

ETHICAL DIMENSIONS OF CULTURAL POLICY AND CULTURAL RIGHTS IN MALUKU PROVINCE

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Ethical Dimensions of Cultural Policy and Cultural Rights in Maluku Province

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Abstract

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This study aimed to understand the correlation between the ethical dimensions of cultural policy and cultural rights in Maluku province. The study applied a qualitative approach with descriptive-phenomenological method. Data collection uses the following techniques: in-depth interview, Focus Group Discussion (FGD), documentary study, and observation. Hasil studi membuktikan bahwa: First, the Ethics Dimension was correlated, both with Cultural-Policy Behavior (Cultural Policy), and with Cultural-Rights Behavior (Cultural Rights). Second, that the Ethical Dimension in Cultural-Policy Behavior and/or Cultural-Rights, should take place in an inclusive, holistic-integral, and sustainable manner. The Philosophical-Theological Reflection on Cultural-Policy Ethics and Cultural-Rights Ethics emphasized the importance of Identification, Mapping and Formulation of Transcendental and Immanent Foundations as a reference, so that various Ethical Dimensions in Cultural-Policy and Cultural-Rights Products in Maluku Province, had the roots of Local Wisdom, characterized by values: Ecocentric, Inclusive, Integral, Holistic-intact and Sustainable, especially in the context of Enforcement and Promotion of Humanity, Human Rights and the Integrity of Sustainable Creation.

Keywords

Cultural Policy Ethics, Cultural Rights Ethics, Local Wisdom, Transcendence, and Immanence

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Introduction

The theme of ethics was once an important note in international dynamics ahead of 2000. For example, the Results of International Research published by the World Commission on Culture and Development, take full account of the concept of global ethics. Similarly, a UNESCO-initiated intergovernmental conference on Cultural Policy for Development adopted the framework of the United Nations Cultural Policy Action Plan for Development. Meanwhile, the Council of Europe continues the work of the World Commission on Culture and Development, providing a new direction to the Framework of Cultural Policy. Likewise various Research Institutes everywhere concentrate on: a) international cultural cooperation; b) cultural policy; and c) cultural development relationships. Especially the initiation of various institutions to hold cultural rights and development conferences. As a form of cultural administration reform, international efforts from various regions, carried out by putting strong pressure on the concept of Cultural Rights. That is, how the orientation of cultural rights development, basically become the basis for cultural policy measures.

Thus, we see how in the European zone there has been a close relationship between: *Cultural Rights and Cultural Policy with Global Ethics*, and has become a serious regional problem. The findings of Koivunen and Marsio's research have very valuable academic and practical value for us in the Asian region in identifying and mapping the existing factual conditions. As Tiamsoon Sirisrisak and Natsuko Akagawa pointed out in their study of: ***Cultural Rights and Conservation of Old Bangkok*** (Sirisrisak, Tiamsoon & Akagawa, 2012) when revealing that: "Cultural diversity is one of the main characteristics of Old-Bangkok resulting from the various local groups of people of different races and religions. Unfortunately, the development of Old-Bangkok has always been associated with the interests of politicians. Therefore, the lack of public dialogue and recognition of cultural diversity, remains a major issue. Over the past five decades, development policies focused on modernization and tourism promotion have put local communities under pressure. A number of historic communities, both within and outside designated conservation zones, are affected by new development projects initiated by governments, investors and landlords. The rights of local communities to take part in the development process are not respected and their voices are usually ignored. As a result, the issue of Cultural Rights in Old Bangkok, may not be solved by the local community, but remains an obligation for Thai society as a whole."

Bangkok is the City of Immigrants. The Chinese and Vietnamese settled east of the Chao Phraya River since at least the Thonburi period (1767-1782). Many prisoners of war were brought to Bangkok at the beginning of the Rattanakosin Period (1782 to present). Other groups, including Lao people and Malays, are drawn to this area. At the beginning of the Rattanakosin era, a number of Chinese were moved to Sampheng, now known as Pechinaan, to vacate the area in order to build the Grand Palace and Temple of the Emerald Buddha on the banks of the Chao Phraya river, both the Grand Palace and Sampheng areas representing today's Old-Bangkok (Sirisrisak, Tiamsoon & Akagawa, 2012).

Tara Byrne in her research shows there are similarities between creative and cultural city policy discourse. The condition of the creative city is seen as an implicit cultural policy, but also at the same time proves that the influence of past discourse, especially the influence of the creative economy. Byrne's research shows that the influence demonstrates the existence of what he calls "colonization" of cultural policy through economic rationality. At the same time reveal the dominance of hidden networks of power, from elites beyond the control of democracy and the continued instrumentalization of culture. Primarily, policies are represented as crises or explicit cultural policy shifts. Byrne points out that, cultural policy references in Scotland and Finland have shown the transfer of creative city discourse, in a European context. Byrne also asserts that critical interpretation of the creative city paradigm in the context of cultural policy, taking into account positive attributes, by preparing a basic platform of cultural policy ethics and cultural rights in more general.

On the relationship between: Diversity and Culture Policy, it is proven that Cultural Diversity must reflect the expression of Perspective inclusion and Integration. Therefore, international studies focus on the link between: Cultural Policy and Diversity. Cultural and Diversity Policy Studies, emerging related to multifaceted-Culture. Culture is a channel of inclusivity and integrity in diversity. As a Cultural Policy serves in improving the status of citizenship. The fundamental and strategic things related to it are: First, the meaning of citizenship, in the form of: the importance of aspects of democracy (equality) and identity (nationality). Plurality of concentration means "culture" and "no". Second, in relation to the plurality of citizenship, one can embrace different

views. This Basic View option is a choice of cultural policy approach, when we focus on improving citizenship culture in the context of diversity. This concept can be implemented within the framework of the interpretation of current cultural diversity policy practices.

Culture as one form of human communication, becomes the focus of studies in the context of diversity and dynamics of community development. Culture gives direction to the birth of fundamental policies on diversity. In times of economic crisis and increasing social differences among the community, academic interest and social praxis are needed, in order to socialize the meaning of diversity policies that place sensitive issues to marginalized communities as a real need for cultural rights, in cultural policy perspectives. In that context, the promotion of a culture characterized by inclusionism and social integration, is increasingly important as a measure for the dynamics of economic development. Because in reality, this cultural and economic relationship is seen as a burden on public policy. Culture should be seen as a public investment in improving the quality of economic management across the diversity of society. Especially when the risk of losing cultural rights, will have an impact on the process of diversity devaluation at the level of cultural policy.

Although, from the perspective of the cultural framework, it still needs factual proof, that we still see the benefits of cultural application in shaping the potential model and approach of the city. Including, differentiating the policies and practices of the same City. For example, how a framework based on cultural indicators analyzes how cities improve cultural policies and their benefits for improving the quality of the City.

Globalization, is now a phenomenon of human civilization and part of the dynamics of human processes globally. (Erlinita, 2015) In that context, Information and Communication Technology is ³⁰king place openly, helping to accelerate the growth of people and people in a global culture. Globalization touches on all important aspects of human life. It even creates new challenges and problems in an effort to solve the benefits of globalization for the benefit of human life and society. Dinamika Globalization has now become popular as an ideology in the last five or ten years. So easily accepted by people all over the world. As a process, globalization is characterized by the rapidity of science and technology that is able to change the world fundamentally and quickly. Including the importance of The Dimension of Ethics, in the dialectics of Cultural Policy and Cultural Rights.

A lot of research has discussed Culture-Policy (*Cultural-Policy*) and Cultural Rights (*Cultural-Rights*), which is divided into several tendencies. **First**, seeing the Cultural Policy Action Plan for Development (Culture of Peace, 1998) **Second**, local policy and diversity (*local policy and diversity*). (Cultural Agenda, 2019) **Third**, Cultural Industries and Cultural Policy (*Cultural Industries and Cultural Policy*) (Hesmondhalgh, David & Pratt, 2015) **Fourth**, *Ethics in Practice* (Henderson, 2006) **Sixth**, research about *Intellectuals, Culture, Policy*, (Bennett, 2006) and Public Service Ethics: Paradigm Shifts, Dilemmas and Implications for Public Services in Indonesia (Keban, 2001).

These various studies pay attention to the correlation between: Cultural Policies, Cultural Rights and Public Policy Ethics separately, but only a few studies specifically focus on the correlation of Cultural Policy, Cultural Rights, ⁶⁹ Cultural Policy Ethics and Cultural Rights (Koivunen, Hannele & Marsio, 2007). Research focus: "Ethical Dimensions of Cultural Policy and Cultural Rights" in Maluku. The focus is translated into Research Subfocus as follows: (1) Form of Cultural Policy and Cultural Rights in Maluku; (2) Background and Objectives of such Cultural Policy and Cultural Rights; (3) The Influence of the Ethical dimension on the Usability and effectiveness of Cultural Policies and ⁵⁰Cultural Rights in Maluku.

Based on the focus of the above research, the research problem is formulated as follows: (1) How to Form Cultural Policy and Cultural Rights in Maluku Province; (2) Why the Background and Objectives of Cultural Policy and Cultural Rights take such a form; (3) How does the ethical dimension affect the usefulness and results of cultural policy and cultural rights in Maluku province. The formulation of the problem, becomes a reference to the formulation of research objectives, namely: (1) Identifying and mapping how the form of Cultural Policy and Cultural Rights in Maluku Province; (2) Identify and disclose why the background and objectives of the Cultural Policy and Cultural Rights take such a form;; (3) Identify and map how the ethical dimension affects the usefulness and usefulness of cultural policy and cultural rights in Maluku province. The research locations are 3 target regencies/cities scattered in Seram Island, Central Maluku (Big Island) and 1 city in Ambon Island, which was held in January – April 2018.

First. Cultural Policy. The history of urban environments, always associated with cultural policies that are always sensitive and responsive to available places of cultural innovation and expression of artistic experimentation of the City. A place of innovation and artistic expression which has

always been a challenge for human development culture. (Dietachmair, 2011) Cities around the world continue to improve in jumlag and quality. In particular, strategic approaches and serious investments in advancing the local arts and culture sector. Culture then influences and shapes the entire field of development: both social, economic and environmental cities. Urban development must be sensitive and responsive to the aspirations of its citizens' needs. The success of the city at this time, unimaginable, without the color of a distinctive cultural dimension. Even the characteristics and cultural characteristics promoted by the City Government, will always show the position of cultural contribution as a fundamental and strategic pillar in sustainable development, in addition to the role of the fields: economic, social and ecological.

Ülkü Zümray Kutlu, (Kutlu, 2011) in his research on: ***On Local Cultural Policies in Turkey*** shared the Turkish experience that: "Cultural policy is a multi-dimensional and comprehensive field covering a wide range of issues from the cultural industry to historical and cultural heritage; legislation on cultural conditions affecting artistic and artist production; cultural diversity to cultural rights and participation in culture; and discussions, policies and practices around these issues. The various issues handled, only discuss one aspect of this problem, namely the efforts made by Anadolu Kültür (AK) and the University of İstanbul Bilgi with the support of the European Cultural Foundation (ECF) with regard to *the development of participatory policies of local culture, projects realized by various cities, and case studies based on observations and experiences in these cities.*"

Today, the concept of participation is the basis for: a) v₄₉ous political voting activities, b) as well as mobilizing citizens in or₄r to uphold and advance civil and political rights. Especially in the context of the realization of economic, social and cultural rights, as well as civil and political rights. In this context, the concept of participation in cultural life, must be seen as more than just technical participation of activities. More fundamentally, it should be seen as "active collaboration and participation in the development and realization₄ of cultural policies, as well as the expression of collective movement and freedom of choice." However, although the concept of participation has often been mentioned in relation to various interests, there has been no clear consensus on its definition, scope and capacity. In Turke₄ knowledge and perception of how participatory processes can function adequately with a clear perspective, has not been developed in the context of participation in local decision-making processes. Therefore, it is important to ensure that participation in the context of public decision making, for example, proves useful in order to answer questions about: why it is necessary, who participates, in what case, how it is done.

The enforcement and promotion of Civil Rights and Politics of Citizens of the World, proved to remind that the concept of participation has transcended the voting and mobilizat₄n of potential citizens. Participation in cultural life has turned out to be a solid pillar in involving participation in praxis activities, namely "active collaboration and participation in the development and realization of policies and implementation of collective movement and freedom of choice." Although the concept of intensive participation colours political behavior, there is no clear consensus on its definition in a cultural multifaceted context. In countries with knowledge and perceptions of how participatory processes can function, there has not been adequate concepts and perceptions of how participation is clearly to be developed in the framework of l₄₅I decision making. That's where the fundamental, strategic and contextual need to ensure how participation in the public decision-making process is the answer to the question of: who participates, in what respect, how and why.

Study of Diversity and Cultural Policy: putting the issue of Citizenship in the perspective of Inclusion which confirms that: "the study of citizenship, culture and diversity", there is a debate about "civic culture." (Zapata-Barrero, 2015) Culture is seen as a conduit for talking deeply, the meaning of diversity. In that context, cultural policy serves to improve the legal and political status of citizenship. Our reasoning will follow two deepening steps. (1) In the framework of the study of the perspective of literature. We must identify the two main drivers that shape the legal and political status of citizenship in a cultural context. Especially with regard to: the concept of democracy (equality) and citizenship (national identity) towards citizens. However, it should be noted that the debate on this subject, can concentrate on the plurality of meaning from a 'cultural' perspective, and not. (2) Plurality of citizenship traditions: which are politically, expressed through the selection of liberal, communist, or republican ideas. This view underlies a different approach to cultural policy. Especially, when we focus on promoting citizenship status in a variety of cultural contexts. Ultimately, we will argue that: Diversity, Cultural Policy, and The Legal and Political Status of Citizenship can form an interpretive basic framework that is able to distinguish cultural policy practices at this time.

As it turns out, the topic of Zapata-Barrero's research contributes to how to accommodate issues surrounding the political status of citizenship, diversity and the policy of culture in the context of local culture. How to use cultural policy as a strategic factor in answering the issue of diversity and political status of citizenship. Zapata-Barrero uses cultural theory as a means to achieve the management of diversity and political status of qualified citizenship. However, most of the literature on culture, taking a slightly different approach, illustrates the perspective of civic studies on three democratic traditions, namely: liberal, communist and republican. This allows for the possibility of cultural understanding of the perspective of diversity traditions, as well as answering questions about how cultural policy is relevant in answering the political status of citizenship. Therefore, we must consider how different cultural policy approaches in civil tradition, are able to achieve common goals.

The Intergovernmental Conference on Cultural Policy for Development, held in Stockholm, Sweden, on 2 April 1998 recommended the importance of Cultural Policy to its Member States, as follows: 1) Making Cultural Policy one of the key components of a development strategy; 2) Promote creativity and participation in cultural life; 3) Strengthen policies and practices in order to maintain and improve cultural heritage, both tangible and intangible, mobile and immovable, in order to promote cultural industry; 4) Promote cultural and linguistic diversity within and for the information society; 5) Making the availability of Human Resources and Finance in the framework of Cultural Development.

In this regard, we should dive deeper into the notes by **Tara Byrne** (Byrne, n.d.) when emphasizing the importance of **The Creative City and Cultural Policy**. Because, "the creative-small-town paradigm is an economic and managerial discourse related to the creation of successful and competitive cities and regions. How to manage these claims relates to the role of culture in the economy and the role of culture in providing the main attractions, facilities and atmosphere in the city (in attracting the 'creative class' and corporate investment). How creative cities and regions gain legitimacy as a progressive and friendly public profile by aligning the paradigm of creative cities and regions with political, social and economic contexts and interests related to cultural policies."

Second. **Cultural Rights**. Prof. Anja Mihir (Mihir, 2009), when presenting her views on the "European Human Rights Regime", saw those cultural rights, is the way the state and government implement decisions to protect various contextual issues relating to groups, languages, ethnicities, religions, traditions, etc. Therefore, Cultural Human Rights is a political stance and a domestic mechanism to protect human rights. Cultural Human Rights is most often applied to the needs of national minority groups. Government policy will be tested in relation to the impact of differences between minority countries in one country and cross-border. Human rights are also associated with the political rights of minorotas groups. Concrete, berkair=tan dngan the right to gather, organize, participate or critical attitude towards the government.

A clear and definitive definition of Cultural Human Rights remains a national and international struggle. Especially Human Rights in the perspective of internal Culture of the State and cross-Border. The protection of human rights is always discussed within the framework of legal and political protection and promotion. For example, in the field of (1) art and other manifestations relating to the development of human intellectual rights (intellectual property); (2) customs, relating to socio-cultural behavior, as well as in (3) the need for the expression of the behavior of certain social groups.

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Based on the document on human rights, Human Rights for the Development of Science and Culture, today, it is always related to economic, social, and cultural rights. In relation to the Unfinished Document on Human Rights, it says that: everyone has the right to participate in culture, benefit from the advancement of science, and have a role to contribute to the development of science and culture.

"(1) Everyone has the right freely to participate in the cultural life of the community, enjoy the arts and participate in the advancement of science and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from the scientific, literary or artistic production of which they are the author."

Furthermore, the importance of the relationship between the concepts of Cultural Diversity and Human Rights. (1) Human Rights Approach as a strategy for the Protection of Cultural Diversity. The Protection of Cultural Diversity is a cultural ethical need that is integrated with human dignity. Commitment to fundamental human rights and freedoms, especially with regard to the practical status of minority groups and indigenous peoples. Cultural diversity should not be used as an

excuse to violate human rights, as it is guaranteed protection through international law. (2) Cultural rights allow the protection and promotion of cultural diversity. Cultural rights as an integral part of human rights are universal. Implementation of Cultural Diversity as an integral cultural right related to the International Covenant on Economic, Social and Cultural Rights. (3) In such context, everyone has the right to express his/her potential in creating and disseminating cultural works in accordance with the chosen language medium to express them. Especially through mother materials and culture. That everyone is entitled to the development of a quality of respect for cultural identity. This includes the right to participate in a life of cultural choice as well as realizing integrated cultural behavior. This includes respect for human rights and fundamental freedoms. Learn from the dynamics of Chinese and European cultural contexts. (1) China, showing how public good is seen as an important channel in building healthy interactions between individuals and countries, in order to create a harmonious society. Interdependence between individuals and communities is always focused on the role of individuals in order to build the public interest. Individuals can serve the community primarily through contributions in the field of culture. The increased interest of citizens to carry out "civil obligations", will contribute to the public interest. Especially through participation in public institutions, so that it will be more responsive to the fulfillment of individual needs in the community. 2) Europe, showing concern for human rights in the context of cultural diversity. For Europe, cultural rights must be protected from cultural violations that can occur through government policy. This is due to European history. In Europe's past history, political positions in the context of certain ethnic and minority diversity have brought about the suffering of severe discrimination, persecution, even the atrocities of mass murder in European history. Therefore, the mechanism of protection of Human Rights in the context of Cultural Policy, is considered very important to be maintained in the current historical context. The position of citizens and those considered a "minority nation" in enjoying cultural rights, is evident in the commitment to the protection of cultural heritage, language, traditions, and also religion. Cultural rights and cultural life are seen as part of the identity of citizens in a European society that is diverse in a cultural context.

Anja Mihr's conclusion is: (1) That the comparison between Europe and China is beneficial to understand the idea and path of cultural human rights as the protection of human rights as a whole. Differences in tradition, approach at a historical context should be considered. Nevertheless, Europe and China put forward the protection of cultural human rights and included it as the basis for the development of society as a whole. (2) The European and Chinese context emphasizes the importance of the Rule of Law. Especially in protecting and advancing human rights. However, in the treatment of diversity of different legal traditions, it is directed to have multi-level governance mechanisms, multifaceted diversity with different results.

Third. **Ethics in Cultural Policy and Cultural Rights.** Hannele Koivunen and Marsio, L (Koivunen, H., and Marsio, 2008) argued that a just culture means the realization of cultural rights and the inclusion of everyone in cultural meaning regardless of age, gender, ability, or ethnicity, religion and cultural background. In this view, the ethical dimensions of cultural policy and cultural rights, are

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1. physical and cultural accessibility;
2. regional and cultural accessibility and participation;
3. diversity and conformity (harmonization) of cultural provisions; and
4. inclusion and cultural significance

The purpose of ethical choice appears in cultural policies and cultural rights, as well as as a way to create a basis and analysis tool on the impact of a Fair Culture, in the form of a proposed review, among others:

- Forming a committee based on representatives of different interests and experts to further analyze ethical viewpoints in arts and culture, to find cultural policy measures in promoting a just culture, and to generate social debate on the importance of cultural policy ethics
- Placing projects with the aim of developing ethical indicators of cultural policy assessment.
- Setting up a collaborative project with the Ministry of Foreign Affairs for multilateral affairs, ethically sustainable cultural production, entrepreneurial culture and an efficient intellectual property system as part of developing cooperation
- Starting a more in-depth and thorough investigation, reflection and review in each field of art and culture to find out the characteristics in it.

Ethical Premise on Cultural Policy⁷ is not at all without contradictions. Instead, there are strong tensions in between. In cultural policy, the value of art and culture can come from intrinsic value and high quality of art. Art and culture are seen, both when contributing to the occurrence of social exclusion through the point of view of discrimination, and the way art classification to prevent social exclusion and promote social cohesion and social health, as part of the welfare of society. The arguments and data studied can be presented for a Cultural and Social Cohesion point of view. Through economic intermediation and application, art has put forward the scope of autonomy and intrinsic value of art that is receding.

Cultural policy choices about: whether the ethics of justification comes from the ethics of virtue, ethics of responsibility or ethics of fairness. Depends on the point of view. We can talk about the ethical dimension, in the context of the diversity of cultural policy choices, ⁷ which can explain the pressure on the ethos of freedom, the right ethos or the ethos of benefits. None of these options are "more ethical" or "more valuable" than others. Indeed, the purpose of ethical judgment in cultural politics can primarily be sought in relation to the principle of choice used and the position of the decision maker itself, as well as analyzing the impact of choice.

In cultural policy we must choose between different ethical premises and emphases. The choice cannot be based on utopian ideas about value-relativism or absolute value absolutism, only on an analysis of the dimensions and impacts of alternative ethics and an awareness of different ethical premises. There is no dearth of ethical declarations and agreements that contain ethical objectives in the world. Many contain an ethical dimension of cultural policy at some level. The ethical dimension of cultural policy is often in the form of binding norms, for example regarding basic rights and human rights. The problem is whether it is applied in reality or whether its final function is merely a ritual of auto communication and rhetoric.

Laszlo Zsolnai (Zsolnai, Laszlo., 2009) stated that, **Ethical Prospects** in Cultural-Policy and Cultural-Rights aims to present and summarize new perspectives and leading-edge results in ethics that reflect: a) interconnected economics, b) social and c) environmental concerns. It reflects innovative practice, policy reform and human rights, and provides a forum for discussion of theoretical breakthroughs. The main function of his research and reports on the Ethical Prospects of Cultural-Policy and Cultural Rights is to present ideas and initiatives that lead to responsible business practices, policies for the common good and ecological sustainability. This action seeks to create value for the community of scholars, practitioners and policy makers involved in business ethics, environmental management, and public policy.

Peter Ulrich (Ulrich, 2009) reminded that: today's business life is full of tensions and conflicts between a) "market logic" on one hand and b) "human, social and ecological demands" on the other hand. In the name of "free market" and "free enterprise", the inherent need of a competitive economic system has been more or less freed from moral barriers and institutional constraints in the last 200 years of modern development.

The on-going outcome of "market liberalization politics" – at the national level before, at the global level today – is increasing productivity and economic growth. But this "price we pay for economic progress" is also increasing: what matters in a free market is what it pays for those who invest capital. This is the institutional goal of the "capitalist system." All other resources (natural and human) only have the status of means. The "work" of the means is calculated in terms of cost and has to be minimized, regardless of their intrinsic value, while the return on equity or investment should be maximized.

In short, the basic difference between republican liberalism and market liberalism can be made on three basic points: First, as a motivational basis, civic virtues that are in accordance with the consequences of the republic's business ethic; Second, as a principle of the constitutive order, fully established civil rights include (rather than being excluded as hitherto) the socio-economic prerequisites for a truly free and decent life; and Third, as an ethical-economic consequence, a civilized market economy (Ulrich, 2008). Republican liberalism is not opposed to an efficient market economy but must be understood as a prerequisite for legitimate and life-serving public business activity.

Yeremias T. Keban (Keban, 2001) revealed that, **Public Service Ethics must be considered in every phase of public service**, starting from the preparation of service policies, the design of the service organization structure, to service management to achieve the ultimate goal of the service. In this context, **the focus is on the actors involved in each phase**, including the interests of these actors - **whether the actors have really prioritized the public interest above other interests**. For example, by using generally accepted moral values (six great ideas) such as: truth, goodness, liberty, equality, and justice, we can **assess whether the actors are honest or not** in policy making, whether

they are fair or unfair in their policies in placing people in available units and positions, and whether or not they lie in reporting the results of service management.

In public services, **acts of violating morals or ethics are difficult to trace and dispute because of the habit of our society forbidding people to "open secrets" or threaten those who complain.**

Meanwhile, we also face increasingly tough challenges in the future because the **standard of service ethics assessment continues to change** according to the development of the paradigm.

Substantively, we also **do not easily reach maturity and ethical autonomy because it is full of dilemmas**. Therefore, it is certain that moral or ethical violations in public services in Indonesia will continue to increase.

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According to Keban, in a narrow sense, public service is an act of providing goods and services to the community by the government in the context of its responsibilities to the public, either directly or through partnerships with the private sector and the community, based on the type and intensity of community needs, community capabilities and market. This concept emphasizes how public services are successfully provided through a healthy delivery system. These public services can be seen every day in the fields of administration, security, health, education, housing, clean water, telecommunications, transportation, banks, etc. The purpose of public service is to provide the best goods and services for the community. The best goods and services are those that fulfill what is promised or what society needs. Thus, the best public service is the one that gives satisfaction to the public, if necessary, exceeding public expectations.

In a broad sense, the concept of public service is identical to public administration, which is **making sacrifices on behalf of others in achieving the public interest** (Perry, 1989). In this context, public services are more focused on how elements of public administration such as policy making, organizational design, and management processes are utilized to make the delivery of public services successful, where the government is the **provider** who is given the responsibility. Karya Denhardt yang berjudul *The Ethics of Public Service* (Denhardt, 1988) is an example of this view, where public service is really synonymous with public administration. In the world of public administration or **public service, ethics is defined as philosophy and professional standards (code of ethics), or morals or right rules of conduct (rules of correct behavior)** that should be obeyed by public service providers or public administrators (Denhardt, 1988). Based on the concept of ethics and public service above, what is meant by public service ethics is the practice of public administration and/or the provision of public services (delivery system) based on a series of behavioral guidelines (rules of conduct), or a code of ethics that regulates "good" matters to be done or vice versa "not good" to be avoided.

Keban reminds us that we need Maturity and Ethical Autonomy. Kaena, in the practice of public service in Indonesia today, we must always pay attention to social dilemmas like the previous one. In other words, public service providers must study universal ethical norms, in order to be used as a guide in social behavior. These norms are also tied to the situation, so that when we accept the norms, not rigidly. Being acted on like this shows maturity in ethics. A joint dialogue towards consensus will be helpful in solving the dilemma between norms, ethics, and social responsibility. Our weakness lies in the point, that we do not uphold the need for a code of conduct. Thus, the existence of ethics and codes of ethics, the freedom to examine and question the role of applicable moral norms can be done well. In fact, the role of norms, morals and ethics is often overlooked in the changing dynamics of the times. However, these norms are also tied to the situation, so accepting the norms does not have to be rigid. This is where maturity is required in ethics. Dialogue towards our consensus can help solve this dilemma. Our weakness lies in the inelasticity of our contention of the importance of the code of conduct. Likewise, the freedom to examine and question moral norms prevails. In fact, we are often rigid about existing moral norms regardless of the changing times. We often breed ourselves dictated by outsiders so as not to have ethical autonomy.

Matthew J. Moore when reviewing the topic on "From Transcendence to Immanence", notes that, the shift from the concept of a territorially centralized nation-state, to decentralized Regional Autonomy, reflects a broader shift from a transcendence perspective and toward an immanence perspective on all areas of life. Moore cited Hardt and Negri's views on three different types of transcendence. (1) Divine or Supernatural transcendence over man and nature. (2) The shift from transcendence to immanence, is the shift from sovereign relations to people's democracy. (3) The shift from transcendence to immanence in the relationship between human and non-human nature. (Moore, 2008).

The shift has moved away from the concept of Transcendence. Not when we adopt inhumane forms of power and control, but that we abandon the concept of transcendence as an ethical

idea. Not only political transcendence, but also because the concept of transcendental has stopped not paying attention to ethical standards. In other words, the idea that we can measure or evaluate the world of faith according to some transcendental ethical standards, has become overwhelming, and quickly abandoned, both in theory and practice.

When discussing the topic: "From Nation-State (centralized) to Regional Autonomy (decentralization)" the main focus is the shift in the form of dominance of political sovereignty. The new regulation combines production, distribution and control of political, economic, and social/cultural. It is characterized by two related flows of changes. (1) Concentration of Power. Power tends to affect some aspects of life. Multinational corporations, for example, not only embody traditional business functions, but also in some cases on aspects of political sovereignty. (2) Traditionally, Power can be attributed to cultural and social production behavior. That power is undergoing a decentralization process. No locus of special power is capable of exercising control, either broadly (across the country), or desentrally intensively through all aspects of life. This is where the position and contribution of ethical roles lie.

Research Method

Data Collection Methods and Procedures.

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This study used a phenomenological-descriptive method with a qualitative approach, which aimed to seek and find a comprehensive understanding, interpretation of meaning and contextual understanding of the phenomenon of "Ethical Dimensions in Cultural Policy and Cultural Rights" in the context of social processes and interactions through "Processes and Products of Cultural Policy and Cultural Rights" in Maluku Province (Saladien, 2006) Phenomenology-descriptive is the study of consciousness-based experiences, "referring to experiences that arise in consciousness."(Manoppo, 2017) It depicts what a person or group of people perceives, feels, and knows in conscious experience. (Prianti, 2012)

Data and data sources.

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Qualitative data is data related to categorization, characteristics in the form of questions or in the form of words. This data is usually obtained from interviews and³³ subjective because the data is interpreted differently by different people (Ridwan., 2003). Qualitative data is in the form of descriptive, in the form of spoken or written words about observable human behav³⁶ (Taylor, S.J & Bogdan, 1994) and can be divided into three types (Patton, 1990) such as: 1) *Observation results*, are detailed descriptions of situations, events, interactions, and behaviors observed in the field; 2) The outcome of the conversation. The importance of paying attention to the respondent's direct quotations relates to the respondent's experience, including their attitudes, beliefs, and thoughts. 3) Written material. Qualitative data sources, will relate to: excerpts or entire information on written documents, correspondence, recordings⁴⁰ and historical trace recordings. Lofland &Lofland (Lofland, John &Lofland, 1984) suggests that the main data sources in qualitative research are words and actions. The rest is additional data obtained from other documents. "Based on qualitative data, researchers follow and understand the track record of event-aware experiences in chronological order, assess causation within the scope of local people's minds, and obtain useful explanations." (Miles, M.B and Huberman, 1992)

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Data Collection Techniques and Procedures.

Data collection techniques and procedures are based on phenomenological principles as a qualitative research method, do not use hypotheses in the process, and are not initiated and do not aim to test theories. Data and data collection procedures are carried out through interview techniques, focus group discussions (FGD), documentation studies, observations and action plan designs.

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not aim to test theories. Data and data collection procedures are carried out through interview techniques, group discussions (FGD), documentation studies, observations and action plan designs (Miles, M.B and Huberman, 1984) that the qualitative data analysis procedure consists of three flow of activities that occur simultaneously, namely: data reduction, data presentation, conclusion drawing/verification. Qualitative data analysis is carried out interactively and takes place continuously until it is complete, so that the data is saturated (no new data or information is obtained from existing data).

Data Checking.

Data checking focuses on two main things: criteria and techniques. Criteria. The validity of qualitative data is based on four criteria: (1) credibility (degree of trust); transferability (switch ability or similarity of context); (3) dependability (dependency); (4) confirmability (certainty). Data checking techniques. First, on the credibility criteria, with the following techniques: 1) participation extension (data confidence level), 2) observation persistence, 3) triangulation (through other sources), 4) peer checking (peer discussion); 5) adequacy of references; 6) negative case studies; 7) checking members/research team. Second, the criteria for transferability, with Techniques: 8) detailed descriptions; Third, the criteria of dependence and certainty, with 9) auditing technique of dependence, and 10) certainty.

Research Findings

Overview.

The study technique focuses on primary data, which is used to answer the Sub-Focus (objective) of Research 1 which is sourced from (a) direct factual information based on Indigenous Communities and Public Officials of the study targets, (b) the results of cross-disciplinary studies through several experts who reviewed Cultural Policy and Cultural Rights. Research Focus 2. In particular, the factual conditions of Cultural Policy and Cultural Rights occur. The extent to which the behavior and products of the Cultural Policy and Cultural Rights as a public policy, are sensitive and responsive to these conditions, in answering Research Sub-Focus 2. Research Focus 3., still closely related to Research Sub-Focus 1 and 2, used a series of interviews and focus group discussions (FGD), in identifying, mapping and formulating, how the influence of the Ethical dimension on Cultural Policy and Cultural Rights in Maluku Province.

FGD data were obtained from a series of discussion groups with the research target community. Key character interview data were obtained from indigenous peoples, Village/Kelurahan officials, as well as Public Officials at the District, Regency/City levels in Maluku Province. In fact, the Ministries and Related Institutions. Observational data was obtained through the direct involvement of researchers in observing the spatial conditions of the area (spatial) related to activities, events, events, objects, social and emotional atmosphere of citizens related to *Cultural Policy and Cultural Rights and their Ethical Dimensions*. This technique is mainly used for clarification in relation to Research Sub-Focus 3, which focuses on how the influence of the Ethical dimension on the Usability and effectiveness of Cultural Policies and Cultural Rights in Maluku Province.⁵⁵ The presentation of data analysis in the description of the findings of Sub-Focus Research 1 to 3 refers to the flow of data analysis from Miles and Huberman, (Miles, M.B and Huberman, 1992) namely the stages of data reduction, data presentation, and drawing conclusions.

Research Findings. First, Form of Cultural Policy and Cultural Rights.

The research findings show that the Forms of Cultural Policy and Cultural Rights are as follows:

- Academic and field facts prove that in the history of the development and growth of urban and non-urban areas, cultural policies have been provided in the form of places for cultural innovation and artistic experimentation, as well as cultural facilities for human development (indigenous and local communities).
- The findings of the field study prove that the rapid development and growth of urban and industrial areas has provided strategic space and investment opportunities in encouraging both the arts and local culture sectors, the growth of rural and marginal areas.
- The results of field studies prove that urban planning and growth has permeated the field of social development management, spatial and economic quality in the

fulfillment of cultural policy needs as well as cultural right • The results of field studies prove that urban planning and growth has permeated the field of social development management, spatial and economic quality in the fulfillment of cultural policy needs as well as cultural rights. Participatory development and local cultural policies are realized by the City Government through the support of basic studies.

- The results prove that: (a) cultural policy comes into contact with multifaceted track 57 and cultural needs; (b) the need for a cultural policy that is responsive to artistic products as well as the cultification of artist competence;
- (c) cultural diversity and participation in cultural progress, both from a policy perspective and the enforcement and promotion of cultural rights. d) also ensure participation in the public decision-making process, may prove useful in answering questions about: who participates in what, how and why.
- The results of the field study prove that the cooperation of the government, higher education and private sectors is needed for the development of participatory policies of local culture, realized through various cities with the support of participatory action research with community-based collaboration of relevant stakeholders. In particular, this is related to the issue of diversity and culture, identification and mapping of the main drivers in the form of: democracy (equality) and national identity.

2 Second, the Background and Objectives of the Cultural Policy and Cultural Rights take the following forms:

The research findings show that, Background and Objectives of Cultural Policy and Cultural Rights took such a form, because:

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- Evidently, Culture is seen as a conduit for the inclusion of diversity, while cultural policies and cultural rights serve to enhance citizenship
 - Evidently, Democracy (equality) and Identity (National) are the main drivers in the struggle for citizenship and culture in the midst of the reality of diversity.
 - Cultural Policy Needs and Cultural Rights, proved to be influenced by the heritage of citizenship plurality, the framework of interpretation and practice that strengthens equality and national identity.
 - The results of the study prove that Cultural Human Rights has become the dominant driver for the needs of Cultural Policy and Cultural Rights of various groups and communities across languages, ethnicities, religions, traditions etc. 58
 - It is evident from the results of the study that Cultural Diversity and Cultural Human Rights have placed Human Rights as a Guarantee of Enforcement and Promotion of Cultural Diversity across Communities, Countries, Regions and Human Generations

17 Third, The Influence of the Ethical Dimension on Cultural Policies And Cultural Rights In Maluku Province

The findings of the study indicate that the influence of the ethical dimension on the usability and effectiveness of cultural policies and cultural rights in Maluku province is identified and mapped as follows:

- Evidently, differences in expertise and interests in analyzing ethical viewpoints in cultural policy and cultural rights need to find cultural policy steps in promoting fair management of cultural rights, as well as generating participatory social dialogue on policy ethics and cultural rights.
- It is necessary to identify, map and formulate an Implementative Framework that aims to develop indicators of ethical assessment and evaluation of the usability and effectiveness of the Cultural Policy and Cultural Rights.
- Multilateral cooperation is needed to produce sustainable cultural production, entrepreneurship, and an ethical intellectual property system.
- It is evident that the ethical premise of cultural policy and cultural rights is not without contradictions, especially in terms of conflicting interests and interpretations of Cultural Policy and Cultural Rights with intrinsic value and high artistic-cultural quality for the community.

- The results of literature and field research prove that the issue of Cultural Diversity, Human Rights, and the Cities-Small-Creative paradigm has proven to encourage the defense of cultural diversity as an ethical imperative because of respect for universal human rights and human dignity, either for a harmonious society: individual, social and state, as well as protecting cultural violations that require ethical maturity and autonomy.
- That it is necessary to be aware of the dynamics of the ethical perspective due to the shift of the Philosophical-theological Basis: a) from Transcendence to Immanence, in the form of: the shift of territorially centralized nation-states to decentralized territories; c) the shift from transcendence to immanence in relation to the sovereign to the people; c) transcendence shift to immanence in the relationship between human and non-human nature.

Discussion

Research Findings. Forms of Cultural Policy and Cultural Rights.

The research findings indicate that there are forms of Cultural Policy and Cultural Rights in the form of: **First**. In the history of the development and growth of urban and non-urban areas, there have been cultural policies in the form of places for cultural innovation and artistic experimentation as well as cultural facilities for human development (indigenous and local communities). **Second**. The rapid development and growth of urban and industrial areas has provided strategic space and investment opportunities to encourage both the arts and local culture sectors for the growth of rural and marginal areas. **Third**. Urban planning and growth have permeated the fields of social, spatial and economic development management with the dimensions of meeting the needs of cultural policies and cultural rights. **Fourth**. Academic and field studies prove that: (a) cultural policies are in touch with multiple faces, track records and cultural needs; (b) the need for cultural policies that are responsive to artistic products and the qualifications of artist competencies; (c) cultural diversity and participation in cultural advancement, both from a policy perspective and the enforcement and promotion of cultural rights. **Fifth**. There is collaboration among the government sector, universities, private sector and the community for the development of participatory policies of local culture, which is realized through various cities with the support of participatory action research as a form of community-based collaboration with relevant stakeholders.

Kevin Robins (Robins, 2007) made his research on **Transnational Cultural Policy and European Cosmopolitan** related to cultural policy concentrating on cultural policy for contemporary diversity of European society. Robins argued that, what is debated is the need now to move beyond the conceived national frame within which diversity policies have hitherto had. The key development stems from the global migration that has taken place over the last twenty years, and which has brought new cultural complexities into the European space. That this complexity can actually be a productive resource for European culture in general. What it maintains is that, realizing this potential, there is a need to address cultural policy from a transnational and transcultural perspective. A policy of transcultural diversity is essential for the elaboration of a new, cosmopolitan Europe.

Robins, further stated that: The Cultural Diversity and Cultural Rights Policy is now drawn into international policy and transnational terms of reference. **First**, we have seen a movement – largely as a consequence of the interventionist role of transnational European institutions, notably the European Commission and the Council of Europe – towards harmonization (democracy and integration) across Europe through approaches and national strategies for cultural diversity. **Second** – and no doubt with far and more radical implications – there has been a growing recognition that issues of diversity are increasingly going beyond the policy capacities of governments and national institutions. Thus, the European Council on Cultural Diversity Declaration makes clear the growing recognition by member states that “cultural diversity can no longer be effectively addressed only at the national level.” What is becoming more clear is that the new and diverse mobility and movements associated with so-called globalization have brought with them new types of diversity and complexity into the European cultural space, involving new types of cultural encounter, exchange and mixing. In particular, these new forms of diversity and complexity are transnational and transcultural in nature – that is, they function across national boundaries and operate across multiple spaces of Local Cultural Policy and Cultural Rights.

Background and Objectives of Cultural Policy and Cultural Rights.

The research findings show that, the Background and Objectives of Cultural Policy and Cultural Rights take such a form, because: **First.** Culture is seen as a conduit for the inclusion of diversity, while cultural policies and cultural rights serve to enhance citizenship. **Second.** Democracy (equality) and Identity (National) are the main drivers in the struggle for citizenship and culture in the midst of the reality of diversity. **Third.** Cultural Policy Needs and Cultural Rights are influenced by the heritage of citizenship plurality, the framework of interpretation and practice that underpins equality and national identity. **Fourth.** That Cultural Human Rights has become the dominant driver of the need for Cultural Policy and Cultural Rights various groups and communities across languages, ethnicities, religions, traditions etc. **Fifth.** Cultural Diversity and Cultural Human Rights have placed human rights as guarantees for the enforcement and promotion of cultural diversity across communities, countries and regions as well as human generations.

The essence of the Background and Objective findings, stated by **Catherine Murray** when conducting research on **Cultural participation: a Fuzzy Cultural Policy Paradigm** that: (a) *What is cultural participation?* Cultural Participation is defined as a general term to denote the activities of individuals and groups in creating and using cultural products and processes. Cultural participation has widened in the definition of the activities it includes, as a result of social and cultural changes. (b) *Why is cultural participation important?* Many countries design their cultural policies to promote the value of enhancing cultural participation or cultural rights for their citizens to conform with international practice. Article 27 of the Universal Declaration of Human Rights stipulates the right to participate in the cultural life of the community as a human right. In Canada, no such right is enshrined in the Charter of Rights and Freedoms. Historically however, Canada has had some experience with the participatory cultural policy paradigm during the Gérard Pelletier era especially in the late 1960s and early 1970s. Gilles Provonost argued that this ideology has been implicit in cultural policy at the federal and provincial levels ever since.

Murray asserts that, "Right to Participate" must be enshrined in the Cultural Policy Product. This view has various meanings:

- **Expressive:** implies that people have a basic right to tell stories in their own language; practice daily life in their own way; creating and disseminating work in their preferred language;
- **Normative:** refers to civic values, which treat with respect tolerance; create a sense of security, such as the right to live free from fear.
- **Instrumental:** force the State to provide information and educational tools; to function as cultured citizens in a way that is entirely respectful of their cultural identity. On the other hand, the State can ensure access to cultural resources for all, regardless of venue or geographic location;
- **Procedural:** the reason for protecting minorities as an ethical imperative, which is inseparable from respect for human dignity. This implies a commitment to human rights and fundamental freedoms. Especially the rights of minority groups and indigenous peoples;
- **Deliberation:** establishing the principle of recognition of cultural status, representation in cultural decision making, or control over self-determination of culture.

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The Influence of the Ethical Dimension on Cultural Policy and Cultural Rights in Maluku Province.

The findings of the study indicate that the influence of the ethical dimension on the usability and effectiveness of cultural policies and cultural rights in Maluku province is identified and mapped as follows: **One.** Differences in expertise and interests in analyzing ethical viewpoints in cultural policy and cultural rights need to find together cultural policy measures to promote fair management of cultural rights, and generate participatory social dialogue on policy ethics and cultural rights. **Two.** Identification, mapping and formulation of an Implementative Framework aimed at developing ethical indicators of assessment and evaluating the usability and effectiveness of the Cultural Policy and Cultural Rights. **Three.** Multilateral cooperation in producing ethically sustainable cultural production, entrepreneurship and intellectual property systems. **Four.** The ethical premise of cultural policy and cultural rights is not without contradictions, especially in terms of conflicting interests and interpretations of Cultural Policy and Cultural Rights with intrinsic value and high artistic-cultural quality for the community. **Five.** The results of literature and field research prove that we need Maturity and Ethical Autonomy in Enforcing and Promoting

Cultural Policies and Cultural Rights. **Six.** It is necessary to realize the dynamics of the ethical perspective due to the shift in the Philosophical-theological Base: a) from Transcendence to Immanence, in the form of: a territorial shift of the Centralistic nation-state to an urgency of Regional Decentralization, b) a shift in the concept of transcendence: from the divine or the supernatural over man and nature; a shift from transcendence ³⁷ immanence in sovereign relations to the people; c) a shift in transcendence to immanence in the relationship between human and non-human nature.

Referring to the findings of the study as described earlier, Mark Infield and Arthur Mugisha revealed that: "Integrating the Cultural, Spiritual, Ethical Dimension. And Moral into Conservation Practices in the World, has Changed Rapidly. That conservation initiatives are implemented in developing countries, whose people have very ⁵th and distinctive cultural values and ethics. Cultural Values and Ethics, which have a relative aesthetic and spiritual attachment to landscape and nature, always give way to absolute scientific and economic rationalism. Be aware of the need to get local community support and respond to the fact that conservation initiatives are often developed at a significant cost to the local community, with little indigenous or local benefit as a balance. Conservationists, referring to materialist perspectives, and representing a natural world that is increasingly becoming a commodity to be managed sustainably. This trend is reinforced by the increasing dominance of market-based neoliberal tendencies, as a solution to social problems. (Infield, Mark & Mugisha, 2010)

The concerns of various parties that, it turns out, conservation efforts have not come to fruition. Global targets for "biodiversity and protected areas" were not met. The Crown Jewel of Conservation Buildings, increasingly exposed due to the lack of fulfillment of cultural rights and support of Cultural Policy through Local Politics. In this context, research is needed to examine the role of cultural, spiritual, ethical, and moral values in realizing the Cultural Conservation policy and Cultural Rights. This is recognized as a driver of strong conservation behavior, and remains remembered as the basis for the start of modern conservation efforts.

Cultural policy and cultural rights that are reintegrated into the value-based approach and conservation ethics, means talking to the policy question, "What is that? We have to do conservation and why?" This includes investigating the practical question "Why is no current model more effective, and how can we improve it?" The separation of biodiversity with Culture, has obscured the fact that the Community Capital Framework consists of various capitals, namely: nature, human, social, financial, ⁵fracture, culture. Community Capital Framework, strengthening and interdependent. Indeed, it is difficult to understand and preserve natural resources, unless we understand them in relation to the cultural and human and social capital that make up them. That each culture has its own set of representations, knowledge and practices, in which indigenous peoples and locales interact with their environment and spatial layouts integrally, inclusively and sustainably as cultural construction and biophysical reality.

Conclusions And Recommendations

Conclusions.

(1) It is evident from the findings of the research on Forms of Cultural Policy and Cultural Rights: a) that in the history of the development and growth of urban and non-urban areas, cultural policies have been provided in the form of places for cultural innovation and artistic experimentation, as well as cultural facilities for human development (indigenous peoples and local). b) the rapid development and growth of urban and industrial areas has provided strategic space and investment opportunities in encouraging, either the arts and local culture sectors, the growth of rural and marginal areas. c) urban planning and growth have permeated the fields of social, spatial and economic development management with the dimensions of meeting the needs of cultural policies and cultural rights. d) policy development and participatory local culture, realized by the City, supported by studies based on city management experience; e) sensitization cultural policy in contact with multifaceted track record and cultural needs; the need for cultural policies that are responsive to artistic products; ; the need for cultural policies that are responsive to artistic products; cultural diversity and participation of cultural progress, both policy perspectives and the implementation of enforcement and promotion of cultural rights; also ensure participation in the public decision-making process; f) cooperation from the government, universities and private sectors is needed for the development of participatory policies of local culture, realized through various cities with the support of participatory action research with

community-based collaboration of relevant stakeholders.

It is evident that Kevin Robins in his research on The Transnational and Cosmopolitan European Cultural Policy with respect to cultural policies that concentrate on cultural policy for the diversity of contemporary European society, shows that, what is debated is the current need to move beyond the national frame conceived where diversity policies have been hitherto have. The main developments stem from global migration that has occurred over the last twenty years, and which has brought new cultural complexities to european space. That this complexity can actually be a productive resource for European culture in general. That this complexity can actually be a productive resource for European culture in general. What is maintained is that, realizing this potential, it is necessary to address cultural policy and cultural rights from a transnational and transcultural perspective. Transcultural diversity policies for the elaboration of new European cosmopolitanism can be an example.

(2) It is proven that the finding²⁰ of the study show that the Background and Objectives of Cultural Policy and Cultural Rights: a) culture is seen as a channel of inclusion of diversity, while cultural policy and the function of cultural rights in order to improve citizenship; b) Democracy (equality) and Identity (National) are the main drivers in the struggle for citizenship and culture amidst the reality of diversity. (c) The need for Cultural Policy and Cultural Rights is proven to be influenced by the heritage of plurality citizenship, the framework of interpretation and practices that strengthen equality and national identity. d) Cultural Human Rights has been the dominant driver of the need for Cultural Policy and Cultural Rights⁶⁴; various groups and communities across languages, ethnicities, religions, traditions etc.; e) Cultural Diversity and Cultural Human Rights have placed Human Rights as a Guarantee against the Enforcement and Promotion of Cultural Diversity across Communities, Countries and Regions and Human Generations.

Proving that Catherine Murray's research on Cultural Participation, Fuzzy confirms: (a) ⁴²What is cultural participation? Cultural Participation is defined as a general term for denotes the activities of individuals and groups in order to create and use cultural products and processes. Cultural participation, has had a broad definition of activity, as a result of social and cultural changes. (b) Why is cultural participation important? Many countries design their cultural policies to promote increased value of cultural participation or cultural rights for citizens, to conform to international practice.

(3) Evidently, the findings of the study show that, the influence of ethical dimensions on cultural policy and cultural rights in Maluku Province, identified and mapped as follows: that: a) Differences in expertise and interest in analyzing ethical viewpoints in cultural policy and cultural rights need to find cultural policy measures to promote fair management of cultural rights, and produce participatory social dialogue on policy ethics and cultural rights; (b) Identification, mapping and formulation of Implementative frameworks aimed at developing ethical assessment indicators and evaluating the effectiveness of Cultural Policies and Cultural Rights required; c) Multilateral cooperation is required in producing sustainable cultural production, entrepreneurship, and ethical intellectual property systems. (d) It is proven that the ethical premise in relation to cultural policy and cultural rights is not without contradictions. Especially in terms of conflicting interests and interpretations of cultural policy and cultural rights, with intrinsic values and high artistic-cultural qualities for society; e) it is necessary to realize the dynamics of the ethical perspective due to the shift of philosophical-theological basis: from Transcendence to Immanence, in the form of: shifting the concept of a territorially centralized nation-state, to urgent decentralization of territory; shifting the concept of transcendence: from divine or supernatural value over man and nature; the shift from transcendence to immanence in relation between sovereign-authority to people-democracy; transcendence shifts to immanence in the relationship between human and non-human nature.

Evidently, Mark Infield and Arthur Mugisha in their research on: "Integrating Cultural, Spiritual and Ethical Dimensions into Conservation Practices in a Rapidly Changing World", emphasize that: conservation initiatives are implemented in developing countries. The people have very distinctive cultural values and ethics. Values are relatively, have an aesthetic attachment to the spiritual environment and natural spatial system, and always give way to scientific and economic rationalism. Be aware of the need to get the support of the local community in response to the fact that conservation initiatives often cost a lot of money to the local community, while not balanced with the small benefits obtained. Conservationists refer to materialist perspectives and represent a natural world that is increasingly becoming a commodity to sustainably manage. This trend reinforces the growing trend of market-based neoliberal dominance as a solution to social problems.

Recommendations. Towards scientific development.

(1) Research should be conducted in order to deepen understanding of the ethical dimension in Cultural Policy and Cultural Rights, taking into account: a) the social context of the occurrence in zones: cities, suburbs, and rural areas, large islands, islands, industrial areas, etc. b) the specificity of the issues, reasons, cases and clusters that occur related to various patterns of cultural policies and cultural rights. c) main actors: government, private sector and indigenous peoples. d) indigenous/local and ulayat communities related to Cultural Policy and Cultural Rights etc (2) cross-disciplinary studies that focus on the ethical dimension in Cultural Policy and Cultural Rights, in addition to qualitative research methods, should also be carried out with a quantitative approach, so that the framework for analyzing and understanding the reality of society is in the context of cultural policies and cultural rights with various social, cultural, ethical-moral, psychological impacts, etc. are affordable. (3) It is hoped that this study of the Ethical dimension in Cultural Policy and Cultural Rights will inspire students and lecturers at universities to intensively conduct cross-disciplinary studies focusing on the Ethical dimension in Cultural Policy and Cultural Rights. This includes the role of religious and cultural institutions in academic praxis and the transformation of real action in the field. (4) Forums for reviewing research results and the design of social transformation praxis, such as the National Seminar organized by the University, should pay attention to cross-disciplinary studies focusing on the Ethical Dimension in Cultural Policy and Cultural Rights

(2) For Practical Needs.

(a) The government as a public official should pay serious attention to the need for Cultural Policy Products and Cultural Rights, both related to legacy problems and the challenges of Globalization which tend to marginalize the existence and participation of Indigenous Peoples and Local Cultures in the decision-making process. (b) At the same time, organizing, empowering and developing the usability and effectiveness of the Product Track Record of Cultural Policies and Cultural Rights that are Sensitive and Responsive to both Archipelago and Local-Regional Culture and Wisdom, relating to the ethical dimension characterized by values: *Ecocentric, Inclusive, Integral, Holistic-intact, Sustainable*, especially in the context of Enforcement and Promotion of Cultural Human Rights and Integrity of Creation as a Philosophical-theological Reflection of Transcendence and Immanence in the era of Globalization (Information 4.0) today. (c) The ranks of the Government and Regional Governments, Universities, Private and Community Elements, should be sensitive and responsive pro-actively to the destructive impact of Cultural Policies and Cultural Rights that structurally, culturally, psychosocially afflicts and is borne by the Indigenous/Local Communities in Maluku as an Archipelago Province. (d) It is hoped that in accordance with the political will of the Government and Regional Government, Universities, the Private Sector and Community Elements, they will be more sensitive and responsive to the needs of the Ethical dimension in Cultural Policy and Cultural Rights in the "Negeri Raja-Raja" of the Maluku Islands Province for the Archipelago at the Pancasila House.

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