

The Urgency of Intensive Mental and Spiritual Development of Civil Servants in Indonesia

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Abstract. Public services still receive much criticism from the community in this country. Civil servants still often practice the pathology of bureaucracy, maladministration, and violation of the code of ethics. This research examined the urgency of civil servants' mental and spiritual development in Indonesia. The research method was a combination of a literature review and lengthy observations on the process of mental and spiritual development in various cities in Indonesia. Civil servants' intensive mental and spiritual development played a vital role in making them fear God, educating their intellectuality, boosting self-competence, and helping them work totally in their workplace. The conclusion: it was imperative to carry out intensive mental and spiritual development for civil servants at all levels of management in the bureaucracy in Indonesia.

Keywords. Pathology of Bureaucracy; Intensive Mental and Spiritual Development; Civil Servants in Indonesia.

1. Introduction

In every remark or report from the Minister of Finance of the Republic of Indonesia in official events, Sri Mulyani always mentions the current situation of the state's financial condition. In general, what expenditure of the state's finances the most, especially the State Expenditure Budget (APBN) and Regional Expenditure Budget (APBD), is the payment of salaries and allowances for Civil Servants (ASN) [1]. For Regional Government, each year, the APBD allocation for this is around trillions of rupiah. For example 2017, the central government expenditure amounted to 2,080 trillion. Approximately 26.1% of the total expenditure on salaries of bureaucrats or ¼ of the total budget is used for salaries and benefits of these community servants. This expenditure will be even more significant in 2020 due to the burden of bureaucratic reform, which requires adjustments to the employee work system, which is related to the budget [2].

Deputy for Apparatus Human Resources of the Ministry of State Apparatus Empowerment and Bureaucratic Reform (Kemenpan-RB) SetiawanWangsaatmaja said, "Of the 4.2 million ASN, around 39.1 percent or 1.6 million were administrative personnel both in central and local government agencies" [3]. As of June 2020, the civil servant's apparatus (ASN) with active status in Indonesia reached 4,121,176 people, which decreased by 1.62 percent compared to the position on December 31, 2019, which recorded 4,189,121 people [4]. These data are obtained from online media. Although there is a slight difference in numbers from the total number of civil servants throughout Indonesia, both from the National Civil Service Agency (BKN) and the Central Statistics Agency (BPS), there is a general figure of more than 4 million total ASN. Becoming an ASN has always been an idol for some Indonesians every decade.

The large number and the increasing euphoria of the community to become ASN are accompanied by a series of anomalies or deviations committed by these community servants. Television and online media are busy reporting their news about violations committed by civil servants at various levels of office. In the webinar that the researcher conducted during the Education Fund Management Institution (LPDP) Online Departure Preparation (PK) activity, the Inspectorate General of the Ministry of Finance, Mr. Dodi Fachruddin, reported that the corruptors in this country are intellectuals with undergraduate master and doctoral degrees. The total value of corruption detected was IDR 225 trillion. That corruption is detected. However, there were still many undetected cases [5]. This is not to mention misappropriation of office, bribery cases, etc. As for violating the

code of ethics, some civil servants commit immoral acts outside the office and have affairs. This is a dark side and a disgrace for the person and the country.

Corruption by ASN is the thing that has the most significant impact on this country. The more corruption cases mean, the more right of others are taken away. The rights of the small community (grass root) should be addressed. State money should be managed for development and increasing prosperity for the Indonesian people by the mandate of the 1945 Constitution. Corruption will hinder the development of this country. The amount of money that was corrupted was adequate for the construction of many things, such as building hundreds of schools, financing thousands of children who dropped out of school, building hundreds of houses for low-income people, building bridges, and other places of benefit. Corruption is what torments this country. A fertile country has tremendous potential in natural and human resources but is torn from within because of the actions of the organizers of this country.

The civil servant is an intelligent circle. They selected people of this country from such strict and lengthy selections. The state has also poured out many funds for this selection process. So that their election is a debt to others who also hope to get the opportunity to become civil servants; it seems that such a tight selection process, capable intelligence, and competence in their fields, all do not guarantee that these public servants will continue to be loyal in being dedicated to this country, especially to the Indonesian people.

Their intelligence sometimes leads them to misuse their job mandate. Both individual and group fraud, in a structured manner. What made them disloyal to the mandate of their office? Does their long service period affect their lack of responsibility and job mandate? Are good academic intelligence and skills unable to maintain the sincerity of devotion to this nation? There are empty spaces absent in the living space as a state apparatus. This space is what researchers will try to study.

As usual, in a country that believes in God, a country that is inhabited by the majority of Muslims. This space causes academic intelligence to no longer result in high responsibility and trust. The understanding of religion has yet to be integrated into everyday life, even though this is very important in guiding the person always to be aware of the deviations of life's matters. In religion, there are perfect ethical values. Ethics is indispensable in the public service of a civil servant or private employee [6]. This space in the human heart is known as the science of deen, the science of Shariah. As the hadith of the prophet Muhammad, "Demanding knowledge (shariah) is the duty of every Muslim" [7]. Then the words of the scholar Imam Ahmad bin Hanbal rahimahullah said: "Human need for knowledge shariah is more than his need for food and drink. That's because someone needs food and drink only once or twice (only), and the need for knowledge (shariah) is as much as a breath [8]. Humans need as much as a sigh of Shariah knowledge because it will purify and perfect human nature (Buya Hamka).

God says in the Quran that the human heart is easily flipped back and forth. So that attending shariah knowledge will enliven the heart. Ibn Khaldun, in his muqaddimah, said that if the heart has tended to the truth, let go of the world and evil and submit to Allah. The goal and the direction will unite, jealousy will disappear, and the intensity of the conflict will decrease [9].

In a book entitled "Mental Illness and Psychiatric Service," it is stated in a diagram that depressive disorders occupy the highest position of 17.3% of the Percentages of DALys (Disability-Adjusted Life Year) loss. The author of the book chapter draws on data from the World Bank, 1993. So that at that time, psychiatric treatment at general mental hospitals in America, Argentina, and the Dominican Republic was urgently needed [10]. One logic from this story is that mental health care is left to the psychiatrist due to the stresses of people's lives. Meanwhile, a Muslim, also a state official, should need continuous mental and spiritual guidance to fulfill the people's responsibilities and mandates. The mandate is related to the issue of responsibility that must be implemented. For this reason, this research is titled "The Urgency of Intensive Mental and Spiritual Development of Civil Servants in Indonesia."

2. Research Methods

This is qualitative research using data collection methods through a literature review and participant observation by the author. Literature reviews are sourced from Holy Qur'an, Hadith, books, journals, and online media. Meanwhile, the observations come from the writer's observations for a long time about mental-spiritual development carried out by Islamic Mass Organizations (IMO) such as Wahdah Islamiyah, especially in Makassar and Palopo. There are many IMO members whose profession is ASN. In connection with the practice of mental and spiritual guidance by IMO above, we carry out an analysis or an interpretation of the data and facts to answer the formulation of the problem in this study.

3. Result and Discussion

3.1. *The History of Mental Spiritual Development.*

The most comprehensive history of mental and spiritual development is the era the prophet, and his companions went through, which started in Darul Arkam. In that place, our prophet taught many things to his companions so that they grew and succeeded in becoming a golden generation, as said by the prophet [11]. The results of the prophet's guidance to his companions are as follows: have endurance and patience in all kinds of torture, able to survive even in conditions of deprivation, able to survive even in conditions of deprivation and suffering; the friends appear as human beings who are ready to sacrifice body and soul and to be a martyr in the way of God, Sahabah appear as humans who are farthest from the love of the world, Sahabah are cadres in shariah knowledge, Sahabah is the generation of good character [12].

This mental-spiritual development increasingly developed after the reform era in Indonesia. This coaching pattern can take the form of formal or non-formal. The effect of this mental, spiritual development is very influential on one's performance as an individual, family, society, and country.

3.2 *Models of Intensive Mental Spiritual Development*

- (1) Formal. It is formal if a particular region makes mental-spiritual development programs a public policy. The consequence of public policy is that ASN is obliged to follow every instruction. Then, the local government will use the APBD to allocate for these coaching activities. For example, in the Regional Government of Palopo, this program is held in the Public Welfare Service (KESRA). However, the search from the literature is still in the form of an appeal in a circular letter from the mayor of Palopo, such as regular recitation, Islamic boarding schools during Ramadan, Ramadan safaris, zakat movement, infaq, and sadaqah [13]. Meanwhile, on the island of Java, mental and spiritual development is in the form of recitation or spiritual cleansing, counseling/discussions, self-reflection, and identifying one's potential and abilities [14].
- (2) Informal. In non-formal forms, mental and spiritual development is usually carried out by Islamic Mass Organizations such as Wahdah Islamiyah throughout Indonesia with many activities such as taklim and tarbiyah or Sarah and halaqah [15]. In provincial capital such as Makassar, taklim at the mosque is carried out according to the schedule set by the Mosque Takmir. The material is comprehensive and diverse. At the same time, tarbiyah is carried out from house to house in the congregation. The spiritual, mental formation that produces results is usually in the tarbiyah. The congregation began to move from ignorance of the Shariah and ignorance of morals to a person who is literate in Shariah and polite in morals. This can be seen from the responses of stakeholders who sympathize and support the coaching activities.

3.3. The Urgency of Intensive Mental Spiritual Development of Civil Servants in Indonesia

(1) Forming Civil Servants' Fear of God

The most severe problem of civil servants is a matter of morality. Low morale makes it easy for people to violate rules, commit fraud and violate work ethics. Indications of the perpetrators of corruption are those with low morals [5]. The moral of state officials is easy to read during the democratic election stage. They have openly implemented money politics between prospective leaders and their constituents. It is tough to find clean leaders because the factory of democracy has been damaged.

The one sitting in the chair now is the dregs of democracy [16]. Here are some examples of the consequences of public officials who are not afraid of the creator. The value theory states that the source of value is a moral basis or norm and a measure of good and evil, right and wrong of an act and behavior of citizens in a society or nation. The source of moral values is human, namely human rules or agreements. Meanwhile, the source of moral values is divine, in the form of norms or rules that come from God [9].

Humans who fear their creator are those who have Shariah knowledge. As in the Quran, "Indeed, among the servants of Allah who fear Him only the Ulama. God is Mighty [17]. Cultivating this fear is pursued in an intensive mental and spiritual formation process. This fear arises from the knowledge of Shariah. Knowledge of faith (knowledge of knowing God, Pillars of Faith), knowledge of the obligations of a Muslim such as the correct prayer procedures, tayammum, bathing janabah. Knowledge of what is prohibited and what is ordered [18]. All of this will produce fear of punishment from God both in the world and hereafter. So, the thing that plays the most here is the building of Shariah knowledge. This knowledge fosters confidence (faith) in the heart. Not to abuse the people's trust on the shoulders of public officials, the ASN. Especially matters of finance and public office.

In the hadith of the prophet, people who violate the mandate of they will have brutal punishment. The official who steals the pin, even on the Day of Judgment, will carry the stolen pin on a very burdensome scale. From Abu Humaid As-Sa'idi, the Messenger of Allah - peace and prayer of God be upon Him- said, "By God, all those who take something without using the correct method on the Day of Resurrection will come to God while carrying something that he took it" [7].

(2) Educate Intellectuals

The spiritual and mental formation carried out both formally and informally gradually will impact the educated mind or intellect. The materials presented are various, such as thematic material, sharah hadith, memorizing al-Quran and hadith, problem-solving, book study, etc. These will provide a good upbringing for human reasons. Intellect will get spiritual food, as said by Ahmad Bin Hanbal Rahimahullah "Humans need knowledge more than food. Food is needed 2 to 3 times a day, but knowledge is needed every sigh [7].

Finally, intensive mental-spiritual development will continuously produce upright people. This is necessary because the human heart can quickly go back and forth. As in the Quran, God said, "And We went back and forth between their hearts and visions [17]. Likewise, in the prophet's hadith narrated by Ahmad bin Hanbal, "The heart is called qalb because it is easy to change. The heart is like a feather (chicken) hanging on a tree, which is turned by the wind so that the top is turned upside down and the bottom is upside down". Scientists say the human heart is easy to go back and forth because the heart is the estuary of all purposes.

Civil Servants who have undergone mental and spiritual development will make their profession a mandate. Work wholeheartedly and professionally until the demands of the job are completed. The most important thing is that the mandate is carried with full responsibility. Meanwhile, responsibility is the highest value of a mandate [19]. This is in line with the current paradigm of public administration, namely the New Public Service (NPS) pioneered by Denhardt and Denhardt in 2000. Whereas in fact, a public servant is no longer just "steering," but public service has reached the level of "serving" [20].

(3) Boost - Self Potential

Humans who have a straight understanding of religion will grow to be people who care about the environment around them. He will be sensitive to the events that are happening around him. Have high social sympathy and empathy. He feels that they are part of the environment. So it's easy to contribute to every event in the community. Not because he is a government official but as a member of society born and grew up in it.

Having a righteous religious or spiritual understanding will make the individual beneficial to many people. This motivation was born from the prophet's appeal in his hadith "The best human being is the most beneficial for humans" (narrated by Ahmad, ath-Thabrani, ad-Daruqutni. This hadith was produced by al-Albani in Shahihul Jami'no: 3289 [7]. Because when we do good to others, the benefits will return to us.

In addition to state employees having their competencies for the organization where they work, they are also capable of totality in society. For example, being the Imam of the Mosque, or Takmir of the mosque, being the head of the RT, and so on. Being an inspiration to those around him spreads many benefits. This will further enhance the excellent image of the profession as a civil servant. The government's slogan is that civil servants are the unifier in a dull society.

(4) Totality in Work

The most expected in mental-spiritual development for an ASN is that he can work in totality by the assigned function. Totality in the sense that the public service duties inherent in itself have been fulfilled perfectly. This can be seen from the community's satisfaction as users of these public services. There is still a negative impression in our bureaucracy to this day. Mismanaged bureaucracy, the bureaucracy that is chaotic in serving, the bureaucracy that is not professional. This is commonly found in every research result. Teaching material will emerge with this negative impression time by time.

The performance of the service that is not friendly to the community may come from the ASN individual who works without dedication. Only limited to fulfilling obligations and aborting duties. So that the sense of service is bland and does not attract public sympathy, the aim of holding intensive mental-spiritual development as described in the chapter book Mawad Tarbiyah Wahdah Islamiyah written by Saiful Yusuf, Lc is [21], [22]:

- (a) To reach a Muslim who has the qualifications of Mu'min (proper and straight understanding of Islam), Muslih (making improvements in society), Mujahid (Able to fight in the path of God), Muta'awin (Solidarity), and Mutqin (trust and to be responsible). All of this is abbreviated as 5M's.
- (b) Make people adjust the rights of God.

In the first point, it is explained that the highest level of development is to be a trustworthy and responsible person. Responsibility is the most inherent thing in the hands of an ASN. They manage all of the state treasury. It is stated in Article 33 of the 1945 Constitution that "Earth and water and natural resources contained therein are controlled by the state and used for the greatest prosperity of the people." It is this state control that they must adequately guard. A correct understanding of the science of religion will have significant implications for employee work performance. Jansen Sinamo is a motivator known as a successful navigator, who mentions 8 (eight) work ethos:

- (a) Work is a gift: work is sincere with gratitude
- (b) Work is a mandate: to work correctly with full responsibility
- (c) Work is a calling: to work thoroughly with integrity
- (d) Work is actualization: work hard with passion
- (e) Work is worship: serious work is full of love
- (f) Work is an art: brilliant work is full of creativity
- (g) Work is an honor: work diligently with excellence
- (h) Work is service: complete work is full of humility.

As a servant who obeys God, believing in the afterlife's reward and punishment is sufficient, which makes the work completely fulfilled and totality—a form of glorification to fellow humans and gratitude to the creator.

4. Conclusions

They are judging from the urgency or importance of mental-spiritual development for civil servants in Indonesia, especially those followed by some ASN in the Makassar and Palopo regions. Both formally and informally. The enormous benefits contained in this mental-spiritual development for ASN performance in carrying out their duties trustfully and responsibly. This will reduce bureaucratic diseases, primarily related to the problem of misappropriation of state finances by these public servants. If only every government in Indonesia, whether at the central, provincial, or regional levels, realize this mental-spiritual development program as a public policy. So that the benefits are better able to be felt individually and institutionally. Because the mandate can only be carried out by intelligent and religious individuals.

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