

THE EFFECTIVENESS OF PUBLIC SERVICE TRAINING FOR INTERNALIZING NATIONALISM VALUES BASED ON LOCAL WISDOM: ENHANCING APPARATUS PROFESSIONALISM NAGARI IN WEST SUMATRA PROVINCE

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ABSTRAK

Hasil evaluasi kualitas pelayanan publik yang dilakukan aparat di salah satu desa di Sumatera Barat dinilai masyarakat penuh diskriminasi. Hal ini disebabkan kurangnya rasa nasionalisme pada aparatur Nagari, sehingga aparatur tersebut dinilai tidak profesional dalam menjalankan fungsinya sebagai pengabdian masyarakat. Penelitian ini dilakukan dengan pendekatan eksperimen dengan menggunakan model pretest-posttest group design (Creswell, 2012). Peserta diberikan pelatihan pengabdian masyarakat dengan materi utama internalisasi nilai-nilai kebangsaan, kemudian diukur pengetahuan dan sikap mereka tentang kebangsaan sebelum dan sesudah pelatihan. Sampel penelitian ini adalah 63 orang perangkat nagari yang berasal dari 3 desa berbeda di Sumatera Barat, yaitu Nagari Gunung Talang Kabupaten Solok; Nagari Kota XI Tarusan, Kabupaten Pesisir Selatan; dan Nagari Pariangan, Kabupaten Tanah Datar. Teknik pengolahan data menggunakan analisis beda dengan uji t sampel berpasangan. Hasil analisis data membuktikan bahwa pelatihan pengabdian masyarakat efektif dalam meningkatkan pengetahuan dan sikap nasionalisme peserta dibuktikan dengan indeks p 0,05. Disarankan agar pelatihan ini dilakukan secara konsisten untuk menjaga kualitas pelayanan publik di masyarakat.

Kata Kunci: Nasionalisme, Nagari, Pelatihan Layanan Publik

ABSTRACT

The evaluation results of the quality of public services carried out by officials in one of the villages in West Sumatra are perceived by the community as being full of discrimination. This is due to the lack of nationalism in the Nagari apparatus, so the apparatus is perceived as unprofessional in carrying out its function as a servant for the community. This research was conducted with an experimental approach using a pretest-posttest group design model (Creswell, 2012). Participants were given public service training with the main material on internalizing the values of nationalism, and then their knowledge and attitudes about nationalism were measured before and after the training. The sample for this study was 63 nagari officials from 3 different villages in West Sumatra, namely Nagari Gunung Talang, Solok Regency; Nagari Kota XI Tarusan, Pesisir Selatan Regency; and Nagari Pariangan, Tanah Datar Regency. The data processing technique used different analyses with paired sample t-tests. The results of the data analysis prove that public service training is effective in increasing participants' knowledge and attitudes toward nationalism, as evidenced by the index p 0.05. It is recommended that this training be carried out consistently to maintain the quality of public services in the community.

Keywords: *Nasionalism, Nagari, Public Service Training*

BACKGROUND

Indonesia is one of the three most democratic countries in the world, even number one, and is an example in Asia [1]. This achievement, of course, did not appear out of nowhere but was formed through a very long process, so that although the Indonesian people have many differences, they can be united by one principle of life, namely nationalism. Summarizing the various opinions of experts, nationalism can be said to be a national understanding of the people of a country that arises because of the similarity of ideals and goals, as well as a deep love for maintaining the sovereignty of the country [2]. In essence, nationalism also experiences ups and downs according to the situation and conditions of the time. However, in the context of the application of the phenomenon of nationalism, it is usually always doctrinal and dogmatic, which can be seen in the strong identity and strong character of a nation. Indonesia can be said to be the country whose nationalism is the most romantic in the world because it manages to unite various kinds of differences.

The application of the principle of nationalism can be realized smoothly because it is guaranteed and regulated by the state constitution. First, based on the third principle of Pancasila, namely *the unity of Indonesia*, Second, based on Article 27 Paragraph 1 of the 1945 Constitution, namely, *all citizens have the same position in law and government and are obliged to uphold the law and government without exception*. The purpose of the constitution is nationalism, which teaches to bring closer horizontal relations among human beings from all kinds of differences so as to create a harmonious national life with integrity and professionalism. In essence, nationalism requires every citizen to place the interests of the nation and state above personal and group interests.

When correlated with Islamic teachings, nationalism also has a special place because it has been implemented since the establishment of the first Islamic state in the world, namely Medina, under the leadership of the Prophet Muhammad. Saydina Ali bin Abi Talib RA also once said that a country can prosper with a sense of love for the homeland. However, Islam tends to highlight nationalism from an ethical and moral point of view. That is, the basic principle of nationalism is *ukhuwah* and a sense of brotherhood that is not limited by primordial barriers such as ethnicity, religion, race, class, language, culture, and others.

The value of nationalism is built over a very wide area and is far from discrimination. This is evidenced by a breakthrough that was considered impossible at the time but was actually able to be carried out by the Prophet Muhammad, who not only succeeded in bringing the

Muhajirin and Ansar to brotherhood but also succeeded in conciliation with the Auz and Khazraj tribes and uniting the Muslims and infidels[3]. Hence, apart from the term Ukhuwah Islamiyah (brotherhood among Muslims), there are also the terms Ukhuwah Wathaniyah (brotherhood of one nation) and Ukhuwah Bashariyah (brotherhood of fellow human beings)[4].

Based on the explanation above, from the point of view of the state and religion, it turns out that nationalism mandates treating all human beings equally in all aspects. Indonesia, as a country with various elements of government that will serve the public from the center to the areas, will also apply the principle of nationalism at every level of government. The smallest apparatus of a government is called the village or Nagari (especially in West Sumatra)[5]. Meanwhile, the executor of his duties is the Apparatus Civil Country (ASN) as servant country and servant public[6]. Success in the administration of a government is largely determined by the commitment and professionalism of its state apparatus, as well as the quality of its services.

One fact revealed that the community in a nagari in West Sumatra, which ideally is served dynamically but with a limited number of employees, must continue to serve people who want to carry out administration optimally and with quality[7]. The standard of service provided by employees is still traditional and is regulated by the management of the agency, so not all employees can meet the service needs of citizens perfectly. As a result, a pro-contra phenomenon emerged from the community regarding the quality of service at the Wali's office. From the data collected, this nagari is included in the superior category and has achievements on a national scale in terms of quality commitment, which reached 97.91%, but problems in terms of nationalism, with a satisfaction presentation of only 48.95%[8].

When the services received by the community are not satisfactory, the perception that develops will also be negative. Based on the community's recognition that there are unscrupulous employees in the administrative service process because they give better treatment to those who come from one ethnic group or from influential people. The proof is that many incoming and outgoing mail data are not in accordance with the schedule; even people have to always queue for hours to get their turn for service. If there is a problem in the service process, it is almost certain that all sectors will experience congestion. This is certainly very contrary to the professional attitude of an ASN, who must actualize the values of accountability, nationalism, public ethics, commitment to quality, and anti-corruption (ANEKA)[9].

Professional attitude should not only be understood in theory and values but also be applied to every word and action when carrying out tasks according to their functions.

Based on the data and facts above, this model of community service at the Wali Nagari office is still full of discriminatory practices, even if it is classified as illegal because it does not work according to the correct procedure. This is of course very contrary to the values of nationalism, which must treat all people the same as well as always prioritize interests general and together compared with personal and group interests. Therefore, it is necessary to intervene against the Nagari apparatus so that their services are improved. This activity needs to be carried out considering the lack of good service from the Wali Nagari office and the many complaints from the public who receive services, so that later careful planning and reformulation of maximum and quality service standards can be made. The need for this is basically not only for the nagari but for all villages in West Sumatra. Therefore, it is important to conduct this research by taking samples from several villages in several sub-districts in western Sumatra.

Values of accountability, nationalism, public ethics, quality commitment, and anti-corruption, which are abbreviated as ANEKA, are five basic principles that must be possessed by a state civil apparatus in the Republic today. The implementation of these five basic values is highly highlighted and forms the basis for the preparation of the curriculum for the education and training program for prospective civil servants as the basic values of the ASN profession. The basis for applying this principle is regulated in Law No. 5 of 2014 concerning ASN, Regulation of the Head of LAN-RI Number 38 of 2014 concerning Guidelines for the Implementation of Pre-Service Education and Training for CPNS Group III, and Regulation of the Head of LAN-RI Number 39 of 2014 concerning Guidelines for the Implementation of Pre-Service Education and Training for CPNS Groups I and II.

Since the implementation of the curriculum, various researches in the social field of the humanities have tried to see the application of the fifth principle in daily ASN. Several studies that are relevant to this theme are:

1. Oktarina (2017) examines the actualization of various values in the IHDN Denpasar lecturer profession as the basis for commitment to the quality of public services. The results of this study reveal that lecturers are able to commit to working professionally so as to produce quality public services. In every planned activity, the five ANEKA elements are implemented optimally so that IHDN lecturers also provide good public services to the maximum.

2. Murtin (2008) conducted research on public perceptions of the quality of public services provided by government agencies in the Sleman and Bantul districts. From the gap analysis with the SERVQUAL model, almost all of them resulted in a negative gap value; only the questions regarding the facilities and equipment of the modern sub-district office were responded to positively, meaning that the community expected the sub-district office facilities to be quite modern. The negative gap value indicates that people's expectations for quality services cannot be met. There were a number of question scores that were responded to negatively by the community, which had to be addressed by the apparatus so that the perception gap about service quality could be minimized. Some questions about the quality of service that must be improved or at least fixed are raised in Public Perceptions About Public Services at the Andil Bakti Village Office, Palaran District, Samarinda City by Sitti Rusnani. A good service is one that is able to provide satisfaction to its customers. Likewise with administrative services, where good service is a service that is able to provide satisfaction to the community. Good service will lead to good perceptions and responses from the community, and vice versa, if the services provided are bad, it will also lead to bad perceptions and responses from the community regarding the services provided, which has an impact on creating a bad image of the service provider. Good service is the desire of all parties, not only individuals but also all community groups, especially the people of Handil Bakti Village. This research was conducted to find out and analyze the public's perception of the services provided. The type of research used is descriptive research with a quantitative approach. Descriptive research only describes situations or events. This study does not seek to explain or seek to seek out relationships; it does not test hypotheses or make predictions; the sample used is from the Handil Village community; it uses secondary data, namely, data obtained from a literature review, either through books, journals, or documents in the office. Ward. The technical analysis with descriptive statistics. The results showed that the perception of the community in the Handil Bakti village regarding the services provided was quite good, although there were some people who had different feedback.
3. A study conducted by Wayuni et al. (2019) revealed that there are five dimensions of nationalism put forward by the government in various civil servant pre-service programs, namely being willing to sacrifice, acknowledging equality, equality of rights and obligations between citizens, mutual love within the framework of the Unitary State of the

Republic of Indonesia, and an attitude towards tolerance for difference. The results of Wahyuni et al.'s research (2019) in Nagari Jawi-jawi reveal that according to the surrounding community, the dimensions of being willing to sacrifice, recognizing equality, equal rights and obligations, and tolerance are dimensions of nationalism that are quite well applied, with the percentage of each rating being 77.08; 83.33; 88.54; and 75%. Meanwhile, the dimensions related to mutual love were only applied to 48.95% of the population by the Nagari apparatus. These results reveal that the nagari jawi-jawi apparatus is considered less concerned about the needs of the residents and is not sensitive to the needs of the residents when providing services. The results of interviews with several residents also revealed that there are still discriminatory practices in terms of services, where the nagari apparatus prioritizes providing services to residents who come from ethnic groups or backgrounds similar to their own. This condition is, of course, very contrary to the value of nationalism, which must treat everyone equally and always prioritize public and collective interests over personal and group interests. Therefore, it is necessary to conduct an intervention that aims to internalize the values of nationalism so that the five dimensions of nationalism above can be realized in various forms of services provided to the community.

4. The political meaning of nationalism is a manifestation of national awareness that contains ideals and incentives for a nation, either to seize independence or get rid of colonialism, as well as an impetus to build itself and its community, nation, and state. A sense of pride and love for the Indonesian nation and state is an absolute obligation as an Indonesian citizen. Our pride and love for the nation and state do not mean that we feel superior to other nations and countries. However, having an excessive spirit of nationalism (chauvinism) is also not justified in the form of actualizing nationalism. Indonesian people should develop an attitude of mutual respect, respect, and cooperation with other nations [10].

Nationalism, in a narrow sense, is defined as an attitude that elevates its own nation while not respecting other nations as it should. This kind of attitude is known as chauvinism. Meanwhile, in a broad sense, nationalism is a view of a natural sense of love for the nation and state while respecting other nations [10].

Pancasila nationalism is the view or understanding of the love of Indonesian people for the nation and their homeland, which is based on the values of Pancasila. Indonesia adheres to the principle of nationalism, which is based on the values of Pancasila, so that it is directed that

the Indonesian people always place the unity, interests, and safety of the nation and state above personal and group interests; show a willingness to sacrifice for the sake of the nation and state; be proud of being an Indonesian nation and the homeland of Indonesia; recognize equality, equal rights, and obligations between fellow human beings and fellow nations; foster an attitude of mutual love for fellow human beings; and develop an attitude of tolerance [10].

According to H. Hadi, everyone certainly has a sense of nationality and has national insight in feelings or thoughts, at least in their conscience. The sense of nationality is realized as something that can be felt but is difficult to understand. But there is a vibration or resonance in the mind when the sense of nationality is touched. A sense of nationality can arise and be hidden differently from person to person with their respective fighting instincts, but it can also arise in groups that have the potential to be incredibly powerful. The sense of nationality is the awareness of the nation, namely a feeling that is born naturally due to the existence of social togetherness that grows from the culture, history, and aspirations of past struggles, as well as togetherness in facing the challenges of today's history. This sense of nationality in achieving the ideals of the nation dynamically develops into national insight, namely, thoughts that are national in nature when a nation has clear ideals of life and national goals. Based on national taste and understanding, the spirit of nationalism or the spirit of patriotism arises [10].

National insight requires the community to realize their identity as well as develop their behavior as a nation that values culture, which was born and grew as the embodiment of their personality. The sense of nationality is not a monopoly of a nation, but it is the glue that unites and provides the basis for the existence (*raison d'être*) of the nations of the world. Therefore, the feeling of nationality should not only belong to the Indonesian people but also to other nations. National insight is the perspective of the Indonesian people based on Pancasila and the 1945 Constitution regarding themselves and their environment in expressing themselves as Indonesians in the midst of the archipelago. The basic elements of national insight are container (organization), content, and behavior. From the container and contents of this insight, it appears that there are areas of effort to achieve unity and harmony in the fields of one nation, one culture, one territory, one economy, and one defense and security [10].

While the meaning of the archipelago's insight is the Indonesian people's perspective on themselves and their environment based on Pancasila and the 1945 Constitution, it is in accordance with the geography of the archipelago that animates the life of the nation in achieving its national goals or ideals. Thus, the insights of the archipelago play a role in guiding

the Indonesian people in the organization of their lives and as signs in the struggle for independence. Archipelago insight teaches how important it is to foster unity and integrity in all aspects of the life of the nation and state in achieving goals and ideals. — his ideals [10].

Every ASN employee is required to have a strong spirit of Pancasila nationalism in carrying out their functions and duties. The spirit of Pancasila nationalism must be the basis of and inspire every movement and spirit of working for the nation and state. For this reason, every civil servant as part of the ASN must strive to obey the values of Pancasila and actualize them with a strong spirit of nationalism to carry out their duties as implementers of public policies and public servants and to glue and unify the nation.

METHOD

Nagari is the division of administrative areas after sub-districts in the Indonesian province of West Sumatra. Nagari is a legal community unit that has territorial boundaries that are authorized to regulate and manage the interests of the local community based on origins and customs that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia. As of 2017, the total number of Nagari in West Sumatra is 923, spread over 11 districts, namely Pesisir Selatan, Solok, Solok Selatan, Sijunjung, Dharmasraya, Padang Pariaman, Tanah Datar, Agam, Limapuluh Kota, Pasaman, and Pasaman Barat. The following table is the distribution of nagari in the regencies of West Sumatra Province.

Table 1. The Distribution of Nagari in West Sumatra Province

No	Regency	Subdistrict	Nagari
1	Agam	8	82
2	Dharmasraya	11	52
3	Lima Puluh Kota	13	79
4	Padang Pariaman	17	103
5	Pasaman	12	37
6	Pasaman Barat	11	19
7	Pesisir Selatan	15	182
8	Sijunjung	8	61
9	Solok	14	74
10	Solok Selatan	7	39
11	Tanah Datar	14	75

For city administrative areas such as Padang, Pariaman, Padang Panjang, Bukittinggi, Payakumbuh, Solok, and Sawahlunto, the lowest government systems are in the form of wards and villages. As for the Mentawai Islands Regency, the lowest form of

government is a village. The population in this study were all nagari officials in West Sumatra. The sampling technique used is random sampling, where the researcher randomly selects 3 villages that are included as research respondents. The three villages are Nagari Gunung Talang, Solok Regency; Nagari Koto XI Tarusan, Pesisir Selatan Regency; and Nagari Pariangan, Tanah Datar Regency.

This research is causal quantitative research with an experimental approach. The experimental research method, according to Sugiyono (2018, p. 72), is the method research uses to find the effect of certain treatments on others under controlled conditions. In line with this opinion, Arikunto (2019, p. 9) defines experimentation as a way to find a causal relationship (causal relationship) between two factors that are intentionally caused by researchers by eliminating, reducing, or setting aside other disturbing factors [11]. The experimental method is the most comprehensive quantitative research approach, in the sense that it fulfills all the requirements for testing cause-and-effect relationships [12].

The method of data collection was carried out with a psychological scale on nationalism attitudes and evaluation of knowledge related to the material presented. Analysis of the data using a different test through a paired-sample t-test by measuring the differences in the abilities of participants both in knowledge and behavior related to nationalism. The measuring instrument was tested for validity through *expert judgment* and for reliability with *Cronbach's alpha* before being used as a research scale.

This research was carried out in accordance with a predetermined timeline, with details as shown in Table 2 below :

Table 2. Implementation

<i>Date Implementation</i>	Location	Amount Nagari	Amount Participant	Note	Implementation
<i>21-09-2021</i>	Gunung Talang District, Kab. Solok	8	20	16 of the nagari plus 4 people from district office	Done
<i>23-09-2021</i>	District of Koto XI Tarusan Kab. Pesisir Selatan	23	25	23 from the nagari plus 2 from the office districts	Done

28-09-2021	Pariangan District, Kab. Tanah Datar	6	20	18 from the nagari plus 2 from the office districts	Done
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RESEARCH RESULT

This research was carried out smoothly in three different places, as described previously. The results of the knowledge and behavioral evaluation of participants were measured before (pretest) and after (posttest) training. The analysis of the different tests of participants' abilities, both increasing knowledge and behavior related to nationalism, was based on the difference test between the mean results of the pre-test and post-test. The technique used in data analysis is the *paired sample t-test* using the SPSS 25 version application. Of the total 65 participants who attended the training in two different locations, only 64 sets of data were analyzed because the other one indicated an outlier because they were not serious about filling out the evaluation sheet and tended to choose only one answer in both the pre-test and the post-test. posttest.

A. Participants Knowledge Before and After Training

Table 3. Paired Sample Statistics Before Training

		mean	N	Std. Deviation	Std. Error Mean
Pair 1	Preetest_knowledge	15.9219	64	2.52797	.31600
	Posttest_knowledge	17.9688	64	2.59406	.32426

The mean of evaluating participants' knowledge before training was 15.92, an increase of 2.04 points to 17.96 after training. The results of the analysis of the participants' mean difference after the training can be seen in the following table:

Table 4. Paired Sample Statistics After Training

Paired Differences			95% Confidence Interval of the Difference	Sig. (2-tailed)
Mean	Std. Deviation	Std. Error		
				T df

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				Mean	Lower	Upper			
Pair 1	Preetest_knowledge	-2.04688	1.36195	.17024	-2.38708	-1.70667	-12.023	4	.000
	- Posttest_knowledge								

The table above shows that the participants' scores after the training were significantly higher with a p 0.05, and the mean pretest-pposttest was negative, which indicated an increase in participants' knowledge about nationalism after attending this training. The above results also show that this training is effective in increasing participants' understanding of the concept of nationalism in public services.

B. Participants' Nationalism Before and After Training

Table 5. Nationalism of Participant Before Training

		Mean	N	Std. Devi ation	Std. Error Mean
Pair 1	Preetest_behavioral	85.8125	64	9.96641	1.24580
	Postetst_behavioral	92.1719	64	10.68979	1.33622

The mean score of the participants' nationalism attitude before the training was 85.81; it increased by 6.36 points to 92.17 after the training.

Table 6. Nationalism of Participant After Training

		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	Sig. (2- tailed)
					Lower	Upper			
Pair 1	Preetest_behav ioral - Postetst_behavi oral	-6.35938	6.93591	.86699	-8.09191	-4.62684	-7.335	64	.000

While the results of the T test on the behavioral evaluation value showed differences in nationalistic attitudes, which tended to increase by an average of 6.3 points and were significantly different between before and after training, This is evidenced by the value of $p < 0.05$, namely 0.00. In other words, it can be concluded that this training has succeeded in increasing the nationalism of the participants in accordance with the goals that have been set.

CONCLUSION

The results of the analysis from the evaluation prove that the public service training activities are effective in giving positive influence to the participants in the form of increasing their knowledge about the concept of nationalism and their attitude towards the application of nationalism in their duties to provide public services to the community. The evaluation of participants' reactions at the end of each event also shows their appreciation for this activity and their hopes that it can be carried out regularly in the following years.

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