



**Parahyangan Catholic University**  
**Faculty of Social and Political Sciences**  
**Public Administration Study Program**

*Terakreditasi A*

*SK BAN –PT NO: 3100/SK/BAN-PT/Ak-PPJ/S/V/2020*

**ARE BEING MORE RELIGIOUS MEANS MORE  
ETHICAL? EVIDENCE AMONG CIVIL SERVANTS  
IN BANDUNG CITY**

Research Design

Written by

Henry Wishly Firdiawan

2016310034

Bandung

2020



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Promotor

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Fakultas Ilmu Sosial dan Ilmu Politik  
Jurusan Administrasi Publik  
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Bandung, 14 Januari 2021



Henry Wishly Firdiawan

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## ABSTRAK

Nama : Henry Wishly Firdiawan  
NPM : 2016310034  
Judul : Are Being More Religious Means More Ethical? Evidence Among Civil Servants in Bandung City

Penelitian ini bertujuan untuk mencari pengaruh antara etika beragama dengan etika public pada ASN di Kota Bandung. Etika beragama adalah prinsip moral yang memandu agama dan yang menetapkan standar untuk perilaku apa yang boleh dan tidak boleh dilakukan. Pada variabel Etika beragama terdapat enam indikator yang digunakan yaitu (1) Menghindari seluruh larangan Allah SWT, (2) Mematuhi petunjuk Nabi Muhammad, (3) Melaksanakan Salat, (4) Membayar zakat fitrah, (5) Melaksanakan Puasa Ramadan, dan (6) Melaksanakan Ibadah Haji jika mampu. Etika Publik merupakan cerminan dari standar atau norma yang menentukan baik buruknya perilaku, tindakan dan keputusan yang benar atau salah untuk mengarahkan kebijakan publik dalam rangka penyelenggaraan tanggung jawab pelayanan publik. Pada variabel Etika Publik menggunakan 14 indikator yang dikategorikan menjadi 3 dimensi yaitu (1) Kualitas pelayanan public, (2) modalitas, dan (3) Tindakan integritas public. Pada dimensi kualitas pelayanan public menggunakan 7 indikator yaitu (1) Penghargaan diri, (2) Melebihi ekspektasi, (3) Pembinaan, (4) Visioner, (5) Perbaikan, (6) Peduli, dan (7) Pemberdayaan. Pada dimensi modalitas menggunakan 3 indikator yaitu (1) Akuntabilitas, (2) Transparansi, (3) Netralitas. Pada dimensi Tindakan integritas public menggunakan 4 indikator yaitu (1) Komitmen, (2) Disiplin, (3) Tanggung Jawab, dan (4) Jujur.

Penelitian ini menggunakan metode Kuantitatif dengan studi kasus yaitu Aparatur Sipil Negara di Kota Bandung dengan jumlah dinas sebanyak 22 dinas. Penelitian ini menggunakan formula Slovin untuk mendapatkan jumlah sampel sebanyak 400 sampel dari populasi sebanyak 9156 ASN. Teknik pengambilan sampel yang digunakan pada penelitian ini adalah cluster random sampling yang membagi populasi ke beberapa grup atau dinas sebagai klaster. Teknik pengumpulan data yang dilakukan adalah melakukan penyebaran kuesioner serta melakukan studi dokumen yang diberikan oleh ASN di Kota Bandung.

Hasil penelitian ini menunjukkan bahwa semakin religius seseorang maka semakin kurang etisnya dengan menggunakan uji hipotesis dengan menganalisis Critical Ratio (CR) di atas 1,96 dan nilai P (Probabilitas) di bawah 0,05 dengan faktor loading 0,994. Dengan demikian pembebanan faktor ini didukung oleh masing-masing pembebanan faktor dari setiap variabel konstruk pada setiap variabel laten. Hubungan terkuat untuk etika publik adalah PE9 (Transparansi) yang memiliki pembebanan faktor 0,999 dan untuk hubungan yang paling lemah adalah PE13 (Bertanggung jawab) yang memiliki pembebanan faktor 0,061. Terakhir, hubungan yang paling kuat dalam etika agama adalah RE1 (Larangan Menghindari Allah) yang memiliki pembebanan faktor 0.84 dan untuk hubungan yang paling lemah adalah RE6 (Haji) yang memiliki pembebanan faktor 0.381.

Kata kunci: etika publik, rukun islam, analisis faktor konfirmatori, kuantitatif

## ABSTRACT

Nama : Henry Wishly Firdiawan  
NPM : 2016310034  
Judul : Are Being More Religious Means More Ethical? Evidence Among  
Civil Servants in Bandung City

This research aims to analyze the influence between religious ethics and public ethics of civil servants in Bandung City. Religious ethics is a moral principle that guides religion and that sets the standards for what can and should not be done. In the variable of religious ethics, there are six indicators used, namely (1) Avoiding all prohibitions of Allah SWT, (2) Obey the instructions of the Prophet Muhammad, (3) Perform Salat, (4) Paying zakat fitrah, (5) Fast during Ramadan, and (6) ) Make a pilgrimage to Mecca. Public Ethics is a reflection of the standards or norms that determine whether or not behavior, actions and decisions are right or wrong to direct public policies in the implementation of public service responsibilities. The Public Ethics variable uses 14 indicators which are categorized into 3 dimensions, namely (1) Quality of public services, (2) Modality, and (3) Act of public integrity. The dimensions of public service quality use 7 indicators, namely (1) Self-esteem, (2) Exceed expectations, (3) Recovery, (4) Visionary, (5) Improvement, (6) Care, and (7) Empowerment. In the dimension of modality, it uses 3 indicators, namely (1) Accountability, (2) Transparency, (3) Neutrality. In the dimension of action, public integrity uses 4 indicators, namely (1) Commitment, (2) Discipline, (3) Responsibility, and (4) Be Honest.

This Research uses a quantitative method with civil servants in the city of Bandung with a total of 22 offices as a case study. This research used Slovin formula to obtain a total sample size of 400 samples from a population of 9156 civil servants. The sampling technique used in this study was cluster random sampling which divided the population into several groups or departments as clusters. The data collection technique used was to distribute questionnaires and study documents provided by civil servants in Bandung City.

This research indicates that the more religious a person the less ethical they are by using hypothetical testing by analyzing the Critical Ratio (CR) above 1.96 and P (Probability) value below 0.05 with the factor loading of 0.994. Thus, this factor loading is supported by each factor loading from every construct variable in every latent variable. The strongest relations for public ethics is PE9 (Transparency) which has 0.999 factor loading and for the weakest relations is PE13 (Responsible) which has 0.061 factor loading. Finally, The strongest relations for religious ethics is RE1 (Avoid Allah prohibitions) which has 0.84 factor loading and for the weakest relations is RE6 (Pilgrimage hajj) which has 0.381 factor loading

Keywords: Public ethics, religious ethics, confirmatory factor analysis, quantitative



## FOREWORD

I would like to thank the creator of ALLAH SWT who has given strength to researchers in completing this thesis entitled "Are Being More Religious Means More Ethical? Evidence Among Civil Servants in Bandung City." The hope is that after completing this thesis, researchers will get maximum scores.

In the process of completing this thesis, researchers do not forget to also say many thanks to the people who are always there and support researchers in material, moral, and other matters. The researcher gave the results of writing this thesis to Bunda Eli and Ayah Wishnu while the parents always pray for their children in all good things. Do not forget to also give a lot of thanks to:

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In closing, the researcher realizes that there is still much that needs to be improved in writing this thesis and it is far from perfect. Therefore, the researcher hopes that criticism and suggestions will improve this thesis to be more useful as it should be.

Bandung, January 2021

Henry Wishly

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# CHAPTER I PRELIMINARY

## I.1 Background

A person's religiosity and ethical values are linked to each other because religion guides someone's actions to do more ethically. This statement is supported by Terry L. Cooper's theory of ethics<sup>1</sup>. The theory states that a religion will support ethics. Furthermore, he said that ethics is a science that offers general principles for human behavior and applicable to all human beings. If this theory is implemented by everyone in Indonesia, then the unethical problems in Indonesia, particularly corruption, should not become major problems. Most Indonesian adults (83%) believe that religion has had a greater impact on their nation more than 20 years ago today. This means that most people in Indonesia think that religion plays a major role in their lives<sup>2</sup>.

There are three evidence to confirm the data on how Indonesia is claimed as a religious country. These facts can be shown as follows: *First*, Indonesia is a democratic, secular country with a majority Muslim population. The Indonesian Constitution guarantees that, according to their own religion or belief, all people in Indonesia have freedom of worship. "It also stipulates that the state is based on the "one and only God" belief. This is also stated in the first Pancasila principle, the national Indonesian ideology introduced by

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<sup>1</sup> Terry L. Cooper, *The Responsible Administrator*, ed. by John Wiley and Sons (San Francisco: Jossey-Bass, 2006), pp. 4–5 <<http://library1.nida.ac.th/termpaper6/sd/2554/19755.pdf>>.

<sup>2</sup> Pew Research Center, 'Pew-Templeton Global Religious Future Project', 2016 <[http://www.globalreligiousfutures.org/countries/indonesia#/?affiliations\\_religion\\_id=0&affiliations\\_year=2020&region\\_name=All Countries&restrictions\\_year=2016](http://www.globalreligiousfutures.org/countries/indonesia#/?affiliations_religion_id=0&affiliations_year=2020&region_name=All+Countries&restrictions_year=2016)> [accessed 9 January 2020].



Soekarno in 1945. *Secondly*, only six official religions, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism, are recognized by the Indonesian government. It is necessary for all Indonesian people to embrace one of these religions. And this should be shown in the form of personal data referred to in official documents, such as passports and other identity cards. *Third*, if a religious event is celebrated by one of the six official religions, the government and most people in Indonesia will congratulate some of the people who celebrate their events.<sup>3</sup>

Ironically, Indonesia, which claimed to be a religious country, is still struggling with unethical civil servant behavior issues. Corruption, collusion, and intolerance are the three biggest problems. First, corruption continues to become the main unethical issue in Indonesia. The 2019 Corruption Perceptions Index (CPI) data showed that Indonesia is ranked 89 out of 179 other countries with 38 corruption points<sup>4</sup>. And if this issue continually arises in Indonesia, this situation will have a negative impact on Indonesian government sentiment.

One of Indonesia's other primary problems is collusion. The data shows that there is still collusion among civil servants in Indonesia in every sector. One of the Indonesian newspapers recently reported that one of the civil servants in Jambi was arrested because he abuses his authority against the law by placing someone with a prohibited way into a civil servants officer<sup>5</sup>.

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<sup>3</sup> <https://www.indonesia-investments.com/culture/religion/item69> [accessed 9 January 2020].

<sup>4</sup> <https://www.transparency.org/en/cpi/2019/results/idn> [accessed 9 January 2020].

<sup>5</sup> 'Corruption Case in Indonesia', *Kumparan.Com* <<https://kumparan.com/jambikita/kasus-suap-cpns-di-jambi-istri-tersangka-jadi-saksi-1qz2XxGYCz1>> [accessed 11 October 2019].

Table 1. 1 Corruption Perceptions Index (CPI) 2019

Source: transparency.org

Country	CPI	Country	CPI	Country	CPI
Denmark	<b>87</b>	United Arab Emirates	<b>71</b>	Cabo Verde	<b>58</b>
New Zealand	<b>87</b>	Uruguay	<b>71</b>	Cyprus	<b>58</b>
Finland	<b>86</b>	France	<b>69</b>	Poland	<b>58</b>
Singapore	<b>85</b>	United States of America	<b>69</b>	Costa Rica	<b>56</b>
Sweden	<b>85</b>	Bhutan	<b>68</b>	Czech Republic	<b>56</b>
Switzerland	<b>85</b>	Chile	<b>67</b>	Georgia	<b>56</b>
Norway	<b>84</b>	Seychelles	<b>66</b>	Latvia	<b>56</b>
Netherlands	<b>82</b>	Taiwan	<b>65</b>	Dominica	<b>55</b>
Germany	<b>80</b>	Bahamas	<b>64</b>	Saint Lucia	<b>55</b>
Luxembourg	<b>80</b>	Barbados	<b>62</b>	Malta	<b>54</b>
Iceland	<b>78</b>	Portugal	<b>62</b>	Grenada	<b>53</b>
Australia	<b>77</b>	Qatar	<b>62</b>	Italy	<b>53</b>
Austria	<b>77</b>	Spain	<b>62</b>	Malaysia	<b>53</b>
Canada	<b>77</b>	Botswana	<b>61</b>	Rwanda	<b>53</b>
United Kingdom	<b>77</b>	Brunei Darussalam	<b>60</b>	Saudi Arabia	<b>53</b>
Hong Kong	<b>76</b>	Israel	<b>60</b>	Mauritius	<b>52</b>
Belgium	<b>75</b>	Lithuania	<b>60</b>	Namibia	<b>52</b>
Estonia	<b>74</b>	Slovenia	<b>60</b>	Oman	<b>52</b>
Ireland	<b>74</b>	Korea, South	<b>59</b>	Slovakia	<b>50</b>
Japan	<b>73</b>	Saint Vincent and the Grenadines	<b>59</b>	Cuba	<b>48</b>

Table 1. 2 Corruption Perceptions Index (CPI) 2019 (cont.)

Source: transparency.org

Country	CPI	Country	CPI	Country	CPI
Greece	48	China	41	Bosnia and Herzegovina	36
Jordan	48	Ghana	41	Kosovo	36
Croatia	47	India	41	Panama	36
Sao Tome and Principe	46	Morocco	41	Peru	36
Vanuatu	46	Indonesia	40	Thailand	36
Argentina	45	Guyana	40	Albania	35
Belarus	45	Burkina Faso	40	Algeria	35
Montenegro	45	Kuwait	40	Brazil	35
Senegal	45	Lesotho	40	Cote d'Ivoire	35
Hungary	44	Trinidad and Tobago	40	Egypt	35
Romania	44	Serbia	39	North Macedonia	35
South Africa	44	Turkey	39	Mongolia	35
Suriname	44	Ecuador	38	El Salvador	34
Bulgaria	43	Sri Lanka	38	Kazakhstan	34
Jamaica	43	Timor-Leste	38	Nepal	34
Tunisia	43	Colombia	37	Philippines	34
Armenia	42	Ethiopia	37	Eswatini	34
Bahrain	42	Gambia	37	Zambia	34
Solomon Islands	42	Tanzania	37	Sierra Leone	33
Benin	41	Vietnam	37	Moldova	32

Table 1. 3 Corruption Perceptions Index (CPI) 2019 (cont.)

Source: transparency.org

Country	CPI	Country	CPI	Country	CPI
Niger	32	Mauritania	28	Nicaragua	22
Pakistan	32	Papua New Guinea	28	Cambodia	20
Bolivia	31	Paraguay	28	Chad	20
Gabon	31	Russia	28	Iraq	20
Malawi	31	Uganda	28	Burundi	19
Azerbaijan	30	Angola	26	Congo	19
Djibouti	30	Bangladesh	26	Turkmenistan	19
Kyrgyzstan	30	Guatemala	26	Democratic Republic of the Congo	18
Ukraine	30	Honduras	26	Guinea Bissau	18
Guinea	29	Iran	26	Haiti	18
Laos	29	Mozambique	26	Libya	18
Maldives	29	Nigeria	26	Korea, North	17
Mali	29	Cameroon	25	Afghanistan	16
Mexico	29	Central African Republic	25	Equatorial Guinea	16
Myanmar	29	Comoros	25	Sudan	16
Togo	29	Tajikistan	25	Venezuela	16
Dominican Republic	28	Uzbekistan	25	Yemen	15
Kenya	28	Madagascar	24	Syria	13
Lebanon	28	Zimbabwe	24	South Sudan	12
Liberia	28	Eritrea	23	Somalia	9

This case showed only one problem with collusion and there are many problems with collusion in the selection of ASN (State Civilian Apparatus). This condition will lead to unqualified civil servants for future Indonesia if collusion increases years after years in Indonesia. More precisely, they have no ability to do their work efficiently and effectively. In addition, they do their job effectively and efficiently, but there is still unethical conduct in the illegal appointment process.

However, besides corruption and collusion, there are cases of intolerance, Indonesia still has another unethical problem. These statements are proven by data from Prof. Arief Yusuf Anshory on the Indonesian Family Life Survey (IFLS) of over 30 thousand Indonesians in 17 provinces, which has recently increased intolerance in Indonesia. Prof. Arief Yusuf Anshory explains that 7 factors have been responsible for the problems of intolerance. These 7 variables are economics, education, demography, satisfaction with life, place of residence, observance of religion, and poverty or inequality. Intolerance among civil servants may be caused by all these variables. Government law has become an obstacle to civil servants practicing their religious ethics. This is also true based on the explanation of Halili, the director of the Institute Riset Setara. He said that there are two more factors influencing the rise of intolerance, in addition to the 7 factors argued by Prof. Arief. Both of these variables are structural and cultural factors. Halili said there are still many instances of

intolerance in government policies and further intolerance in 71 regional laws.<sup>6</sup>

Civil servants as public administrators are the image of the government that should uphold the "Bhineka Tunggal Ika" country's principles and values that lay the basis of tolerance. From the data explained earlier, however, the opposite evidence shows that religious ethics still make a thorny situation in the process of working as a religious person for being a civil servant to obey government regulation, despite having their own religious ethics to fulfill, they have to choose a good or bad decision to fulfill a public ethic. While religious ethics lead every Muslim to do the correct things mostly contained in Al-Quran. But under certain circumstances, as Muslim civil servants, they were content to do the right things because they had to comply with current government regulations, even if the regulation of intolerance was still there.

Therefore, researchers argue that civil servants as public administrators are considered religious in Indonesia, but they certainly have unethical behavior. This research aims to find evidence to the questions "are being religious means being more ethical among public servants in the city of Bandung?".

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<sup>6</sup> 'Intolerance Case in Indonesia' <<https://interaktif.tempo.co/proyek/membongkar-mitos-toleransi-orang-indonesia/index.html>> [accessed 12 October 2019].

## **I.2 Research Questions**

Religious ethics encourages people to behave more ethically, based on the previous description. The reality, however, shows the opposite proof that it does not imply that every religious person behaves more ethically. This study is intended to answer the question “Are being more religious means more ethical for public servants in Bandung City?”.

## **I.3 Research Purpose**

It can be shown that religious level does not affect ethical behavior based on the above indications and research on background. In that way, the main purpose of this research is to analyze relations between religious ethics and ethical conduct among civil servants in Bandung City by involving 22 departments.

## **I.4 Significance of Study**

The research is expected to provide some benefits:

1. Academically, this research aims to contribute to a scientific understanding by 22 departments of the relations between religious ethics and ethical conduct-based analysis of the relations between religious ethics and ethical conduct among civil servants in Bandung City.
2. Empirically, this research is expected to be used as a reference for civil servant assessment to enhance ethical performance.

## **I.5 Systematic Writing**

This research will be written in these following structure. Chapter I (Preliminary) contains a description of the research background, problem formulation, research objectives, research limitations, research benefits, and writing systematics. And Chapter II (Theoretical Framework) contains literature relevant to the problems studied and discussed the results of previous studies. The second section discusses the relations between concepts and describing the contribution of research studies research. Chapter III (Research Method) describes the research steps in detail, namely the creation of a conceptual model of research and systematic problem solving consisting of data collection, data processing, and finally discussing analysis and its synthesis.

The data will process on Chapter IV (Data Processing and Result), this chapter contains the stages of data processing, starting from the determination of samples and data processing techniques which determine the model, normality test, mahalanobis distance, construct reliability, and confirmatory factor analysis model fit test for each order. Chapter V (Findings and Discussion) contains an analysis of the results of data processing which consists of analysis of the general profile of respondents and analysis of the correlation between the latent variable and construct variable through confirmatory factor analysis method. And finally in Chapter VI (Conclusion) contains the conclusions of the entire research and the suggestions given for future research.