

# Bringing Religious Value to Public Service Motivation

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The role of socio-historical study is the Public Service Motivation (PSM) attachment brought by James Perry. 4 dimensions of PSM are associated with parental socialisation, religious socialisation, professional identification, and political ideology. This study aims to do a comparative analysis of the influence of social background, religiosity, and voluntary activities on the motivation among public servants in Indonesia and the Philippines. By using the qualitative approach, primary data were obtained from 20 employees in the form of in-depth interviews of key informants. Analysis of the data in this article used the software NVivo 12 Plus. The results showed that the value of religiosity has the most significant impact in Indonesia and the Philippines. However, family socialisation and volunteer activities contribute to the PSM.

**Key words:** *Religiosity, Voluntarism, Public Service Motivation.*

## Introduction

A study on public service motivation (PSM) has evolved in the last few years. Although PSM is a development of individual consciousness of the civil service, there are differences in the motivation of business and public sector employees. Business sector employee motivation are more motivated by extrinsic factors (Liu, Tang, & Tang, 2017). Instead, the motivation of employees in the public sector is oriented to serve the public interest (JL Perry & Perry, 1996; JL Perry, Wise, & Perry, 2017; L. Perry et al., 2017). Perry and Wise, since 1980,

developed the basic concept of PSM 4: a commitment to the public interest, the interest in policymaking, self-sacrifice, and compassion. As a theory, motivation is seen as individual behaviour, and public service motivation (PSM) is considered a particular orientation in providing services to the public (Perry et al., 2017).

PSM is often related to the social context, faith and inability to control behaviour (Moynihan and Pandey, 2007). Motivation is the basis for employee behaviour in the act proportionately, even if other employees do not do it (Esteve, Urbig, Witteloostuijn, & Boyne, 2016), Comprehensively, Brewer, Selden, Facer, Brewer, & Selden, 2017; Crewson, 1997; Esteve et al., 2016; Houston, 2005; Leisink, Knies, & Eva Loon, 2018; Slyke, Johnson, Taylor, & Johnson 2006) explain how PSM is implemented as a positive behaviour of employees in providing services to the community and leadership. Brewer (et al., 2017) find a consistent practice between PSM and public service ethics. There is great commitment and motivation that encourages employees to take risks for the sake of public interest.

PSM, on the one hand, is the underlying motivation for an act of kindness, where PSM employees will behave prosocially. Employees will do good and benefit others, even though the other person or group does not return the favour. On the other hand, PSM is an instrument which requires the encouragement of other factors, so that if employees do not have high non-PSM, they will behave prosocially (Esteve et al., 2016), In this study, we were more likely to look at other factors. PSM also needs encouragement but one cannot ignore the attitude prosocial employees. In particular, this article showed a significant correlation between PSM and religion (Houston, 2000, 2008; Houston & Cartwright, 2007; J. L. Perry, 1997).

Therefore, the aim of this study is to analyse the social background, religious values, and voluntary activity which can affect the PSM in two countries, namely Indonesia and the Philippines. Exploration in 2 countries is intended to explore the data of employees in two countries that are dominated by one religion item, namely Indonesia, Islam, and the Philippines, Roman Catholics. This research is trying to answer how social background, religiosity, and PSM affect volunteer activities in Indonesia and the Philippines.

## **Literature Review**

### ***Public Service Motivation***

Research on the motivation of public service has a lot to do with the different approaches and theories. Balian (2017), for example, used the theory of motivation and ambition to see the driving factor for politicians in 6 rural communities in Armenia, by using several approaches which are in-depth interviews, focus group discussions, observation and surveys. The

findings obtained in these studies are the politicians working voluntarily. This means that they complete the task because of the boost of responsibility and dedication that appear in itself. Also, tissue factor working in the community, lineage, work experience, contributed to the strong motivation of public services provided. Another finding is the incumbent politicians (mayor). Incumbent politicians provide public services to the community because they are motivated by reputation. What distinguishes this study from others is, Balian (2017) it combines the theories of motivation with ambition. This was done because the study subjects were local politicians (mayors).

This is in contrast to Beatrice and Heijde (2007), who developed a theory of public service motivation and organisational commitment as well as the impact of both on the performance of public service employees. The findings of this study are the direct impact on the employment characteristics of the organisation's commitment which will not impact directly on public service motivation. Public service employees should prioritise tasks and performance as well as understand the operational standards in the work to avoid conflicting ambiguities.

The findings Beatrice and Heijde (2007) corroborate Crewson (1997) who found empirical data that public employees, in providing public services, are motivated by a sense of commitment to the organisation and policies. They proved that the motivation of public service has a low significance to gifts, money, and position. Then how can the building of public service motivation affect public employees?

In Perry (JL Perry & Perry, 2017), we see the first building on the motivation of public services can be two factors such as social and institutional factors. Mapping the attended factor in JL Perry & Perry (2017) is the social background and individual attributes. The social background gives a significant impact on public service motivation. These factors include parental socialisation, professional identification, political ideology and some demographic characteristics such as education level, age, and income. The development of public service motivation construct has four indicators: (JL Perry et al., 2018a; JL Perry & Perry, 1996):

- Commitment to the public interest
- Interest in policymaking
- Affection
- Self-sacrifice.

This is slightly different from the development of public service motivation construct in the United States (Kim, Vandenabeele, & Kim, 2018), Interest in policy-making is based on the

values of democracy and public participation. As for the other construct that is a commitment to the public interest, compassion, and sacrifices themselves, guided by universal values.

In Muslim countries, the other driving factors that can build public service motivation is an internalised religiosity value in public servants. In Indonesia, for example, the value of religiosity is important to be seen to do with the motivation of public services for each human being who has value implications of religiosity in everyday behaviour. As research conducted by Narjono, nd, an employee will always be faced with the obligation to always have high ethics in work and which later became the motivation to work. In this article, it explains that the spiritualistic paradigm encourages people's potential to work more productively and more positively to achieve religious work.

### ***Religiosity as Public Service Motivation***

According to Becker and Dhingra (2001), one of the driving factors for public employees in carrying out voluntary work is a religious value. If the value of religion is internalised in one's work consistently, then the sense of voluntary and sincerity is shown in the character of the volunteer (Eckel and Grossman, 2004; Wuthnow 1991). Putnam (2000) confirms the above opinion by explaining that social-based religious organisations (charity/donation of blood) are carried out regularly and can encourage one's nature at work.

Therefore, the higher the person's level of religiosity, the greater the degree of willingness that he gives (Greeley 1997; Lam 2002; Putnam 2000). Gill (1999) found that there is a relationship between regular church activities followed by a public employee with the results of their work. Another aspect that builds the value of religiosity is the frequency of prayer performed by each employee (Lam 2002).

In 1996, in the administration of President George W Bush, the US government often carried out religious activities and advocacy. Activities were considered relevant to the values of religion, including the formulation and implementation of policies (Freeman & Houston, 2010). Despite the passage of time, a lot happened in the budget of religious charities (Kennedy & Biefield, 2002).

Different from Becker and Dhingra (2001), the data of the American National Election Study, Brewer (2003) found that there was a misappropriation index of participation by groups involved in such activities of the community, group contributions, and political concern groups. From these data, Brewer found the phenomenon that employees in public organisations were more active in civic activities than other citizens. It can be concluded that public servants perform the role of actors in social development in the community.

The definition of religion is an institutional entity or it replaces the function of the State as a provider of social welfare (Grigoriadis, 2017), Inculcating religiosity is done by including verbal adherence to the existence of God, self-control, respect, and obedience. Therefore, the importance of religious values is implemented in public authorities, and is one important factor in shaping the culture of independence and social capital in economic development (Grigoriadis, 2017). Religion became one of the drivers of one's attitude, values, and behaviours of individuals (Friedlander 1975; Furnham, 1997; Nielsen & Edward, 1982; Sage & Elizur; 1996).

### ***The Influence Volunteerism as Public Service Motivation***

The relationship between PSM and behaviour has been written through the relationship between PSM with volunteerism (volunteerism) (Belle, 2013; Eddy et al., 2016; Ertas, 2016; Kim, 2006; Lee & Wilkins, 2011; Perry et al., 2008). In a study conducted by Belle (2013), he looked among hospital staff who became the object of his research. The survey data show that about 58 percent of the administrative staff and 81 percent of the clinical and medical staff participate in some type of volunteer projects in hospitals such as blood donation, collecting donations, and so forth.

Houston (2006) found that government employees are more likely to want to volunteer for a charity and donate blood rather than private employees. Then PSM is more prominent in the public service than private organisations. Studies conducted by Piatak (2016) show the same thing: people with higher levels of PSM are likely to want to work in public services and volunteering. However, volunteerism to work in the government with career ambitions has varying results.

The prosocial aspect of voluntary behaviour is associated with altruism dimensions of PSM (Eddy et al., 2016). People who tend to volunteer showed a stronger motive for public services with an extension of holding government jobs. Therefore, it is not surprising that government workers reported high levels of voluntary behaviour that is higher than private-sector counterparts.

Perry et al. (2008) write that several things affect the participation of adults in PSM, that there is participation in volunteer activities while still young, volunteer activities that are being followed, and religious participation. According to Houston et al. (2008), the values of religion influence someone in selecting to volunteer. Religious activity is positively associated with volunteering, both formal and informal (Houston, 2006).

### ***Social Affiliation as part of Public Service Motivation***

Perry (1997) and Perry, et al. (2008) revealed the presence of parental socialisation roles and political allegiances in the form of PSM. In the family, the values are instilled, for example in the form of religion. This is what can affect the PSM.

Political affiliation also affects the ideology that motivated someone to public services, which may vary between individuals. The level of education and the presence/absence of someone to follow professional training or participation in community service greatly affects PSM (Jones & Hill, 2003; Palma et al., 2017; Perry, 1997; Perry, 2000). According to Jones & Hill (2003), participation in community service can grow into a commitment when the environment is integrated into one's self. Encouragement from friends and the university allows the development of internal motivation related to public service.

The influence of demographic background against PSM is only briefly mentioned in the literature. For example, differences in age, some authors revealed that this influences them (Perry, 1997;). There is also an indication of the absence of significant effects (McCarthy et al., 2019;). Gender differences also had no impact. (DeHart-Davis et al., 2006; Perry, 1997). Then the economic income referred to by Perry (1997) is one of the indicators that influence the PSM, but the reason is not explained further.

Stivers (2002) and Thomas (1994) considered that for the norms of society, restrictions are placed on women based in the private sphere, and this is a form of exclusion. Meanwhile, the hypothesis by DeHart-Davis, Marlowe, Pandey (2006) is that no gender approach is used in the motivation of public service that is a tendency in policy-making, rational motive, love, motif affective, and commitment to the public interest, the theory feminist (eg Gilligan, 1982; Mumby and Putnam, 1992; Ruddick, 1989) and rationality are using incentives.

The basic assumption of public service motivation is the motivation of individuals to complete tasks that have significant implications on others or society (Perry, Hondeghem, and Wise; 2010). Perry and Wise (1990) state that the suppression of public service motivation is social justice, loyalty to the State, and to advocate in the public interest. To get involved in the public service, there are at least four dimensions on the motivation of public service that should be identified, namely: commitment to the public interest, affection, interest in policy-making, and self-sacrifice (Perry, 1996). Kim and Vandenabeele (2010) noted that the fourth dimension is altruistic self-sacrifice which is the foundation for other dimensions.

## **Findings and Discussion**

### ***Indonesia, and the Philippines***

Islam is the religion professed by the majority of civil servants in Yogyakarta. More than 80% of civil servants in Yogyakarta are Muslims. In Yogyakarta, religious values are reflected in the activity and religious facilities. First, in terms of religious activity: Islam requires its followers to do daily prayers five times. Two prayer times coincide with the working hours of civil servants in Indonesia - Duhur prayer is between 11:30 to 14:00 Western Indonesian Time (WIB), and Asr prayer is between 15:00-17:00. Civil servants have the option to pray together with the congregation in the mosque or prayer hall or they can pray individually. Small mosque prayer facilities and equipment are provided in every government office.

Religious activities are not only the obligatory prayers, but institutionally, the Yogyakarta provincial government instituted a spiritual action for example by slaughtering sacrificial animals every year, and have the coaching staff with teaching activities (Yogyakarta, 2019a), Activities are voluntarily undertaken and coordinated by the Regional Charity and Alms (Bazda) and managed independently by Zakat Management Unit (UPZ). Social service activities conducted each year is the distribution of zakat profession of civil servants in the Government of Yogyakarta Special Region (Yogyakarta, 2019b).

### ***The Philippines***

The Philippines is the 13th most populous country in the world, with more than 100 million inhabitants, where 81% are Roman Catholic Christians (Pangalangan, 2010). Gonzalez (2010) explains that one of the duties of a Catholic is to spread the gospel or evangelising. Thus, the Roman Catholic Church established the Catholic Social Teaching to ensure that the Gospel of Christ will be accepted by everyone and can be used as a guide in the economic, political, social and individual life. Therefore, politics is seen as an important area where evangelism should be done, with Catholic involvement in civic affairs Philippines is a form of serving God: "God declares that whatever we do or fail to do, for the poor, hungry, sick, abandoned, or stranger in need."

In terms of volunteer activities, community in the Philippines (Virola. A, 2010) see that volunteering has become a culture. The tradition of sharing and helping each other become a powerful dimension. The Government of the Philippines adopted a zeal Bayanihan, Damayan; Kawanggawa; Pahinungod; and Bahaginan into a group of volunteers. The fourth type of volunteer is a volunteer-based academic, volunteer company, government-supported

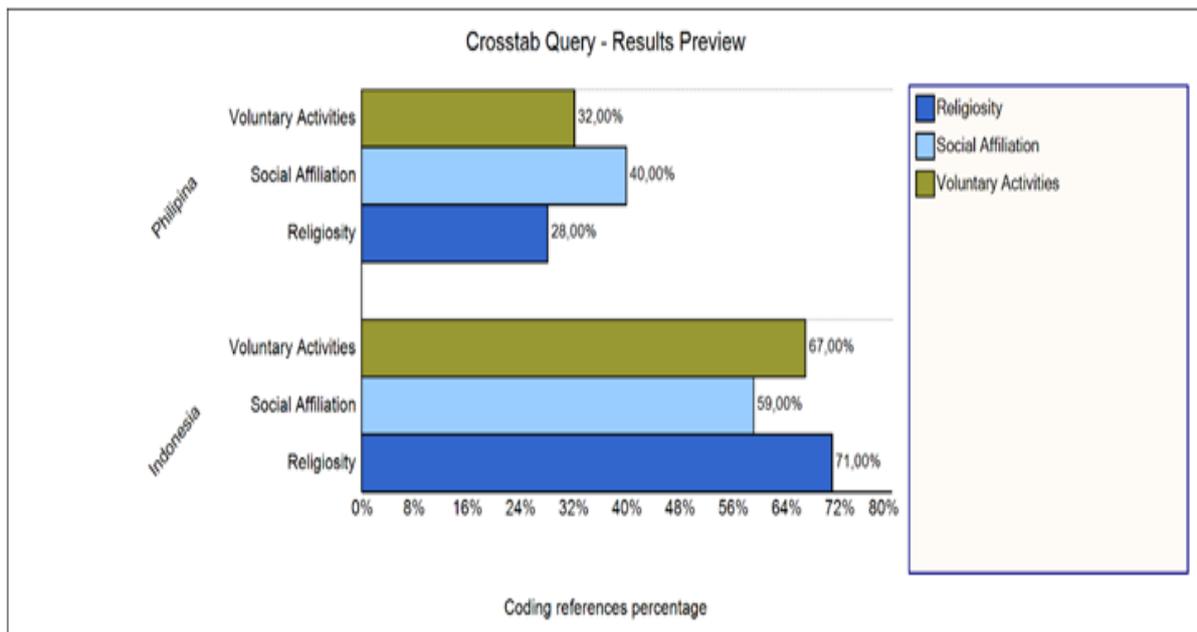
volunteers, volunteers from non-governmental organisations and foreign-supported volunteers (Virola, A, 2010).

The activists of voluntary activities could significantly be perceived by the public. In 2009, Efren Peñaflorida Jr., a young man in the Philippines, helped children less fortunate in the slums of Cavite. Activities undertook Efren Peñaflorida Jr., able to divert the attention of children of street gangs. In 2005, Gawad Kalinga had the vision to build 700,000 homes in 7,000 communities. Until now, the world recognises the housing providers for weak people.

### *The Relationship of Social Background, Religious Values, Volunteer Activities, and PSM*

The results showed that PSM is employee behaviour under the influence of social affiliation, religiosity, and volunteer activities in Indonesia and the Philippines. There are differences in the findings which were interesting to discuss. In Indonesia, the value of religiosity became the most influential factor in the PSM of 71% doing voluntary activity, 67% and 59% of social affiliation. While the data show the Philippines ' most significant influence is on the variables of social affiliation of 40%, then voluntary religious activities 32% and 25%.

**Figure 2.** crosstab variable driving



Furthermore, voluntary activity is a factor that affects the PSM: In Indonesia, 67% of optional activity and the Philippines 32%. The significant effect on volunteer activity confirms PSM (Belle, 2013; Eddy & et, 2016; Ertas, 2016; Lee & Wilkins, 2011; J. L. Perry & Perry, 2018). In Indonesia, employees who often volunteer will have high motivation. Significant differences in value are caused by factors in both countries. In the Local Government of

Yogyakarta, for example, voluntary action affects the working culture. Institutionally, voluntary activity is implemented in the form of Charities and Local Zakat (Bazda). Employees each year set aside some money for the program and the zakat profession is then managed by Bazda and distributed to needy populations. In addition, each year sacrificial slaughtering is performed and also giving to the community (Yogyakarta, 2019).

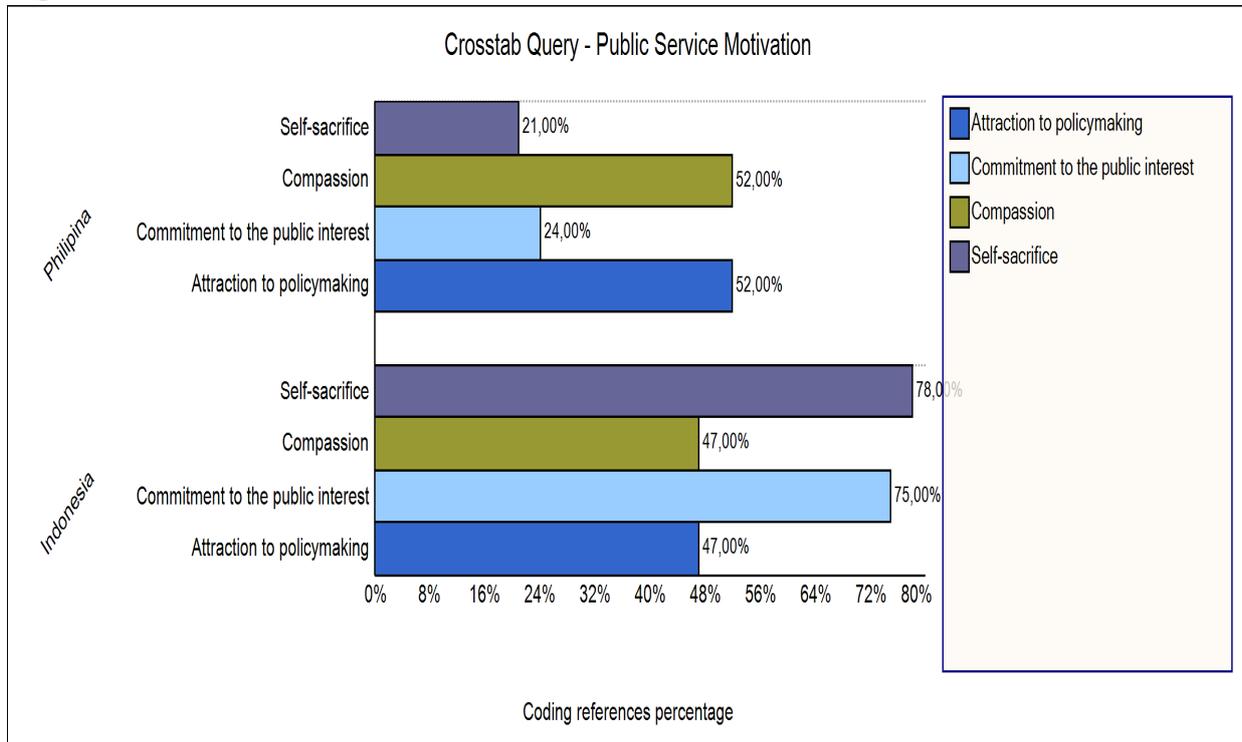
There is not a lot of data that tells of voluntary activity in public organisations in the Philippines. But the volunteer activities from year to year have increased. The National Statistical Coordination Board (NSCB) collaborated with Johns Hopkins University to measure the economic growth and the contribution of voluntary workers in nonprofit organisations (Virola, A, 2010).

The next finding is social affiliation: in the Philippines, 40% and Indonesia 59%. Referring to JL Perry & Perry 2017), PSM formalising the key is to understand the environment that shapes individual preferences and motives. PSM is also rooted in the most profound human need for social relationships and recognition (Anderfuhren-biget, Giauque, & Ritz, 2010); PSM also refers to the tendency of a person who produces the urge to fulfill the job (J. L. Perry et al., 2017). Therefore, this is based on the needs of public service motivation (JL Perry et al., 2017) and relates to the socialisation of parents, political ideology, religious socialisation, and professionalism (Perry 1997).

### **Analysis Item**

The next finding is the result of the analysis of the items on four variables, namely social affiliation, voluntarism, religiosity, and PSM.

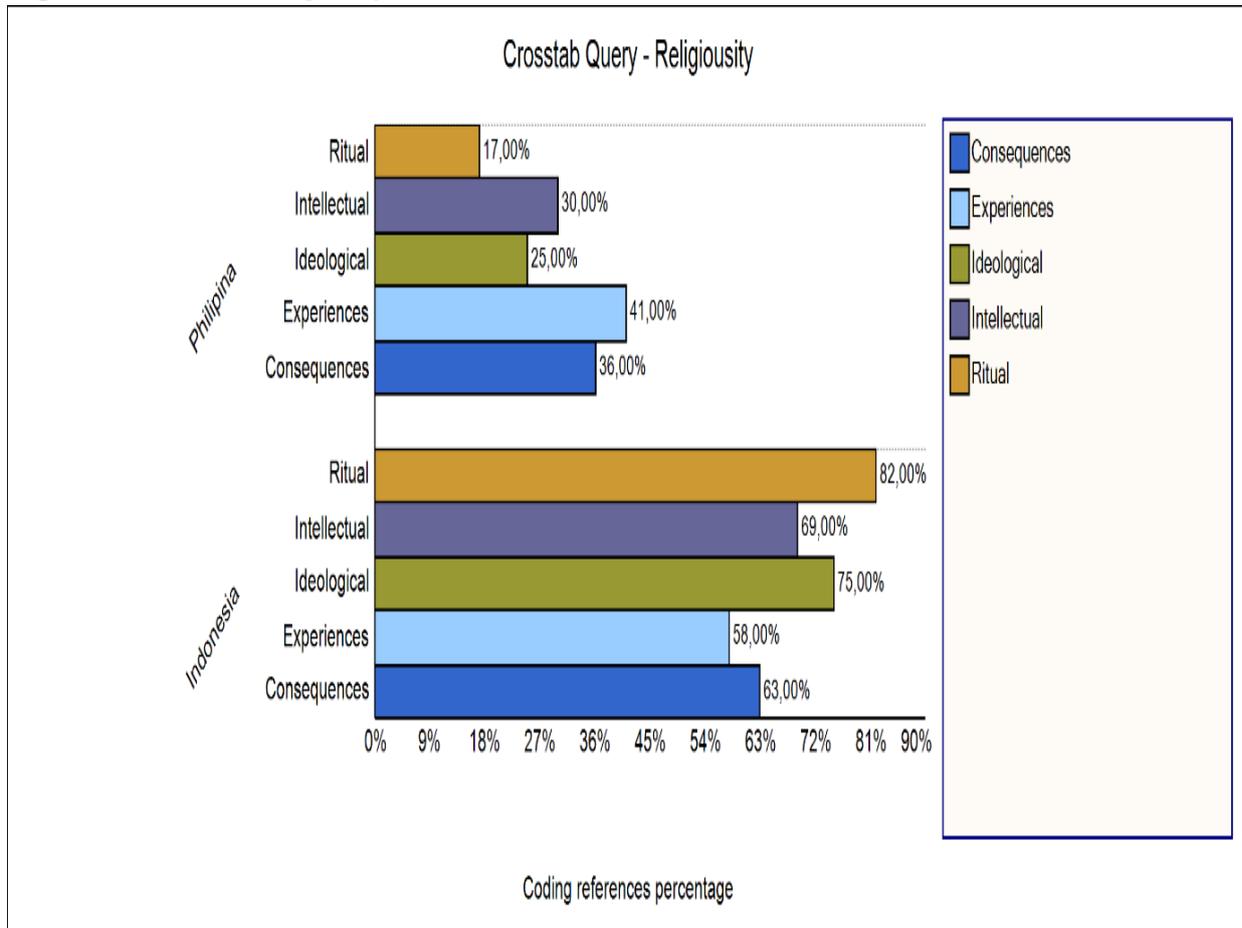
**Figure 3.** Crosstab PSM



PSM theory by Perry: There are four components to measure PSM: attraction to policymaking, commitment to the public interest, compassion, and self-sacrifice (JL Perry & Perry, 1996), The results of the test item analysis in the two countries can be seen that the building is the largest in Indonesia for PSM self-sacrifice 78%, the commitment to the public interest 75%, compassion and attraction to policy making 47% respectively. In the Philippines, compassion, and attraction to policy making 52%, the commitment to the public interest at 24% and 21% self-sacrifice.

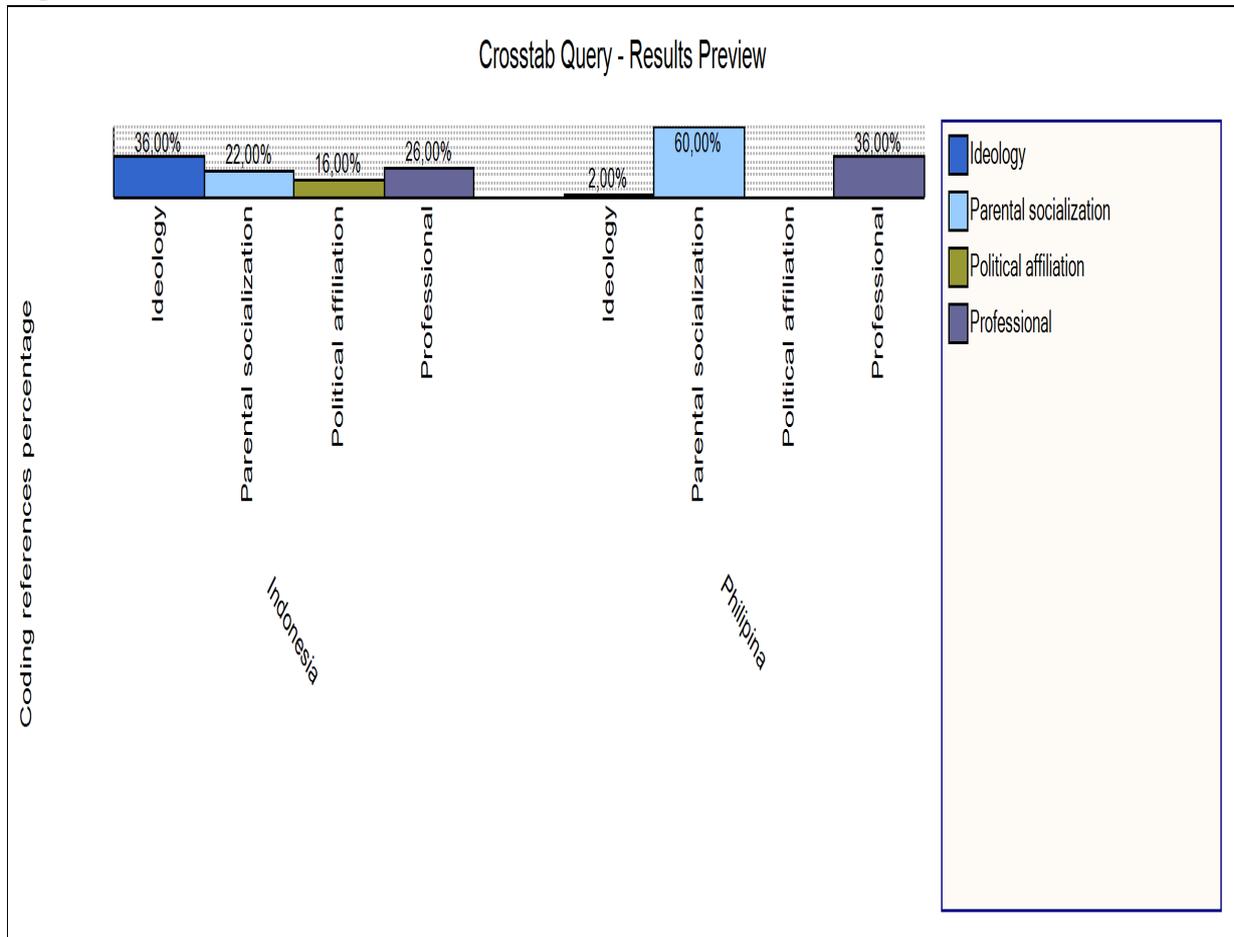
Next is the result of the analysis of religiosity. Religiosity use: Djamaludin Ancok (2005) looks at each religiosity which can be seen in the 5 dimensions of ritual, intellectual, ideology, experiences, and consequences. The test results crosstab NVivo 12 plus in Indonesia and the Philippines respectively as follows: ritual 82% and 17%, intellectual 69% and 30%, ideology 75% and 25%, experiences 60% and 39% and consequences 62% and 36%.

**Figure 4.** Crosstab religiosity



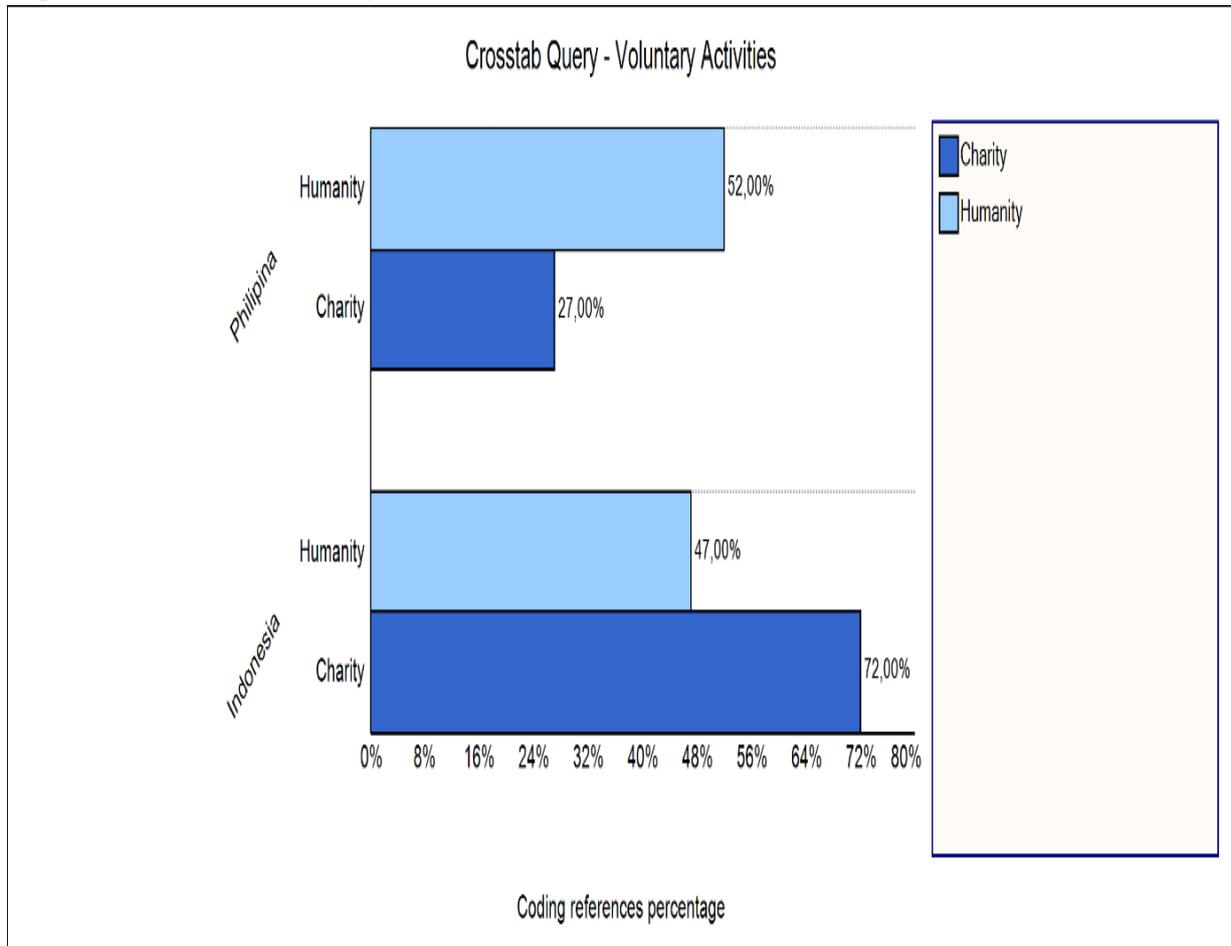
The results of the analysis of the items on the social affiliation with respect to some indicators of parental socialisation, ideology, and political affiliation (JL Perry, 1997; JL Perry et al., 2018) and professionalism (Jones & Hill, 2003; Palma & et, 2017; JL Perry, 1997), In Indonesia the results of the test item analysis on social ideology and political affiliation is the affiliation of 100%, and 43% professional and parental socialisation 36%. In the Philippines, the findings on social affiliation on parental socialisation 63% and 56% professionalism.

**Figure 5.** The Social Affiliation



The test results of the items on volunteerism in Indonesia and the Philippines used an indicator of humanity and charity as follows: in Indonesia charity dominates humankind as much as 92% and 56%, while in the Philippines, humanity and charity were 43% 7% (Belle, 2013; Eddy et al., 2016; Ertas, 2016; Kim, 2006; Lee & Wilkins, 2011; Perry et al., 2008).

**Figure 6.** Crosstab voluntary activities



## Discussion

Discussions on the article are interesting because there are some differences in the findings of the research. PSM influence of 3 variables: the value of religiosity in Indonesia is a variable that has the most impact at 71%, and in the Philippines the social affiliation is the most significant variable that is 42% (figure 2).

Religiosity significantly affects all aspects of life, including behaviour, attitudes, and motivation of employees in work. It became a confirmation of the theory (Houston, 2000; Houston & Cartwright, 2007; Houston et al., 2008; Perry, 2000; Perry, 1997). Religiosity, including verbal adherence to the existence of God, self-control, respect, and obedience has to be inculcated. Religion has also become one of the drivers of one's attitude, values, and behaviours of individuals (Friedlander 1975; Furnham, 1997; Nielsen & Edward, 1982; Sagie & Elizur; 1996).

In Indonesia, the behaviour of the employees in public organisations tends to be more religious because religious activities are often carried out in the workplace. An example is the obligation of Friday prayers for Muslim men. Routine activities are performed with Friday prayers every Friday or during the week once at 11:30 and 12:30 PM. At the local government of Yogyakarta, Friday prayers are held together in mosques and broadcast live (Yogyakarta, 2019a), Friday prayers is a mandatory activity that is then inserted with Friday sermons on human values such as sincerity in work, work is worship, the virtue of patience and gratitude, and so forth. What happened at this Yogyakarta special region government, certainly confirm the findings (Houston, 2000; JL Perry, 1997; JL Perry et al., 2018), In the findings of previous theories, employee involvement in religious activities will affect the level of PSM.

Unlike the Philippines, the value of religiosity becomes a factor that has the smallest amount of 28%. This difference is influenced by several factors that occur: the Philippine government's policy on the dichotomy of church and state. The Philippines, with a population 81% Catholic, embraced a liberal democratic political system, and according to professionals, religiosity is not the primary source of the principles of life. However, (Gonzalez, nd) explicitly explains that the Gospel of Christ is beneficial to human life, including economic, political, cultural, and education. Therefore (Gonzalez, nd) affirms every human who carries the gospel will provide a source of light for humanity. Thus, the influence of religious values of the principles of the Catholic religion is a stronger influence on PSM.

Dimensions and consequences of ritual in the value of religiosity are the most reliable indicator that occurred in Indonesia and the Philippines. Dimensions ritual (Djamaludin Ancok, 2005) is an aspect to measure a person's religious observance. Dimensions consequences is related to the extent to which a person is willing to commit their spiritual teachings in their daily lives (Djamaludin Ancok, 2005). Religiosity including verbal adherence to the existence of God, self-control, respect, and obedience must be inculcated. Therefore, religious values should be implemented on a public employee. Then this is one important factor in shaping the culture of independence and social capital in economic development (Grigoriadis, 2017). Religiosity is the key to the existence, in addition to the fact that the value of religiosity is often identified as the subjectivity towards morality, tradition, obligation, duty and piety (Brooke, 1991; Gorsuch, 1988; James, 1902, Pacey; Rappaport, 1971; Reich, 2000; Taylor, 2002).

Furthermore, social affiliation would be a strong factor in influencing PSM also. In social affiliation, parental role in family socialisation begins with the cultivation of religious values and humanity. Perry (1997) and Perry, et al. (2008) revealed that the presence of the parental socialisation role or family and political affiliation in the form of PSM is very important. In the family, the values are implanted. According to Clary and Miller (1986) and Rosenhan

(1970) in JL Perry (1997), the empirical relationship exists in childhood experiences with altruistic behavior in adulthood. Affective relationships between children and parents become a source of altruism at the employee level. In social affiliation, religion plays an essential role in the socialisation of Markowitz PSM and behaviour. Spiritual in beliefs is the most important aspect in shaping PSM in particular in the dimensions of a commitment to the public interest (JL Perry & Perry, 1997).

In addition to social affiliation, PSM is also influenced by voluntary activity. PSM directly related to the spirit of giving (Houston, 2005); the spirit of giving is the intervention of the value of religiosity into the beliefs of the employee. Value religiosity and voluntary activity correlate with people's social events that involve volunteers. Faith-based social activity plays a role and helps the government deal with the public release of economic issues, education, and health (Kenneth Nagel, 2006).

## **Conclusion**

PSM is induced by social background, religiosity and volunteerism with age, level of education and income being significant mediating variables. This study, therefore, argues that the behaviour of the Indonesian employees in public organisations tends to be more religious because religious activities are often carried out in the workplace. In the Philippines, social affiliation is the most significant variable. The determinants of public service motivation vary across social background where respective culture in terms of religion, norms, and traditions are embedded in public life vs public service delivery. There are some limitations in this study and it is recommended that these limitations be considered in the further researches. One, the measurements used to assess the value of religiosity may not be applicable in the major religions of the world. Prudence should be observed in determining the religiosity indicators to avoid mistakes in interpreting the data. Therefore, it is recommended that more universal religiosity theories for all religions should be considered. Two, the research model can be improved, to further validate, the influence of age, level of education and income to the determinants of PSM or possibly explore other variables that influence PSM, particularly in Thailand.

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