

## THE RELATIONSHIP BETWEEN RELIGIUSITY AND CONFORMITY WITH MORAL INTEGRITY IN ELECTION MANAGERS IN DEMAK REGENCY

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### Abstract

*The purpose of this research to test empirically the relationship between religiosity and conformity with moral integrity in election organizers in Demak regency. The hypothesis put forward is there is positive relationship between religiosity and moral integrity in election organizers in Demak Regency. The research subjects amounted to 240 election organizers of Demak Regency. This study uses a quantitative method with documentation measuring instrument Religiosity Scale, Conformity Scale, and Moral Integrity Scale. The data obtained were then analyzed with multiple linear correlations. Based on the results of the analysis obtained value  $R=34,761$  and  $t = 10.962$  with a  $p$  of  $0.000$  ( $p < 0.01$ ). Correlation coefficient value between Religiosity with Moral Integrity of Election Organizers in Demak Regency of  $0.232$  with a value of  $p: 0.000$  ( $p < 0.01$ ) and the value of the correlation coefficient between conformity with the moral integrity of the election organizers in Demak Regency of  $0.055$  with a  $p$ -value:  $0.393$  ( $p > 0.01$ ). This means that there is a very significant positive relationship between religiosity and the moral integrity of election administrators in Demak Regency, and there is no relationship between conformity and the moral integrity of election organizers in Demak Regency.*

**Keywords:** *Conformity; Integrity; Moral; Religiosity.*

### A. INTRODUCTION

Indonesia is a country with a democratic system. This is explained in the 1845 Constitution article 1 paragraph 2 which reads "Sovereignty is in the hands of the people and carried out according to the law". Based on Act No. 7 of 2017 article 1 paragraph 1 it is known that elections are a means of people's sovereignty to elect members of the People's Representative Council, members of the Regional Representatives Council, President and Vice President, and to elect members of the Regional People's Representative Council, which is carried out directly, public, free, confidential, honest and fair in the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia. General Elections are

carried out to elect representatives of the people which are carried out in accordance with the applicable law directly by the people in determining every state official who is in executive and legislative power, both at the national level and at the local level. In every general election in Indonesia, starting from the Presidential and Vice-Presidential Elections, Legislative Elections and Regional Head Elections (Regional election), the thing that is most expected by all elements of society is the realization of honest, fair and clean elections, as stated in Act No. 7 Article 3.

So far, the implementation of democracy in Indonesia, which is realized in the implementation of General Elections and Regional Head Elections, is still a problem that must be continuously improved. Although it cannot be denied that there are also improvements and progress that have occurred. By observing the graph on the setkab.co.id web page (2019) regarding increasing election participation, the researcher summarizes the percentage of public participation in elections in the following table:

Table 1. Percentage of Public Participation in the 2014-2020 Elections

Year	Election Type	Participation Percentage Public
2014	Presidential election	69.6%
2015	Regional election	70.0%
2017	Regional election	74.0%
2018	Regional election	73.2%
2019	Presidential election	81.9%

Source: (Republic of Indonesia Cabinet Secretariat, 2019).

Based on the table, it can be seen that there was an increase in public participation in the 2019 presidential election, which was 12.3% when compared to the presidential election in 2014. Community participation in the regional elections increased by 4% in 2017 compared to the 2015 regional elections. In 2018 community participation has decreased compared to 2017, but is still relatively increased compared to 2015.

In order to realize honest, fair and clean elections, various standards and measurements have been made, through a set of regulations to regulate all processes of holding elections and must be obeyed by election administrators, election participants, the government and society. The set of regulations drawn up is aimed at protecting and guaranteeing that the elections are held in an honest, fair and clean manner without any fraudulent practices that will affect the election results. For this reason, the implementation of elections requires rules and laws that must always be obeyed and enforced by all parties.

In Asshiddiqie's opinion, stated that one of the most important elements in the implementation of elections is the professional attitude and behavior of election organizers to be able to produce honest, fair and clean elections. In this case, what is important is the moral integrity of election organizers, especially for every apparatus from the General Elections Commission (KPU). Moral integrity is the attitude of the KPU apparatus to always

obey and comply with every rule in the implementation of elections, so that they will not violate or leave the rules that have been set. Every election organizer must have moral integrity that is binding in every election implementation task in order to realize honest, fair and clean elections.

Olson defines that moral integrity is a moral unity built by two main components, namely the philosophical and psychological components. The philosophical component consists of three aspects, namely (moral discernment) beliefs that are able to control oneself in morals, (consistent behavior) consistency of behavior, the ability to act consistently and (public justification) public justification, the ability to articulate that actions are carried out based on self-confidence and that action is the result of evaluation and a reflection of the people around him. The psychological component consists of (affection) feelings, (cognition) reasoning and (behavior) behavior.<sup>1</sup>

Based on the context of the election implementation, KPU apparatus are people who are entrusted by the community and the state in carrying out public service obligations related to channeling citizens' political aspirations. Thus, apparatus at the KPU are also bound by the rules and code of ethics for holding elections, which are part of the moral integrity of election organizers, especially at the KPU. Low morale among election organizers creates very worrying election frauds. If the fraud is only of an individual nature then the stages are easy to develop, but if the fraud is institutional in nature, then it becomes a very difficult thing to resolve.

Moral integrity is very important in election administration, because someone who has moral integrity always obeys the rules or norms that apply in society. In realizing an election with integrity, it is not enough just to enforce the law formally but also through ethics. For this reason, all members of the election management commission must have good moral integrity to run elections not only according to legal regulations but also according to the code of ethics.

During the holding of the election, several violations were recorded by members of the KPPS. Quoted from a news article on the web [liaison.papua.go.id](http://liaison.papua.go.id) in 2019, KPPS members committed several violations, including: 1). Officers did not give C-1 to political party witnesses, 2). The voting was carried out earlier than the predetermined schedule, 3) KPPS prevented political party witnesses from voting, 4) KPPS prohibited the use of KTPs, 5) KPPS expelled witnesses from political parties<sup>2</sup>. In addition, as reported in a news article among [news.com](http://news.com), there were 7 members of the 2019 Simultaneous Election KPPS in Bantul Regency, Special Region of Yogyakarta who were declared to have violated the election organizers' code of ethics with 2 of them having been dismissed ([antaranews.com](http://antaranews.com), 2019). Then the Election Supervisory Body (Bawaslu) in a news article uploaded on the web [katadata.co.id](http://katadata.co.id) noted that there were 28 cases of violations in the 2019

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1 Olson, L. M., *The Relationship Between Moral Integrity, Psychological Wellbeing Dan Anxiety*, Wisconsin University, Wisconsin, 1998

2 [Connection.papua.go.id](http://connection.papua.go.id), 2019

Election which had been decided in court. Of these, violations in the form of money politics were the most common<sup>3</sup>.

Other violations also occurred in the Boyolali area in 2019, namely KPPS members assisting voters when voting, KPPS officers assisting in casting ballots belonging to other DPTs<sup>4</sup>. Election fraud also occurred during the regional elections in South Kalimantan in 2020. The fraud took the form of punched ballots, the vote acquisition data was subtracted. Furthermore, in Makassar there were also violations in the form of KPPS members<sup>5</sup>. Some of these violations show that the moral integrity of KPPS members is still relatively low.

Election organizers who have high moral integrity will undoubtedly minimize fraud and can realize the ideals of democracy<sup>6</sup>. In its implementation, an election is said to have integrity if all elements involved in it, both organizers and participants, are submissive and obediently carried out on the basis of integrity, it will have the potential to give birth to election organizers and participants who are irresponsible, which has implications for minimal political participation and loss of public trust on the democratic process.

In previous studies it was concluded that at the application level, this independent attitude is manifested in the form of an administrator's adherence to the principles of election administration and also the principles of election administration. Exercising authority based on the principles of holding elections will at least fortify an election administrator from various possible conflicts of interest that may occur in elections. In addition, there are indications that the application of morals in politics in the regions is still lacking. This can be seen, among other things, from the many cases of anarchist demonstrations in the name of democracy that have tarnished the struggle for democracy itself. It is necessary to increase the appreciation of the moral values of religion/religiosity in democracy and politics in the regions to minimize potential conflicts<sup>7</sup>.

In addition, as a public institution, KPPU members are required to be neutral in holding elections. Elections, including the Election of Regional Heads are expected to be able to build and realize local government accountability, and realize an increase in the quality of public political awareness. For this reason, what needs to be underlined is that the implementation of post-conflict local elections that fulfills the quality of democracy is largely determined by the post-conflict local election organizers, as the institution responsible for the implementation of the post-conflict local elections themselves. In a democratic regional election, the existence of a trusted

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3 Katadata.co.id, 2019

4 Krjogja.com, 2019

5 Detiknews.com, 2020

6 Asrinaldi, *Partai Politik dan Keharusan Verifikasi: Membangun Tata Kelola Pemilu Serentak Yang Berintegritas*, Prosiding Konferensi Perkumpulan Dekan Ilmu-Ilmu Sosial PTN Se-Indonesia (FISIP, FISIPOL, FIA, FIKOM, dan STIA LAN), Kepulauan Riau: Universitas Maritim Raja Ali Haji, 2017

7 Aisyah, Siti., Religiusitas dan Agresivitas Pada Partisipan Partai Politik, *Fenomena: Jurnal Psikologi*, Vol. 1, No. 1, 2018, page. 24-33.

election management body is very important. The legitimacy of the post-conflict local election can be damaged if this institution takes sides with one or several contestants, the planning is not mature, the implementation of the election stages is not neat, the registration of voters is discriminatory, non-transparent vote counting and so on, it all depends on the credibility and integrity of the regional election organizers. Based on the conflict theory presented by James AF Stoner and Charles Wankel, the things that must be handled properly in a group or institution are the attitude of each individual in dealing with pressures to achieve conformity that is emphasized to someone by the work group. For this reason, so that elections can run well, organizational conflicts that can cause bad conformity must be avoided or resolved properly.

The Demak Regency Regional KPU is also an institution authorized to organize the 2019 Simultaneous Elections. During the implementation of the 2019 elections, the issue of the low moral integrity of election organizers within the scope of the Demak Regency KPUD also emerged. According to reports several violations of the moral integrity of the organizers of the 2019 Election in Demak Regency are:

Table 2 2019 Election Violations by Organizers in Demak Regency

No	Type of Violation	Amount
1	Remaining Ballots Voting	2
2	Side with Certain Election Contestants/Not Neutral	1
3	Participate in Campaigning for Election Contestants	3
4	Opening ballot boxes without Witnesses and TPS Supervisors present	1
5	Voters who are not present cast ballots	3

Source: (Bawaslu Demak Regency, 2021).

Demak Regency is one of the districts known as the city of guardians and became a milestone in the history of the establishment of the Islamic empire on the island of Java. Even now, there is no doubt about the climate of religiosity in Demak Regency, as evidenced by the many Islamic boarding schools in the district that echo Islamic teachings (Ministry of Religion RI, 2015). Even to the point where the character of religiosity is deeply rooted, there are *ukoro* (Javanese: matters) who say that Muslims from Demak do not understand and cannot recite their "*kedemakannya*" needs to be questioned again. This needs to be an example for other regions so that they continue to increase the level of religiosity in their people. In any case, a person can behave properly in accordance with the teachings of the religion he adheres to<sup>8</sup>.

The above description is very interesting to study. In this case the researcher is interested in knowing the relationship between religiosity and conformity with moral integrity in election organizers in Demak Regency.

8 Akhrani, Lusya Asa., Dapatkah Religiusitas Menyelamatkan Anggota Partai Politik Dari Jeratan Korupsi? Kajian Religiusitas Terhadap Sikap Korupsi Anggota Partai Politik, *Interaktif: Jurnal Ilmu-Ilmu Sosial* Vol. 11, No. 1, 2019, page. 69-92.

## B. RESEARCH METHODS

This research is a correlational quantitative research. The population of this study is election organizers of Demak Regency. This research is to examine the positive relationship between religiosity and moral integrity in election organizers in Demak Regency. The research subjects amounted to 240 election organizers of Demak Regency. This study uses a quantitative method with documentation measuring instrument Religiosity Scale, Conformity Scale, and Moral Integrity Scale. The data obtained were then analyzed with multiple linear correlations<sup>9</sup>.

## C. RESULT AND DISCUSSION

The value of  $R = 34.761$  and  $t = 10.962$  with a  $p$  of  $0.000$  ( $p < 0.01$ ). The correlation coefficient value between Religiosity and the Moral Integrity of Election Organizer Officers in Demak Regency is  $0.232$  with a  $p$  value:  $0.000$  ( $p < 0.01$ ) and the correlation coefficient value between conformity and moral integrity of election organizers in Demak Regency is  $0.055$  with a  $p$  value:  $0.393$  ( $p > 0.01$ ). This means that there is a very significant positive relationship between religiosity and the moral integrity of election officials in Demak Regency, and there is no relationship between conformity and the moral integrity of election organizers in Demak Regency.

based on the results of the calculations that have been done, it can be concluded that the hypothesis in this study is accepted, namely that there is a relationship between religiosity and conformity to the moral integrity of election organizers in Regency of Demak. The higher the level of religiosity and the level of conformity, the higher the moral integrity of election administrators in Demak Regency, and vice versa. The results of this study support the opinion expressed by Akharani (2019) and Wulandari that the higher a person's level of religiosity, the higher the level of moral integrity. However, the results of this study contradict the opinion expressed by Sofia which states that the higher the conformity, the lower the moral integrity of a person<sup>10</sup>.

Moral in human life has a very important position. Moral values are very necessary for humans, both as individuals and as members of a community group or even a nation. Civilization something nation can be judged through the moral character of its people. Humans in their lives must obey and comply with the norms, rules, customs, laws and laws that exist in a society. With regard to norms, rules, customs, laws and laws that govern human life made by agreement of a group of people or rules derived from God's law (revelation) so that humans can live according to the agreed norms in the community of human life and the laws of God.

Olson<sup>11</sup> defines that moral integrity is a moral unity built by two main components, namely the philosophical and psychological components. The

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9 Arikunto, S., *Pengembangan Instrumen Penelitian dan Penilaian Program*, Pustaka Pelajar, Yogyakarta, 2017, page.21

10 Oktoviani, Erni Dwi., Rustam, Amrizal., dan Rohmatun., *Religiusitas dan Kedisiplinan Pada Anggota Polri*, *Jurnal Proyeksi*, Vol. 6, No. 2, 2011, page. 58-67.

11 Olson, Op.cit, page.2

philosophical component consists of three aspects, namely (moral discernment) beliefs that are able to control oneself in morals, consistency of behavior, the ability to act consistently and (public justification) public justification, the ability to articulate that actions are carried out based on self-belief and that action is the result of evaluation and reflection from people around. The psychological component consists of (affection) feelings, (cognition) reasoning and behavior<sup>12</sup>.

Moral is understood as teachings, advice, standards, a collection of rules and regulations conveyed orally or in the writing about how humans should live and act, in order to become good human beings<sup>13</sup>. Moral integrity is very important in election administration, because someone who has moral integrity always obeys the rules or norms that apply in society. Election organizers who have high moral integrity will undoubtedly minimize fraud and can realize democratic ideals<sup>14</sup>. Olson defines that moral integrity is the most comprehensive moral unit and involves honest awareness and reasoning about one's motives and moral beliefs. In its implementation, an election is said to have integrity if all elements involved in it, both organizers and participants, submit and comply with the implementation on the basis of integrity.

From the results of this study, it can be concluded that election administrators in Demak Regency are officials who can be trusted, have high levels honesty and religiosity, and are considered not to commit fraud in the holding of elections because of their high level of religiosity and even if there is an act of conformity, this does not reduce one's moral integrity.

#### **D. CONCLUSION**

From the results of the research and discussion above, it can be seen that there is a positive relationship between religiosity and conformity with the moral integrity of election administrators in Demak Regency and the advice that can be given by researchers is that election administrators should have a high level of religiosity by increasing faith and devotion to God Almighty because faith and devotion can make a person have good moral integrity, and ignore existing conformity so that moral integrity can be maintained. Honesty is important in someone carrying out their duties and responsibilities.

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