



REVIEWING THE CORE VALUES OF STATE CIVIL APPARATUS IN INDONESIA: PERSPECTIVES ON ISLAMIC MULTICULTURALISM

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ABSTRACT

The phenomenon of problem of state civil service performance in Indonesia is a serious concern for the government in overcoming it. In this context, the government through the Circular Letter of the State Civil Service Agency has formulated the Core Values of the State Civil Apparatus. Through a normative-philosophical approach, this qualitative study aims to identify the values of multicultural Islamic education in the Core Values of the State Civil Apparatus in Indonesia. The value of multicultural Islamic education formulated by Azyumardi Azra is used as a theory of analysis. This study found the dimensions of Islamic multicultural Islamic education values in the Core Values of the State Civil Apparatus, among others, the value of *tasamuh* in Core Values in the form of harmony, *wasathiyah* values in Core Values in the form of collaborative and accountable service-oriented values, humanity values in Core Values in the form of competent and adaptive values, and peace values in Core Values in the form of loyal values. The theoretical implications of the findings of this study confirm that multicultural Islamic values can be synergistic with ethical values in building.

Keyword: Islamic Multiculturalism, Core Values, State Civil Apparatus, Indonesia

A. Introduction

The State Civil Apparatus should be able to serve the community well in accordance with the ideals of national development in the form of professional public services, free from political intervention, Corruption, Collusion and Nepotism. However, it is not uncommon for the phenomenon of civil servants to show deviations in their personality and performance such as violations of norms and socio-cultural, state and religion in carrying out their obligations (Irawanto, 2015, p. 1). Responding to the problem of this phenomenon, civil servants in Indonesia should be able to realize and re-understand the existence of Core Values in their personality and work as stipulated by the State Civil Service Agency in the Circular Letter of the Head of the State Civil Service Agency Number 14 of 2022 concerning Core Values of Moral State Civil Apparatus and the Embodiment of State Civil Service Agency Human Behavior. The Core Values include service-oriented, accountable, competent, harmonious, collaborative, adaptive and loyal (Badan Kepegawaian Negara, 2022, p. 3).

If examined in depth, the existence of State Civil Apparatus Core Values above can be said to be synergistic with the values of multicultural Islamic education in the form of *tasamuh*, *wasathiyah*, humanity and peace. On this basis, the initial argument built by this study states that there is a synergy between the Core Values of State Civil Apparatus and the value of multicultural Islamic education for the formation of moral ethics of civil servants in Indonesia. The importance of this synergy can form an environment that is able to create cooperation, mutual respect for various social characters especially within civil servants (Ulfa et al., 2022, p. 134).

Through a philosophical normative approach, this qualitative study is in the form of a library that aims to explore the content of multicultural Islamic education values in various Berakhlak values that become the Core Values of State Civil Apparatus in Indonesia. The explanation related to the Core Values of State Civil Apparatus to the Head of the State Civil Service Agency Number 14 of 2022 concerning the Core Values of State Civil Apparatus Berakhlak and the manifestation of BKN human behavior within the State Civil Service Agency is the primary data for this study. Meanwhile, various scientific literature that is correlative to the subject matter of this study is secondary data. So that the four characteristics of the nature of multicultural education in the form of *niaitasamuh*, humanity, moderation and peace become the basis for an analytical theoretical perspective on the main topic of this study. Furthermore, data collection through documentation techniques and data analysis includes the stages of reduction, presentation and verification.

However, the author realizes that there have been several previous studies that correlate with the subject matter of this study, including a study by Yayat Supriyatna concluding that the formation of State Civil Apparatus character

requires internalization of religious values (Supriatna, 2017, p. 280). This conclusion was corroborated by Sari in her quantitative study which explained that various dimensions of State Civil Apparatus's religiosity have not had positive implications for State Civil Apparatus's work culture (Armida Sari et al., 2015, p. 196). This moral value is important for the government to implement in facing the challenges of the times. These values can make the culture of civil servants professional in their performance in providing services to the community.

Furthermore, a study by Syawitri, AzmiFitrisia and Ofianto stated that the presence of State Civil Apparatus BerAkhlaq aims to internalize the basic values of State Civil Apparatus (Syawitri et al., 2022, p. 2558). This is also in line with the study of NawangAviani, and AndjaniTrimawarni who explained that BerAKHLAK Core Values must be cultivated by civil servants, because it can also advance the quality of health services (Aviani & Trimawarni, 2023). Unlike the variety of studies above, the focus of this study will explore the value of multicultural Islamic education in the Core Values of State Civil Apparatus in Indonesia. This study is important, because theoretically it can show the content of multicultural Islamic education values in the Core Values of the State Civil Apparatus, so that later it is expected to be implemented by Muslims as the Indonesian State Civil Apparatus in the social life of a plural society.

B. Multicultural Islamic Education Paradigm

According to Azra, Indonesia has cultural diversity. This plurality of social life has grown and developed over the centuries. Even the existence of Pancasila as the ideology of the Indonesian state also shows the state's recognition of the plurality of socio-cultural life in Indonesian society (Azra, 2018, p. 56). The existence of diverse Indonesian society can be used as a view that the State of Indonesia has a variety of diversity that is positive so that it is known as a multicultural society in the form of a motto of unity in diversity. However, this existence seems to fade away with the differing of various political issues by various groups. Therefore, multicultural Islamic education is needed to be able to foster tolerance between people (Nurcahyono, 2018, p. 106). Azra further explained that to understand the implementation of multicultural Islamic education, it is important to understand the various foundations of values carried out in the concept of Islamic education itself (Azra et al., 2010, p. 174), including:

First, the value of *tasamuh* (tolerance). This value is a fundamental element for implementing multicultural Islamic education activities. Because at the level of praxis, this value can lead to the formation of individual attitudes to be able to apply mutual respect and tolerance together. *Tasamuh* in Islamic teachings is a concept that must be based on the truth of other religions, minimize differences, unite perspectives, strengthen brotherhood, prioritize tolerance, and avoid disputes (Sholeh, 2014, p. 102). *Tasamuh* is also defined as mutual respect for

opinions, beliefs, habits that are indispensable especially in Indonesia (Ainna et al., 2019, p. 79). This attitude must actually be possessed by every Indonesian citizen, because Indonesia has various races, tribes, and cultures so that it is expected to be able to create a goal (Maulida, 2013, p. 14). The value of *tasamuh* is also explained in Qs.al Hujurot 49:13.

Second, the value of *wasathiyah*. This value has actually been used as the basis of the nation's personality character. *Wasathiyah* comes from the word *wasathan* which means mediator, meaning that as a society should have a moderate attitude so that it can be in the middle position so that it can be an example for others (Niam, 2019, pp. 94–95). This value teaches people to always be in the middle position so that they are not easily influenced by other attitudes. In an Islamic perspective, this *wasathiyah* value can be reflected through *ukhuwahIslamiyah*, *ukhuwahwathoniyah*, *ukhuwahinsaniyah* and *ukhuwah-basyariah* (Masykuri et al., 2020, p. 251). This *wasathiyah* value is actually a form of rejection of extremism and forms of radicalism that occur in the State of Indonesia (Andi et al., 2023, p. 2). Therefore, multicultural Islamic education plays an important role in the formation of *wasathiyah* values among Indonesian society.

Third, the value of humanity. This value is a value that is the basic foundation of ethics and morals as well as the spirit of humanity. These human values can be reflected through simplicity, balance and tolerance which are key to forming diverse social harmony (Asmanidar, 2023, p. 301). In the context of maintaining integration in the midst of social diversity, awareness is also needed in building peace which is part of a universal orientation for all religious people (Abdullah, 2020, p. 63).

Fourth, the value of peace. This value is a very important value applied to social life. Because in fact, social conflicts that occur can be resolved, one of which is by means of peace (Islamy, 2022, pp. 53–54).

Thus, in the Indonesian context, the importance of upholding the spirit of peace is also synergistic with the value of Pancasila as a state ideology that emphasizes the spirit of peace for the integration of social life in society (Badrun et al., 2023, pp. 137–138).

Based on the four values of multicultural Islamic education, each community is able to play its role in various interactions with people with different backgrounds, as well as in fostering a sense of unity in the community (Arsyad & Ritonga, 2022, p. 963). Therefore, multicultural Islamic education is needed as a liaison for things that are still constructive so that it can bring high tolerance (Wahyono et al., 2022, pp. 467–468).

C. Core Values Pillar for State Civil Apparatus in Indonesia

The Government of the Republic of Indonesia has succeeded in recruiting employees of the State Civil Apparatus consisting of the civil servants themselves

and Government Employees with Performance Agreements. The regulation has actually been explained in the State Law. Both have a central role and become a determining factor in the process of developing the life of this nation, so the quality of resources is needed that is able to make a success and goal of the Indonesian nation (Arifin & Narmaditya, 2024, p. 3).

The rise of the weak quality of civil servants' resources is often used as a fundamental problem in a government agency. This is proven by the number of civil servants who are less able to serve the needs of the community effectively and efficiently (Bischoff, 2023, p. 1482). This incident indicates that the progress of a nation is not only supported by scientific progress alone, but must also be accompanied by adequate quality of human resources (Tantri et al., 2022, p. 27).

Therefore, the government formulates the need for the application of State Civil Apparatus resource criteria in a Core Values of State Civil Apparatus Berakhlak contained in the Circular Letter of the Head of the State Civil Service Agency Number 14 of 2022 concerning the Core Values of State Civil Apparatus Berakhlak and the Embodiment of State Civil Service Agency Human Behavior. The Core Values include service-oriented, accountable, competent, harmonious, collaborative, adaptive and loyal (Badan Kepegawaian Negara, 2022). Further exploratory explanations are as follows:

First, it is service-oriented. This aspect contains an understanding in meeting the needs of the community, always friendly, dexterous and solutive in serving the community and always making improvements in serving the community. Second, be accountable. The quality of State Civil Apparatus resources requires that they be able to carry out their duties honestly and have high integrity in their performance, be able to be responsible for state property effectively and efficiently, and do not abuse the authority of the position (Pambudi et al., 2023, p. 243). Third, an State Civil Apparatus must have an accountable attitude, which is able to improve self-competence in responding to challenges according to the times, able to help others in learning, able to carry out tasks of the highest quality. Fourth, harmonious. An State Civil Apparatus is required to be able to appreciate every difference that exists, be able to help others in need, and be able to build a conducive work environment. Fifth, the quality of State Civil Apparatus resources must have a loyal attitude towards the work they have. Namely being able to uphold the ideology of Pancasila and the Constitution of the Republic of Indonesia, being able to be loyal to the Unitary State of the Republic of Indonesia, being able to maintain the good name of fellow civil servants, leaders, agencies and the State and being able to maintain the secrets of positions and the State (Setyaningsih & Sunaryo, 2021, p. 428). Sixth, an adaptive attitude must be possessed by an State Civil Apparatus, which must be able to adjust themselves in facing change, be able to innovate and be creative and act proactively (T. Fitriyah et al., 2021, p. 3346). Seventh, collaborative. An State Civil Apparatus is required to

be able to provide opportunities for various parties to contribute to each other, be open in working together to produce added value, and be able to move the use of resources for common goals (A. T. Fitriyah et al., 2021, p. 3554).

D. Dimensions of Multicultural Islam Educational Values

1. *Tasamuh* Values on Harmonious Core Values

Indonesia is a country that has cultural diversity, both ethnicity, race, custom, culture and nation. The existence of these differences is actually able to foster a high attitude of tolerance between humans so as to create a harmonious life and an attitude of tolerance between followers of religion and culture in a society, especially in Indonesia (Ismail, 2012, p. 147). This attitude of tolerance is very necessary to minimize the occurrence of conflicts, especially conflicts between religions, one way is by maintaining good relations in a community environment (Abdullah, 2015, p. 175). But this attitude faded when there was a case of radicalism (Mujahid, 2021, p. 186). Cases of radicalism that occur in Indonesian society are closely related to the emergence of terrorism cases, resulting in a sense of disagreement and discrimination in the community (Dinda Rosanti Salsa Bela et al., 2021, p. 393). The case of radicalism is actually oriented towards religion which is used as a tool to obtain subjective goals (Aryani, 2020, p. 298). The case has spread among the community, especially civil servants who must maintain solidarity with the ideology of Pancasila, the 1945 Constitution and the government of the Republic of Indonesia (Soraya, 2023, pp. 130–131).

Seeing the problem of civil servants exposed to radicalism cases, it has actually been explained in the Core Values of State Civil Apparatus in the form of harmonious values. This harmonious value aims to form one key to the success of the performance of the State Civil Apparatus so that it can form a positive force. This harmonious and loyal value explains that every civil servant should be able to appreciate someone from a different background, be able to build a conducive and helpful work environment (Fekete, 2022).

A State Civil Apparatus should also have a loyal attitude, namely being able to stick to applicable regulations, must also always maintain the good name of existing institutions and agencies and must be able to maintain secrets in the work environment so as to create effective and professional performance (Malik, 2020).

2. *Wasathiyah* Values in Collaborative and Accountable Core Values

In the current reform era, the government is an element that is highly regarded by the community in providing excellent and effective services. This attitude places great emphasis on justice, balance and tolerance that must be understood by every State Civil Apparatus so as to create a moderate attitude (Helmy et al., 2021, p. 378). But in reality, the government has not been able to provide the best service for the community. Such as lack of consistency and

information and lack of transparency in serving the community (Sabani, 2021, p. 241). Therefore, the need for *wasathiyah* values in serving the needs of the community through various social media so that people are able to respond to them wisely (Zahid & Hasan, 2018, pp. 382–383).

The government is the main institution responsible for overseeing all problems that occur in society, especially civil servants. This is because the government's duty must prioritize the interests of the nation and state above personal and group interests so as to minimize the occurrence of KKN within the government. This is because there are still many cases of corruption among the government, especially civil servants. The case is very concerning in Indonesia (Setiawan & Jesaja, 2022, p. 34).

Seeing these various phenomena, it should have been embodied in Core Values in the form of accountability. A State Civil Apparatus should not fall into corruption cases, because in fact the State Civil Apparatus must have an honest and open attitude in carrying out its duties effectively and not violate existing regulations so as to reflect the resources of a good State Civil Apparatus.

The existence of Core Values in the perspective of multicultural Islamic education is said to be synergistic with collaborative and accountable values. This is because both of them have a balanced attitude in realizing a professional civil servant attitude (Mohd Khambali@Hambali et al., 2017, p. 212).

3. Humanity Values in Competent and Adaptive Core Values

One way to be able to improve services to the community is to update the quality of human beings owned. This humanitarian attitude is a very central attitude in social life, especially for the State Civil Apparatus (Wirastho, 2020, p. 30). The large number of low human resources makes the lack of human values. This phenomenon occurs due to various factors, including the number of State Civil Apparatus that does not have qualified competence, social gaps in the positions they receive, performance cannot be optimal, low employee integration, training has not been carried out for competency development and there is no reward and punishment for civil servants who have high integrity and for those who violate the code of ethics (Fathya, 2017, p. 49).

Based on this phenomenon, the true value of multicultural Islamic education is found in the Core Value in the form of competent. This competency value includes the value of improving self-competence to respond to ever-changing challenges, carry out tasks well and help others learn (Arsyad & Ritonga, 2022). In addition, a State Civil Apparatus must also always have the best performance in carrying out its duties to be able to achieve success according to the field of competence it has. This shows that the need for multicultural Islamic education values in the form of humanity values in one of the Core Values of the State Civil Apparatus (Inayatillah et al., 2022, p. 213).

This adaptive value is used as a reference in every person of a State Civil Apparatus which is shown through various attitudes and high tolerance in a harmony in the community. Therefore, the need for multicultural Islamic education values in the form of human values in forming an effective work environment (Sumarlam et al., 2021, p. 591).

Meanwhile, adaptive values include being able to adapt to keep up with developments, always innovating and being creative and being able to act proactively. The existence of these two Core Values in the perspective of multicultural Islamic education is said to be parallel to the value of competence to always answer ever-changing challenges in carrying out tasks well. This has actually been explained based on the value of multicultural Islamic education in the form of humanity in the formation of the character of civil servants.

4. Peace Value in Core Values Loyal

Indonesia is a country that upholds the value of tolerance with a lot of cultural, religious, ethnic, and racial diversity. However, this phenomenon seems to fade because of the case of radicalism that is spreading in Indonesia. Moreover, the case has penetrated the community and no longer knows gender, age or class, especially civil servants who have a duty to serve the community, and are loyal to the 1945 Constitution and the Unitary State of the Republic of Indonesia (Soraya, 2023, pp. 130–131). This problem requires the importance of the manifestation of the spirit of peace by the role of civil servants and also the wider community in all communities and also in building legal awareness (Fauzi et al., 2021, p. 51).

Seeing the phenomenon of civil servants exposed to radicalism above, it has actually been explained in the Core Values of State Civil Apparatus in the form of loyalty. In the perspective of multicultural Islamic education in the form of peace values so that they can be applied in state life.

One of the codes of ethics of a State Civil Apparatus is being able to carry out all regulations that have been stipulated in the State Constitution by adhering to the spirit of unity and unity of the Republic of Indonesia so that it can reflect a loyal attitude (Sudrajat et al., 2019; Kreutz, 2023). Therefore, it is very necessary to have one element of the code of ethics in multicultural Islamic education through the value of a high spirit of peace.

E. Conclusion

Based on the exploration of the subject matter of this study, it can be concluded that there are values of Islamic multicultural education in the Core Values of State Civil Apparatus in Indonesia. First, continue to the Core Values in the form of harmony and loyalty. This conclusion can be seen from the content of *tasamuh* in harmonious values that emphasize Muslims to be open to each other and respect cultural and national differences. Second, *wasathiyah* value on Core

Values in the form of collaborative and accountable. This can be seen from the presence of State Civil Apparatus who have a moderate personality. Third, humanity value in the Core Values in the form of competent and adaptive. This can be seen from the personality of civil servants who always serve the community well. Fourth, peace value in Core Values in the form of loyalty. This value is able to build the attitude of civil servants to guarantee and protect each other.

The theoretical implications of this study affirm that the values of multicultural Islamic education can be disseminated in the Indonesian government's policy to build the personality and performance of professional and religious civil servants. The limitations in this study have not reviewed the effect of State Civil Apparatus Core Values on State Civil Apparatus performance in the community. This is considered important to be studied to find the extent of the effectiveness of the Core Value applied.

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