The Code of Ethics and Discipline Management Political Parties Member

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Abstract

Violation of the law which includes ethical violations is actually an act that is contrary to the ethical rules of regulations for members of political parties, but these violations actually indicate an increase by public officials from political parties, so it is interesting to conduct research on how to determine the model of the code of ethics for members of the political party. Members of political parties who are involved as well as public officials. The type of research used in this research is normative-empirical with a statutory approach and is supported by field research. The data obtained were then analyzed qualitatively. The results of the research and discussion show that the enforcement of the code of ethics and party discipline is carried out through prevention and prosecution efforts. Prevention efforts are carried out through continuous guidance for ordinary members, members, and party cadres by the party honors division at each level of the party leadership council. Meanwhile, efforts to take action are carried out by the party ethics and discipline committee formed by the DPP which is tasked with examining and proving any alleged violations of the
party's code of ethics and discipline by party members. The party ethics and discipline committee is authorized to examine and provide recommendations on whether party members are guilty of violating the code of ethics and/or party discipline on the basis of reports, complaints, or information.

A. Introduction

Article 1 Paragraph (2) of the 1945 Constitution of the Republic of Indonesia (UUD NRI) states that the State of Indonesia adheres to the notion of democracy which means that power or sovereignty is in the hands of the people which is carried out according to the Constitution. One form of community neutrality in the implementation of sovereignty is carried out by forming a political party (party). The role of political parties is very influential on the condition and future of the nation, because the election results will produce a new leadership, which is elected through general elections. The meaning of democratization in the life of the nation and state is one of them by holding general elections which will lead a nation to new leadership and government, with the hope that the new government will improve life in all fields.

The existence of political parties is strategic as has been mandated in the 1945 Constitution of the Republic of Indonesia, among others, as a source for national and local leadership, a source for positions in people’s representative institutions, filling public positions, and as political identity. In addition, political parties are political institutions or organizations that have political functions such as political education, political communication, articulation and aggregation of interests, political participation, political recruitment and so on.

Members of political parties, especially those who hold political positions, have functions as set out in the functions of political parties above. In relation to the implementation of the functions of political parties, it is not uncommon to abuse power by public officials who are also party politicians, especially those who hold political and public positions, including ethical issues.

The issue of political ethics is very important for leaders or rulers, apart from relating to religious teachings; it is also related to society and human relations, especially regarding government in a country where a leader must be able to prosper the people in the area he leads. Ethical issues are closely related to several cases of abuse of authority and attitudes of public officials who are also political party administrators. Data owned by the KPK from 2004 to 2020 (as of May 2020), there are more than 200 people’s representatives both at the regional and central levels who hold the status of KPK suspects. In addition, the problem of integrity still plagues politicians, especially young politicians. This can be seen from 51% of KPK suspects who are young politicians.

The current legal system is unable to answer the legal problems of the holders of public positions, the burden of which is a very complicated and large mechanism. Moreover, the legal sanction system does not recognize educational efforts, such as ethical sanctions, which can give warnings or warnings with the intent and purpose of educating. If a violation is classified as serious, then the person concerned can be dismissed from his position. Regarding the case of violation of the code of ethics of Setya Novanto, Member of the DPR RI, it has added to the

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1 Mahkamah Konstitusi, Naskah Komprehensif Perubahan Undang-Undang Dasar Negara Republik Indonesia, Sekretariat Jendral dan Kepaniteraan Mahkamah Konstitusi, 2010. hlm.9
2 Pasal 11 Undang-Undang Nomor 11 tahun 2008 tentang Partai Politik, Lembaran Negara Republik Indonesia (LNRI) Tahun 2008 Nomor 2 Tambahan Lembaran Negara Republik Indonesia (TLNRI) Nomor 4801.
3 https://news.detik.com/berita/d-5243038/sejak-2004-hingga-2020-ada-274-anggota-dpr-dprd-jadi-tersangka-kpk
gloomy face of the current parliament. The dimensions of violations committed by public officials with great authority and influence, of course, will have a big impact as well. Therefore, the process of resolving violations of the code of conduct for members of the DPR by the Honorary Court of the Council (MKD), which is only a tool for the council, should be seen as the beginning and not the last. This case went to MKD, on the report of the Minister of Energy and Mineral Resources (ESDM) Sudirman Said, regarding his meeting with Entrepreneur Muhammad Riza Chalid and the President Director of PT. Freeport Indonesia Maroef Sjamsuddin, in terms of discussing the negotiation of the contract extension of PT. Freeport by lobbying for 20% shares on behalf of the President and Vice President. The ethics trial of Setya Novanto as a member of the DPR at the MKD, drew sharp criticism from the public, because the MKD in resolving violations of Setya Novanto’s code of ethics, could not prove a violation of his code of ethics. The Constitutional Court which looks like a judicial institution or has a judicial character with the regulation of its authority in the provisions of its procedure, DPR Regulation Number 2 of 2015 concerning Procedural Procedures for the Indonesian Constitutional Court, to examine allegations of ethical or legal violations by using evidence that has parallel qualities.4

Corruption, collusion and nepotism are in fact cases of significant violations of the law by public officials. The big question is on the existence of political parties as media for political education for their members, because political parties should be expected to be able to contribute and improve the ethical quality and performance of politicians who are holding public office, so that members of political parties can carry out their functions and roles as public officials appropriately and ideally. This is the basis for the need for a code of ethics for political parties to support a democratic system. Some political parties include a code of ethics and guidelines for the behavior of party politicians in the Articles of Association and Bylaws of the Party, but others specifically make a Code of Ethics and Implementation Guidelines such as those of the Partai Demokrat and the Partai Demokrasi Indonesia-Perjuangan (PDI-P).

Violation of the law which includes ethical violations is actually an act that is contrary to the ethical rules of regulations for members of political parties, but these violations actually indicate an increase by public officials from political parties, so it is interesting to conduct research on how to determine the model of the code of ethics for members of the political party. Members of political parties who are involved as well as public officials, including the Partai Demokrasi Indonesia-Perjuangan (PDI-P) which has its own code of ethics that is separate from the Articles of Association and Bylaws (AD/ART). So that in this study the emphasis is on setting the code of ethics and discipline for members of the Partai Demokrasi Indonesia-Perjuangan (PDI-P). And as a result of the comparison, the researchers used other parties outside the Partai Demokrasi Indonesia-Perjuangan (PDI-P), namely the Partai Demokrat (PD), the Partai Keadilan Sejahtera (PKS) and the Partai Solidaritas Indonesia (PSI). The type of research used in this research is normative-empirical with a statutory approach and is supported by field research. The data obtained were then analyzed qualitatively.

The novelty of this research will contribute to political parties in enforcing the code of ethics and discipline against members of political parties suspected of committing violations. This study also provides suggestions from the author to political parties to implement a code of ethics and discipline for each of its members, not just a formality. And political parties must be committed to establishing a code of ethics and discipline for members who are holding political positions when they are suspected of committing violations.

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4 Nur Qamariah Novita, Penyelesaian Pelanggaran Kode Etik Anggota Dewan Perwakilan Rakyat Republik Indonesia Oleh Mahkamah Kehormatan Dewan, e Jurnal Katalogis, Volume 4 Nomor 12, Desember 2016 hlm 140-150
B. Discussion

Regarding the regulation and regulation of the code of ethics and discipline for members of the Partai Demokrasi Indonesia-Perjuangan, Partai Demokrat, Partai Keadilan Sejahtera and the Partai Solidaritas Indonesia, it can be described as follows:

1. Partai Demokrasi Indonesia-Perjuangan

In the PDI-P's AD/ART it is explained that in order to maintain the authority and uphold the party's image, provisions are made on party discipline that all party members must obey. The code of ethics and party discipline is a unified foundation of moral, ethical and philosophical norms that serve as guidelines for party members whether they are required, prohibited, appropriate or inappropriate in their words and actions. As a form of discipline for party members, party members are obliged to carry out their duties and responsibilities as party members based on the position they hold by prioritizing the interests of the party rather than personal interests. Regarding the prohibition of corrupt behavior for every party member in the party's code of ethics and discipline, it has been regulated even in the realm of personal life. Each party member is obliged to:

   a. Not to interfere with personal or family matters in their duties, authorities and obligations;
   b. Prevent various forms of abuse of duties, authorities, and positions assigned by parties, both members, party leaders/management, and party officials in political institutions and public institutions directly or indirectly;
   c. Refusing to accept money, goods, services, or other gifts that have economic value related to the tasks or positions entrusted to him by the party;
   d. Forbid husband or wife, children, and anyone who has blood ties even to the third degree to accept promises, grants, gifts, gifts, loans or anything else from parties with an interest in party members;
   e. Prevent or avoid actions or actions that violate applicable laws and regulations; and
   f. Behave and act simply, politely and honestly as role models in people's lives.

2. Partai Demokrat

Based on Article 2 of the Articles of Association of the Partai Demokrat Household Budget Member Obligations:

   a. Living, obeying, and practicing the Articles of Association and Bylaws;
   b. Living, obeying and practicing party decisions that have been legally determined and carrying out the steps determined by the Party Leadership Council based on those decisions; and
   c. Participate in party activities and be responsible for everything assigned to him.

Article 3 Rights of Members

   a. Participate in party activities that are intended for all members;
   b. Choose and be elected to become party administrators or other positions determined by the party;
   c. Provide proposals, suggestions, or corrections to the Party Leadership Council in the best possible way according to the Party mechanism.

Article 6 Mechanism for Imposing Sanctions

   a. For party administrators and party cadres assigned to executive and legislative institutions at the central and provincial levels, sanctions are imposed by the Central Executive Board based on the results of the Honorary Council's decision.
b. For cadres or party administrators at the branch level and party cadres assigned to executive and legislative institutions at the district/city level, sanctions are imposed by the Central Executive Board based on the request of the Regional Leadership Council and the results of the Regional Honorary Council’s decision.

c. For party administrators and party cadres at the Sub-Branch, Branch and Sub-Sub-branch levels, sanctions are imposed by the Leadership Council Regions based on the request of the Branch Executive Board and the results of the decisions of the Plenary Meeting of the Branch Managers.

Article 7 Self-Defense Mechanism

a. Self-defense by members/cadres/party administrators at the central and regional levels who are subject to sanctions may be submitted to the Central Executive Board, then reported and discussed in the Honorary Council Meeting.

b. Self-defense by members/cadres/party administrators at the Branch level who are subject to sanctions may be submitted to the Central Executive Board through the Regional Leadership Council and then reported and discussed in the Honorary Council Meeting.

c. Self-defense by members/cadres/party administrators at the Sub-Branch, Sub-branch and Sub-Sub-branch levels who are subject to sanctions, may be submitted to the Regional Leadership Council through the Branch Leadership Council and then reported and discussed in the Regional Honorary Council Meeting.

The Code of Ethics and Guidelines for the Implementation of the Partai Demokrat Code of Ethics are contained in Article 31 of the Partai Demokrat code of ethics which reads as follows:

a. In the event that the decision is not proven, the Reported Party shall be restored to its good name and honor as a cadre.

b. In the event that the decision is proven, the Council submits its decision along with recommendations for sanctions to the Partai Demokrat Central Leadership Council (DPP) for further action.

c. The forms of recommendation for sanctions are:

1) Strict warning.
2) Temporary suspension of party management.
3) Permanent dismissal from party management.
4) Dismissal from legislative membership.
5) Temporary dismissal from office in government.
6) Dismissal from party membership.

d. The Central Leadership Council (DPP) of the Partai Demokrat is obliged to carry out the contents of the decisions and recommendations given by the Honorary Council.

e. The recommendation of the honorary council must be carried out no later than 7 (seven) days after the decision and recommendation are received by the Partai Demokrat Central Leadership Council (DPP).

f. If the recommendation as referred to in paragraph (5) above is not implemented by the Partai Demokrat Central Leadership Council (DPP), the Honorary Council will hold the chairman of the Partai Demokrat Central Leadership Council (DPP) accountable.

3. **Partai Keadilan Sejahtera**

Party Political parties which have the role of preparing their best cadres to take part as public officials must also contribute and be responsible for preparing and strengthening ethics for their cadres. Moreover, Article 10 Paragraph (2) letter c of Law Number 2 of 2008 concerning Political Parties as amended by Law Number 2 of 2011 specifically states that one
of the specific objectives of Political Parties is to 'build ethics and political culture in social life, nation and state. Therefore, this paper will focus on discussing the role that political parties should play in upholding the ethics of public officials, especially from the perspective of the Partai Keadilan Sejahtera (PKS).

Partai Keadilan Sejahtera (PKS) has always viewed the ethical issues of its cadres or public officials as very important because it is in line with Islamic teachings, which is the principle of this party. Islamic teachings place ethics (ethics) as one of the centers of Islamic values along with the science of Kalam and the science of Fiqh. He explained that many Islamic jurists mention ethics as the infrastructure of Islam and fiqh (law) as a means of realizing ethics. Because of the importance of ethics, it is even stated that fiqh (law) especially in the field of muamalah-can change depending on the situation and conditions, while ethics along with worship basically cannot be changed.

One of the most important institutions in upholding ethics/morals within the PKS is the Central Sharia Council. His two powers relate to the Party's Code of Ethics, namely to establish and socialize the Party's Code of Ethics and to organize Islamic education and training, the Party's Code of Ethics, and the Procedures for the Court of Justice. In addition, the Central Sharia Council also has the task of enforcing the Code of Ethics, namely 'making decisions on violations of sharia, violations of organizational discipline, and violations of the Party's Code of Ethics proposed by the Central Executive Board and Regional Sharia Council'. The position of the Sharia Council as an enforcer of ethics is indeed very dominant, in the Party's Articles of Association. If at the central and regional levels, the name of the institution that is pinned is the Central Sharia Council (DSP) and the Regional Sharia Council (DSW), specifically for the regional level, the name of the institution used is the Regional Ethics Council.

In the case that FH states that he understands the AD/ART PKS and is ready to undergo the process according to the AD/ART PKS as mentioned above, it means that FH understands the obligations of Party Members as stipulated in the AD/ART PKS and other Party Regulations, including:

a. AD PKS Chapter XVIII regarding Rewards and Sanctions Article 26 Paragraph (3) which states: "Parties impose sanctions in the form of administrative sanctions, impositions, temporary dismissals, lowering of membership levels and dismissal from management and/or membership for the actions of members who violate sharia rules and/or organizational rules, tarnish the party's image or other actions that are contrary to the AD/ART and/or other Party Regulations."

b. Party Guidelines No. 01 of 2015 concerning Awarding and Imposition of Sanctions Chapter V related to Hisbah Objects in Part Two Categorization of Violations Article 11 Paragraph (2) letters a, b, e, g and m which reads.

4. Partai Solidaritas Indonesia

In the DPP the Partai Solidaritas Indonesia has also implemented a code of ethics for its party members. The DPP of the Partai Solidaritas Indonesia has issued a permanent dismissal of Sis Viani Limardi from membership on Saturday, September 25, 2021. The process starts with the DKI Jakarta PSI DPW, the Directorate of Faction Development and PSI Legislative Members, the Fact Finding Team (TPF), and finally the DPP PSI. From these results, Viani was declared no longer in line with the party's vision and mission and was proven to have violated the Party's Articles of Association/Bylaws (AD/ART), specifically Article 5 of the AD/ART Article 5 regarding the obligations of members. The obligations of the members include being obedient and loyal to the line of struggle, AD/ART and party decisions. Based on the MD3 Law, regarding the dismissal as a member of the DPRD, DKI Jakarta, there needs
to be a decision from the Minister of Home Affairs. However, until the issuance of the decision, since the PSI DPP letter was issued on Saturday 25 September 2021, Sis Viani is no longer part of the PSI extended family. Sis Viani's actions after that are no longer related to PSI. For PSI, the most important thing is to ensure that the party's values are maintained and practiced. These values start from solidarity, equality, and anti-corruption which must be carried out consistently by all cadres. To become a member of the DPRD is a responsibility, not privilege that cannot be evaluated. PSI is committed to maintaining integrity and enforcing discipline against PSI public officials. This strengthens PSI's commitment and becomes an encouragement to run a party that is free from corruption.

The previous sub-chapter has explained the regulation of the code of ethics and discipline for members of the Partai Demokiasi Indonesia-Perjuangan, the Partai Demokrat, the Partai Keadilan Sejahtera and the Partai Solidaritas Indonesia. In this section, the researcher describes the arrangement of the code of ethics and discipline of party members. The party, as mentioned earlier, is ideally a place to devote oneself in the context of participating in the struggle for public aspirations and helping to realize effective and democratic governance. The profession as a politician is actually a noble profession, channeling people's aspirations, helping the political aggregation of citizens and serving the community in the process of national and state life. However, the reality still shows a number of facts that corruption is happening, it is actually done by party politicians. There are indications that political parties are only used as political vehicles for some politicians to get jobs and can accumulate wealth.

Based on the experience of a number of countries, the need for minimum ethical standards can encourage the birth of politicians with integrity on the one hand and on the other hand can encourage the party's internal integrity system. This needs to be done so that politicians and parties can carry out their functions and roles ideally. Indeed, there is no guarantee, but at least with the existence of party ethical standards that apply to all party politicians, which include party members, party cadres, party administrators, legislative candidates, regional head pair candidates, presidential and vice presidential candidates, including public officials who representing parties in state institutions, can guide how politicians and party cadres should behave and carry out their political functions. To achieve this, a number of parties often say that they already have a code of ethics and code of conduct that serve as the basis for action for their respective party members and cadres. Indeed, there have been a number of political parties that "have" a code of ethics and code of conduct for party members and cadres in the Party's Articles of Association and Bylaws (AD/ART Party). There are also political parties that have developed a code of ethics and guidelines for its implementation. However, there still needs to be improvements, because the ethical standards referred to are still too broad and not yet specific, while the ethical standards in this document are how to place more integrative ethical standards, so that they can serve as guidelines for parties in maintaining their political integrity and become an internal standard. to reduce the risk of potential political corruption by party politicians.

A number of problems currently faced by a number of parties are the common challenge in the future is how to create political parties with integrity as the most strategic political organizations to run the political and democratic system in Indonesia. As a public institution that has a strategic role in the life of the wider community in Indonesia, we all need to think about how political parties should be encouraged to make improvements and changes. The illustration is simple, the good and bad of democracy and our political system depend and depend on how political parties are managed and run. Any bad party governance will have an impact on political practice and the consolidation of democracy in Indonesia.
Many efforts can be made, both internally and externally. Internally, for example, it is a necessity for party elites to listen to public criticism, so that the party wants to improve itself. One effort in that direction, for example, can be done through improving governance and regeneration systems as well as changing recruitment mechanisms in the party system and electoral system in Indonesia. This change is expected to oblige parties to adopt patterns and levels of cadre on the one hand, and on the other hand change the pattern of recruitment of public officials which has been thick with the nuances of political dynasties, prioritizes elite interests, pays little attention to the interests of cadres and constituents, as well as rampant dowry political.

Meanwhile, in realizing the ideals and wishes of the founding fathers of the nation so that the party becomes a place and container for aspirations as well as an important instrument of democracy that works and has integrity, it is a necessity that parties need to institute integrity standards guided by all members and cadres. It is believed that the institutionalization of integrity standards will be able to encourage changes in political parties in the future for the better, political parties that function properly, and create party organizations that become a place for gathering all the interests of the nation nationally. In order to realize a democratic system in the future, the challenge lies in how the practice of internal party democracy becomes a culture for political parties. So far, internal party democracy has not run optimally, because oligarchic practices and personalization of power are stronger than democracy in party decision-making to set strategic agendas, such as the election of party management at every level, the process of nominating members of the legislature, public officials, coalition and the determination of presidential and vice presidential candidates. In addition, the practice of internal party democracy is also prone to “money politics”, tends to be closed and undemocratic.

The issue of compliance with political parties to realize integrity is actually aimed at building democratic, transparent and accountable political parties. Within that framework, one of the important things that must be referred to is the existence of a code of ethics for political parties and politicians that is internalized and implemented along with the enforcement of sanctions. As in the study of the Code of Ethics for Political Parties and Politicians, the code of ethics for political parties is an instrument of ethical principles as an ethical or philosophical foundation that regulates behavior and ethical norms for political party organizations and political party cadres, both collectively and individually on several matters—matters relating to what is required, what is prohibited, what must be obeyed, what is appropriate and what is not. Likewise, to realize politicians with integrity, the code of ethics for politicians is a unified foundation of moral, ethical and philosophical norms that are mandatory and binding guided by every politician to maintain the dignity, honor and credibility of political parties as public legal entities that have the function of selecting political leaders, making policies, public, conducting political education, articulating and aggregating public interests as well as carrying out political communication and participation, both at the national and regional levels.

The principles of the Code of Ethics that are generally agreed upon are related to the principles of public interest, honesty, integrity, transparency, accountability, fairness, professionalism and obedience to the law along with the scope of technical explanations. Therefore, the Code of Ethics for Political Parties and Politicians is important for efforts to create political parties and politicians with integrity. However, to see the positive impact of the Code of Ethics for Political Parties and Politicians, it is necessary to first discuss the operationalization of the Code of Ethics for Political Parties and Politicians, and the enforcement of sanctions in the event of a violation of the code of ethics. There is an interaction of ethical principles contained in the hexagon, which interact with one another, in order to be able to realize the main goal in an environment of political life with integrity. Each hexagon
interacts and relates to one another so as to create a party ethical standard. The goal of achieving political parties and politicians with integrity will not be achieved without following the observance of the law. Thus, the operational steps of these ethical principles will minimize ethical violations. In addition, ethical standards must also be spelled out in the form of operational instruments, such as codes of ethics for political parties and politicians. Broadly speaking, there are at least three (3) elements that must be met by a party's ethical standards, namely (1) ethical standards (ethical principles), (2) enforcement; and (3) protection (whistle blower). Through these three political parties will be born with integrity from an ethical perspective.

To realize political parties and politicians with integrity, it is necessary to see whether there are ethical standards applied as basic guidelines for the governance of political parties and as basic guidelines for behavior for politicians to fulfill public responsibility for their political positions. This ethical standard at least includes the application of ethical principles, namely prioritizing the public interest, honesty, integrity, transparency, accountability, justice, professionalism and obedience to the law which emphasizes the operationalization of these main principles as an effort to create a political party with integrity. This can be realized internally through the existence of ethical standard documents owned by political parties that specifically and generally regulate the code of ethics that applies internally to political parties. Ethical documents can also be in the form of party regulations, adoption in the party's Articles of Association and Bylaws, as well as other written party guidelines, such as the Party's Code of Conduct which serves as a guide to behaving as a political party and a code of conduct for politicians. This ethical document will show whether political parties have set ethical standards separately, are attached to the AD/ART, are ad hoc (only made when there is a case) and are only limited by the leadership of the political party. Thus, what is meant by an ethical standard document is a policy document prepared by a political party that contains regulations regarding the code of conduct or the Code of Ethics for Political Parties and Politicians, what rules may and may not be (common standards), how ethics should be followed, enforced by what institution and how the mechanism.

This Code of Ethics for Political Parties and Politicians should ideally be owned by political parties, so that political parties can prove themselves as political parties that are able to maintain the dignity of political parties and make parties with integrity and this code of ethics respected by politicians so that the political behavior of politicians can show good behavior who have integrity. The Code of Ethics for Political Parties and Politicians that is implemented will prevent political parties and politicians from carrying out activities that reduce public confidence in political parties and politicians, which in turn affects the ability of political parties and politicians to win contestations in elections. If there are no ethical standards that are respected, it is suspected that this will affect the viability of political parties in the future. Therefore, there needs to be mutually agreed ethical standards as guidelines for ethical behavior which in turn will produce political parties and politicians with integrity.

In terms of whether or not there are ethical standards for politicians, it becomes important in efforts to create political parties and politicians with integrity. In addition to the ethical standards that contain the basic principles of the code of ethics, it is necessary to emphasize each of these ethical principles, especially regarding matters that directly affect the integrity of the politician, which in turn has an impact on the integrity of political parties. The things below need to be watched out for, so that they don't happen to political parties caused by the behavior of their politicians. Therefore, political parties need to make regulations that their politicians:
1. It is forbidden to use the authority/power with the aim of enriching oneself, one's family, organizations, groups and groups that may harm the public interest;
2. Prohibited inappropriate or inappropriate behavior that can degrade the honor, dignity and image of politicians;
3. It is forbidden to behave and/or act contrary to the norms, ethics, and customs that apply in the social system of society;
4. It is forbidden to ask for gifts, grants, loans, or other benefits related to the profession and/or position held;
5. It is prohibited to give gifts, grants, loans or other benefits related to the profession and/or position held;
6. Prevent or prohibit husband/wife, children and every individual who has blood ties to the third degree from requesting or receiving gifts, grants, loans, or other benefits related to the profession and/or position held;
7. Every politician who changes parties must go through a tiered recruitment and regeneration process, like new members, for at least one year;
8. Prohibited from being involved in cases of corruption, narcotics, and illegal drugs;
9. Politicians are obliged to reject the use of violence as a way of resolving differences and/or political conflicts that are internal or between political parties; and
10. Politicians are prohibited from calling for money, goods, or other gifts to prevent voters from attending polling stations or otherwise using their voting rights.

In the application of the principle of honesty, for example, politicians must be asked to be honest, including the willingness of politicians to provide access to information regarding the origin of their wealth, personal identity regarding track records of work history and public clarification of their legal status. In some cases of political corruption, personal information is not disclosed, so that the public cannot participate in monitoring the behavior of politicians. The use of power and abuse of power often occur as a result of the absence of appropriate standards that is adhered to by politicians. The use of power or position that is detrimental to the public interest often occurs. Some politicians are trapped in inappropriate behavior including enriching themselves, their families and groups. Therefore, politicians need to comply with the ethical standards applied by political parties so that they can be implemented by political parties and respected by their politicians. The ethical standards above are the minimum standards that must be regulated by political parties and adhered to by cadres and politicians of political parties so that efforts to realize politics of integrity can be achieved.

In practice, in addition to the code of ethics and standard documents that must be owned, parties also need to set standards of common behavior. The customary standard relates to the party's internal commitment in the form of joint rules that regulate what is allowed and what is not, what is prohibited and what is not prohibited which is used as the basis for behavior by party cadres. Therefore, the prevalence standard is a standard that regulates what is unusual or deviant in an institution or organization. The prohibitions of what is allowed and what is not are part of the customary standard.

These common standards, among others, regulate the following:
1. The selection process for top party leaders and administrators is carried out through a dignified process based on the criteria made by the party in the AD/ART;
2. Each party is obliged to support and encourage anti-corruption programs individually or together with other institutions;
3. Top party leaders are prohibited from using their positions to seek personal, family, group and class benefits;
4. Party leaders and top executives are required to prioritize their duties and functions in a professional manner;
5. Party leaders and/or general chairmen are prohibited from holding other concurrent positions outside of their profession as politicians;
6. Every leader and top management of the party is prohibited from using their authority/power with the aim of enriching themselves, their families, organizations, groups, and groups that can harm the public interest;
7. Every leader and top executive of the party is prohibited from behaving inappropriately or improperly that could degrade the honor, dignity and image of politicians;
8. Every leader and top management of the party is prohibited from acting and/or acting that is contrary to the norms, ethics, and customs that apply in the social relations system;
9. Each party leadership and top management is prohibited from asking for gifts, grants, loans, or other benefits related to the profession and/or position held;
10. Each party leadership and top management is prohibited from receiving gifts, grants, loans, or other benefits related to the profession and/or position held;
11. Every leadership and top management of the party is prohibited from giving gifts, grants, loans, or other benefits related to the profession and/or position held;
12. Party leadership prevents or prohibits husband/wife, children, and any individual who has blood ties to the third degree from requesting or receiving gifts, grants, loans, or other benefits related to the profession and/or position held; and
13. All party officials, both leaders or top officials and their members participate in eradicating electoral fraud, money politics, before, during and after the election stage.

Political parties with integrity are political parties which in addition to having ethical standards set out in party regulations separately or explicitly incorporated in the Party's Articles of Association and Bylaws (AD/ART), must also have an ethical enforcement mechanism. An ethics enforcement agency is an institution formed by a political party whose membership can be internal and/or combined with experts (external parties) who are independently authorized to adjudicate and decide on ethical violations. Therefore, political parties are advised to institutionalize ethics enforcement through the establishment of an ethics enforcement mechanism through ethical courts and the establishment of an ethical court that becomes a means of upholding ethics for political parties and politicians.

Enforcement of the political party integrity system is a mechanism built by political parties to overcome possible irregularities in party governance and in the process of carrying out the functions of political parties and political party activities that include cadres, party administrators and politicians who gather. In practice, the enforcement of ethics is one of the fundamental instruments to maintain the honor and dignity of a profession and/or organization. The enforcement of ethics regulates how the rules of ethics are monitored and political parties and politicians are obliged to maintain the independence and neutrality of government bureaucratic institutions, the judiciary, and other state institutions.

In Indonesia, there are names of institutions that enforce ethics, such as the Honorary Court of the Council (MKD) which functions to enforce ethical rules for members of the House of Representatives (DPR), the Honorary Court, and the Party Honorary Council. Several parties have implemented this, with the aim that the party has control over the behavior of its cadres and members. This ethical trial is necessary for a number of reasons as follows:

1. In a democratic system, supervision of behavior for politicians who have important positions in democracy is a condition sine qua non in the life of the nation and state;
2. Political parties are organizations that are important for the functioning of the democratic system, and encourage the growth of good democracy and not bad democracy (democratic deficit);
3. Politicians are an important profession for state life in democratic countries;
4. Power needs to be monitored so that it does not lead to power as expressed by Lord Acton that power tends to be abused and absolute power must be abused so that it can cause political corruption (power tends to corrupt, absolute power corrupts absolutely); and
5. To avoid abuse of power, abuse of power, monitoring the behavior of politicians is a necessity. Therefore, the party needs to develop policies in order to enforce the integrity system it has built.

The enforcement of ethics has actually been mentioned in the Book of Codes of Ethics for Politicians and Political Parties compiled by the KPK and LIPI. From the experience of a number of countries, it shows that in order to enforce ethics effectively, sanctions and coercive mechanisms are needed. There are at least 3 (three) models of ethics enforcement agencies as a step so that an effective political party integrity system can be implemented, namely the independent, internal, and combined external and external ethics committee models.

1. The first model is that ethical enforcement is entirely left to external or independent parties, without involving internal parties. This model idealizes an expectation that in upholding the party system of integrity, there is no selective bias, the principles of presumption of innocence, justice, equality can be guaranteed.
2. The second model is left entirely to the political parties, let the party determine the institutions, mechanisms and authorities as well as the forms of sanctions that will be given.
3. The third model is a combined model; there are party elements and external elements so that neutrality and objectivity in upholding the party integrity system can be realized. The three models above have their respective strengths and weaknesses.

Ideally, parties can choose a combination of combined ethical enforcement models, so that objectivity is maintained and does not create a conflict of interest. In carrying out ethical enforcement, there are several things that need to be considered or taken into consideration, namely:

1. The enforcement of the political party integrity system is based on the policy structure that has been determined by the political party as the Political Party Integrity System;
2. Enforcement of the system of integrity of political parties should not be based on provisions beyond what has been established by political parties;
3. Adhering to the principles of objectivity, presumption of innocence, fairness, and freedom from intervention or independence;
4. The process can be closed--when it comes to sensitive matters, but it is better to be open so as not to give rise to prejudice; and
5. Parties who are authorized by the party in carrying out the function of upholding the party integrity system are given immunity, so that they can work objectively and do not feel “pressured” or “intervened;”

Meanwhile, in terms of sanctions, generally ethical sanctions are soft or administrative in nature, can be in the form of warnings or reprimands. Meanwhile, the moderate one can be in the form of a temporary suspension from party membership and/or management; and temporarily dismissed from the public office he held. While the severe sanctions are sanctions in the form of dismissal as members, cadres and party administrators.

In accordance with Jimly Asshiddiqie’s opinion, he explained how the development of the ethical system from ancient times to post-modern times. Like the ethical system, in the past the legal system was not written (unwritten law) and was only a mere customary law (common law). The law has been written (written law) since the introduction of the literacy system and
since the development of modern state institutions. Like the legal system, the ethical system also developed from what was originally an abstract system of norms that were usually preached in religious rituals, to a more concrete norm system for the purpose of controlling and directing the behavior of citizens of a community or members of an organization towards values, idealized together. Slowly but surely, the ethical system evolved from theological ethics (theological ethics), to something studied in philosophy and science known as ontological ethics (ontological ethics) until there was a need to pour it into a more concrete and systematic codification. In this post-modern era, especially since the 21st century, a new custom has emerged in various countries and in all aspects of work and organization to write down these ideal behavioral principles in a code of ethics and code of conduct. more concrete. 

Political parties as the main pillars of democracy respond positively to the aspirations and thoughts of a number of parties who actually want to work together to make political parties into modern organizations, trustworthy and with integrity. All of this is intended so that the party leaves a good legacy for the development of democracy, both in terms of procedures and in substance so that democratic consolidation can be realized and the ideals of forming a clean and authoritative government that is beneficial to the community can be realized immediately, through the regulation of the code of ethics and discipline of party members.

C. Conclusion

1. Closing

Based on the results of research and discussion, it can be concluded that: setting the code of ethics and member discipline in each party is carried out through prevention and prosecution efforts with different rules in each party. Prevention efforts are carried out through continuous guidance for ordinary members, members, and party cadres by the party honors division at each level of the party leadership council. Meanwhile, efforts to take action are carried out by the ethics and discipline committee of party members formed by the DPP whose task is to examine and prove any alleged violations of the party's code of ethics and discipline by party members. The party ethics and discipline committee is authorized to examine and provide recommendations on whether party members are guilty of violating the code of ethics and/or party discipline on the basis of reports, complaints, or information. Recommendations are accompanied by the type of sanctions that will be imposed on party members who are proven to have violated the code of ethics or party discipline to be submitted to the DPP which is authorized to impose sanctions through and/or after receiving consideration from the chairman of the honorary division of the party DPP. Violations of the norms contained in the party's AD/ART, party rules, as well as party policies and decisions include violations of the party's code of ethics and discipline. Party members who are proven to have violated the party's code of ethics and discipline will be subject to sanctions by the party. The party's ethics and discipline committee makes a decision on the imposition of sanctions on party members who are found guilty in the form of recommendations to the party's DPP through the head of the party's DPP honorary division. The recommendation of the party's ethics and discipline committee contains the identity, the form of the violation committed, the results of the evidence at trial, and the recommended types of sanctions.

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5 Jimly Asshiddiqie, Op.Cit, 2014, hlm. 145.
2. Suggestions

Based on the conclusions above, suggestions can be made, including:

a. It is hoped that in carrying out programs related to the regulation of codes of ethics and discipline for party members or cadres who occupy political positions, it is hoped that this will not be a mere formality but is actually carried out seriously by the party.

b. Parties may not be selective about party members or cadres. By carrying out the program to prevent and eradicate violations of the code of ethics and discipline seriously, the party demonstrates its commitment to setting the code of ethics and discipline for party cadres who occupy political positions.

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