



OFFICE DA'WAH MODEL IN BUILDING THE INTEGRITY OF THE STATE CIVIL APPARATUS AT THE MINISTRY OF FINANCE OF THE REPUBLIC OF INDONESIA

Bambang Heru Suhartono
Universitas Islam As-Syafi'iyah
Email: bambang.heru71@gmail.com

ABSTRACT

The national goal of the Indonesian nation as stated in the Preamble to the 1945 Constitution is to protect the entire Indonesian nation and all Indonesian bloodshed, promote general welfare, educate the nation's life, and participate in implementing world order based on independence, lasting peace, and social justice. In this study, qualitative Descriptive Analysis Methodology is used, which has natural characteristics (natural setting) as a source of direct, descriptive data, process is more important than results, analysis in qualitative research tends to be carried out by inductive analysis and meaning is essential. The office da'wah model involving mental coaching and structured character, DKM activities, capacity building, coaching mentoring counseling, and habituation of behavior in accordance with integrity, contributes positively to building the integrity of civil servants in the Ministry of Finance of the Republic of Indonesia. The office da'wah model has an important role in building the integrity of civil servants in the Ministry of Finance of the Republic of Indonesia. In this study, a high level of approval of activities and components related to office da'wah and building the integrity of civil servants.

Keywords: da'wah, office, finance, integrity

INTRODUCTION

The national goal of the Indonesian nation as stated in the Preamble to the 1945 Constitution is to protect the entire Indonesian nation and all Indonesian bloodshed, promote general welfare, educate the nation's life, and participate in implementing world order based on independence, lasting peace, and social justice. To achieve national goals, a government was formed in charge of carrying out national development and providing services to the community (Ramadani et al., 2023). In order to realize Indonesia's ideals in accordance with the mandate of the preamble of the 1945 Constitution, a professional State Civil Apparatus (ASN) is needed, clean from corruption, collusion and nepotism, free from political intervention and able to provide public services to the community.

ASN are employees who have gone through various selection processes to be able to occupy certain important and strategic positions so that their role is very large in the process of development and progress of a nation. ASN is the main support of the government in carrying out national development (Rosmini et al., 2023). As a state servant and public servant who must carry out duties and provide various services to the community (Manaf et al., 2023).

ASN is not only a civil servant, but also as an officer who works in accordance with the values of the Indonesian nation that is inclusive, innovative, community service, and does not discriminate in terms of religion, race, class, and ethnicity. ASN must work to realize national goals based on a code of ethics, integrity, nationalism, and anti-corruption commitment. ASN is tasked with carrying out public services, government duties, and development tasks (Kusuma et al., 2023).

In carrying out development, civil servants as government officials must be able to invite and involve all components of society in development design, transparent, and responsible, effective and fair, and ensure the implementation of the rule of law. The government must ensure that priorities in the political, social, economic, and defense and security fields are based on public consensus, pay attention to the interests of the people, support the strategic vision of leaders and people who are able to look far ahead of a good and development-oriented government for all social feasibility for the realization of a Golden Indonesia 2045.

In order to carry out the mandate properly, civil servants must have and maintain integrity in providing services to the community professionally, where civil servants must have seven characteristics of public life principles, namely selflessness, integrity, objectivity, accountability, openness, honesty, and leadership.

Integrity is very important for ASNs because it is one of the key attributes that an employee must have (Maharani, 2023). Integrity is a concept related to consistency in actions, values, methods, measures, principles, expectations and various things produced (Reumi & Kaplele, 2023). People with integrity will have an honest personality and have a strong character (Kapoh et al., 2023).

Every civil servant must have integrity so that they are instilled in their hearts and consistent in upholding the value of noble beliefs (Bieh & Boroh, 2023). When a civil servant has integrity, he will be able to make a good impression in front of the community and even more so before God Almighty (Keith, 2023). Conversely, when a civil servant does not have good integrity, it will affect themselves, family, community and nation (Savitri et al., 2023).

Integrity in public service is related to the commitment of honesty to carry out all duties and responsibilities in accordance with applicable regulations (Sajari et al., 2023). This commitment is an extra-judicial system in order to prevent administrative errors in the bureaucracy, especially those related to administration, procurement of goods/services, and public services (Maaroef et al., 2023).

One of the most serious challenges to realizing good governance is corrupt behavior that undermines almost every government administration institution in public services from the central to regional levels (Aryal, 2023). The principles of efficiency, accountability and fairness in public services still experience many obstacles (Annahar et al., 2023). Conversely, the negative symptoms of bad governance are characterized by low sensitivity to the basic needs of poor people, bureaucratic inefficiency, low public participation, and weak law enforcement efforts (Jamil & Paudel, 2023).

B. Problems

1. Identify the Problem

Seeing the phenomenon of integrity issues and the role of da'wah in building integrity as above which is very interesting, the author gets the following problems.

1. The integrity of civil servants must continue to be built with various approaches, including with the office da'wah model.
2. The da'wah model carried out at the Ministry of Finance consisting of eleven echelon 1 units has various models that are not all the same.
3. There has been no research on the office da'wah model in building the integrity of civil servants within the Ministry of Finance.

2. Problem Formulation

The issue of integrity is always relevant to be studied because it involves daily life and its challenges also always develop with the times. The office da'wah model must also continue to develop according to the needs of the community. How can the office da'wah model answer challenges related to strengthening employee integrity?

Referring to the identification of problems previously disclosed, this study aims to reveal the following:

1. What is the office da'wah model in building the integrity of civil servants in the Ministry of Finance?
2. What is the best office da'wah model in building the integrity of civil servants in the Ministry of Finance?

Based on the background and phenomena and restrictions of the above problems, the researcher formulates the problem in the form of Research Questions as follows:

1. What office da'wah model is used to solve problems in building the integrity of civil servants Case study at the Ministry of Finance of the Republic of Indonesia?
2. Which model of office preaching is best in developing ASN integrity in Kemenkeu RI?

C. Research Objectives

The objectives to be achieved in this dissertation research are as follows:

1. What office da'wah model is used to solve problems in building the integrity of civil servants Case study at the Ministry of Finance of the Republic of Indonesia?
2. Which model of office preaching is best in developing ASN integrity in Kemenkeu RI?

D. Research Benefits

Based on the formulation of the research above, the author hopes to provide the following research benefits:

Theoretical Benefits

1. Can contribute constructive thoughts, especially for da'wah, especially related to office da'wah.
2. Can enrich the knowledge of decision makers about the office da'wah model in building the integrity of civil servants within government agencies, especially at the Ministry of Finance.

METHOD

Types and approaches of research

In this study, qualitative Descriptive Analysis Methodology is used, which has natural characteristics (natural setting) as a source of direct, descriptive data, process is more

important than results, analysis in qualitative research tends to be carried out by inductive analysis and meaning is essential. The analytical approach used is: Anthropological approach, anthropological or cultural approach needs to be done to the object of research so that we can understand how culture is built and the impact of the influence of the object. Sociological approach, society also needs to be done so that the object of research is more comprehensive and objective by looking at the psychology of society and its role in shaping the object of research.

Data Sources

There are two types of data sources used in this study, namely primary data and secondary data. The data to be studied consists of primary and secondary data.

Data Primer

Primary data is data obtained from the first source, either individuals or individuals, such as the results of interviews or filling out questionnaires that are usually done by researchers. In this study, the primary data are the results of interviews and questionnaires with da'wah actors, mosque administrators, offices, officials in charge of HR issues and the integrity of civil servants in the Ministry of Finance. Data related to the office da'wah model, in building the integrity of civil servants in the Ministry of Finance.

Data Seconds

In this study, the secondary data came from related literature, books, websites, sources that support the research report. Data consisting of books, journals on office da'wah models in building the integrity of civil servants, and other data related to the object of this study that can contribute to the research process.

Data Collection Methods

In this study the data collection methods used were as follows:
Literacy studies.

Questionnaires on the determination of problems and solutions as well as da'wah models in their respective offices.

Population

A population is a group of all possible people, objects, and other measurements that are objects of attention or groups of entire objects of concern.

Sample

The sample is a part of the population that has certain characteristics or conditions to be studied (Cole et al., 2023). A sample can also be defined as a member of a population selected using a specific procedure so that it can be said to be representative of the population (Obilor, 2023).

In this study, qualitative Descriptive Analysis Methodology is used, which has natural characteristics (natural setting) as a source of direct, descriptive data, process is more important than results, analysis in qualitative research tends to be carried out by inductive analysis and meaning is essential.

Data Sources

Data sources in this study are divided into two types, namely primary data sources and secondary data sources:

Primary data is data obtained from the first data source at the research location or research object.

Secondary data is data obtained from the second data source from the required data or as complementary data. In this data collection the author takes from books, articles, journals, the internet.

Data Collection Techniques

To make it easier for the author to collect data in the field, the author uses the following methods: Observation, namely by making observations and recording systematically according to the observed phenomenon. This direct observation will obtain accurate data as evidence or research facts that are strong enough. Questionnaire, which is with questions that have been prepared in order to obtain maximum data. In-depth interview, which is conducting an interview (unstructured interview), with questions that have been prepared in order to still get maximum results. Documentation, which is in the form of archives, records, data, letterbooks or evidence of an event to make it easier to check the validity of the data so that the research becomes valid.

The research process with this qualitative method will be based on a systematic procedure guide in accordance with the theory of Creswell, 2003. In this method, the entire perspective will be viewed in the perspective of research stages that are intertwined and have a strong relationship with the main research data in order to produce a coherent justification. In this regard, this qualitative research method will use a triangulation difference model in order to produce a coherent justification in interpreting the main components for IT governance design. Triangulation is the 4 most commonly used data analysis methods to increase data validity in qualitative research. In this regard, it is stated that there are four kinds of triangulation techniques, namely: Data triangulation, investigator triangulation, methodological triangulation, and theoretical triangulation.

Basically, this triangulation is a technique based on a phenomenological mindset that is multiperspective. This means that to draw a solid conclusion, it is necessary not only from one point of view.

The data triangulation research model that directs researchers in retrieving data must use a variety of different data sources. This means that the same or similar data will be more stable if it is extracted from several different data sources. Therefore, data triangulation is often referred to as source triangulation.

Time and Place of Research

Research time

This research was carried out for more than 7 months, starting from January 2023 to July 2023

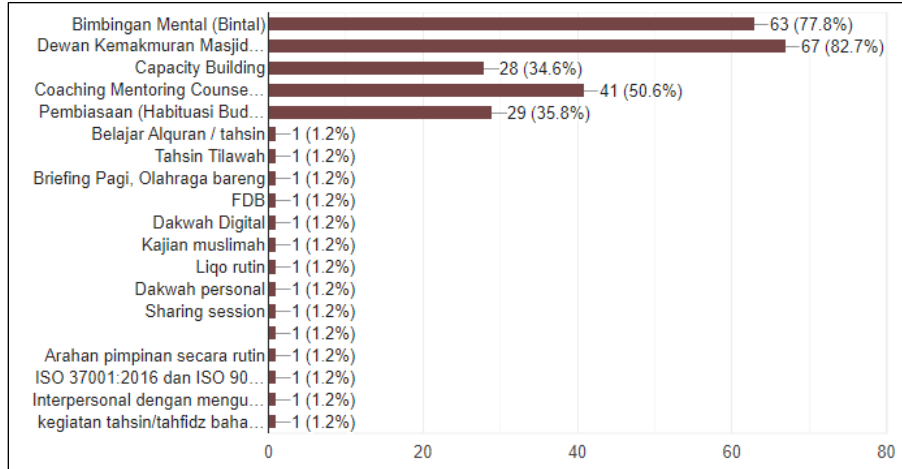
Place of study

This research was conducted at the Ministry of Finance of the Republic of Indonesia.

RESULTS AND DISCUSSION

Based on the results of research in the form of questionnaires to respondents of employees and officials at the Ministry of Finance of the Republic of Indonesia, the following results were obtained:

Office Da'wah Model run:



Based on the results of the questionnaire, the following is a descriptive analysis of respondents' responses to the office da'wah model run with the question "Name the office da'wah model that is run in your place (answers can be more than one)":

Mental Guidance (Bintal): As many as 78% of respondents stated that they follow or support the Mental Guidance (Bintal) model in office da'wah. This shows that the majority of respondents feel that Mental Guidance is a relevant and effective method in spreading da'wah in an office environment.

Mosque Prosperity Council (DKM): As many as 81.7% of respondents stated that they follow or support the model of the Mosque Prosperity Council (DKM) in office da'wah. This shows that the majority of respondents see DKM as an important and effective model in spreading religious values in an office environment.

Capacity Building: As many as 34.1% of respondents stated that they follow or support the Capacity Building model in office da'wah. Although the number is relatively low, there are still some respondents who see the importance of Capacity Building as an approach to improve knowledge and skills in spreading da'wah in the office environment.

Coaching Mentoring Counseling (CMC): As many as 51.2% of respondents stated that they follow or support the Coaching Mentoring Counseling (CMC) model in office da'wah. This suggests that most respondents see value in using the CMC approach to provide guidance and support to individuals in the context of proselytizing in the workplace.

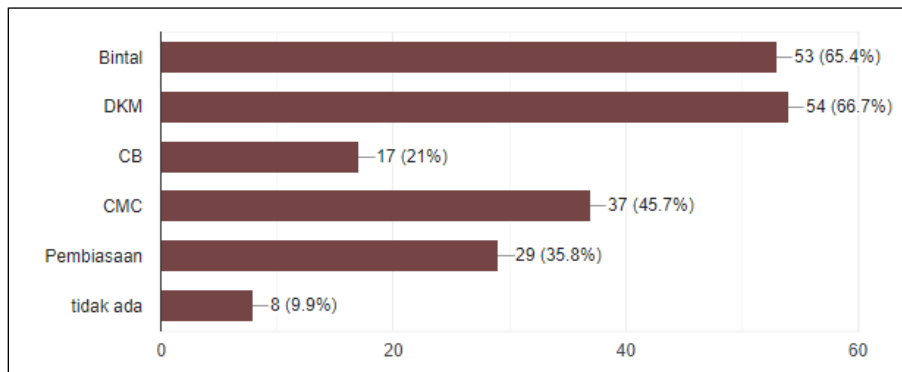
Habituation (Cultural Habituation): As many as 36.6% of respondents stated that they follow or support the Habituation model (Cultural Habituation) in office da'wah. Although the number is relatively low, there are still some respondents who see value in building habits or cultures that are in accordance with religious values in an office environment.

Miscellaneous: As many as 1.2% of respondents expressed their preference for office da'wah models that are not included in the options provided. This percentage indicates that

a small percentage of respondents have different preferences and may be using models that are not common or not listed in the given options.

Overall, the results of the questionnaire showed variations in the model of office da'wah carried out in your place. Models such as the Mosque Prosperity Council (DKM) and Mental Guidance (Bintal) received high approval rates, with 81.7% and 78% of respondents following or supporting them. Other models, such as Coaching Mentoring Counseling (CMC) and Capacity Building, received moderate approval rates, with about half of respondents following them or supporting them. The Habituation Model has a lower level of approval, but there are still some respondents who see value in the approach.

Determining an Effective Office Da'wah Model



The following is a descriptive analysis of respondents' responses to the use of learning methods in the Mental Guidance and Structured Character (Bintal), Mosque Prosperity Council (DKM), Capacity Building (CB), Coaching Mentoring Counseling (CMC), and Habituation (Cultural Habituation) programs:

- Structured Mental and Character Guidance (Bintal): As many as 65.9% of respondents stated that the 10% method (Structural Learning) was used in the Structured Mental and Character Guidance (Bintal) program. This method involves seminars, workshops, and other learning activities that focus on understanding and developing the mental and character of civil servants. The majority of respondents benefited from this method.

- Mosque Prosperity Council (DKM): The same percentage, i.e. 65.9%, of respondents stated that the 20% method (Social Learning) was used in the Mosque Prosperity Council (DKM) program. This method includes activities such as Focus Group Discussion (FGD) and other social interactions that facilitate learning and character development through discussion and interaction with others in the mosque environment.

- Capacity Building (CB): As many as 20.7% of respondents stated that 70% method (Learning by Experience) is used in Capacity Building (CB) programs. This method involves hands-on experience, such as temporary placement (secondment), which provides opportunities for ASNs to learn and develop their abilities through practical experience in the workplace.

- Coaching Mentoring Counseling (CMC): As many as 46.3% of respondents stated that the 70% method (Learning by Experience) is used in the Coaching Mentoring Counseling (CMC)

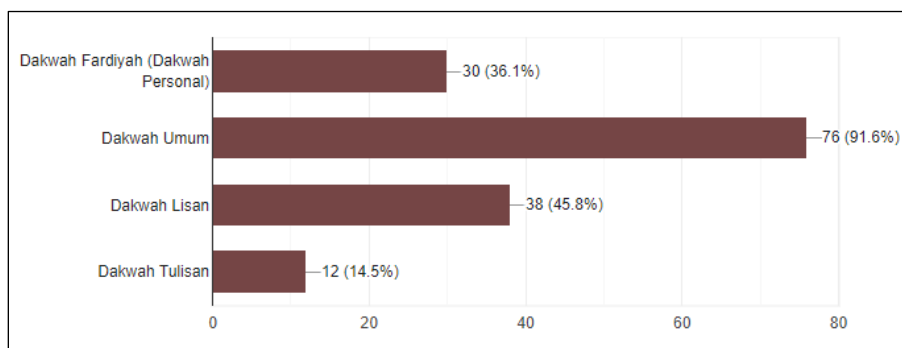
program. This shows that some respondents see the benefits of experiential learning in the context of the mentorship, mentorship, and counseling provided in the program.

- Habituation (Cultural Habituation): As many as 36.6% of respondents stated that 70% method (Learning by Experience) was used in the Habituation program (Cultural Habituation). This shows that some respondents see the importance of building customs and cultures that conform to religious values through daily experiences and practices.

- None: As many as 9.8% of respondents stated that no learning methods were used in these programs. This shows that a small percentage of respondents do not see the use of specific learning methods in the mentioned programs.

Overall, the questionnaire results showed variations in the use of learning methods in the programs of Mental Guidance and Structured Character (Bintal), Mosque Prosperity Council (DKM), Capacity Building (CB), Coaching Mentoring Counseling (CMC), and Habituation (Cultural Habituation). Structural Learning (10%), Social Learning (20%), and Learning by Experience (70%) methods are used in several programs with different percentage levels. However, there are also some respondents who stated that there are no learning methods used in these programs.

Methods used in the Bintal Program in the Structural Learning Category



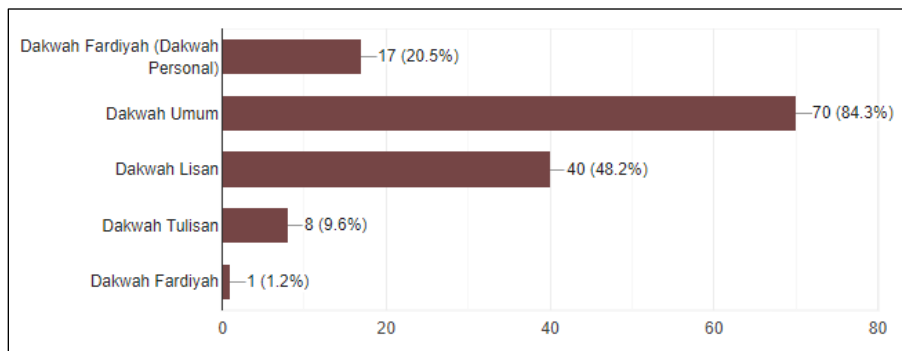
The following is a descriptive analysis of respondents' responses to learning methods in the Structured Mental and Character Guidance (Bintal), Mosque Prosperity Council (DKM), Capacity Building (CB), Coaching Mentoring Counseling (CMC) programs in the Structural Learning category (10%):

- Dakwah Fardiyah (Personal Da'wah): As many as 36.1% of respondents stated that the method of Dakwah Fardiyah (Personal Da'wah) was used in the program. This method involves a personal approach in spreading da'wah, where individuals are directly involved in conveying religious messages to others in an office environment.
- General Da'wah: As many as 91.6% of respondents stated that the General Da'wah method was used in the program. This method involves conveying religious messages in general to employees in an office environment through various available media and methods, such as lectures, seminars, or other group activities.
- Oral Da'wah: As many as 45.8% of respondents stated that the Oral Da'wah method was used in the program. This method includes oral delivery of religious messages through conversations, discussions, or lectures in an office environment.

- Written Da'wah: As many as 14.5% of respondents stated that the Written Da'wah method was used in the program. This method involves conveying religious messages through writing, such as articles, pamphlets, or newsletters, that are disseminated in an office environment.

In the overall category of Structural Learning (10%), the General Da'wah method has the highest usage rate with 91.6%. Meanwhile, the method of Oral Da'wah and Fardiyah Da'wah was also used by some respondents. The Dakwah Tulisan method has the lowest usage rate with only 14.5%.

Methods used in the Bintal Program in the Social Learning Category

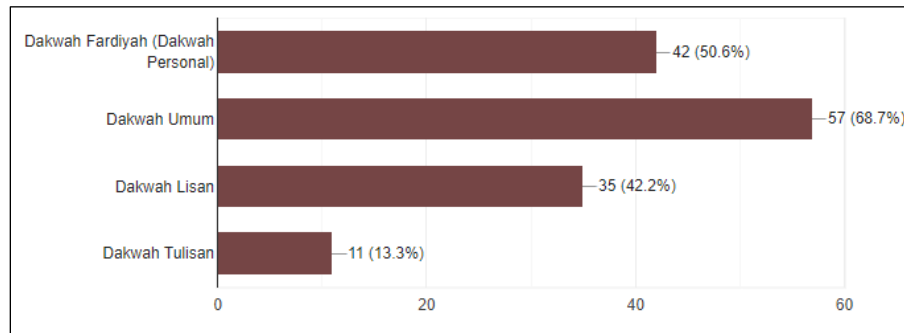


Based on the results of the questionnaire, the following is a descriptive analysis of respondents' responses to learning methods in the Mental Guidance and Structured Character (Bintal), Mosque Prosperity Council (DKM), Capacity Building (CB), Coaching Mentoring Counseling (CMC) programs in the Social Learning category (20%):

- Dakwah Fardiyah (Personal Da'wah): As many as 21.4% of respondents stated that the method of Dakwah Fardiyah (Personal Da'wah) was used in the program. This method involves a personal approach in spreading da'wah, where individuals are directly involved in conveying religious messages to others in an office environment.
- General Da'wah: As many as 84.5% of respondents stated that the General Da'wah method was used in the program. This method involves conveying religious messages in general to employees in an office environment through various available media and methods, such as lectures, seminars, or other group activities.
- Oral Da'wah: As many as 47.6% of respondents stated that the Oral Da'wah method was used in the program. This method includes oral delivery of religious messages through conversations, discussions, or lectures in an office environment.
- Written Da'wah: As many as 9.5% of respondents stated that the Written Da'wah method was used in the program. This method involves conveying religious messages through writing, such as articles, pamphlets, or newsletters, that are disseminated in an office environment.

In the Social Learning category (20%), the General Da'wah method has the most frequent usage rate with 84.5%. The Oral Da'wah method was also used by some respondents, while the Fardiyah Da'wah and Written Da'wah methods had a lower level of use.

The method used in the Bintal Program in the Learning by Experience Category



Based on the results of the questionnaire, the following is a descriptive analysis of respondents' responses to learning methods in the Mental Guidance and Structured Character (Bintal), Mosque Prosperity Council (DKM), Capacity Building (CB), Coaching Mentoring Counseling (CMC) programs in the Learning by Experience category (70%):

- Dakwah Fardiyah (Personal Da'wah): 51.2% of respondents stated that the method of Dakwah Fardiyah (Personal Da'wah) was used in the program. This method involves a personal approach in spreading da'wah, where individuals are directly involved in conveying religious messages to others in an office environment through direct experience.
- General Da'wah: As many as 69% of respondents stated that the General Da'wah method was used in the program. This method involves conveying religious messages in general to employees in an office environment through various hands-on experiences and practices.
- Oral Da'wah: As many as 41.7% of respondents stated that the Oral Da'wah method was used in the program. This method includes delivering religious messages orally through conversations, discussions, or lectures in an office environment by providing direct experience to employees.
- Written Da'wah: As many as 13.1% of respondents stated that the Written Da'wah method was used in the program. This method involves conveying religious messages through writing, such as articles, pamphlets, or newsletters, which provide a learning experience through writing in an office environment.

In the Learning by Experience category (70%), the General Da'wah method has the most frequent usage rate with 69%. The Fardiyah Da'wah and Oral Da'wah methods were also used by some respondents, while the Written Da'wah method had a lower level of use.

Office Da'wah Model in Building Integrity

The office da'wah model involving mental coaching and structured character, DKM activities, capacity building, coaching mentoring counseling, and habituation of behavior in accordance with integrity, contributes positively to building the integrity of civil servants in

the Ministry of Finance of the Republic of Indonesia. This model is considered effective in providing personal understanding, skills, guidance, and reflection to civil servants in dealing with ethically and morally challenging situations and maintaining integrity in carrying out daily tasks. Structured mental and character coaching: The majority of respondents strongly agree that structured mental and character coaching can help civil servants to develop awareness of the importance of integrity in their work. This shows that this coaching model is considered effective in building the integrity of civil servants in the office environment.

A. DKM (Dewan Kemakmuran Masjid)

The majority of respondents strongly agree that DKM activities in the office environment contribute positively to the development of the integrity of civil servants. This shows that DKM activities are considered effective in building the integrity of civil servants in the Ministry of Finance. DKM activities can provide ethical and moral values needed in carrying out the duties of civil servants. Through DKM activities, such as recitation, religious studies, or other spiritual activities, civil servants can gain a better understanding of the values of integrity, responsibility, and work ethics that are important in maintaining their integrity in the workplace.

DKM activities provide opportunities for civil servants to explore religious teachings and learn moral principles that form the basis of honest, fair, and responsible behavior. Religious studies in DKM can discuss ethical and moral issues related to the duties and responsibilities of civil servants, thus providing relevant guidance in carrying out their work with integrity.

In addition, through spiritual activities in DKM, ASN can also gain personal reflection space and deepen self-awareness of ethical and moral values that must be upheld. By understanding these values, civil servants can more easily face ethical dilemmas, overcome pressures, and make decisions with integrity in carrying out their duties in the office environment.

Thus, DKM activities play an important role in building the integrity of civil servants by providing the necessary ethical and moral values, deepening civil servants' understanding of responsibilities and work ethics, and providing space for deep reflection and self-understanding. This provides a strong basis for civil servants to maintain integrity in carrying out their duties at the Ministry of Finance.

DKM activities can also be a platform for civil servants to interact with colleagues, build positive social relationships, and get guidance or advice from others who adhere to religious and ethical principles. This can assist civil servants in dealing with ethical and moral dilemmas and provide support in maintaining their integrity.

The function of DKM (Mosque Prosperity Council) in office da'wah to build integrity can include the following:

1. Education and Teaching

DKM can act as an organizer of religious education and teaching activities, such as recitation, book study, or other Islamic classes. Through this activity, civil servants can gain deeper knowledge about religious, ethical, and moral values that are the basis of integrity in carrying out their duties in the office. This upbringing and teaching helps build a solid understanding of integrity in a religious context.

2. Awareness and Awareness Raising

DKM can be a forum to sensitize and increase ASN awareness of the importance of integrity in carrying out duties in the office environment. Through lectures, recitations, or announcements at office mosques, DKM can convey messages that build awareness of integrity, responsibility, and work ethics that must be applied by civil servants.

3. Construction and Guidance

DKM can also provide coaching and guidance to civil servants in carrying out their duties with integrity. This can be done through mentoring or counseling programs provided by DKM. ASN can get advice and guidance from mentors or counselors who are competent in terms of integrity and work ethics. This coaching helps civil servants overcome moral dilemmas and stresses that may arise in their work.

4. Skill Development

DKM can organize skills development programs related to integrity, such as value-based leadership training, work ethics training, or morality training on the job. These programs help civil servants develop the skills necessary to face ethical and moral challenges in the workplace and strengthen their integrity.

5. Formation of a Work Environment with Character

DKM can play a role in shaping a work environment with character by holding social or religious activities that promote the values of integrity. Through activities such as social services, fundraising for charity, or joint self-development activities, DKM can create a work atmosphere that supports and encourages civil servants to behave honestly, fairly, and responsibly.

B. Capacity Building

The majority of respondents agreed that capacity building can help civil servants develop the skills necessary to face ethical and moral challenges in the workplace. Although the percentage is not as large as approval of mental development and structured character and DKM, there are still some respondents who see capacity building as an important factor in building the integrity of civil servants.

In the context of office da'wah, capacity building can include training and developing civil servants' skills in various aspects relevant to integrity, such as work ethics, effective communication, ethical decision making, conflict management, and understanding of policies and regulations related to integrity.

With capacity building activities, civil servants will have better knowledge and skills to deal with moral dilemmas and ethically challenging situations. This enables ASNs to make better decisions and act with integrity in carrying out their duties.

Although the approval percentage may not be as large as with other aspects of the office da'wah model, it is important to still recognize the value and benefits of capacity building in building the integrity of civil servants. Continuous efforts in improving relevant and effective capacity building programs can make a significant contribution in strengthening the integrity of civil servants in the Ministry of Finance.

C. Coaching Mentoring Counseling (CMC)

The majority of respondents strongly agree that coaching services can help civil servants to develop the self-awareness and personal reflection needed in building their integrity. This shows that coaching services are considered effective in helping civil servants strengthen integrity and deal with challenging situations ethically and morally.

Coaching services can give ASNs the opportunity to deeply explore the values, beliefs, and motivations underlying their integrity. In the coaching process, ASNs can receive an objective view from an experienced coach and gain a deeper understanding of how integrity can be applied in daily tasks and challenges.

In addition, coaching services also help civil servants to increase their self-awareness related to their behavior and actions. With a space for personal reflection, civil servants can consider the ethical and moral consequences of their actions, and see potential conflicts of interest or dilemmas that may arise. This helps civil servants to make decisions with more integrity in carrying out their duties in the office environment.

Here are some reasons why CMC functions are important in building ASN integrity:

- 1) Development of Self-Awareness
- 2) Guidance and Advice
- 3) Skill Development
- 4) Increased Self-Confidence
- 5) Relationship Building and Networking

The Coaching Mentoring Counseling (CMC) function has an important role in building the integrity of civil servants in the Ministry of Finance of the Republic of Indonesia. CMC assists civil servants in developing self-awareness, providing guidance and advice, developing necessary skills, increasing self-confidence, and building relationships and networks that support integrity. With CMC in the office da'wah model, ASN can get the necessary support to build and maintain integrity in carrying out their duties with high professionalism and ethics.

Through coaching, mentoring, and counseling, ASNs can develop better self-awareness of the values of integrity, responsibility, and work ethic. This process helps civil servants to understand the values they should uphold and provides an understanding of how these values can be applied in everyday situations in the work environment.

CMC provides guidance and advice to civil servants in strengthening their integrity. Through mentoring, ASNs can get guidance from those who have broader experience and knowledge in terms of integrity. Coaching and counseling also provide opportunities for civil servants to obtain professional advice and gain an objective view of how to deal with ethical dilemmas and integrity challenges in the workplace.

The function of CMC also helps in the development of skills necessary in dealing with ethically and morally challenging situations. Through coaching, ASNs can acquire effective communication, problem-solving, decision-making, and conflict management skills that can assist them in maintaining integrity in complex situations.

CMC can help increase the confidence of civil servants in the face of moral dilemmas or pressures that may arise in the workplace. By getting support and guidance from mentors or coaches, ASNs can develop their confidence in making decisions with integrity and responsibility.

The CMC function also helps in the establishment of strong relationships and networks between ASNs. Through mentoring and coaching, ASNs can build positive relationships with those who share the same values and principles of integrity. This creates a supportive work environment and encourages civil servants to remain integrity in carrying out their duties.

D. Familiarization (Cultural Habituation)

The majority of respondents strongly agree that habituating honest behavior and ethical and moral behavior can help civil servants in building their integrity. This shows that habituation of behavior in accordance with integrity values is considered an important factor in building the integrity of civil servants in the Ministry of Finance.

The habituation of honest behavior and ethical and moral conformity involves consistent practice and active involvement of civil servants to internalize the values of integrity into their daily lives. Through this habituation, ASN will form habits and behavior patterns that are consistent with the principles of integrity.

By habituating honest behavior and in accordance with ethics and morals, civil servants will be accustomed to always behaving with integrity in carrying out their duties in the office environment. This includes communicating honestly, abiding by rules and policies, showing responsibility, and making decisions based on correct ethics and morals. Habituating this behavior can also help civil servants deal with ethically and morally challenging situations. By adopting behavior with integrity, civil servants will be better able to overcome conflicts of interest, moral dilemmas, and pressures that may arise in the workplace.

Habituation (Cultural Habituation) is very important in office da'wah to build the integrity of civil servants in the Ministry of Finance of the Republic of Indonesia for several reasons. Habituation of behavior that conforms to integrity values involves consistent and repeatable practices of civil servants. By doing things that are consistent with integrity repeatedly, ASN will form habits that are consistent with these values. This habit will help ASNs to automatically act with integrity in their every action in the office environment.

Through habituation, ASNs will continuously face and reflect on their behavior in accordance with integrity. This will strengthen their self-awareness of the importance of integrity and build better personal reflection. Thus, habituation helps ASNs to continuously monitor and evaluate their actions with reference to the principles of integrity.

When behavior that is in accordance with integrity becomes a habit that is accustomed in the office environment, it will create a work culture with integrity. Habituating honest, fair, and responsible behavior will influence the individuals around him and create a work environment that values and encourages integrity. A work culture of integrity strengthens ethical and moral norms among civil servants and supports efforts to build integrity.

Habituation of behavior in accordance with integrity helps civil servants in facing ethical and moral challenges that may arise in the office environment. By having a solid habituation, ASN will be better prepared and have a strong foundation in making decisions based on integrity, even in complex or difficult situations.

Habituating behavior that is in accordance with integrity helps build trust between civil servants and with other parties, including fellow civil servants, colleagues, and external parties. When integrity becomes a key characteristic of civil servants' behavior, it creates the trust necessary in carrying out their duties and maintaining institutional integrity.

Habituation (cultural habituation) is important in office da'wah to build the integrity of civil servants in the Ministry of Finance of the Republic of Indonesia. Habituating behavior that is in accordance with integrity helps create consistent habits, strengthens personal awareness and reflection, creates a work culture of integrity, helps face ethical and moral challenges, and builds trust that is important in carrying out the duties of civil servants.

CONCLUSION

The office da'wah model has an important role in building the integrity of civil servants in the Ministry of Finance of the Republic of Indonesia. In this study, a high level of approval of activities and components related to office da'wah and building the integrity of civil servants. Some related decisions: Respondents acknowledged that structured mental and character coaching, such as mental guidance (bintal), mosque prosperity council (DKM), capacity building (CB), coaching mentoring counseling (CMC), as well as habituation of honest behavior and behavior according to ethics and morals, contributed significantly to building the integrity of civil servants. DKM activities in the office environment are considered positive and useful in helping civil servants understand the importance of integrity in carrying out daily duties, increasing awareness of ethical and moral values, and providing guidance in building the integrity of civil servants in the workplace. Structured mental and character coaching, such as coaching and self-development, coaching mentoring counseling (CMC), and habituation of honest behavior and behavior according to integrity, are also considered important in increasing ASN's understanding of integrity, overcoming moral dilemmas, and dealing with ethically and morally challenging situations in the workplace. The office da'wah model, which involves DKM activities, mental coaching and structured character, as well as habituation of behavior in accordance with integrity, has a positive role in building the integrity of civil servants in the Ministry of Finance of the Republic of Indonesia. This model provides the necessary support and means for civil servants to improve their understanding of integrity, address ethical and moral challenges, and perform their duties honestly, fairly, and responsibly.

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