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**The Importance of Maintaining the Neutrality of State Civil Apparatus  
Based on the Values of the Malay Culture**

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## THE IMPORTANCE OF MAINTAINING THE NEUTRALITY OF STATE CIVIL APPARATUS BASED ON THE VALUES OF THE MALAY CULTURE

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### **Abstract**

*This article described the various phenomena of violations by the State Civil Apparatus in the momentum of the democratic party in Indonesia and aimed to determine the extent to which Malay Cultural Values can maintain the neutrality of the State Civil Apparatus. This study used an exploration-oriented literature review method. Then, data were obtained through documentation techniques by reviewing and exploring several journals, books, and other related documents. To analyze the data, the content analysis method was used to get valid conclusions based on the context. The results showed that some Malay cultural values that must be possessed by the State Civil Apparatus were the principles of honesty, justice and truth, hard work and perseverance, shame, and compassion. All the principles taught can maintain the neutrality of the State Civil Apparatus if each individual has high awareness and commitment to do so. Thus, the values taught by the Malay Culture have an essential meaning in maintaining the neutrality of the State Civil Apparatus.*

**Keywords:** *Maintaining Neutrality; State Civil Apparatus; Malay Cultural Values.*



## A. Introduction

The involvement of the State Civil Apparatus (ASN) in the political agenda is not the first time that has occurred in the democratic feast in Indonesia (Firman, 2017; Wulandari, 2018), the democratic feast is undoubtedly very influential for the community, and also ASN in determining its choice (Salioso, 2016). Law Number 5 of 2014 concerning State Civil Apparatus is considered to be able to prevent abuse of ASN authority (Karinda & Nursin, 2018; Sudrajat & Karsona, 2016), because, the progress of a nation will be determined by the ability of the State Civil Apparatus that does not favor the interests anyone (Anggriani Alamsyah et al., 2015). But behind this noble desire, almost everything is not going well (Harry Setya Nugraha et al., 2018; Salioso, 2016).

According to the Chair of the Indonesian Election Supervisory Agency in the research (Pradono, 2019), it was stated that the neutrality of the State Civil Apparatus was always in the spotlight in the 2019 simultaneous Regional Head Elections, because there were 93 Regency Cities (18.1%) in Indonesia with a vulnerability index for the neutrality of the State Civil Apparatus. Then, violations of the neutrality of ASN always occur at any time from the momentum of democracy (Wahyuni, 2019; Wahyuni & Permadi, 2018), something that is always seen in connection with the loss of neutrality of the State Civil Apparatus is the mobilization of Civil Servants by power holders (Monika, 2017; Wahyuni, 2019). Also, various other phenomena such as the involvement of the State Civil Apparatus in a series of campaigns to win election participants in various regions have shown a very complex phenomenon about the neutrality of ASN (Basyar et al., 2018).

For this reason, the neutrality of the State Civil Apparatus in the momentum of democracy in Indonesia is essential in ensuring the democratic party runs peacefully, honestly, and fairly (Perdana, 2019; Pradono, 2019).

The tendency for violations of neutrality by the State Civil Apparatus which continues to increase from year to year has become a real problem related to the ethics of the State Civil Apparatus as state administrators to become professionals (Sumarno, 2019). One of the causes of the involvement of the State Civil Apparatus in practical politics is due to its position at the forefront of carrying out government activities



and operations (Mokoagow, 2016). Besides, there is a closeness between voters and those who are elected (Firman, 2017).

All these dynamics will be more complicated when there is no legal instrument to overcome them (Nugraha et al., 2018), and there need to be clear and firm rules so that neutrality can be carried out by the State Civil Apparatus (Rakhmawanto, 2017; Watunglawar, 2017). In limiting the relationship between the State Civil Apparatus and practical political activities, the government has made various kinds of regulations to maintain the neutrality of the State Civil Apparatus. But the reality is that every democratic party that occurs in Indonesia is always faced with the emergence of news about the abuse of authority by the Government Bureaucracy (Abas, 2017; Sudrajat & Karsona, 2016).

Thus, we need a principle and values that must be embedded in the State Civil Apparatus from an early age so that government institutions can work professionally (Zuhro, 2010). According to Tenas Effendy in his research (Budiman, 2018; Ramli, 2016), there are several principles in Malay cultural values that are considered relevant, namely:

1. The Principle of honesty is an attitude that must always be attached to a person's soul and must be adhered to for his life to be lucky. The Malay parents emphasized that: "How to the marks of a genuine, upright and honest Malay person always exist in the heart, Honest is never divided, honestly lives until death, realistic tongue in a pure heart, honest in mouth, upright in heart, because honest, brought to death, defend the truth dare to die".
2. The Principles of Justice and Truth are the main pillars in maintaining one's morals, increasing one's degree and dignity. The Malay parents emphasized that: "afraid because it is wrong, brave because it is right", this sentence implies that something real truth must be conveyed, and if there is an error, one must have the courage to evaluate the location of the mistake, and not vice versa.
3. The Principle of Hard and Diligent Work is everything related to a person's persistence because the success that is obtained must go through a process carried out to climb the ladder of life. The values



of Malay culture teach that every human being must be a strong person and not easily give up.

4. Shyness is an attitude that prevents humans from doing things that are contrary to religious, legal, and social norms. When shame is lost in a human being, there will be evil which is dominated by passion and has no conscience. Therefore, in the Malay Principle, humans are always taught to promote shame and spread the values of kindness.
5. Soul of Affection is an attitude that refers to the affection of fellow humans as being higher than other creatures. Every human being is always required to spread friendship between fellow humans and remain humble if there are errors in expression and actions.

Given the complexity of the phenomenon of abuse of authority by the State Civil Apparatus, this study focuses on various phenomena of violations in the public space committed by the government bureaucracy in the momentum of the democratic party in Indonesia. It aims to determine the extent to which Malay Cultural Values can maintain the neutrality of the current State Civil Apparatus. One thing that is an important reason why this phenomenon must be studied and analyzed scientifically is that various kinds of regulations to maintain the neutrality of the State Civil Apparatus have not been able to minimize violations committed by the State Civil Apparatus in every democratic party in Indonesia. Therefore, this research is believed to be able to contribute to how public officials must be able to maintain neutrality and carry out their primary duties.

## **B. Method**

This study uses an exploration-oriented literature review approach. According to Jesson et al., (2011), the literature review is a written product that examines a topic or research result that has been previously published to broaden the understanding of a research phenomenon more thoroughly. Furthermore, data collection in this study uses documentation techniques by examining and exploring several journals, proceedings, books, and documents in print and electronic form, as well as other sources of data and information that are considered relevant to research studies (Anggito & Setiawan, 2018).

To analyze the data that has been obtained, content analysis methods are used to obtain valid conclusions based on the research context (Creswell, 2014), Where there will be a process of selecting, comparing, and sorting various kinds of phenomena that are logically and systematically relevant, then, to maintain the validity of the study data and prevent misstatement of information, we crosscheck the literature used through an iterative reading process and paid attention to the suitability of the documents used to support the primary sources cited.

## **C. Result and Discussion**

### **1. Result**

Malay Cultural Values have an essential meaning in maintaining the neutrality of the State Civil Apparatus that has integrity, and there are several aspects of Malay Cultural Values that can support the Neutrality of the Civil Civil Apparatus today, namely:

#### **a. The Principle of Honesty for State Civil Apparatus**

In the view of Malays, the nature of honesty must always be inherent and inherent in every individual, the value of honesty must always be upheld in all conditions and situations encountered, as well as for the State Civil Apparatus that provides services to the community. In the Malay Culture guidelines, the sentence honesty reads:

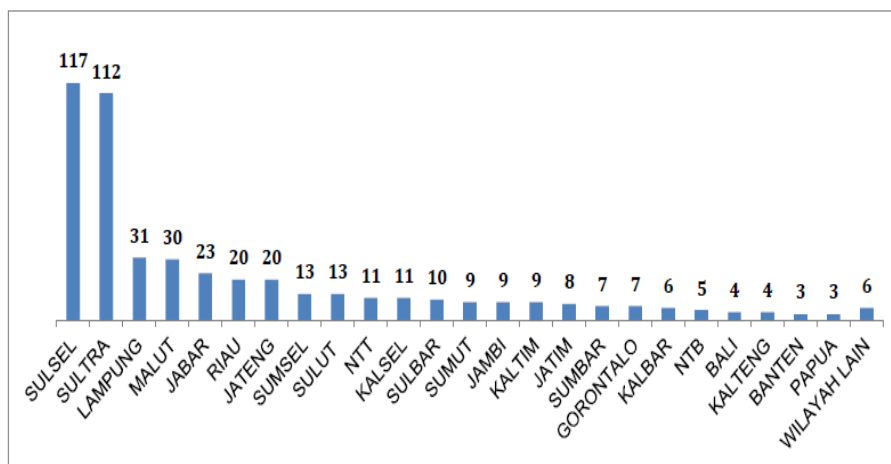
*To Know True Malays  
straight and honest always at the heart  
honestly will never leave  
his life was fair until he died  
his tongue is honest his heart is pure  
accurate in the mouth, also in the heart  
because sincerely, he is ready to die  
defend the truth dare to die*

The purpose of this understanding, the State Civil Apparatus consisting of Civil Servants (PNS) and Government Employees of the Work Agreement (PPPK) must be honest in addressing each problem in the organization of the General Election and the Election of Regional Heads, ASN



must not disseminate hoaxes and are also prohibited from spreading hatred against tribes, religions, races, and between groups without exception. The State Civil Apparatus as public servants are required not to discriminate against any group, any party, and any candidate's supporters who must be served professionally and responsibly. In maintaining the neutrality of the State Civil Apparatus, the government has issued many laws and regulations. However, the facts show that the level of violations against the principle of neutrality among employees of the State Civil Apparatus is still high, especially ahead of the simultaneous local elections, which lead to partiality or injustice in policymaking and public service delivery. The following, a graph of the results of reports of violations of the neutrality of the State Civil Apparatus based on each province:

Figure 1. Data on ASN Neutrality Violations by Province in Indonesia



Source: State Civil Apparatus Commission (KASN), 2018.

Based on the picture above, it can be seen that in 2018, several provinces in Indonesia have several cases of violation of Neutrality of ASN, this indicates that one aspect of Malay cultural values, namely honesty, has not yet been fully embedded in each ASN, in essence, aspects of honesty. Has an essential value in maintaining the honesty character for ASN, as the old Malay people say that "who is honest, his life is lucky," which means that ASN is honest, will make his life safe and make the country dignified.



### **b. The Principles of Justice and Truth for State Civil Apparatus**

In the Malay principle, justice and truth are the main foundation in upholding good fortune and dignity. Furthermore, a fair law must be supported for the realization of a just and prosperous society as contained in the 5th (five) precepts of Pancasila as the basis of the State. The Malay Culture emphasizes that "fear because of wrong, brave because the right" This sentence means that every truth must be upheld, and if there is a mistake, then do not hesitate to say that it is a mistake. Then, in the momentum of the democratic feast, ASN is expected not to get involved in practical political activities such as participating in the campaign of one candidate pair, and not in favor of any candidate pair either in public or in the private room. There are several causes of violations of the neutrality of the State Civil Apparatus (ASN) in the Regional Head Election, namely:

*Table 1. Causes of Violations in Neutrality of State Civil Apparatus*

<b>No.</b>	<b>Causes of ASN Neutrality Violations</b>	<b>Percentage</b>
1.	There is a motive for obtaining and maintaining positions, materials, and projects	43.4 %
2.	Family and kinship relations with the candidates	15.4 %
3.	Lack of understanding of ASN neutrality regulations	12.1 %
4.	The intervention and pressure from the leadership	7.7 %
5.	Lack of ASN integrity	5.5 %
6.	The issue of neutrality is considered as something that cannot be dealt with	4.9 %
7.	There are still weak sanctions	2.7 %
8.	Others	1.6 %
9.	No answer	6.6 %
	Amount	100 %

*Source: Results of a Survey in the Field of Study and Development of the State Civil Apparatus Commission System, 2018*

The table above shows that the principle of justice and truth is not embedded in the State Civil Apparatus, making every momentum of the democratic feast seem to be a season for State Civil Apparatus to violate the principle of neutrality, which is why this aspect of the principle of justice and truth is an important part of the value values of Malay culture to continue to maintain the neutrality of State Civil Apparatus.



**c. The Principle of Hard Work and Diligence for the State Civil Apparatus**

This principle implies that everything is inseparable from hard work and diligence. The success that is gained is surely possessed through a process that has been carried out to climb the ladder of life. Malay cultural values teach humans to be tough and not give up easily. The State Civil Apparatus (ASN) in carrying out its duties must be disciplined, diligent, and diligent, never give up, be objective, and professional by not discriminating between groups. The political aspect has been able to provide a threat for each ASN to get involved in the politicization of office. Violation of the ASN Neutrality Act can now be said to be a phenomenon that is very difficult to correct, because, between the complainants and those who do not report more, they do not want to communicate through the merit system. This is not without reason, and the weak law enforcement has made public officials reluctant to process a case of violations that have been seen in the public sphere.

*Table 2. Merit System Complaint Recapitulation*

Category	Group	Status 2016		Status 2017		Status 2018		Total
		Done	Process	Done	Process	Done	Process	
(Merit System) Open Selection	Ministry/ Institution			3	1	1		5
	Province			1			1	2
	Regency/ City		2	3	5	1	4	15
Meritocracy	Ministry/ Institution		1		3	1		5
	Province		2	1	3	1	1	8
	Regency/ City		9	7	42	8	14	80

*Source: Merit System Complaint Data (KASN), 2018.*

Based on the complaint data at the State Civil Apparatus Commission (KASN) for the past 3 (three) years, it appears that one of the reports related to the merit system is the promotion of positions without extensive selection, this indicates that the principle of hard work, diligent and diligent is not yet fully present and appears on the character possessed by ASN. It certainly contradicts the purpose of the merit system

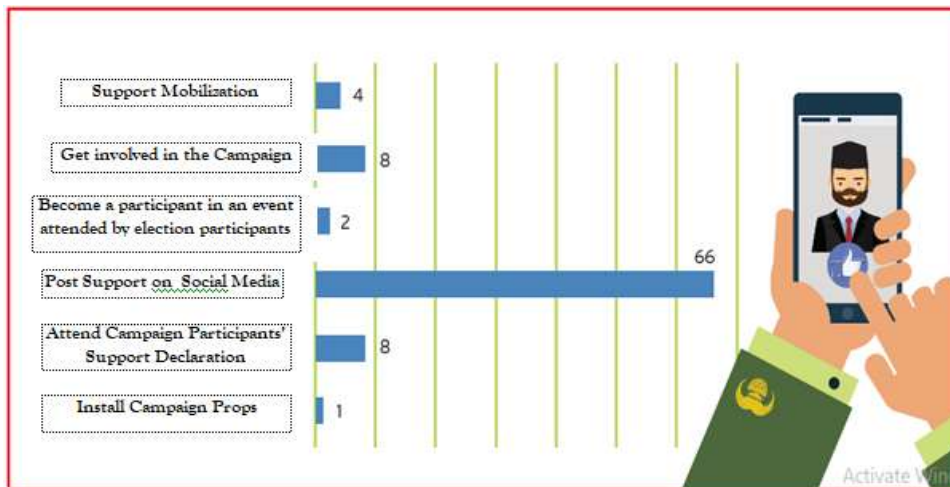


for ASN and contradicts the cultural principles of Malay that want justice for each ASN without exception.

#### d. Shyness for the State Civil Apparatus

Shyness is a trait that becomes a barrier for humans in doing things that conflict with religious, legal, and social norms. When guilt is gone, some people do whatever they want and do damage on earth as there is no common sense, and their conscience has been defeated by mere lust. The following shows some types of violations of ASN neutrality today:

Figure 2. Types of Violations of State Civil Apparatus Neutrality



Source: State Civil Apparatus Commission, 2018.

The data above informs that in some circles, public officials have disappeared ashamed of themselves; it appears that posts of support through social media dominate the type of ASN neutrality violations. Therefore, in the Malay Culture Guidance, humans are always taught to prioritize shame and spread the values of goodness. ASN must have a positive attitude to uphold the rules by dividing the importance of truth and honesty in carrying out their duties. As the Malay proverb is often heard that "Wherever the earth will be trampled on, surely there will be a sky that continues to be upheld," which implies that the Principles and Code of Ethics possessed by ASN must be upheld everywhere to maintain neutrality ASN.

**e. Soul of Affection for State Civil Apparatus**

As a higher level compared to other creatures equipped with mindset as an advantage, humans are always required to spread affection between fellow humans and their hearts as filters if he is wrong in acting and mistaken in speaking. ASN must have a loving attitude and not be provoked to make comments on online media or social media posts such as hate speech, verbal harassment, joint claims, and slander, and not spread deception. The following are some of the phenomena about the rampant spread of hoaxes carried out by the State Civil Apparatus today, namely:

*Table 3. Circulation of Hoax by the State Civil Apparatus*

No	Phenomenon	Location	Year
1	Two elements of ASN have spread false news about one of the political parties participating in the election in collaboration with the Indonesian Communist Party (PKI) to slaughter Muslims.	Banjarnegara, Jawa Tengah	2018
2	The Principal of SMPN has spread a Hoax about the church bomb incident in Surabaya.	Kayong Utara, Kalimantan Barat	2018
3	Civil Servants have spread information to incite hatred and animosity between individuals and groups.	Lhokseumawe & Simeuleu, Aceh Province	2018
4	Lecturer at State University conveys a hoax about the bombing in three churches in Surabaya as a diversion problem with the hashtag #gantipresiden	Medan, Sumatera Utara	2018
5	Individual BUMN employees support terrorist acts and spread hoaxes related to bombing incidents in Surabaya.	Jakarta	2018
6	One (1) People Local Government Civil Servants and Four (4) People Teachers spreading lies intended to oppose certain groups	Kampar, Riau Province	2019
7	A public servant distributed a video of a hoax about the action on May 22,	Aceh Barat Daya, Aceh Province	2019



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	2019, which was proven to incite hatred and animosity between groups.		
8	Two ASN Personnel spread hoax and slander information on social media related to the 2019 Presidential Election.	Purwakarta, Jawa Barat	2019

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*Source: Research result (Dodi Faedlulloh & Noverman Duadji, 2019).*

The data above shows that the phenomenon of the spread of hoaxes in Indonesia is due to the absence of a soul of affection for some of the State Civil Apparatus and because the factors of power and interests have been able to eliminate the neutrality character of ASN. In Malay literary works, it is said that "If there are many words, therein lies lies" The meaning that can be absorbed is that people who talk a lot, will easily commit a lie. ASN, which has a lot of talks, is involved in political negotiations, and it's easy to make lies, expressions of hatred, insult curses towards ASN with different political views. Then, "If you like too much, it's a sign of grieving," This means that it can be absorbed that if you expect too much, it will cause disappointment when something is not obtained. ASN, if there are political promises, should not be tempted and not influenced and trapped in practical politics. "If we lack tactics, it is a sign of work getting lost," meaning the meaning that every job must have a strategy and preparation.

ASN must work professionally based on standard operating procedures (SOP), provisions, and rules that have been established in carrying out service and development tasks. Furthermore, The State Civil Apparatus must be neutral so that its independence can be accounted for. Professionalism and neutrality are like two sides of a coin. The focus of professional work is on achieving performance as outlined in the Performance Contract. Conversely, neutral means do not enter the political arena to support pairs of potential supporters in campaign activities or candidate pairs.

## **2. Discussion**

Historically, power and bureaucracy in government systems and political systems are things that are difficult to separate and can sometimes override ethical values (Rakhmawanto, 2017). Based on this



phenomenon, the cultivation of the principles taught by Malay culture is believed to be very important so that the State Civil Apparatus can carry out its primary duties as administrators of government, implementing development, and serving the community (Budiman, 2018; Ramli, 2016).

In the context of Malay Culture, State Government Apparatus with integrity are those who want to help anyone, whether known or not, and the desire to provide such assistance is not due to personal interests or emotional closeness to someone (Anatassia et al., 2015). Then, the Principle of Malay Culture is something that needs to be fostered for every State Civil Apparatus, and one of them is a shame when making mistakes (Budiman, 2018; Ramli, 2016; Sri Sulistyawaty, 2019). Therefore, every government employee must be serious in improving his character (Rustam, 2015).

According to Mahathir in his research Asriati (2012), the primary source of various phenomena of non-neutrality of the State Civil Apparatus is due to the loss of traditional cultural principles in the values they have in everyday life. Then, according to research by Baskoro Wicaksono et al., (2018), one of the indicators of the success of forming the true identity and character is the presence of Malay cultural values in public officials. This confirms that the principles of traditional culture have an important impact in maintaining the neutrality of the government bureaucracy.

The application of Malay cultural values that can be seen at this time is only limited to the physical form of office buildings and uniforms of government officials (Jonita, 2016; Pebriana Marlinda, 2018). At this time, Malay cultural values could not be applied in government agencies; this is not because the principles taught are not in line with the times, scientific advances, and technological developments. However, this is because each individual does not understand the meaning contained in learning as a whole.

In general, the values contained in Malay Culture are an essential instrument in shaping the character of every State Civil Apparatus (Kristina, 2013). Also, teaching interpreted in Malay cultural values is not only focused on Malays but also aims to become ethical guidelines for other ethnic groups (Awang et al., 2012). In essence, the Malay Teaching



Guidelines are useful advice and guidance for every human being because there are noble values that are not rigid and do not die by the times (Budiman, 2018; Ramli, 2016). Therefore, although not everything in the Malay Teaching Guidelines refers to the character that must be possessed by the State Civil Apparatus, the values taught have relevance and become a vital meeting point in realizing the State Civil Apparatus which must have neutrality and integrity.

#### **D. Conclusion**

Based on the results of the research described above, it can be seen that Malay Cultural Values have an essential meaning in maintaining the neutrality of the State Civil Apparatus that has integrity. First, the Principle of Honesty, which in the view of Malays must always be attached and held fast in all conditions and situations faced by the State Civil Apparatus in maintaining neutrality and providing services to the community. Second, the Principle of Justice and Truth is the main foundation in upholding good fortune and maintaining dignity, and building good opportunities to realize ASN authority. Third, the Principle of Hard Work, and Diligent, which implies that success must be obtained through the process and maximum efforts to climb the ASN life/promotion ladder.

Fourth, Shyness means that the State Civil Apparatus must have a culture of shame when it wants to violate neutrality because, When guilt disappears, then there are people who do whatever they want and do earth damage, caused by sheer desire. Fifth, Soul of Affection for not to spread false news (Hoax) so that there is no commotion in the community, groups, or between other individuals. If indeed the principles taught by Malay culture on how to maintain the neutrality of ASN at this time can be realized and implemented by the State Civil Apparatus without exception, then the neutrality of ASN will be achieved for the people of Indonesia.



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