

## Civic Knowledge of Civic Servant in Sharia Law with Post Conflict of Province Aceh

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### Abstract

*Civic knowledge in Indonesian context is the citizen knowledge about how they see themselves and their surroundings, emphasizing national and territorial unity in accordance with Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia. Civic knowledge is also critical for all civil servants in Indonesia to strengthen their sense of integrity as Indonesian citizens and in providing services to others in their workplaces. This civic knowledge is also critical for civil servants who live in Islamic sharia law with post-conflict area such Aceh. Therefore, this study investigates the attitudes of State Civil Servants (ASN) in Aceh Province on the importance of nationality understanding. The purpose of this study is to determine how ASN's opinion of the country they serve relates to civic knowledge. This study employed a qualitative approach with a contextual perspective. Questionnaires were distributed to 45 ASN in Aceh and 5 of the ASN were interviewed. The results showed that the majority of ASN have an in-depth understanding of the Indonesian civic knowledge. It means that the perception of the ASN reflects on what they know and understand about the meaning of Indonesia and the fundamentals of this nation to realize unity so that they are not easily provoked by radicalism and dogmas that undermine the national unity.*

**Keywords:** Aceh, Nationality, State Civil Servant (ASN), Islamic Sharia.

## INTRODUCTION

Civics is based on the Preamble to the Republic of Indonesia's 1945 Constitution, namely the second and fourth paragraphs, which explain the Indonesian people's aspirations, ambitions and ideals. Article 27(1) of the Republic of Indonesia's 1945 Constitution emphasizes equal treatment under the law. Article 27 paragraph (3) describes citizens' rights and obligations in state defense, while Article 30 paragraph (1) discusses state defense and security.

Civic knowledge refers to the facts or values that all citizens should grasp. This section is focused with scientific academic capabilities derived from various political, legal, and moral theories or conceptions (Galston, 2007). Civic knowledge fosters intellectual talents that enable people to participate in the development of democratic communities. Tufts University (2010) emphasizes the importance of understanding the various factors that influence political systems and civic life, including cultural, historical, economic, theological, and sociological influences.

Civic knowledge have tight relation to national insight. National insight can be interpreted as an insight that emphasizes agreement, prosperity, weakness and security of a nation as the starting point for philosophy, planning and action. Historically, the concept of Indonesian national insight can be traced back to the Youth Pledge event on October 28 1928, when Indonesian youth from various tribes, cultures and religions pledged their determination to fight for and exist the Indonesian nation in the statement of one homeland, one nation and upholding the unified Indonesian language (Musadad, 2015). A statement that has deep and philosophical meaning and principles that prioritize national unity and unity or what could be called Indonesian national insight (Wiratmaja et al., 2021).

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National insight can also be understood in two dimensions, moral and intellectual. On a moral level, national insight requires agreement and self-commitment from individuals or communities to always and continuously work and act to support the continuity and development of the nation's existence and increase the standard of living within the nation (Dewi, 2022; Salam, 2022). Meanwhile, at an intellectual level, the concept of nationalism requires adequate knowledge about various forms of potential, the challenges faced, and the opportunities available to the nation both now and in the future.

National Insight has been regulated in Minister of Home Affairs Regulation Number 71 of 2012 concerning National Insight Education: "National Insight is the way the Indonesian nation views itself and its environment, prioritizing national unity and unity as well as regional unity based on Pancasila, the Constitution of the Republic of Indonesia of 1945, *Bhinneka Tunggal Ika*, and the Unitary State of the Republic of Indonesia."

The urgency for State Civil Servants (ASN) to obtain knowledge or education related to national insight for: (1) understanding of the state and nation; (2) know national insight and national integration; (3) understand the values of struggle; (4) increasing national competitiveness and character building; (5) studying social culture and national insight as national strength, issues of national insight, and; (6) what is the role of ASN in national insight. Apart from that, it examines the relationship between humans and humans in national and state life which can determine the continuity of the nation's future (Suhady & Sinaga, 2014).

Furthermore, the State Civil Servant (ASN) is an important instrument in increasing understanding of national insight. As a form of providing an understanding of the Indonesian nation and the basics of this nation in order to realize unity (Djumadiono, 2019). In implementing the values of national insight, ASN has 3 functions, namely: (1) as implementer of public policy; (2) as a servant with high integrity; (3) as a glue for national unity (Mussad, 2022). Apart from that, the State Civil Servant (ASN) must have strong national insight and character, so that they are not easily provoked by radicalism and dogma that destroys national unity. The understanding of national insight in an ASN also needs to be updated frequently, in line with developments in the current situation and conditions (Rezeki, 2017). Bearing in mind, there is a social phenomenon in the form of the erosion of nationalistic values in national and state life, thus posing a threat to state sovereignty from within and outside the country.

The democratization of Indonesia was accompanied by an unprecedented surge in Aceh's civil war. Aceh is a province in Indonesia which experienced more than 15 years conflict between the Indonesian government and the Free Aceh importance of national insight for them as ASN. Coupled with the challenges of the times resulting from advances in information technology which are very disruptive.

Research from National Insight as a form of life for the Indonesian people or the way the Indonesian people view themselves and their environment (Isabella, 2019; Ismail, 2018) and the way the Indonesian people view themselves and their homeland as an archipelagic country with all diverse aspects of life. Based on the explanation above, archipelagic insight means the perspective of the Indonesian people regarding themselves and their environment which is diverse and has strategic value by prioritizing regional unity and unity in the implementation of social, national and state life to achieve national goals (Azra, 2019).

In the Indonesian context, the legal basis for national insight is in the form of the 1945 Constitution of the Republic of Indonesia as the constitutional basis which is the highest legal source of the laws in force in Indonesia. As state servants, ASN has roles and responsibilities as implementers of public policy, public servants, glues and unifiers of the nation, as stated in UUD Number 5 of 2024 (Indiantoro, 2017). Apart from that, the role of ASN is as a planner, implementer and supervisor of the implementation of general government tasks and national development through the implementation of professional policies and public services, free from political intervention, and free from practices of corruption, collusion and nepotism (KKN).

ASN must have good civic knowledge. This is because ASN is a representative of the country which is at the forefront in implementing the teachings of civic knowledge As time goes by, potential threats are starting to emerge that could break the unity and integrity of the nation (Maheswari, 2018). In addition, Indonesia is very heterogeneous, because it consists of various ethnic groups, religions and customs, it is very important to build

awareness and commitment, to feel one, namely one homeland, one language and one nation (Umar, 2017). Apart from that, national insight is being questioned by many groups with different perceptions.

Departing from the various explanations above, ASN plays a very big role in the smooth running of government and development, because whether or not the government runs smoothly in developing the country cannot be separated from the role and participation of ASN. One of the roles carried out by ASN is to instill an understanding of civic knowledge. In this way, researchers will try to see how ASN Aceh Province perceives the urgency or importance of civic knowledge. This is important to research more deeply, because no one has researched research on civic knowledge by looking at ASN perceptions, so this research is interesting because there is novelty in the research.

This research study discusses the perception of the State Civil Servant (ASN) regarding the urgency of civic knowledge in Aceh Province. This is important to study because everyone has different perceptions. On the other hand, every State Civil Servant (ASN) is required to have a good perception of the nation and state they serve. This will have an impact on efforts to prevent the exposure of doctrines and ideas that are contrary to state principles so that they can decide on providing suitable material to be applied to ASN in the future. Thus, this research has an urgency to measure ASN's perception of Indonesian civic knowledge in order to improve the integrity of the nation as a unified whole.

## RESEARCH METHODS

This research used a qualitative method with a contextual approach that retrieved humans as instruments and is adapted to a proper situation (Rony et al., 2024). The focus of this research is on the perception of State Civil Servants (ASN) towards the importance of nationality knowledge in Aceh as post-conflict area with Sharia law. The sample selection was carried out using a simple random sampling technique, where the sample selection was taken randomly from the existing population (Etikan, et al., 2016; Guarte & Barrios, 2017; Siagian, 2024). The respondents were the State Civil Servants (ASN) in Aceh with total 45 people. The demographic information about the respondents is presented as follows.

**Table 1. Demographic Information of the Respondents.**

Gender	Frequency (F)	Percentage
Male	29	64.44
Female	16	35.55
Age		
26-30	5	11.11
31-35	17	37.77
36-40	18	40
41-45	5	11.11
Length of Work		
5-10 years	4	8.88
11-15 years	12	26.66
16-20 years	12	26.66
20 years	17	37.77
Workplace		
Districts		
Banda Aceh	28	62
Aceh Utara	1	2
Aceh Besar	1	2
Aceh Barat	14	31
Nagan Raya	28	3

The participants consisted of 18 male and 27 female with various ages. There were 5 participants in age between 26 to 30 years old, 17 participants in age between 31 to 35 years old, 18 participants between 36 to 40 years old and 5 participants in age between 41 to 45 years old. Furthermore, the workplaces of the respondents are presented as follows.

**Table 2. Workplaces of the Respondents.**

Workplace of Participants	Number	(%)
SIM Hospital	1	2.22
STCAM Meureubo	1	2.22
Kebangpol Aceh Barat	1	2.22
Badan Pengelolaan Keuangan	1	2.22
Diskopukmdag	1	2.22
Teuku Umar University	2	4.44
Malikusshaleh University	1	2.22
Setdakab Aceh Barat	3	6.66
Bappeda Kota Aceh Barat	3	6.66
Pemerintah Kab. Aceh Barat	4	8.88
Dinas Pangan Pertanian Kelautan Perikanan	7	15.55
DP2KP	6	13.33
Sekretariat Kecamatan Sungai Mas	1	2.22
Dinas Pemukiman dan Perumahan	1	2.22
Kementerian Agama	2	4.44
Dinas Pertanahan	1	2.22
RSUD Meuraxa	1	2.22
BKKBN Aceh	1	2.22
Kesbangpol Kota Banda Aceh	5	11.11
Disparpora	1	2.22
Perkim	1	2.22

Questionnaires and in-depth interview methods were used to collect the data. The questionnaire was distributed via Google form and shared with various government offices in Aceh. The questionnaires consisted of ten questions about the participants' insight about the national knowledge and it used a Likert scale by providing 4 options consisting of strongly agree, agree, disagree, and strongly disagree. In addition, five of the participants also interviewed to investigate the detail information about their insight of national knowledge as ASN in a post-conflict with Islamic Sharia Law area.

The data from questionnaires were analyzed by using statistical analysis procedures. Meanwhile, the data from the interview were analyzed by using qualitative analysis procedures including the the stages of arranging the order of data, organizing it into category, and basic sequence (Patton, 2015).

## RESULT AND DISCUSSION

### Result

The questionnaires were distributed to 45 ASN from various districts and government offices in Aceh to collect the data about their insight of nationalism. Their responses toward the questionnaires are presented as follows.

**Table 3.** The results of the respondents' responses toward the questionnaires.

No		Percentage of Agreement	Mean	Std. Deviation	t	Sig. (2-tailed)
1.	The Unitary State of the Republic of Indonesia (NKRI) is the best choice for Indonesia.	100%	3.26	.446	45.07	.000
2.	I raise the Indonesian Flag on every independence day.	100%	3.42	.500	42.14	.000
3.	Unitary State of the Republic of Indonesia (NKRI) will always exist as long as it based on ideology of Pancasila.	100%	3.53	.506	42.95	.000
4.	Even though there is unrest in some areas it will not divide Indonesia.	98%	3.45	.504	42.17	.000
5.	I like buying and using product made in Indonesia.	96%	3.37	.489	42.47	.000
6.	respecting the flag at every ceremonial event does not conflict with the teachings of the religion/beliefs I adhere to.	100%	3.45	.504	42.17	.000
7.	I am proud to be part of Indonesian	100%	3.53	.506	42.95	.000
8.	Every action to separate from Unitary State of the Republic of Indonesia (NKRI) should be arrested.	98%	3.71	.460	49.767	.000
9.	Every citizen obligates to defend NKRI.	100%	3.53	.506	42.959	.000
10.	I am ready to defend my country if it is attacked by the enemy.	100%	3.34	.481	42.851	.000

The questionnaires result shows that the ASN in Aceh have positive insight of nationalism. The table 3 shows the result of one-sample t-test which was employed to determine how much variance in the participants perceived the nationality insight. The result shows that that all items were positively responded to by respondents. In all these cases, the respondents' responses shows significantly higher than 3 or strongly agree. Since the p-value is significantly higher than the 3 (refers to strongly agree). Thus, it can be summed up that all questionnaire items were positively responded to by the respondents. It is also proved by the significance score in which the significance score for all items are 0.00 ( $p < 0.0$ ). Therefore, we can summarize that the respondents have high positive insight about nationalism.

All of them agreed that the Unitary State of the Republic of Indonesia (NKRI) is the best choice for Indonesia and they are used to raise the Indonesian Flag on every Independence Day. Furthermore, they also agreed that Unitary State of the Republic of Indonesia (NKRI) will always exist as long as it based on ideology of Pancasila. Thus, even though there is unrest in some areas it will not divide Indonesia. They also admitted that they like buying and using product made in Indonesia.

In addition, ASN believed that respecting the flag at every ceremonial event does not conflict with the teachings of the religion/beliefs they adhere to and they are proud to be part of Indonesian. They also agreed that every action to separate from Unitary State of the Republic of Indonesia (NKRI) should be arrested and every citizen obligates to defend NKRI. They are ready to defend the country if it is attacked by the enemy.

The above results are supported by the interview result with 5 of the ASNs. The ASN1 said, "I am glad that Aceh to be part of NKRI and the also controlled by the Islamic sharia law." He claimed that sharia law support people to respect their leader and obey the rules in their state. It is accordance to the statement by the ASN2 who said: "Islamic sharia controlled the citizen as well as the leaders to follow the Islamic rules and it doesn't contradict to the Law stipulated in UUD 1945." In the same tone, the ASN3 claimed that Islamic Sharia controlled people to obey the rules toward God and the country. It is similar to the statement by ASN5:

"Islamic sharia and Indonesian law support each other. People who commit crimes in Aceh will get double punishment. According to Indonesia Law, they will be arrested in jail for a period based on the crime they commit. In Aceh, they also will get flogged in front of the public.... I really agreed with this Islamic Sharia Law."

## **DISCUSSION**

This qualitative study employed a contextual technique to examine the ASN's civic knowledge in Aceh as a post-conflict with Islamic Sharia Law area. The results show that ASN strongly believes that the Unitary State of the Republic of Indonesia (NKRI) system is the best or optimal choice in national and state life. ASN also asserted that every citizen has a duty to safeguard the Unitary State of the Republic of Indonesia (NKRI). As a result, ASN in Aceh Province have a high level of comprehension of civic knowledge

In addition, this research also proved that ASNs in Aceh have high understanding of Indonesia and its fundamentals in order to create unity. They agreed that NKRI is the most ideal state for them and they believed that live beyond NKRI is the best choice for them. This result indicates that ASNs in Aceh played their high integrity as the state civil servants. They play their roles as the executors of state policy, as a servant of high integrity, and as the foundation for national unity (Mussad, 2022).

ASN in Aceh also agreed that there radicalism value contradicted to Islamic Sharia in which Islamic Sharia proposes obeying the leader of the country and obey the rule. This finding indicates that Islamic Sharia in Aceh is supporting the Indonesia National law. It is also in line previous literatures about the implementation of Islamic Sharia in Aceh that Muslim citizen in Aceh should practice their religious rules and the government rules. Islamic sharia The Special Province of Aceh has embraced a greater application of Sharia as qanun, which is in conformity with Law No. 44 of 1999 about the application of the Special Status of Aceh Province, Article 3 paragraph (2). What is meant by privilege (for Aceh province) is "exclusive authority to organize religious life, customs, education, and the role of the *ulama* in setting regional policies" (Suma et al., 2020). The above point

indicated that Islamic Sharia in Aceh designed through long process and validated by the government. Thus, Islamic Sharia has no relation with radicalism or any separation movements.

The ASNs in this research also showed their sense of nationalism by claiming that they are ready to defence their country from enemy attack. It means that the respondents prioritise to save their homeland as Indonesia and to be unity in the implementation of social of social, national and state life (Azra, 2019). ASN's nationalism displays love and honour for their country. It is crucial for national and state life which leads them to do what is best for their country, protect the integrity of national unity, and raise the nation's dignity in the eyes of other nations. Therefore, ASN who have high nationalism will serve the citizens and their country because of the sense of belonging and desire to protect their nation and improve the development in their nation. They also will avoid actions or ideology which leads to break the unity of their country (Ariyanto et al., 2019)

From a moral perspective, national insight necessitates unity and self-commitment from people or communities to constantly and persistently work and act to support the nation's existence and development and raise the nation's standard of living (Dewi, 2022; Salam, 2022). The ASNs' perspectives show their high integrity in which they want to service their country to keep the nation unity beyond NKRI state. In addition, in term of intellectual level, nationalism necessitates sufficient understanding of potential in many forms, obstacles encountered, and opportunities facing the country today and in the future. In this context, ASNs in Aceh showed their agreement to defence their country. It means that they are ready to sacrifice themselves to combat the enemies who want to disturb their nation. This result proved the previous finding that good civic knowledge them turn out citizens to be active in serving their country.

Based on the discussion above, The ASN in Aceh have good civic knowledge. They played their role as the representative of the country which is at the forefront in implementing the teachings of civic knowledge Perdana, "Menjaga Netralitas ASN Dari Politisasi Birokrasi"; Hasan, "Perilaku Komunikasi Aparatur Sipil Negara (ASN) dalam Meningkatkan Profesionalitas Kerja sebagai Abdi Negara dan Abdi Masyarakat.". They are aware of the threat that could break the unity and integrity of the nation (Maheswari, 2018) due to their nation which built of very heterogeneous ethnic groups, religions and customs, it is very important to build awareness and commitment, to feel one, namely one homeland, one language and one nation (Umar, 2017). The ASNs' civic knowledge shows their role as citizens and the officers of the governments.

## CONCLUSION

This study investigates Aceh Province ASN's perspective of the urgency or significance of civic knowledge. ASN plays an important part in the smooth operation of government and growth; one of the duties performed by ASN is creating a sense of civic knowledge. As a result, an ASN's viewpoint substantially determines what he knows and understands about the meaning of the Indonesian nation and the fundamentals of this nation in order to achieve unification, so that he is not readily inflamed by extremism and dogma that destroys national unity and unity. According to the findings of the study, the majority of ASN have a profound awareness of civic knowledge, which shapes their attitude about the country they serve. Thus, it is very necessary to increase civic knowledge training and training to support preventive efforts in maintaining ASN's sense of integrity and nationalist feeling towards their country. The result indicates that the ASNs in Aceh are not easily provoked by radicalism and dogmas that undermine the national unity.

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