

RELIGIOSITY REDUCE CORRUPTION INTENTION IN CIVIL SERVANT?

Indrayati Sri Maulina¹, Eka Dian Aprilia², Elida Syahriati³, Kartika Sari⁴

^{1,2,3,4}Psychology Study Program, Faculty of Medicine, Syiah Kuala University
maudykarl@gmail.com, eka.aprilia@usk.ac.id

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ABSTRACT

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Aceh Province is an area that has special autonomy and authority in regulating regional policies. One of them is regional financial management based on facts that are vulnerable to corruption. Corruption is a deviant behavior that is manifested from misuse of tasks for personal gain, other people and institutions. Corruption is an act that is prohibited by religion, but corruption behavior still occurs. Religiosity should be an individual defense to not commit corruption. The purpose of this study was to determine the relationship between religiosity and the intention of corruption among civil servants in Aceh provincial government agencies. This research uses quantitative research method with incidental sampling technique. The sample in this study were 350 respondents (n = 350) from eight Aceh provincial government agencies. The results of this study indicate that there is a negative relationship between religiosity and corrupt intentions of civil servants, with the meaning that the higher the religiosity, the lower the intention of corruption.

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Corresponding Author:

Indrayati Sri Maulina
Psychology Study Program, Faculty of Medicine, Syiah Kuala University
Email:maudykarl@gmail.com
Phone:

1. INTRODUCTION

The reform era has changed the paradigm of the government system through decentralization which refers to the restructuring of authority with a system of shared responsibility between central and regional government agencies so as to maximize the quality and effectiveness of the regional government system[1]. Decentralization has an impact on the emergence of the phenomenon of "elite capture resources", namely the birth of small kings in regions who control economic resources and hinder the interests of weaker or vulnerable groups and have negative implications for efforts to reduce poverty and eradicate corruption[2].

Corruption is deviant behavior that is manifested by the abuse of political, social or economic functions for personal gain, other people and institutions[3]. States that there are five basic schemes of corruption in Indonesia, namely procurement of goods and services, bribery, misuse of budget, collecting and granting illegal licenses[4].

Released a corruption perception index in 2016 which ranked Indonesia 90th out of 176 countries with a total score of 37[5]. This score uses a scale of 0 to 100, where 0 is perceived as very corrupt and 100 is very clean from corruption. This score shows that Indonesia is categorized as highly corrupt.

Efforts to eradicate corruption in Indonesia have been carried out since 1957 until now through the formation of the Corruption Eradication Commission (KPK) or Corruption Eradication Commission[5]. The presence of the Corruption Eradication Commission as a state institution tasked with eradicating

corruption in an intensive professional manner is considered not optimal in carrying out its duties because corruption cases still occur[6].

One province that is not free from corruption cases is the province of Aceh. Aceh is ranked 10th in Indonesia as a province with corruption[5]. Apart from obtaining regional autonomy, Aceh also received special autonomy as a form of reconciliation from the central government[2]. Special autonomy is the granting of special authority to regulate government matters and the interests of local communities in accordance with the 1945 Constitution, which includes social, economic, political and political development. Implementation of Islamic sharia law[7]. Aceh receives quite large funds for development through special autonomy so that the management of Aceh funds is often misused and these funds become the potential for corruption[8].

Corrupt behavior has a very serious impact on the lives of society and the country. Corruption is not only a problem of economic, political and business development, but also refers to problems of social justice which results in a loss of government trust and social trust[9]. Corruption has an impact on poverty, citizens lack subsidies for adequate living and education[10] so that when life's needs cannot be met, the crime rate increases[11].

Said that perpetrators of corruption or corruption will feel embarrassed and lose self-esteem when faced with their environment[12]. Corruption has an impact on the loss of people's work ethic, the collapse of people's morals and morals, the loss of integrity of those in authority, the decline of human capital, the

exploitation of natural resources by groups of people and the collapse of the nation's religiosity[13].

Corruption is behavior that occurs consciously and deliberately[14]. Every behavior carried out consciously originates from potential behavior which is termed intention[15]. Intention is the central concept of an action so that individuals will behave in accordance with their intentions[16].

Defines intention as a possibility for a behavior to occur as desired[17]. Intention is a variable that greatly influences individual acts of corruption, because intention is more than just the desire to act, but also the existence of detailed planning and the opportunity to carry out acts of corruption[3].

One of the predictors that prevents individuals from carrying out corrupt intentions is religiosity[18]. All aspects of human life are influenced by religiosity[19]. Religiosity is the level of awareness or manifestation of Islamic monotheism towards the existence of Allah and behaving according to Islamic teachings in daily life as well as doing good deeds and avoiding all His prohibitions[20].

The implementation of Sharia law in Aceh is a reminder and encouragement for followers of the Islamic religion to always obey Allah's commands and stay away from His prohibitions[21]. Sharia law is a rule or guideline created based on the teachings of the Islamic religion based on the Koran and Sunnah. Islam is not only a religion but Ad-Deen, the truest way of life that covers all aspects of human life, in other words, Ad-Deen is everything that includes economic, political, social and religious systems that touch the material and spiritual dimensions of human existence and

emphasizes that all our thoughts and actions must be carried out with awareness of Allah[22]. Islam strongly opposes destructive behavior (fasad) such as corruption[23].

A predominantly religious environment should encourage individuals to behave in accordance with the teachings of their religion[20]. That individuals who have an intrinsic religiosity orientation have a life goal, have religious power motives and try to internalize religious values in life[24]. Therefore, individuals who have an intrinsic religiosity orientation will behave in accordance with their internalization of religious values, including avoiding behavior that is contrary to religious values such as corrupt behavior. Corruption is rarely associated with other aspects, namely behavioral dimensions[25]. Efforts to reveal individuals' corrupt intentions are becoming increasingly important to uncover the psychological processes underlying corrupt behavior[9].

Religiosity comes from the Latin word religion "ereligio" whose root word is 'religare' which means to bind. This means that religion (religion) functions to bind and strengthen a person or group of people in their relationship with God, fellow humans and the natural surroundings and in general religion has rules and obligations that must be carried out by followers of that religion[26].

Religiosity as the level of awareness or manifestation of Islamic monotheism towards the existence of Allah and behaving according to Islamic teachings in daily life as well as doing good deeds and avoiding all His prohibitions[20]. Religiosity in Islam consists of two dimensions[20]:

a. Islamic World View

Islamic Worldview is how much knowledge and perception an individual has about Islam and the paradigm of monotheism which starts from aqida (basic knowledge, belief and understanding) and the six testimonies of Iman (the pillars of faith) consisting of: belief in Allah, belief in the unseen, belief in the Prophet and the Messenger, Believe in the Book of Allah, believe in the day of judgment, believe in Qada' and Qaddar.

b. Muslim Personality

Muslim personality is behavior, attitudes, motivation and emotions that are manifested in personality that arise from the values believed and applied in everyday life. This is evaluated based on what they do as an obligation of the pillars of Islam, which are divided into: special worship is a pillar of Islam which is related to behavior, namely direct personal relationships with Allah, such as testimony of faith, praying, reading the Koran, fasting, giving alms, pilgrimages and general worship, namely socializing with creatures or creation, includes one's worship in daily relationships and transactions including relationships with oneself, humans, nature and relationships with other creatures.

Through the theory of planned behavior says that intention is the probability or effort of a person to try to carry out a certain behavior which includes an indication of how strong the desire to try is, how much effort is planned to bring about the behavior so that the behavior can be produced, the stronger the intention, the greater the business possibilities[27].

The theory of planned behavior is a development of the theory of reasoned action[28]. The development of the theory of reasoned action was due to limitations in answering the relationship

between attitudes which have a direct impact on behavior so that the theory of planned behavior became the answer to these limitations. There is one additional aspect to the theory of planned behavior, namely perceived behavior, which Ajzen adapted from the self-efficacy theory put forward by Bandura. There are three aspects of intention[27]:

a. *Attitude Toward the Behavior*

Attitude towards behavior is the extent to which an individual's evaluation is favorable or unfavorable, positive and negative assessments of desired behavior. Attitudes are determined by behavioral beliefs regarding the consequences that will be received, the benefits or losses that may be obtained if the individual does or does not do it.

b. *Subjective Norms*

Subjective norms refer to social acceptance and pressure to perform or not perform a behavior, engage or not engage, perceptions of other people's expectations of certain behaviors. Subject norms are influenced by normative beliefs, the function of individual beliefs obtained from the views of other people who influence their lives regarding attitude objects related to the individual.

c. *Perceived Behavioral Control*

Perceived behavioral control is a feeling that refers to the ease or difficulty of carrying out a behavior and is thought to reflect past experiences and anticipated obstacles and obstacles. Perceptions of behavioral control are determined by individual beliefs regarding the availability of resources in the form of equipment, competencies and

opportunities that support and inhibit the behavior that will occur or are called control beliefs.

That the principles of the theory of planned behavior are open to additional predictors provided that the added behavioral predictors are specific, can be defined and measured and describe behavioral criteria. This study uses corruption as an additional predictor[29]. Corruption as deviant behavior manifested by misuse of duties initiated by oneself or another party to gain benefits for oneself, others and institutions[30].

This research refers to the theory of planned behavior regarding intention, so the meaning of corruption intention is defined as the intention to commit a corrupt act. Corruption intention in this research is defined as a person's possibility and effort which includes how strong the desire to try, how big the planned effort is to carry out or not carry out deviant behavior that benefits oneself, other people or institutions.

2. METHOD

This research is a type of quantitative research that uses a *non-probability sampling* method with incidental sampling techniques. The subjects in this study were 350 civil servants with the following subject criteria: civil servants who work at provincial level government agencies in Aceh, not on leave, Muslim, domiciled in Aceh.

Method of collecting data

The measuring instrument used in this research is a religiosity scale prepared based on the religiosity which consists of 21 items

with 5 answer choices and a corruption intention scale which is prepared based[20] on intention theory which consists of 21 items with 7 answer choices[27].

The data analysis method used in this research uses a non-parametric method, namely the *Spearman-Brown Formula*. This analysis is used because the data is not normally distributed.

3. RESULTS AND DISCUSSION

Based on the assumption test through a normality test carried out using Kolmogorov-Smirnov on both variables, the results show that the religiosity variable is not normally distributed (K-S Z = 0.000; $p = 0.000 < 0.05$) and the corruption intention variable is normally distributed (K-S Z = 0.200; $p = 0.200 > 0.05$). Meanwhile, the linearity test carried out on the two research variables through the ANOVA test for linearity showed that there was a linear relationship between the religiosity variable and corruption intentions with a significance value (p) = 0.000 ($p < 0.05$). Hypothesis testing uses nonparametric statistical analysis with the Spearman Rho correlation technique, because one of the test assumptions is not met, namely the religiosity variable is not normally distributed. The correlation coefficient value is (r) = -0.472 ($p > 0.05$). These results indicate that there is a negative relationship between religiosity and corruption intentions in civil servants. This shows that the research hypothesis is accepted.

Categorization of Research Results

The categorization of religiosity and corruption intentions among civil servants can be seen in the table below:

Table 1. Categorization of Religiosity and Corruption Intentions

Scale	Score	Categorization	Number of Subjects	percentage (%)
Religiosity	$X < 21$	Very Low	0	0
	$21 \leq X < 35$	Low	0	0
	$33 \leq X < 49$	Almost Low	0	0
	$33 \leq X < 49$	Almost High	0	0
	$33 \leq X < 49$	High	69	19,7
	$77 < X$	Very High	281	80,3
Intensi	$X < 70,5$	Low	280	80
Korupsi	$70,5 \leq X$	Uncategorized	69	19,7
	$<97,5$			
	$97,5 \leq X$	High	1	0,3

The research results show that there is a negative relationship between religiosity and corruption intentions. A negative relationship means that the higher the religiosity of civil servants, the lower their corruption intentions. These results are proven from statistical correlation analysis which shows a correlation coefficient value of $(r) = -0.472$. That the coefficient category $0.40 \leq p < 0.60$ is in the medium correlation category, thus this research has a medium correlation coefficient[31]. This means that only 47.2% of the strength of the coefficient relationship between the two variables.

The results of this research are in line with research in Kuwait which shows that religiosity is related to individual corruption intentions, but the relationship between the two cannot be explained, due to the existence of religious hierarchies such as

obedience to work authority, strengthening the content of work culture[32]. Negative, amoral familism, namely loyalty to the family must be prioritized over serving other people and the environment and there is trust intermediation, namely high trust in other people so that the religiosity that is believed to be less applicable to the individual.

The results of this research show that the majority of respondents have religiosity in the very high category, namely 80.3%. Smith said that individuals who have very high religiosity have normative ideas, such as wrong and right, have an awareness of what they are doing, have good coping skills, are able to objectively work with individuals who have different religious backgrounds[20]. different and also prioritizes monotheistic values, performing obligatory prayers on time, practicing the Sunnah of the Prophet, giving alms, maintaining good relations with other people.

This research also shows that the majority of respondents have low corruption intentions, 80% of respondents. Argue that acts of corruption occur because of the desire and large opportunities and opportunities to carry out these acts of corruption[3]. This desire will be stronger if it has reinforcement for behavior and is supported by people who influence the individual, the intention will be formed so that the stronger the desire and opportunity the individual has, the stronger the intention to commit acts of corruption. That intentions are influenced by beliefs and evaluations in forming attitudes towards behavior which includes the consequences received, profits and losses obtained[17].

This research shows that the contribution of religiosity to corruption intentions is 25.3% and the rest is determined by other factors not tested in this research. The contribution value shows a low value[33]. Aceh is a region that implements Sharia laws in its government, but the influence of religiosity on corruption intentions in this research is relatively low. This is inversely proportional to the results of research which shows that there is a relationship between religiosity and corruption intentions, where religiosity is the main principle that individuals consider when carrying out an action[34]. If a government system has strong religiosity, then individuals in that government will apply religiosity in their work so that violating behavior can be avoided.

Another factor that influences corruption intentions is personality. In their research said that there are several individual characters who are able to protect themselves from corrupt behavior, namely being responsible, discipline which means compliance with regulations, honest which means not cheating and being sincere, modest which is simple and not excessive, working[35]. hard means doing something seriously, independent means having a stand and does not depend on other people, fair which means impartial, correct, not arbitrary, brave, who has a steady heart and great confidence in facing danger and difficulties, and pay attention to others.

Based on the categorization of corruption intentions among civil servants in terms of gender, corruption intentions among men are higher than women. The results of this study showed that 0.3% of the respondents in the high category were found to be male. This is in line with research which shows that corruption in women is

lower than in men and in fact the most effective effort to eradicate corruption is to involve women, because women have more superior indicators than men[36].

Based on the results of descriptive analysis as additional analysis, this research shows that 39.1% of respondents with a work period of more than 10 years have high corruption intentions. An individual's work period or length of work also determines his or her corruption intentions. Said that individuals who have work experience of more than 10 years are more vulnerable to committing acts of corruption, because these individuals have adapted to their work environment and understand what strategies to use if they carry out an action[35].

Aceh provincial government agencies can start providing outreach on official regulations, holding regular anti-corruption outreach especially to new employees, conducting employee performance assessments based on religiosity. It is necessary to enforce standard rules and sanctions based on Islamic law, such as qanuns regarding acts of corruption and even the application of qishash laws. Agencies can apply Islamic concepts in their work accompanied by religious activities such as joint tadarrus, weekly recitations with themes of religiosity, work ethic, punishment for cheating. There are posters about religion and corruption in employee workrooms, such as words of wisdom, animations of the impact of committing corruption. There needs to be a religiosity approach in educating the public, so that the government does not only focus on finding perpetrators of corruption but also carries out education as a form of prevention.

Employees need to increase awareness as people who embrace Islam and should apply the values of religiosity in their work so that it is worth worship, such as keeping away doubts (syubhat), not talking bad about other people, getting used to reading the Al-Qur'an before starting work, so that there is a feeling of always being watched by God. The community needs to play an active role in eradicating corruption in Aceh. Application of Islamic sharia values in every action so that corrupt behavior can be eliminated. The public can report to the authorities if they see or know that there has been an act of corruption.

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