

Antecedents of Public Service Motivation of Muslim-Majority Countries in Southeast Asia (Indonesia and Malaysia)

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Abstract

The role of socio-historical is the Public Service Motivation (PSM) attachment brought by James Perry. 4 dimensions of PSM are associated with parental socialization, religious socialization, professional identification, and political ideology. This article examines Perry's findings by including volunteerism in two regional governments in the majority of Muslim countries namely Yogyakarta, Indonesia and Kedah, Malaysia. By using Qualitative methods, primary data were obtained from in-depth interviews with 8 informants. Informant were randomly selected using the characteristics of 1) must be Muslim; 2) work in public organizations for more than 2 years and 3) are staff-mid level officials. Secondary data is the result of observations, and online media reporting documents through the official website of the Yogyakarta special government agency and the Kedah Malaysian government agency. Data analysis methods used Nvivo 12 plus. This article explains that there are differences in PSM determinant factors in Moslem majority countries. Religious socialization has the most influence in Malaysia, while voluntarism in Indonesia. This difference is driven by different cultural backgrounds, incomes, and governance systems.

Key word: Antecedents, Public Service Motivation, Muslim-Majority Countries

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I. Introduction

Different studies of the public service's success in recent years have shown that religious values and voluntary work affect public sector workers' motivation (1–5). Perry and Wise produced an analysis of the motivation of public service in 1980 that furthered the theory of motivation of the public service in four ways: public interest engagement, involvement in policymaking, self-sacrificing and empathy. In definition, motivational expectations are the actions of people when public service motivation (PSM) is seen by organizations in the delivery of community services (6). Public Service Motivation (PSM), therefore, aims at understanding the underlying needs of staff.

Over recent decades, PSM's increased popularity has ensured that public services are diminishing. In 1996, former President of the USA, Clinton, over pushing for social and political reform, faced opposition from Christian communities. Due to the potential of helpers of needy families and barrios, he shifted healthcare roles from government to civil society, nonprofit organizations and volunteer teams (7). Ever since the role played by religious organizations in social life has been strengthened by various proposals on social welfare issues. One of the major reasons for public service reductions is the lack of support for the delivery of high-quality public services by government workers (8). To & Tam (2016) The first work motivation in the public sector has been shown to benefit society among Asians (except Japan, the Philippines, and Bangladesh). In particular, factors that affect civil servant productivity are constantly evaluated.

In West Sumatra, the drive for public service is driven by sociodemographic (age, education, and gender) and social institutions (family, religious socialization and professionalism) (9). This finding match with the study in the United States that social activities and faith significantly affect PSM (10). With the wide-ranging literature on PSM and religion (6,11–13). Factors affecting PSM have not yet fully investigated, though. In a world governed by a specific religion, in particular. This research aims to examine antecedent public servant motivated by contrasting social identity, religiousness, and voluntary variables in Muslim majority countries (Indonesia, Malaysia) that affect public service motivation. The key purpose of this study is to answer this question: how do the antecedents for public services in Indonesia and Malaysia affected by social membership, faith, and voluntary work?

II. Literature review

1. Public Service Motivation

The beginning of the construction of public service motivation constructs or commonly referred to as PSM is, what is the basis for employee interest in providing services? Perry and Wise see the tendencies of each individual to be diverse and unique (14). Anderfuhren-Biget sees the roots of human needs, namely social relations and recognition (15). However (16) sees PSM based on three categories, namely rational, normative and affective. Rational perspective on each individual as if wanting to promote personal interests. Normative perspectives such as interest in the public interest, and effective interest in each individual because of emotional ties (16).

Perry (1996) offers the most complete effort to measure the motivation of public services. He defines it as "an individual's disposition to respond to motives grounded primarily or uniquely in public institutions and organizations" (17). Using survey data, Perry presents four components for measuring PSM: attractiveness for policymaking, commitment to the public interest, compassion, and self-sacrifice. Then the other terms public service motivation in the literature is prosocial motivation, as expressed by (18). In their study, they showed that prosocial motivation can make a person more proactive, self-evaluation, and strengthen the relationship between intrinsic motivation and creativity.

Empirical studies of antecedent PSM factors in (19) such as socio-demographic, parental socialization (20), social background (6,20–23) religiosity and voluntarism.

2. Effect of Social Background on PSM

According to Perry (2000), the key to formalizing the theory of public service motivation is an understanding of environmental variables that shape individual preferences and motives (23). For example, individual-level studies conducted by (24) by using four PSM conceptions: Samaritan, Communitarian, Patriot, and Humanitarian. Interest in public policymaking, commitment to the public interest, compassion, and self-sacrifice are the motivational dimensions of public service (17). Different opinions expressed by McCarthy, et al. (2019) that many people are interested in working in the public sector because of the status and stability of the work they carry, and not because of the desire to work in the public interest. This statement departs from his findings that the level of self-sacrifice and employee commitment to the public interest is the same as that found in the private sector.

Perry (1997) and Perry, et al. (2008) revealed the existence of parental socialization, religious socialization, professional identification, political ideology, and demographic characteristics of individuals in shaping PSM (6,20). In the family, values are instilled, for example in the form of religion. This is what can influence the existence of PSM. Political affiliation also influences ideology so that a person's motivation for public service can vary between individuals. The level of education and the presence/absence of a person attending professional training or participation in community service greatly influence PSM (20,22,23,25). According to (25), participation in community service can grow into a commitment if the environment is integrated into a person. Encouragement from friends as well as from the university allows the development of internal motivation related to public service. The influence of demographic background on PSM is only slightly touched upon in the literature. For example the age difference, there are writers who reveal that these influences (20). There is also a lack of significant influence (21). Gender differences also have no significant effect (20,26). Then economic income is referred to (20) as one indicator that gives effect to PSM, but the reasons are not explained further.

Social background empirically has a relation to PSM. The relationship of social background with PSM was conveyed by (20) namely the socialization of parents, religious socialization, and professional identification, socio-demographic. In addition, to further understand PSM (20) education socialization and bureaucracy affect individual motivation in behavior and organization.

3. Can Religion influence PSM?

During this time, religion is perceived as an individual problem. But in its development, there was a shift in perception in the world that religion has a relationship with other problems. Welch and Legee (1988) explain the concept of religion with closeness to God, including the involvement in spiritual and social activities (20).

Religion or beliefs contain certain values and ideologies that can influence every aspect of a person's life, including in terms of public service motivation (3,11,20,23,27). According to Perry (1997), basic religious beliefs are directly related to several aspects of public service motivation, specifically commitment to public interests / civic duty and compassion. A positive relationship with God is expected through public service motivation. Houston & Cartwright (2007) and Houston et al. (2008), clearly in their findings, inform that individuals in public service work, especially those related to government, are more spiritual in their attitudes than others. But there are also writers

who claim the opposite: that religion is actually a challenge for public work. For example, (28) which states that religion is a problem in the workplace, especially relating to the public, which is then associated with 9 September. But writing like this is not much.

In addition to religious doctrine, involvement in place of worship activities also influences PSM (6,11,20). For example in Church membership, active participation in its programs, and training in schools or church classes must facilitate transmission and commitment to religious doctrine (20). A higher level of involvement in place of worship activities can then be attributed to higher public service motivation. Because of belief in God, the orientation in public service is different from the orientation of those who work in private organizations. In a study conducted by Houston (2000), it was found that employees in the public sector were less concerned with higher salaries and more important work values when they were compared to private workers (11).

4. Voluntarism in Public Employees

The relationship between PSM and behavior has been written through the relationship between PSM and volunteerism (6,28–32). In a study conducted by Bellé (2013), volunteerism appeared to be quite common among hospital staff who were the object of research. Survey data show that around 58 percent of administrative staff and 81 percent of clinical and medical staff participate in certain types of voluntary projects in hospitals such as blood donations, collection of donations, and so on. Houston (2006) found that government employees tend to be more willing to volunteer for the charity and donate blood than private employees. Then PSM was more prominent in public services than private organizations. A study conducted by (33) shows the same thing: people with higher levels of community participation tend to want to work in public and voluntary services. But for career ambitions working in government, the results are mixed. The prosocial aspect of voluntary behavior is related to the dimensions of PSM altruism (30). People who tend to volunteer show a stronger motive for public services by extension holding government jobs. Therefore, it is not surprising that government workers report higher levels of volunteer behavior than their private sector counterparts.

Perry et al. (2008) write that there are several things that influence the participation of adults in PSM, namely participation in voluntary activities when they are young, voluntary activities that are being followed, and religious participation. According to Houston et al. (2008), religious values influence a person in choosing and volunteering. Religious activities are positively related to volunteers, both formal and informal (2). Some writings compare this relationship between millennials and generation X (30,34). There have been many shifts in the PSM concept among millennials. Einolf (2016) found that millennials do more voluntary work in high schools and colleges than generation X students. The increase in young volunteers, according to him, will support a higher level of motivation for public service among millennials. But here there is a decline in religious participation so that the role of religion in increasing PSM is somewhat doubtful by the study. Then the findings of Eddy et al. (2016) show that the relationship between voluntary behavior and government work is weak among millennials. The weakening of the influence of religion on PSM was also done before by Seider et al. (2011). His findings show that non-religious students with higher levels of community participation than those who claim to be religious schools present "humanitarian" versions of God and religion.

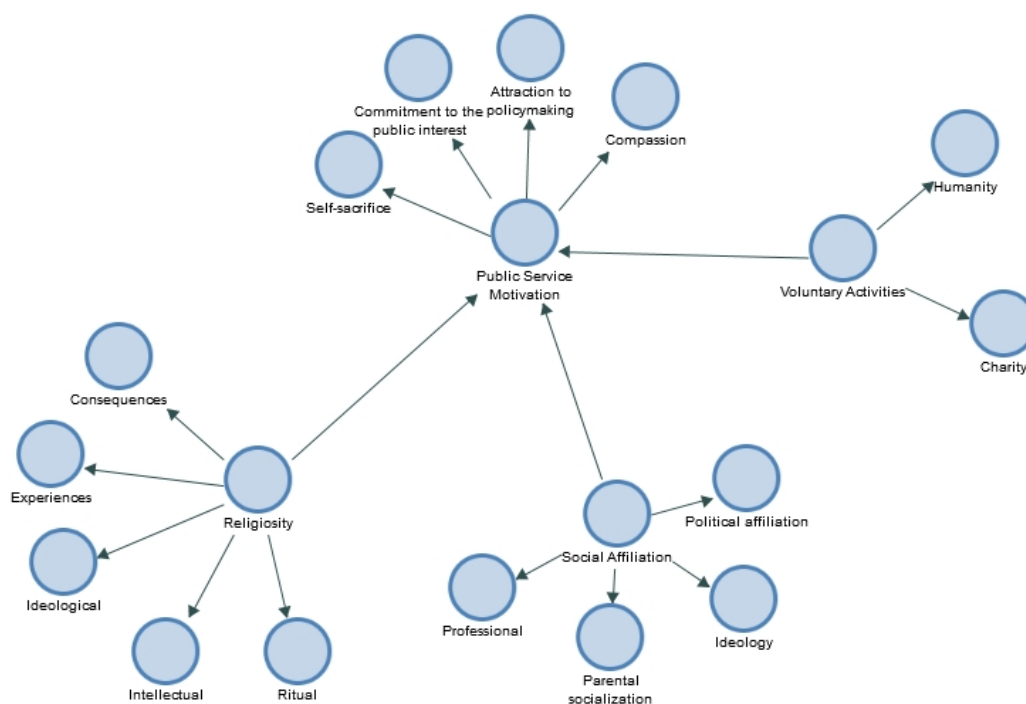
5. Determinants of Social Affiliation, Religiosity, Volunteerism and PSM

Socio-demographic features are common in PSM studies and are widely considered (23,35). PSM is affected by age and gender. Reports, however, indicate that

due to different inconsistencies the impact of age and gender on PSM remains unclear (36). Moreover, (37) Find that age greatly affects voluntary service within nonlinear partnerships where workers aged 35-44 are likely to be more than other age groups to volunteer. Einolf (2016) found that millennials do more volunteer work in high school and college than students generation X. Higher young people require higher engagement in the thousand-year period. This data supports the findings of (38) that ages 18 and above are likely to volunteer. Also, the study of (37) revealed that men's participation in voluntary activities is slightly higher than women as well as the significant association of the level of education to the PSM. Moreover, Vargas (2017) postulated that volunteerism is more common among those with higher educational attainment. Vargas added that volunteering rates are especially low among lower-income older adults, in part due to opportunities being inaccessible in low-income communities. Finkelstein (2008) found that the length of work experience affects motive fulfillment and the amount of time devoted to hospice volunteering has changed over time.

Meanwhile, studies show that religious attendance is more stable during adulthood until later in life (39). Similarly, Seider et al., (2011) found that non-religious students have higher PSM than those who claim to be religious. Hence, there is a decline of religiosity among Millennials suggest the weak influence of religion on PSM (Seider et al., 2011). Miller and Stark (2002) considered a variety of religious and cultural settings and found that the traditional gender attitudes and gender differences in religious beliefs and behavior do not have a significant relationship and that women being more religious than men to the extent that being irreligious constitutes risk-taking behavior (40) moreover, research shows the higher the level of education, the less religious people are except the Mormons where education has a positive relationship to church attendance (41). This finding is consistent with the findings of van Straalen (2015) about the relationship between the level of education and religiosity. On the same research, von Straalen (2015) found that income significantly affects religiosity particularly in terms of the frequency of prayer than church attendance (van Straalen, 2015). Last, (42) asserted that the level of education and income significantly improves social affiliation particularly political participation. Fagan (1996) found that in America, the higher the income, the better the social affiliation in terms of regular religious practices (43).

figure 1. Research Model



6. Research Methodology

The methodology approach used in this article is a qualitative approach by describing antecedents in public service motivation in the majority of Muslim countries in ASEAN (Indonesia and Malaysia). The descriptive analysis uses *Nvivo* 12 plus software, with data sources from in-depth interviews, observations and local government websites. Data on the website is collected through the *Ncapture* feature so that all content can be used as material for analysis. The *Nvivo* 12 Plus feature used in this data analysis is a concept map as a tool to describe the research model, cross-tabulation, Group Query and cluster analysis that can be used as a correlation test between nodes and cases from the results of auto coding or manual coding (44).

III. Data Collection

The Context of Kedah State Government, Malaysia

Negeri Kedah or known as *Kedah Darul Aman* is one of the states in Malaysia. The head of government in Kedah (as a state) is a sultan. Kedah is known as the "Malaysian rice barn" because it is the largest paddy field in Malaysia. As the Malay nation, the Kedah community is known to be very religious. This can be felt in the capital city of Kedah, *Alor Setar*. In *Alor Setar*, there is the *Zahir* mosque with a design like an old building in India.

The religious nuance in *Alor Setar* can also be felt in government offices. In government offices, there are several special rooms for prayer. In the room at any time, there are some

visitors or employees seen reading the Qur'an. In addition, moral messages based on the Holy Qur'an are found in many corners of government offices, these moral messages are intended for the advice of all who read. Religious activities in the Kedah government such as *dhuhr* and *asr* prayer times (prayer times at work hours) are marked by the call to prayer and continued with prayer in congregation.

The context of the government of the Special Region of Yogyakarta, Indonesia

Special Region of Yogyakarta or commonly called DIY, is one of the special provinces in Indonesia. Yogyakarta's special authority is regulated by Law Number 13 of 2012 concerning the authority, position, and duties of the Governor and Deputy Governor. Yogyakarta's special authority lies at the provincial level. One of the special requirements for a candidate for Governor is enthroned as Sultan Hamengku Buwono and a candidate for Deputy Governor enthroning as Duke of *Paku Alam*. Cultural authority is held to maintain and develop local culture in the form of values, knowledge, community norms, customs, objects, and arts that have taken root and become ancestral heritage in the community.

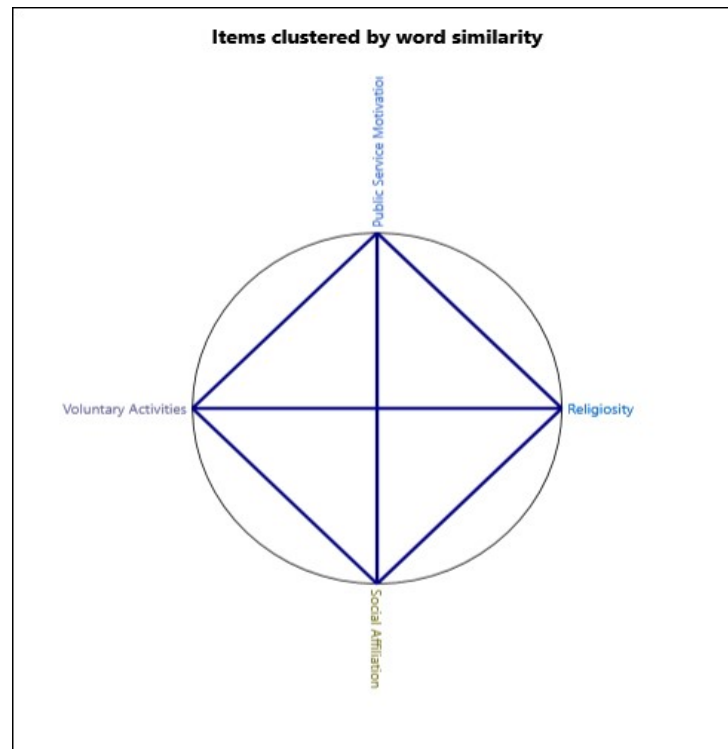
Under the DIY Government, there are currently 4 districts namely *Sleman* Regency, *Kulon Progo*, *Bantul*, *Gunung Kidul*, and 1 Yogyakarta City Government. The population of DIY is 90% Muslim and the rest are Christians, Catholics, Buddhists, and Hindus. Religious activities, especially Islam, can be seen at religious celebrations such as the *Hijri* New Year, *Eid al-Fitr*, *Eid al-Adha*, *Maulid* of the prophet Muhammad SAW, *nuzulul Qur'an* night, and so on. Religious activities in the local government are also very visible every day at the hours of the midnight prayer and *asr*. At the time of *Dhuhur* Prayer (12.00) and *Asr* (15.00) civil servants pray in congregation at the mosque. On Friday, male employees perform Friday prayers at the mosque. On several occasions, the DIY government aired Friday prayers and recited live streams on the YouTube channel, radio, and television in Yogyakarta (45) .

Relationship of Social Background, Voluntarism, Religiosity, and Public Service Motivation

The development of public service motivation constructs is the basic development of public service principles such as ethics, attitudes, responsibilities and public morality (Horton, 2006). Perry (1996) introduces public service motivation as an individual tendency which is the basis of communal or organizational motives (17). Research development on public service motivation is carried out in Germany and the UK, identifying existing beliefs, values and attitudes among civil servants (46). Several factors of PSM antecedents found (17) show that PSM is an individual motive that has been formed and is carried by each employee at work.

In figure 2 Clustered by word similarity, we found correlations between variables with a high degree of correlation. Social Background has a correlation on PSM as much as 0.947, social background has a correlation level of 0.936 on Religiosity. Religiosity correlation to PSM 0.899, PSM has correlation to Voluntarism 0.885. Correlation of voluntary activities respectively on religiosity and social background is 0.877 and 0.886.

Figure 2. Clustered Analysis



Social Affiliation, voluntary activities, and religiosity are antecedents of PSM. The initial formation of individual motivation on social affiliation is obtained from parental socialization (17). Parental socialization has a relationship with 2 PSM constructs namely love and self-sacrifice. In parental socialization, values, norms and ethics are embedded so that they form characteristics and become the beginning of one's motivation in working (47). In the results of in-depth interviews with several informants, they claimed that being active in a professional organization can also encourage work motivation. Although some of them admit that they do not like reading journals and books, all of them understand their main duties as employees and are happy to participate in professional organization activities. In professional organizations, informants, especially doctors, pharmacists, teachers and the police, claim to often participate in various activities to increase employee capacity and empowerment. this finding corroborates the statement (20).

Correlation of voluntary activity with public service (48). Especially in the aspect of PSM altruism, civil servants tend to be more voluntary in doing something. Even though this research does not see any difference in motivation for civil servants based on age, some informants who work above 15 years admit to being willing to carry out their daily tasks. Especially doctors and pharmacists, they often even sacrifice themselves to help others and forget their own safety. Of course, this interesting finding is in line (30) which sees the consistency of voluntary activities in the public sector in millennials and older people. This means that these findings are criticized (17) by including age on PSM antecedent factors.

The presence of religion in PSM antecedents is an interesting thing to discuss. Religious values and beliefs professed by someone are very personal. However, with the shifting of time, religious activities currently lead to many social activities. Religious organizations in various countries developed into service provider organizations. In the government of the Special Region of Yogyakarta Indonesia, for example, faith-based social organizations provide

assistance in distributing zakat, *infaq, shodaqoh* (ZIS) services. The National Amil Zakat Agency (BAZNAS) through various programs helps both public and private civil servants within the DIY government to conduct ZIS. Distribution of ZIS results is realized in various programs such as scholarships, mass circumcision, free medical treatment, assistance and development of Micro, Small and Medium Enterprises (MSMEs) (Hakim, 2018). In 2018, BAZNAS DIY managed to collect ZIS of Rp. 8,147 billion (or worth 582,321 USD) and given to 54,000 recipients of zakat (Hakim, 2018).

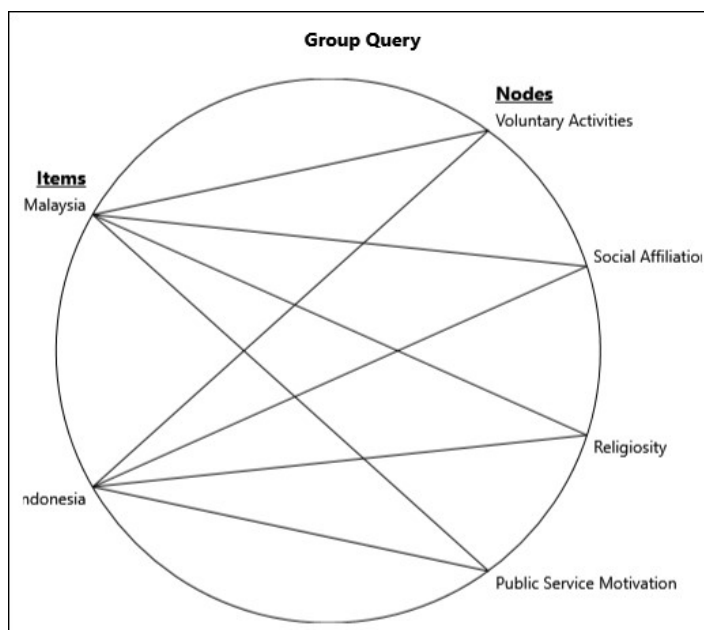
Not much different from Kedah, Kedah State Zakat Institution in May 2019 provided assistance of RM 6.13 million (or 1,480,641 USD) for the development of religious education, Islamic boarding schools, higher education scholarships to Egypt and Jordan (Zulfakar, 2019). The data findings of the value of religion reinforce the findings (Thies & Stanley, 2009; To & Tam, 2016).

IV. Data Analysis (Antecedents of PSM in Indonesia and Malaysia. What is significant?)

Four constructs of public service motivation brought by Perry (1997) are a form of altruism behavior of civil servants. This altruism behavior gets a boost from factor antecedents. In figure 3, shows the correlation of antecedents, PSM in 2 Muslim-majority countries (Indonesia and Malaysia) (20). Religion is the most important and consistent factor in encouraging people to do a variety of good, altruistic behavior (6). So it is with the influence of religion on public organizations. According to Mason (1996) the beauty of public organizations lies in loving, caring, empathetic, and sincere community service. This altruism behavior is related to the PSM construct namely love, self-sacrifice, and care for the interests of the community (J. L. Perry & Perry, 1997b). The phenomenon that occurs in 2 Indonesia and Malaysia about massive religious activities in public organizations, showing the consistency of religion encourages followers to do good.

The results of interviews with informants in the State of Kedah Darul Aman explained that every action taken would be counted on the day of justice, including behavior at work. Islamic values are embedded and become cultural. Although in several dimensions, the teachings of Religion are not written, but employees at Kedah show a code of ethics that leads to religious values. Religious beliefs as a basis for working and providing community services. The religious beliefs and code of ethics are explained in figure 3, which shows that religiosity data is 42.85%. These findings reinforce previous theories that religion and beliefs about certain values and ideologies that can influence behavior and aspects of one's life (11,12,20,23,27).

Figured 3. Group Query



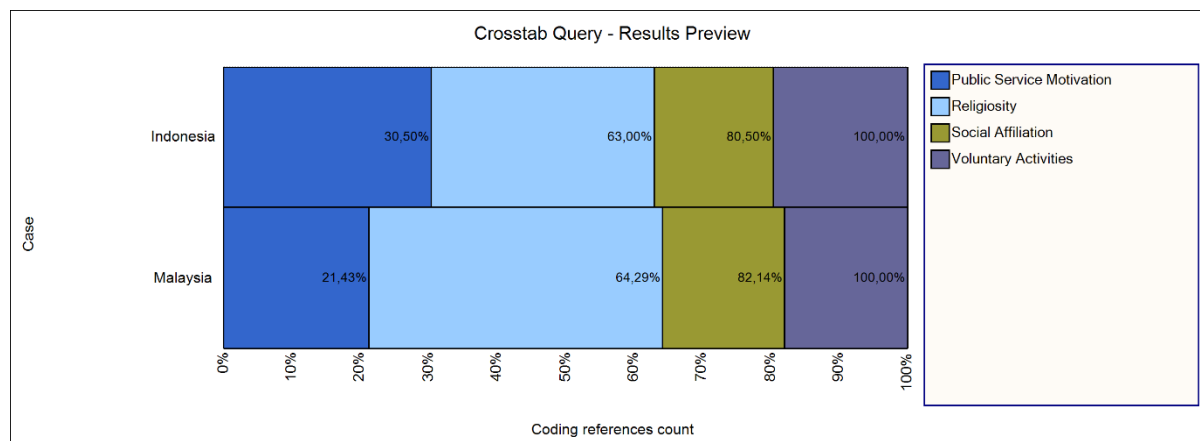
Leisink (2018) found a significant relationship between PSM and voluntary activities (37). The PSM's construct of compassion, self-sacrifice, and commitment to the interests of the community shows several different domains of voluntary activities namely religious organizations, schools and humanitarian activities. Religious organizations currently carry out many social activities, including helping to lighten the task of the state in providing equitable welfare and decent living (37). In Indonesia, ZIS channeling institutions are actually present amidst the problems of poverty, disease outbreaks, educational inequality and job creation. *Baznas* DIY, for example, helps civil servants collect ZIS every year and distribute it to the community. *Basnaz's* authority, duties and functions are contained in Law Number 23 of 2011 concerning Management of Zakat, this shows *Basnaz* has a strong legal umbrella in carrying out its functions. This is in accordance with the findings (29–32,49).

The level of income has not been proven to significantly affect PSM. This finding is based on the results of interviews with informants who claimed that they did routine charity (giving money) at least once a week, on Friday. They claim they are used to charity even though they don't have much money. The foundation of charity activities that are carried out routinely is only a factor in the value of religion that is believed. The belief that giving charity can protect human life. By helping the poor, they are confident that God will always help in every problem they face. This unique finding is criticism for (50) which shows the existence of socio-demographic linkages, especially the level of education and income related to the contribution of money giving. But in reality that differs by using a religious approach, someone is willing to give the money he has to help others. This certainly reinforces the PSM structure of self-sacrifice and affection (20).

Perry (2008), has tested PSM correlation and factor antecedents which are believed to be determinants of moral commitment (6). The social background seems to be the beginning of the PSM construct building commitment to the public interest and interest in the policymaking process. Social background, including indicators of the closeness of a child's relationship with parents and relationships with family. The extent to which parental socialization and family socialization can shape child behavior models into adulthood (6,20).

Positive parental relationships can build motivation and empathy for the interests of others. like the findings in Indonesia and Malaysia, many informants claimed that they shared many universal values about society and humanity in their families.

figure 4. crosstab query



V. CONCLUSION

There are some differences in the measurement results of PSM antecedent factors in Indonesia and Malaysia, although overall they are significant, the level of significance is different. In Malaysia, the biggest impetus is the value of religiosity for PSM. In Malaysia, religion is not only a cornerstone of rules but an ethic in work and daily life. Religious activities are carried out on a massive scale and are full of awareness of the consequences of every action taken.

Unlike the civil servants in the Indonesian DIY government, they significantly carry out charitable and humanitarian activities on a regular basis. Obtaining a large amount of money collected each year and is proven to ease the burden on the government to overcome some of the existing problems such as poverty, epidemics, unemployment and so forth.

In the social background variable, both in Indonesia and Malaysia, a similarity phenomenon is found, namely the role of the close relationship between parents and family can influence, direct and shape employee behavior. Social background is one of the biggest driving factors in the PSM building.

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