efficiency and quality of public services by reforming the structure of public administration.

China's bureaucracy is a large bureaucracy that is widely distributed beyond the size of developing issues such as the political system [6]. Since many public policies that occur in China require the approval of more than one bureaucracy to be implemented, coordinating actions between different bureaucracies can be a difficult process and takes time [7]. In 1911, the Republican Revolution in China took the first steps in ending nearly 4,000 years of imperial rule by successive dynasties. The foundation of the People's Republic of China (PRC) in 1949 based

on revolutionary Marxist-Leninist principles is presented as a complete break with the feudal past. The break from the imperial heritage and Confucianism is considered so obvious that there has been little academic discussion trying to trace the current system of institutions back in time. The disconnect between the present and the past seems to indicate that administrative traditions have had a limited impact on the design, practice, and culture of contemporary Chinese public administration [8].

Each country has its own administrative tradition, this is also in line with the administrative tradition in Indonesia. This country is an archipelagic country where the majority of the population is Muslim. Confucian values first entered Indonesia in 1955 in line with the formation of the Indonesian Confucian High Council of Religion, which is a religious organization to promote the development of Confucian teachings [2]. Based on the history of the Indonesian nation, Confucianism is actually thought to have existed since the end of prehistoric times. Evidenced by the discovery of prehistoric objects such as shoe axes in Indo-China and Indonesia. This discovery proves that there has been a relationship between the kingdoms in mainland China and Indonesia either directly or indirectly through Indo-China. The arrival of ethnic Chinese to Indonesia has also brought along traditions, norms of a way of life, and a fanatical attitude towards the traditions of their ancestral country. Wherever the Chinese live, the guidelines and foundation of their sociocultural life are always based on the teachings of Chinese thinkers [9].

In the development of state administration in Indonesia, the ideological values of Pancasila and the 1945 Constitution are references in the implementation of the state administration system [10]. Even though the Chinese ethnicity is one of the most ethnic groups in Indonesia, the values of the Pancasila ideology are still shared by all ethnic groups who are part of the nation in Indonesia. As a system, Indonesian state administration consists of many interdependent parts as a single unit, including the organizational structure of state institutions, central-level organizational structures, administration of Indonesian state administration, financial and material management, state economic institutions, utility management, strategies for improving state administration and application of information and communication technology in state administration [11].

In Indonesia, the implementation of state administration began in 1950, during the parliamentary democratic regime. Since then, the government's first task is to create an administrative system that can guarantee the implementation of a government system, even in the regions [12]. As is well known, Indonesia during the 1950s inherited a fragmented federal state administration system (Wibawa, 2016). It was only during President Soekarno's time that an administrative system based on the monocratic bureaucratic model was formed to build unity and integrity based on the ideology of the Indonesian nation [13]. President Soekarno also implemented a policy called a cabinet reshuffle, replacing officials who were considered dishonest. With Presidential Decree No. 6 of 1960, President Soekarno revamped the regional government system with an emphasis on the efficiency and capacity of the central government towards the regions.

## Research methods

This study uses qualitative methods and explanative analysis methods by applying the document or literature analysis approach. The use of this method aims to obtain empirical material and data obtained through journals and scientific papers, reports, books, and other documents related to the research being carried out [14]. Activities in data analysis according to Miles and Huberman [15] include: a) Data collection, in the form of information obtained from primary and secondary data. The data that will be used by the author in this research are data obtained from literature studies such as from books, document journals, reports, and internet sources, b) data reduction, in the sense of making a summary, selecting the main things, focusing on the important things, and then determining the themes and patterns. Thus the data that has been reduced will provide a clearer picture and facilitates the researcher to carry out further data collection, and search for it if necessary. The data that will be used by the author is data that could specifically explain and accommodate the problem formulations and objectives in this research; and c) presentation of data in the form of descriptions that narrate data in the form of numbers and information to strengthen arguments.

## Research results and discussion

### *Confucius Thought*

Confucius or Kong Fuzi (551–479 BC) is a great Chinese philosopher who emerged with other thinkers in the era of the Western Zhou Dynasty (722–221 BC) such as Laozi (Daoism), Han Feizi (Legalism), Mozi (Moism), Mengzi and Xunzi (followers of Confucius). These thinkers tried to contribute their thoughts in order to participate in finding a way out of the endless socio-political crisis in an era known as Zhan Guo (Age of the Warring States). Confucius is of the view that the government and society will be peaceful again if all parties are willing to self-correct from disgraceful actions, do everything proportionally, and behave according to their respective capabilities [7].

As we know, the core of Confucius' teachings lies in the ethics and morals that govern human relations according to their respective statuses. Confucius' moral teachings contain elements of human wisdom such as Ren (humanity), Yi (virtue/justice), Li (rules), Zhi (knowledge), Xin (integrity), Zhong (loyalty), and Xiao (respect for people). old, Chi (shyness), Liang (kindness), Cheng (honesty), Wen (knightly), and Shu (forgiving). By being guided by commendable qualities, chaos in society can be overcome and in turn, the country can return to peace and order. At the government level, Confucius called for every ruler to act based on humanity (Ren) and justice (Yi) so that his people would still be loved and obeyed [9].

Confucius' ideas were only once rejected in dynastic China when Emperor Qin Shihuang of the Qin Dynasty (221–207 BC) banned the dissemination of Confucius' thoughts and burned his books. The rest of Confucius' teachings have gained

a place of honor throughout the history of the dynasty in China and have been able to survive in the face of competition with religious teachings and world life philosophies that entered China. Starting from the Han Dynasty (202 BC — 220 AD), Confucius' teachings have been established as the basis for state philosophy, educational curricula, and subject matter tested in the school examination system as well as for the recruitment of royal officials. The teachings of Confucius, which have survived for 2500 years with ups and downs, have become an inseparable part of Chinese society. Confucianism has also become a trademark and identity of the Chinese nation which is known internationally [4].

### *Evolution of the traditional Chinese administrative system*

The imperial system of government and administration was not entirely void of institutional features of checks and balances. Indeed, centuries of dynastic rule in Imperial China witnessed a long process of rivalry between the emperor's power and the power of his scholar-officials who functioned as prime ministers and ministers. As put by Fei Xiaotong, the power of the emperor was restricted by two factors: the principle of '無為而治 (wuwei erzhi)' ('governing without positive actions', a notion somewhat similar to the Western concept of laissez-faire), which rendered the emperor powerful but with 'limited' functions; and the presence of the Confucian gentry class, who acted as an intermediary between the common people and the monarchy [8].

The first line of checks and balance over the ruler's power lay in the ethical and ideological definition of good governance [16]. According to Confucianism, which became the state-sanctioned doctrine during the Han Dynasty, Li (the rites) was a collection of principles of propriety that governed and guided social relationships, including between the ruler and his subjects. It provided a basis for social and political order [9]. Thus Confucius said: 'To stabilize the upper class and to govern the common people, nothing is better than the Rites'. Emperors over the ages were thus all expected to rule the lands according to Li, which served the wider social function of 'offering a unified moral code (a "constitution") for the traditional Chinese society, which served to socialize every young generation and make trustworthy adults through conscious cultivation of virtues (De)'.

Under the Rule of Virtue, rulers should behave as sage-kings, so that all will result in good order and be in accord with goodness. In terms of 'rulership' (or statecraft), the emperor was required to fulfill four principal duties: to respect heaven and nature, to follow the rules and methods laid down by the ancestors, to be diligent in administration, and to care for the people. These four elements constituted the 'imperial virtues'. Once a ruler had lost these virtues, he would be regarded as having lost the mandate of heaven and could be deposed. Indeed, during Imperial China's dynastic changes, successful coups d'état and rebellions were justified by historians as in conformity with the will of heaven: 'the path mandated by heaven', 'the way according to people's desire' and 'heaven and people in unison' [8].

Despite the strong emphasis on the ethics of rulership, skeptics may well argue that, at the end of the day, such ethics could be manipulated in the pursuit of power: Confucian political ethics were no more than Machiavellian political craft. For example, when the great Tang emperor Tai Zong launched a coup to kill his rival brothers and take over the throne from his father, thus breaching the Confucian virtues of filial piety, his actions were justified as necessary in order to relieve the society's worry about the rise to power of the other princes and their cliques. However, Confucian ethics did impose constraints on the authority and acts of the rulers, and provide the basis for challenging their power in times of calamities and maladministration, particularly by the scholar-officials who were educated in Confucian classics and had the responsibility to ensure that the social and political order was not upset by any abuse of power [9].

The Han Dynasty (206BC–220AD) consolidated and institutionalized a system of centralized state rule which had its origins in the preceding Qin Dynasty under Emperor Shi Huang-ti, who ended the Period of the Warring States (481–221BC). The new system embodied a division of powers between the imperial household and central government that formed the backbone of imperial rule for the next 2,000 years. Two features are crucial: the separation of royal household and government, and the rise of prime-ministerial power. While the throne (or imperial power) was hereditary, government officials were recruited and appointed. In modern-day analogy, the emperor was the head of state, while the head of officialdom — the Chancellor — was the head of government. The two together made up the power of the state. In other words, the emperor was not able, and not supposed, to govern at his personal will [4].

By the time of the Late Han Dynasty, while the Chancellor remained one of the 'Three Excellencies', actual prime-ministerial power had shifted to the Controller of Administration, literally meaning 'the officer in charge of documents', who was in charge of administration and execution of royal orders within the Inner Court. This office gradually moved from the Inner to the Outer Court and later evolved into the Council of Ministers in the Tang Dynasty (618–907). The Tang Dynasty issued the Six Codes of the Tang Dynasty, which detailed the organization [7], personnel, and division of duties among the six ministries and was followed by the subsequent dynasties. Since Tang times, major changes in the central government lay in the functions of the Secretariat and Chancellery. In The Tang Dynasty, the two organs were combined as the 'Secretariat–Chancellery', later to be further institutionalized with its own secretariat organized into five chambers responsible for civil service, political, military, financial, and judicial affairs respectively.

In the Han Dynasty, a Tribunal of Censors (the Censorate) was instituted under the Grand Censor. It was made independent of prime-ministerial power and operated through two wings — the left-wing supervised central government officials (mostly those of the Six Ministries, but excluding the Chancellery); the right-wing inspected provincial and county government officials via a network of local inspectors. There were also separate 'remonstrating officials' whose specific duty was to monitor royal acts and tender their advice, advocacy, and criticism as necessary. In the

Tang Dynasty, while remonstrating officials were not of a high rank and lacked substantive power, they were nonetheless highly respected. Because they were not high officials, it was easier for them to criticize the emperor, thereby saving the prime minister the need and embarrassment of directly confronting the emperor. In essence, however, the remonstrating officials were an extension of prime-ministerial power in checking the behavior of the emperor [6].

China's traditional administrative system continued to change with each generation and dynasty until the Chinese Empire's administrative system underwent significant deviations during the Ming Dynasty (1368–644), which saw the abolition of the post of prime minister. Emperor Ming abolished the Secretariat, and raised the status of the Six Ministries — each led by a Minister at the second rank — to be led directly by the emperor. There is also a Monitoring Court, evolved from the Tang Dynasty Censorship Court, responsible for audits, inspections, reprimands, and impeachment, which operates through a network of supervisory officials at the central and local levels. An innovation from the Ming dynasty was the inner secretariat or the emperor's Cabinet, in which scholars of the fifth grade (as opposed to the Minister of the second) gathered to discuss and advise the emperor and compose responses to the official's memorial in accordance with his verbal directions. This 'High Scholar of the Cabinet' actually served as the emperor's private secretary [8].

### *Notions of organizing government in Imperial China*

The administrative legacy of China's imperial courts was established as long ago as the Han Dynasty. It was founded on three pillars, namely: a bureaucratic centralized state of scholar-officials; the rule of virtue according to Confucian teachings; and the notion of the mandate of heaven, in effect sanctioning only one ruler under heaven, that is the imperial ideal. By the Tang Dynasty, the imperial system of public administration had come to its maturity, displaying some key features [8]:

- a. A clear balance between the emperor's power and the power of government headed by the prime minister.
- b. Division of prime-ministerial power into the three Sheng (i.e. Secretariat, Chancellery, and Council) and six Ministries.
- c. A nascent form of separation of the power of law (order) drafting, scrutiny, and execution within government.
- d. A system of supervision/inspection of both the emperor and his royal household, and of government officialdom (from center to the localities).
- e. A Censorate with the right and duty to denounce and impeach any officials of the administration. The censors' (and local inspectors') role could be compared to that of modern-day Ombudsmen.
- f. The right and duty of remonstrating officials to memorialize and denounce any official decision, including that of the Censorate, to the emperor, and even to criticize the emperor himself.

Since the Ming and Qing dynasties, however, emperors began to recentralize powers through various attempts to erode prime-ministerial offices, and to set up alternative institutions such as the inner cabinet and military secretariat, thereby bypassing the normal process of government and strengthening the degree of despotism [8].

But one should not presume that Imperial China was a hardcore despotic monarchy throughout history [9]. China's administrative tradition was in fact premised on a subtle system of checks and balances. The Imperial Chinese government was more a government by the gentry class (or a 'Mandarin government'). The gentry class, the Confucian intelligentsia, exercised a monopoly both over the study, interpretation, and expansion of Confucian scholarship (In particular the teachings and ethics) and over the supply of officials to the imperial court. Under the separation of power between the royal household and the government, and especially when prime-ministerial power was strong, institutional design underpinned by a solid Confucian scholar-officialdom ensured that the emperor had to co-rule with the mandarins. The checks and balances of imperial power are illustrated in Figure 1. No single bureaucratic institution was able to monopolize governmental power. The bureaucracy, while expected to be absolutely loyal to the emperor, had the power to check, criticize or even block his decisions. Its autonomy was safeguarded by the Confucian ethos of government [6].

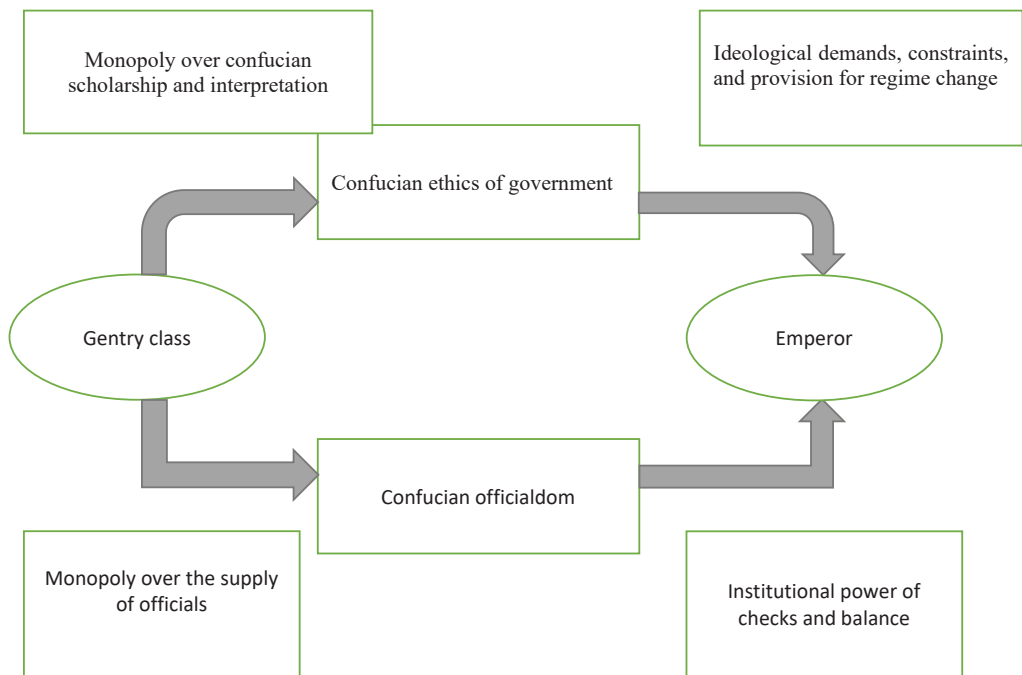
An important institutional development of Imperial Chinese public administration was the evolution of a vast network of administrative supervision and surveillance, starting with the Grand Censor in the Han Dynasty. By the Tang Dynasty, the Censorate was fully autonomous, with full jurisdiction over all central and local government officials. Censorate officials reported directly to the emperor and were not supposed to be subject to any restriction or interference even by their senior officials; hence the saying: 'Censorate officials have no superiors'. Over the dynasties, rules for supervision, surveillance, and impeachment were codified, culminating in an elaborate Imperial Code for the Censorate by the Qing Dynasty [8].

The collective responsibility in decision-making at the highest level of the state and a differentiated power structure were important features of Imperial China. Chancellor and secretariat/cabinet powers since the Han Dynasty were comparable to prime-ministerial and cabinet powers in Western governmental configurations. Thus, behind the facade of a despotic or absolutist monarchy lay an imperial public administration system grounded in conformity to Confucian ethics and ethos as an overarching and permanent ideology of governance; abiding by rule and rote, and norms set by predecessors; exercising collegiality in decision-making; and occupying a differentiated rather than unified power structure, with separation between policy and execution and some form of administrative scrutiny, supervision, and surveillance [8].

The amalgamation of the traditional Chinese notion of separation of powers (i.e. executive, judicial, supervision, examination) and the European–American doctrine of separation of powers (executive, legislative, judicial)



led the republican revolutionaries, headed by Sun Yat-sen, who overthrew the Qing Dynasty in 1911, to opt for a so-called ‘Five-Power’ constitution for the new Republic of China (ROC) [7]. Under this constitution, the powers of government were shared by five Yuan — namely the Executive Yuan (the equivalent of cabinet government), the Legislative Yuan (the parliament), the Judicial Yuan (the judiciary), the Examination Yuan (responsible for the examination and appointment of civil servants) and the Control Yuan (responsible for the supervision and disciplinary control of government officials, including Ombudsman functions). The Examination Yuan and the Control Yuan inherited, respectively, the institutional legacy of the Sung Dynasty Court of Examinations and the Han Dynasty Censorate. Sun Yat-sen advocated a five-power constitution as early as 1905 when he founded Tung Meng Hui (The United League) to spearhead the republican revolution. When the new ROC was established in Beijing in 1912, it first implemented the three-power political system of the West. The five-power system was only formally adopted in 1928 [8].



**Fig. 1.** Checks on emperor’s power

Source: [8].

In Imperial China, the political, administrative, and social order was sustained by a tripartite foundation of centralized bureaucratic (mandarin) politics, Confucian ethos (as the official ideology), and a land economy (hence aggravating landlords–peasants class conflicts). In a somewhat similar vein, the Communist regime established in 1949 was founded on the three pillars of cadre bureaucracy, an official

Marxist–Leninist–Maoist ideology, and a land-based economy that subdued the peasantry to the state system through collectivization. Only this time the reach of the state was able to extend down to the grassroots level of China’s countryside [8].

### ***Confucianism in Indonesia***

Confucianism in Indonesia was first established in 1955, the Indonesian Confucian High Council of Religion, is a religious organization to promote the development of Confucian teachings. Confucius, who in Indonesia is called Konghucu, in Chinese spelling, namely Kong Fuzi or Kongzi, whose real name is Kong Qiu, was born in the country of Lu. The arrival of ethnic Chinese to Indonesia has brought along traditions, norms of the way of life, and a fanatical attitude towards the traditions of their ancestral country. Wherever the Chinese live, the guidelines and foundation of their socio-cultural life are always based on the teachings of Chinese thinkers. The teachings that have had a lot of influence on the basic views of thinking, outlook on life, and philosophy of the Chinese people are Buddhism, Confucianism, and Taoism. Confucianism has had a great influence on the Chinese people. Confucian teachings create a sense of family unity wherever they are [6].

In the religious map especially in Indonesia, there is a tendency for people to identify Confucianism only with Confucian philosophy. Confucianism must be understood as both a religion and a philosophy. According to Thomas Hosuck Kang, Confucianism is a teaching based on humanism, a philosophy or attitude concerning human existence, achievement, and attention to abstract existence and theological problems. Indonesian people do not use Confucianism as a national ideology or philosophy, this is because the Indonesian people use the ideology of Pancasila as the nation’s way of life [9].

Pancasila is an idea that was built by the first President of the Republic of Indonesia, namely President Soekarno on November 15, 1944. Pancasila contains important values, namely [17] :

- a. Belief in the one and only God,
- b. Just and civilized humanity,
- c. The unity of Indonesia,
- d. Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives,
- e. Social justice for the whole of the people of Indonesia.

## **Governance System in Indonesia Before the Independence Period**

### ***Dutch Colonial Period***

In the 18th century, the Vereenigde Oost-Indische Compagnie (abbreviated VOC) established itself as an economic and political power on the island of Java after the collapse of the Mataram Sultanate [18]. This Dutch trading company had

been a major force in Asian trade since the early 1600s, but in the 18th century, it became interested in intervening in local politics on the island of Java to increase its power over the local economy. However, corruption, mismanagement, and fierce competition from the British (East India Company) caused the VOC to collapse towards the end of the 18th century. In 1796, the VOC finally went bankrupt and was subsequently nationalized by the Dutch government. As a result, VOC assets and assets in the archipelago fell into the hands of the Dutch Government in 1800. However, when France invaded the Netherlands between 1806 and 1815, these assets fell into British hands. After Napoleon's defeat at Waterloo, it was decided that most of the archipelago, or what is now Indonesia, would fall into the hands of the Dutch [19].

During the colonial period, the Dutch government committed many abuses and arbitrary treatment against the Indonesian people. The compulsory cultivation system imposed by the Dutch government on the Indonesian people has devastated the Indonesian people. At that time, there was great resistance from the Indonesian people, but it resulted in massacres and torture. The Dutch colonial period was the longest colonial period in Indonesia, lasting about 350 years. The uprising and resistance of the Indonesian people continued until the rise of the nationalist movement. In 1908, students in Batavia founded the Budi Utomo Association, the first indigenous political group [20]. This event is considered the birth of Indonesian nationalism. At that time, Indonesia was under the auspices of the Dutch East Indies government, which took full control of power in Indonesia. Other important movements that opened up indigenous political thought were the Mohammaedia, an Islamic socio-religious reformist movement founded in 1912, and the Indian Social Democratic Association, a communist movement founded in 1914 that spread the ideas of Marxism in the Dutch East Indies. Internal divisions in this movement later led to the founding of the Indonesian Communist Party (PKI) in 1920 [19].

Another important event for Indonesian nationalism is the Youth Oath in 1928. In this congress attended by youth organizations, three ideals were declared, and one homeland, one nation, and one language were declared. The main purpose of this congress is to promote unity among Indonesian youth. At this congress, the anthem (Indonesia Raya), which later became the national anthem, was sung, and the national flag (red and white) was hoisted for the first time at the time of independence [12]. The Dutch colonial government acted by carrying out acts of repression and torture. Young nationalist leaders like Sukarno (now Indonesia's first president) and Mohammad Hatta (Indonesia's first vice president) were arrested and exiled. As a result, there was confusion in Indonesia and all the people from the various islands rebelled against the Dutch and tried to free Soekarno and Mohammad Hatta. Due to the enthusiasm and unity of the nation, the Indonesian people eventually achieved victory and were supported by many countries such as the Soviet Union, which expelled the Dutch from Indonesia and recognized the sovereignty of the Indonesian nation [18].

### *Japanese period in Indonesia*

History shows the emergence of a dominant military power, namely the Japanese army, with the war known as the Greater East Asian War or World War II. Thanks to this power, almost the entire Asian region, including Indonesia, which was still under Dutch colonization at that time, was able to be occupied by Japanese troops. At that time, Japan promised independence to the Indonesian nation, but in reality, Japan only sought reinforcements for World War II against America [16].

Japan surrendered to the Allies on August 14, 1945, before the Indonesian Independence Preparatory Committee (PPKI) was able to hold hearings to continue the efforts led by the Indonesian Independence Preparatory Research Organization (BPUPKI). The occupying power, which surrendered in accordance with international law, should continue to maintain the occupied territories as before or under the status quo [18].

It should also be noted that during the occupation of the Japanese army, the territory of Indonesia was divided into three main zones:

- a. The area covering the island of Sumatra was under the jurisdiction of the Commander of the Japanese Army, headquartered in Bukit Tinggi.
- b. The area covering the island of Java is under the control of the Jakarta-based Indonesian Army.
- c. The remaining areas are under the control of the Makassar-based Navy.

This regional division proves that the militarist mentality became a model for the management of the state system in Indonesia during the Japanese occupation. Such a militaristic mentality is seen as more effective because it can prioritize the command line and muster forces strong enough to withstand enemy attacks. Osamu Seirei No. 40, 1942 Law, was one of the regulations that served as the source of the constitutional law before the proclamation of the independence of the Republic of Indonesia on August 17, 1945. Osamu Seirei is a regulation or law that tends to be authoritarian. The promulgation or promulgation of the Osamu Seirei law was accomplished by placing it on bulletin boards in local Japanese government offices [18].

### *Administration in Indonesia*

In carrying out government and administrative functions in Indonesia, Pancasila is the basic guideline for the government in making policies and making decisions. The values contained in Pancasila are absolute for the Indonesian people because Indonesia only recognizes one ideology, namely Pancasila, which has been regulated in the Constitution of the Republic of Indonesia. The administration of government in Indonesia is regulated by Law No. 28 of 1999 concerning general principles in administering the state and Law No. 32 of 2004 concerning regional government in which local governments are given authority by the central government to regulate their own government and are supervised by the central government in its implementation. This aims to provide regional

autonomy so that a region can develop in accordance with applicable regional regulations [21].

Based on history in Indonesia, the State Administration System of the Republic of Indonesia before and after colonialism had differences. The state administration system in Indonesia from 1985 to 1996 focused on a state administration system that was no longer a government institution, but a matter of public interest. And the concept of state administration 1985 -1996 states that public administration is basically a system consisting of all the attributes of a set of components, elements, elements, or subsystems, which are interrelated and influence each other, and have specific roles and goals. The dimensions discussed also include State Administration within the framework of the state government system, government apparatus institutions, government personnel, state economic apparatus, and the utilization of state administration [10].

While the state administration system during the colonial period, such as during the Dutch royal government, the constitutional system and government used the principle of deconcentration in which the position of the Governor General could be equated with the head of a region or a central apparatus (the Dutch royal government). In addition, during the Japanese colonial period, the state administration system in Indonesia used a militaristic understanding which this understanding was seen as more effective because of its ability to prioritize the chain of command and its ability to deploy a large enough military force to counter enemy attacks [11].

## **Conclusion**

Each country has a state administration system that will regulate the whole of it. The administrative system of each country is certainly different, this is due to differences in culture, norms and rules, as well as ideology in each country, causing the administrative system in each country to be different. China has a history of centralized administration from the central government level to the local government level, because it has a long administrative history. China has had several phases, from the dynastic phase to the present in the modern era.

The Chinese government administration continued to change from each dynasty to the next and followed the regulations made by the emperor at that time. As we know, the core of Confucius' teachings lies in the ethics and morals that govern human relations according to their respective statuses. The teachings of Confucius, which have survived for 2500 years with ups and downs, have become an inseparable part of Chinese society.

Confucianism in Indonesia was first established in 1955. Indonesian people tend to identify Confucianism only with Confucian philosophy and do not use Confucian teachings. This is because the Indonesian people do not use Confucian teachings as the ideology or philosophy of the nation, but instead use the ideology

of Pancasila as the nation's way of life. In addition, in carrying out government and administrative functions in Indonesia, Pancasila is the basic guideline for the government in making policies and making decisions. Indonesia is one of China's largest trading partners and relations between Indonesia and China are still well-established today.

## REFERENCES

1. Adam E., Roy L.H. Administering Public Participation. *Sage Journals*. 2019;50(2):133–147. <https://doi.org/10.1177/0275074019871368>
2. Asruchin M. Konfusianisme: Sumber Peradaban Cina. *The First International Seminar & Roundtable Meeting "Professional Chinese Teaching" In Southeast Asia*. Jakarta: University of Al Azhar Indonesia; 2018:75 (In Indon.).
3. Robbins S.P. *Organization Theory: Structure, Design, and Application (Alih bahasa: Jusuf Udaya)*. Jakarta: Arcan; 2015.
4. Gitaningrum I. Pengaruh Prinsip Konfusianisme Terhadap Politik Luar Negeri Tiongkok dalam Menghadapi Gagasan Universalitas HAM Barat. *Journal of International Relations*. 2018;2(2):51–67 (In Indon.).
5. Endah H., Wulandari, Israhadi S. Konfusianisme dan Ideologi Jepang Tentang Propaganda: Slogan dalam Naskah Drama Majalah Keboedajaan Timoer 1943. *Jurnal Kajian Jepang*. 2019;3(1):1–23 (In Indon.).
6. Muas R. Konfusianisme Sebagai Sabuk Pengaman RRT. *Paradigma: Jurnal Kajian Budaya Universitas Indonesia*. 2020;10(2):206–224 (In Indon.).
7. Rozie F. Negeri Sejahtera Ala Konfusianisme Melalui Self Cultivation. *Kalam Journal*. 2012;6(1):177–195 (In Indon.).
8. Painter M., Peters G.B. *Tradition and Public Administration*. UK: Palgrave Macmillan; 2010.
9. Rosidi A. Aktualisasi Ajaran Konfusianisme Dalam Membangun Nasionalisme Etnis Tionghoa (Perspektif Etnis Tionghoa Surakarta). *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*. 2015;1(2):165–175 (In Indon.).
10. Dwiyanto A. *Mengembalikan Kepercayaan Publik Melalui Reformasi Birokrasi*. Jakarta: Gramedia Pustaka Utama; 2017 (In Indon.).
11. Haning M.T. *Reformasi Birokrasi: Desain Organisasi yang Mendukung Pelayanan Publik di Indonesia*. Yogyakarta: Ilmu Giri; 2015 (In Indon.).
12. Yusriadi A.H., Ihsan A. Bureaucratic Reform in Public Service: A Case Study on the One Stop-Integrated Service. *Mediterranean Journal of Social Sciences*. 2017;8:253–258. <https://doi.org/10.5901/mjss.2017.v8n2p253>
13. Osborne D., Gaebler T. *Reinventing Government: How the entrepreneurial spirit is transforming the public sector*. N.Y.: Plume Publisher; 1992.
14. Creswell J.W. *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: PT Pustaka Pelajar; 2010 (In Indon.).
15. Moleong L. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya; 2013 (In Indon.).
16. Farida I., Setiawan R., Maryatmi A.S., Juwita M.N. The Implementation of E-Government in The Industrial Revolution Era 4.0 in Indonesia. *International Journal of Progressive Sciences and Technologies*. 2020;22(2):340–346.
17. Thoha M. *Birokrasi Pemerintah Indonesia di Era Reformasi*. Jakarta: Kencana Prenada Media Group; 2011 (In Indon.).
18. Syafie I.K. *Sistem Administrasi Negara Republik Indonesia*. Jakarta: Bumi Aksara; 2011 (In Indon.).
19. Viky A.H., Tistry R.P., Deva P., Nandy J., Lidya T.A. Pramudita. Menggagas Revolusi Mental Birokrasi Melalui Konsep Competitive Agile Leadership. *Jurnal Birokrasi & Pemerintahan Daerah*. 2020;2(1):29–37. <https://doi.org/10.15575/jbpd.v2i1.8050> (In Indon.).

20. Setiawan R. Partisipasi Publik Dalam Program Bantuan Listrik Pedesaan Masyarakat Kabupaten Mesuji. *Jurnal e-JKPP*. 2017;3(3):82–92 (In Indon.).
21. Wibawa S. *Administrasi Negara Isu-isu Kontemporer*. Yogyakarta: Graha Ilmu; 2016 (In Indon.).

#### Information about the authors:

*Anwar Anwar* — Lecturer in the Department of Public Administration, Tulang Bawang University (Indonesia) (e-mail: anwar.siip71@gmail.com).

*Rosidah Rosidah* — Lecturer in the Department of Public Administration, Tulang Bawang University (Indonesia) (ORCID ID: 0000-0002-4406-9574) (e-mail: idahros40@gmail.com).

*Ayu N. Pramazuly* — Lecturer in the Department of Public Administration, Tulang Bawang University (Indonesia) (ORCID ID: 0009-0007-9727-1104) (e-mail: ayunadiapramazuly@gmail.com).

*Refly Setiawan* — PhD Student in the Department of Political Science and Public Administration, Sakarya University (Türkiye) (ORCID ID: 0000-0003-0719-1287) (e-mail: refly.setiawan@ogr.sakarya.edu.tr).

*Stanislav V. Mladenov* — PhD Student in the Department of International Relations, Kazan Federal University (Russian Federation) (e-mail: stanislav.mladenov@yandex.ru).


## Административные традиции Китая и Индонезии

А. Анвар<sup>1</sup>, Р. Росидах<sup>1</sup> , А.Н. Прамазулы<sup>1</sup> ,  
Р. Сетиаван<sup>2</sup>  , С.В. Младенов<sup>3</sup>

<sup>1</sup>Университет Туланг Баванг,  
35128, Индонезия, Лампунг, Кота-Бару, ул. Гайя Мада, 34

<sup>2</sup>Университет Сакарья,  
54050, Турция, Сакарья, Сердиван, Университетский центр, Кампус Эсенмене, Кемальпаши

<sup>3</sup>Казанский федеральный университет,  
420008, Россия, Республика Татарстан, г. Казань, ул. Кремлевская, 18

 refly.setiawan@ogr.sakarya.edu.tr

**Аннотация.** Каждая страна имеет разные административные традиции. Проводится сравнительный анализ традиций управления в Китае и Индонезии. Эти две страны близки друг к другу и имеют хорошие отношения на сегодняшний день. Китайские конфуцианские учения, сохранившиеся до сих пор, во многом оказали влияние на Индонезию. Для исследования применяется метод качественного исследования с использованием анализа документов и литературы. Результаты исследования показывают, что эволюция управления в Китае происходила от поколения к поколению, давая характеристики каждой династии. Как и в Китае, в Индонезии люди также широко придерживаются ценностей Панчасила и включают эти ценности в работу правительства Индонезии. Индонезийская нация поддерживает этнические различия и терпимо относится к религиозным различиям. Однако национальные ценности по-прежнему относятся к идеологии Панчасила и конфуцианские учения не используются при управлении государством в Индонезии.

**Ключевые слова:** административные традиции, правительство, идеология, государственное управление, Китай, Индонезия

**Заявление о конфликте интересов:** Авторы заявляют об отсутствии конфликта интересов.

**История статьи:**

Статья поступила в редакцию: 19.04.2023. Статья принята к публикации: 29.06.2023.

**Для цитирования:**

*Anwar A., Rosidah R., Pramazuly A.N, Setiawan R., Mladenov S.V.* Administrative Traditions of China and Indonesia // Вестник Российского университета дружбы народов. Серия: Государственное и муниципальное управление. 2023. Т. 10. № 3. С. 418–433. <https://doi.org/10.22363/2312-8313-2023-10-3-418-433>

**Информация об авторах:**

*Анвар Анвар* — преподаватель кафедры государственного управления, Университет Туланг Баванг (Индонезия) (e-mail: [anwar.siip71@gmail.com](mailto:anwar.siip71@gmail.com)).

*Розиди Розиди* — преподаватель кафедры государственного управления, Университет Туланг Баванг (Индонезия) (ORCID ID: 0000-0002-4406-9574) (e-mail: [idahros40@gmail.com](mailto:idahros40@gmail.com)).

*Прамазулы Аю Надя* — преподаватель кафедры государственного управления, Университет Туланг Баванг (Индонезия) (ORCID ID: 0009-0007-9727-1104) (e-mail: [ayunadiapramazuly@gmail.com](mailto:ayunadiapramazuly@gmail.com)).

*Сетиаван Рефли* — аспирант кафедры политологии и государственного управления, Университет Сакарья (Турция) (ORCID ID: 0000-0003-0719-1287) (e-mail: [refly.setiawan@ogr.sakarya.edu.tr](mailto:refly.setiawan@ogr.sakarya.edu.tr)).

*Младенов Станислав Владимирович* — аспирант кафедры международных отношений, Казанский федеральный университет (Российская Федерация) (e-mail: [stanislav.mladenov@yandex.ru](mailto:stanislav.mladenov@yandex.ru)).