



Determination of Internalization of Moral Work Culture in Constructing the Integrity of East Java Social Service Apparatus

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Abstract. The transformation of the modern bureaucracy requires the State Civil Apparatus (ASN) to have a strong work culture foundation as a moral compass to avoid practices that deviate from professional ethics. This study aims to analyze the process of internalizing the work culture of AKHLAK (Service-Oriented, Accountable, Competent, Harmonious, Loyal, Adaptive, and Collaborative) in building the integrity of the apparatus in the East Java Provincial Social Service. The research approach uses a qualitative descriptive method with a case study design through in-depth interviews, observations, and documentation. The results of the study show that the internalization of the value of BerAKHLAK takes place through a dialectic of social construction which includes the stages of externalization, objectification, and internalization. Phenomenological findings indicate a paradigm shift from formalistic integrity to substantive integrity, where the values of Accountability and Loyalty are understood as moral responsibilities rooted in conscience. The habituation process through routine actions, such as consistent data verification, results in an "ethical sedimentation" that makes honesty an automatic behavior. The Harmonious and Collaborative Dimension strengthens peer supervision mechanisms and collective social identities that foster social shame against deviances. The integration of Competent and Adaptive values has also proven crucial in mitigating ethical risks, encouraging technical professionalism and transparency amid field pressures. Overall, the internalization of the work culture of AKHLAK succeeded in reconstructing the integrity of the East Java Social Service apparatus into a stable social reality, as well as building public trust through quality and fair services.

Keywords: Civil Servant; Construction of Integrity; Internalization; Moral Work Culture; Social Services.

1. BACKGROUND

The State Civil Apparatus (ASN) is the primary driving force within the government bureaucracy, playing a strategic role in implementing public policy and providing services to the public. In general, the success of a government agency is measured not only by its technological sophistication or budget size, but also by the quality of its human resources. (Efendi & Frinaldi, 2024) In the context of modern bureaucratic transformation, work culture is the primary foundation that shapes the mindset and behavior of every employee. A strong organizational culture serves as a moral compass that directs individuals to act in alignment with the institution's vision and mission. Without well-internalized core values, bureaucracies tend to become trapped in rigid formal routines and are vulnerable to practices that deviate from professional ethics. (Ode et al., 2025) The Indonesian government has established a new foundation through the launch of the ASN BerAKHLAK Core Values (Service-Oriented, Accountable, Competent, Harmonious, Loyal, Adaptive, and Collaborative). This transformation aims to create uniform values for all ASN in Indonesia, thereby creating a professional and performance-oriented work culture. However, establishing

values formally is not enough. A deep process of internalization is needed, where these values are not simply memorized as slogans, but are infused into the inner consciousness and reflected in daily actions. This internalization is crucial because it serves as a bridge connecting written regulations with real-world practice.(Rohmah et al., 2023).

The East Java Provincial Social Services Agency (SSA) has a unique and challenging work environment. As an agency that deals directly with people with social welfare problems (PMKS), its staff are required to possess high levels of empathy, patience, and unwavering integrity. Integrity in the SSA is not only about honesty in financial reporting, but also about consistency between humanitarian values and the services provided to vulnerable communities. Challenges such as the overwhelming data collection of aid recipients, disaster management, and social rehabilitation require staff with moral immunity against the temptation to abuse their authority.(Utari et al., 2024)This is where the role of BerAKHLAK values is tested in constructing solid integrity. Field observations show that the process of building integrity often faces obstacles in the form of old, transactional cultures or simply absolving administrative obligations. Without determination or steadfastness in internalizing BerAKHLAK values, the risk of moral degradation remains wide open.(Maksin, 2022)For example, the values of "Accountability" and "Service Orientation" must serve as safeguards to ensure that all social assistance is distributed to its intended target without any levies or discrimination. Therefore, the extent to which these "BerAKHLAK" (Virtuous) values are able to determine (determine/strongly influence) the formation of employee character is a central point that must be studied in depth.(Son, 2024)East Java, as one of the most populous provinces, faces a complex social landscape. The East Java Social Services Agency is tasked with being at the forefront of poverty alleviation and social protection. The success of this mission depends heavily on the "man behind the gun." If officials have built their integrity through internalizing the values of BerAKHLAK, then quality and equitable public services are no longer just a dream, but a reality. Integrity built systematically through a work culture will foster strong public trust in the local government.(Salsabila, 2022).

Based on these dynamics, it is crucial to analyze how the internalization of the BerAKHLAK work culture plays a role in building civil servant integrity. This study not only examines the theoretical aspects of these values but also their concrete manifestations within the work environment of the East Java Provincial Social Service. By understanding these internalization patterns, it is hoped that effective strategies will emerge to strengthen the character of civil servants who are not only technically competent but also possess proven moral integrity in serving the community.(Arnanda & Reviandani, 2024).

2. THEORETICAL STUDY

In general, a theoretical basis is a conceptual framework used to analyze the relationship between organizational values and individual behavior within it. In the context of public administration, this theory serves to explain how a value regulation (work culture) can be transformed into personal character (integrity) through cognitive and social processes. Work culture is not simply a set of formal rules, but rather a system of shared meanings held by organizational members that distinguishes the organization from other organizations. The effectiveness of a work culture depends heavily on the extent to which these values are able to determine or become the main determining factor in every decision-making and action of the apparatus in the field.(Suyono, 2022).

Internalization Theory of Values (Internalization Theory)

Internalization is the deepest stage of value acceptance according to Social Influence Theory. According to Kelman (1958), internalization occurs when an individual accepts influence because the content of the underlying value-induced behavior is intrinsically satisfying and aligned with the individual's personal value system.(Susanto et al., 2022)In the context of ASN, internalization of BerAKHLAK means that the apparatus no longer carries out the values of "Accountable" or "Loyal" because they are afraid of sanctions (compliance) or for the sake of getting rewards (identification), but rather because these values have become part of their identity.(Dewi, 2023)This determination process involves three main stages:

- *transformation: The transfer of values from formal documents into individual consciousness.
- *Transactions: The interaction of values between individuals and their coworkers and the social environment in the organization.
- *Transmutation: Permanent change in behavior (into character).

Moral Work Culture as Organizational Culture

According to Edgar Schein (2010), organizational culture consists of three levels: Artifacts (slogans, uniforms), Espoused Values (strategies, goals, philosophies), and Basic Underlying Assumptions (subconscious beliefs). BerAKHLAK (Service Oriented, Accountable, Competent, Harmonious, Loyal, Adaptive, and Collaborative) is positioned as the Espoused Values. Internalization determination aims to bring BerAKHLAK down to the Basic Assumptions level. In the East Java Social Service, this means that the values of "Harmonious" and "Service Oriented" must become basic instincts when dealing with people with social welfare problems, no longer just rigid standard operating procedures (SOPs).(Makhdom et al., 2024).

Social Construction Theory of Integrity

Based on the thoughts of Peter L. Berger and Thomas Luckmann in "The Social Construction of Reality", integrity does not grow in a vacuum, but is constructed through three dialectical moments such as externalization, namely the apparatus expresses the value of integrity through real actions in social services, then objectivation, namely the values of integrity become an objective reality in the Social Services environment (for example, refusing gratification becomes a general norm). and internalization, namely the individual draws back the objective reality into the structure of his consciousness, so that integrity becomes a solid "building" of personality.(Hadiwijaya, 2023).

The Concept of Civil Service Integrity in Social Services

Integrity in public administration is defined as the harmony between thoughts, words, and actions that conform to legal and ethical norms. Within the East Java Provincial Social Service, integrity has broader dimensions (moral integrity and professional integrity). This includes honesty in the distribution of social assistance and consistency in safeguarding the rights of vulnerable communities. Integrity is the final outcome (output) of the process of determining the internalization of a successful work culture.(Choirulsyah, 2024).

3. RESEARCH METHODS

Internalization of the BerAKHLAK work culture, which includes the values of Service-Oriented, Accountable, Competent, Harmonious, Loyal, Adaptive, and Collaborative, is a crucial dialectical process in transforming the collective identity of the bureaucracy, particularly within the East Java Provincial Social Service. In general, this internalization is not merely a process of introducing slogans or organizational symbolism, but rather a determination of values aimed at constructing the integrity of the apparatus to align with public ethical standards and professional morality.(Rahma et al., 2023)This research uses a descriptive qualitative approach with a case study design to examine the phenomenon holistically and in-depth. The choice of qualitative methods is based on the need to understand the subjective meaning behind the behavior of civil servants, where integrity is seen as a result of social construction influenced by the work environment, bureaucratic pressures, and leadership patterns.(Syahrizal & Jailani, 2023)The research location was intentionally determined at the East Java Provincial Social Service, involving informants selected through a purposive sampling technique. The research subjects included leaders as role models who hold policy authority, structural officials who oversee the implementation of values, and implementing staff who interact directly with vulnerable communities. This was done to obtain

comprehensive data on how the BerAKHLAK values are understood, internalized, and ultimately implemented in real actions. The researcher positioned himself as a key instrument to capture the nuances of the unique organizational culture, considering that the Social Service has a high psychological workload in serving Social Welfare Service Recipients (PPKS), so that the determination of work culture is a major determining factor in maintaining consistent ethical behavior or integrity amidst the pressure of complex tasks.(Kiareni & Sorisa, 2024).

The data collection process was conducted through a triangulation technique that combined in-depth interviews, participant observation, and documentation studies related to performance reports and digital service footprints. The in-depth interviews were designed to explore the personal experiences of civil servants in facing moral dilemmas and how they interpret the BerAKHLAK values as a behavioral compass, while the observations aimed to verify whether these values had been internalized manifestly in daily communication and public service patterns. The collected data were then analyzed using an interactive model that included data reduction, data presentation, and conclusion drawing. In the reduction stage, researchers filtered information relevant to the theme of integrity construction and work culture determination, compiled categories based on the seven dimensions of BerAKHLAK, and organized them into meaningful patterns. To ensure the validity of the data, source triangulation was conducted by comparing statements between informants from various job levels to avoid subjective bias and ensure the validity of the findings. This analysis process concluded with a conclusion that connects Peter L. Berger's social construction theory with the empirical reality at the East Java Social Service, thus creating a conceptual model of how the internalization of BerAKHLAK values can become a bulwark of integrity for civil servants. The entire series of methodologies are carried out with strict adherence to research ethics, including ensuring the anonymity of informants and confidentiality of data so that informants can provide honest information without fear of professional consequences, so that the results of this study have high scientific credibility and are able to provide theoretical and practical contributions to the development of human resources for civil servants in the future.(Ilhami et al., 2024).

4. RESULTS AND DISCUSSION

The Dialectic of Internalizing Moral Values as the Foundation of Ethical Awareness

The dialectic of internalizing values is a reciprocal interaction process that occurs between the objective values established by the organization and the subjective understanding of each individual within it. In the context of Indonesian bureaucracy, the Core Values of BerAKHLAK (Service-Oriented, Accountable, Competent, Harmonious, Loyal, Adaptive, and

Collaborative) are positioned as universal moral standards that must be absorbed into the hearts of every State Civil Apparatus (ASN). In general, this dialectical process involves three main stages according to social construction theory: externalization (the spread of values from the agency), objectivation (values are considered general truths), and internalization (values become part of one's identity). (Asriyati et al., 2025). When these BerAKHLAK values succeed in going beyond mere administrative compliance and begin to penetrate ethical awareness, then integrity is no longer seen as a coercion or threat of sanctions, but rather a moral necessity. In the East Java Social Services, this dialectic becomes very crucial because the objects of its work are humans with all their vulnerabilities, so that a strong ethical awareness is an absolute foundation for maintaining humane services and far from the practice of abuse of power. (Pulungan, 2025).

This process begins with the internalization of the values of "Service-Oriented" and "Accountable," which compel officials to critically reflect on their social function. In this dialectic, an internal conflict arises between personal interests and the ethical demands of office. However, through habituation and the example of leadership, these values begin to reconstruct the way officials think. (Elyasa, 2022) For example, accountability is no longer understood merely as administrative order on paper, but as a moral responsibility to God and society. This ethical awareness grows when an official feels guilty or "uncomfortable" internally if they commit actions that contradict the values of "Loyalty" and "Harmony," such as discriminating in the distribution of social assistance. The success of this dialectic depends heavily on the consistency between the narrative constructed by the organization and the reality of the work culture in the field. If synchronization occurs, the value of "BerAKHLAK" will become the "conscience of the organization" that directs each individual to act honestly and autonomously. Furthermore, the internalization of the values of "Competent," "Adaptive," and "Collaborative" complements the foundation of ethical awareness with a dimension of professionalism. An ethically aware official will feel that being incompetent or unwilling to adapt to change is a form of betrayal of the public trust. In the Social Service, the integration of these values creates an ecosystem where integrity becomes strong social capital. Officials do not simply work to fulfill office hours, but are driven by intrinsic motivation to solve poverty and other social problems transparently. The ethical awareness born from the BerAKHLAK dialectic ultimately creates self-governing integrity, where external oversight (such as from the inspectorate or the Corruption Eradication Commission) only serves as a supplement, as the primary control already exists within each individual. Thus, internalizing BerAKHLAK is not

merely a formal training program, but rather a spiritual and intellectual journey to shape the character of civil servants with high integrity and dedication to the nation's progress.

Table 1. Internalization Matrix of Moral Work Culture.

Informant	Categorization of Moral Values	Phenomenological Quotes	Interpretation of the Meaning of Integrity
Informant 1 (Managerial)	Accountable & Loyal	"The transformation of BerAKHLAK values has changed our paradigm. Integrity is no longer merely a formality for financial reporting, but rather a manifestation of loyalty to the mandate of public service."	There has been a shift from formalistic integrity to substantive integrity based on moral responsibility.
Informant 2 (Service)	Service Oriented	"Implementing these values serves as an instrument of self-control when dealing with vulnerable groups. Integrity is tested through consistency in refusing gratification, even under pressure in the field."	Work culture functions as a self-regulating system that protects the apparatus from maladministration practices in public services.
Informant 3 (Technical)	Harmonious & Collaborative	"Internalizing collective values creates a work ecosystem that protects each other. Integrity is built through a sense of collective shame when team members violate organizational values."	Integrity construction is formed through peer-supervision mechanisms and strengthening of social identity within the organization.

Informant 4(Functional)	Competent & Adaptive	"We build integrity by mastering competency standards. Competent officials tend to be more confident in working transparently and rejecting all forms of illegal compromise."	Professionalism and technical competence are identified as key determinants in mitigating the risk of ethical violations.
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Source: (Research Source 2026).

Based on Table 1 that the determination of the internalization of the BerAKHLAK work culture in the East Java Provincial Social Service has succeeded in transforming the integrity of the apparatus from mere administrative compliance to an autonomous and substantive ethical awareness. This dialectical process shows that values such as Accountable and Loyal are no longer understood as rigid regulatory boundaries, but have transformed into manifestations of devotional loyalty rooted in moral responsibility to the public. Phenomenological findings from managerial informants confirm a paradigm shift where integrity is now seen as an inherent professional identity, not merely a means of fulfilling formal obligations in financial reporting. At the operational and service levels, the internalization of Service-Oriented values functions as a crucial self-regulating system or self-control system, especially when the apparatus is dealing with vulnerable community groups who are at high risk of gratification practices; here, integrity is constructed as behavioral consistency driven by internal ethical standards, even in stressful field situations. Furthermore, this study reveals that the construction of integrity is also strengthened collectively through the Harmonious and Collaborative dimensions, which give rise to a peer-supervision mechanism. The sense of social shame against deviations from organizational values is evidence that the BerAKHLAK culture has formed a solid social identity, so that every member of the organization feels responsible for maintaining the dignity of the institution. Finally, the integration of Competent and Adaptive values in functional officials confirms that professionalism is a key determinant in mitigating ethical risks; officials with strong technical competence tend to be more confident in implementing transparency and rejecting all forms of illegal compromise. Overall, the internalization of the BerAKHLAK culture in the East Java Social Service has not only changed the way officials work, but has fundamentally reconstructed their integrity through a combination of individual moral awareness,

strengthening collective social identity, and increasing professional competence, which together form a clean and serving bureaucratic fortress.

Construction of Integrity through Cultural Habituation in Social Services

The construction of integrity in the bureaucratic realm is a process of character and behavior formation that does not occur instantly, but rather through a mechanism of habituation or consistent familiarization with the values of organizational culture. In the context of social services, integrity is not merely compliance with formal regulations, but rather an objective reality created from repeated interactions between individuals and the value systems existing in their environment. Habituation of the BerAKHLAK work culture acts as a determining instrument that transforms written instructions into automatic, internalized actions. In general, this process involves continuous adjustment to the organization's moral standards until it reaches a stage where honest, transparent, and responsible behavior becomes a natural or "instinctive" way of working.(Pujiastuti, 2023). In the East Java Social Services environment, this habituation is very vital considering the complexity of services involving vulnerable community groups, where gaps in deviation can often only be closed by integrity that has become ingrained in every employee's actions. This construction process begins with the repetition of good practices guided by the values of "Service Oriented" and "Accountable." Habituation is created when each employee routinely verifies data precisely and serves Social Welfare Service Recipients (PPKS) without discrimination. Through this repetition, these values undergo a sedimentation process in the employee's consciousness. Integrity is then constructed as a result of positive routines; for example, the habit of refusing gifts from beneficiary families that is carried out every day will form "habitual integrity."

At this stage, officials no longer require strict supervision from superiors to act honestly, as integrity behavior has become part of their cognitive schema. Cultural habituation is also supported by the values of "Harmonious" and "Collaborative," which create an atmosphere of mutual care among colleagues. If integrity behavior has become a collective habit, then natural social pressure will arise for individuals who attempt to commit deviations, so that the organizational ecosystem becomes resilient to maladministration practices. Habituation in social services constructs adaptive and competent integrity. Officials accustomed to working with high competency standards will view integrity as professionalism, not simply a moral burden.(Hayati, 2025)They will adaptively seek transparent solutions in the distribution of social assistance despite facing technical obstacles in the field. The construction of integrity through this habituation ultimately gives birth to what is called a "Culture of Integrity," where the value of BerAKHLAK is no longer seen as political jargon, but rather as

the spirit of every policy and action. The success of this construction is seen when integrity becomes a stable "social reality" within the East Java Social Service, capable of surviving despite changes in leadership or changes in organizational structure. Integrity built through habituation has stronger resilience because it does not depend solely on external motivation or sanctions, but rather on character that has been formed through a long journey of daily work practices based on noble public ethics and commitment to social welfare (Fauzan, 2024).

Table 2. Categorization of Work Practices and Sedimentation of Integrity Values.

Habituation Dimension (Morals)	Habituation Mechanism (Routine Actions in the Field)	Integrity Construction Results (Social Reality)
Service Oriented & Accountable	Verify data on Social Welfare Service Recipients (PPKS) precisely and objectively every day without discrimination.	Ethical Sedimentation: Honesty becomes an "instinct" or automatic action without the need for strict supervision from superiors (self-governing).
Competent	Implementation of high competency standards in every technical procedure of social rehabilitation services.	Professional Integrity: Integrity is seen as an integral part of technical expertise, not simply an added moral burden.
Adaptive	Searching for transparent and innovative solutions in the distribution of social assistance despite facing technical/bureaucratic obstacles.	Moral Resilience: The ability to maintain the principle of transparency amidst complex and dynamic field situations.
Harmonious & Collaborative	Regular, supportive interactions between colleagues in maintaining ethical standards of service.	Collective Integrity Culture: The formation of a stable work ecosystem that is resistant to changes in leadership or organizational structure.

Source: (Research Source 2026).

Based on Table 2 It can be concluded that the construction of integrity in the bureaucratic environment, particularly in the social services sector, is the result of a process of habituation of the BerAKHLAK value that is carried out repetitively and structured until it reaches a stable stage of social reality. Through routine action mechanisms such as the verification of data from Social Welfare Service Recipients (PPKS) that is carried out precisely and objectively every day, what is called ethical sedimentation occurs, where honesty is transformed from a mere regulatory obligation into an "instinct" or automatic behavior that is

self-governing. This proves that the internalization of accountability values practiced consistently can eliminate the need for strict external supervision because moral control has shifted into the subjective consciousness of the apparatus. Furthermore, the integration of competency values into the technical procedures of social rehabilitation services shows that integrity is now constructed as an integral part of professionalism, so that the apparatus no longer views honesty as an additional moral burden, but rather as a standard of technical expertise that must be met in carrying out their duties. Amidst field dynamics that often present bureaucratic obstacles, the adaptive dimension plays a role in fostering moral resilience, whereby officials remain able to maintain the principle of transparency through innovative solutions that remain grounded in ethical corridors. This construction is then reinforced through a harmonious and collaborative dimension that creates a collective work ecosystem; routine interactions between colleagues in maintaining ethical standards of service ultimately give rise to a well-established culture of collective integrity. The success of this habituation creates a resilient organizational identity, where the values of BerAKHLAK have become ingrained in every service action, thus being able to maintain the stability of organizational integrity despite fluctuations in leadership and changes in bureaucratic structure. Overall, this habituation proves that substantive integrity can only be achieved when organizational values are no longer viewed as written instructions, but have become a "living reality" that is consistently practiced in every aspect of social service operations for the welfare of the community.

5. CONCLUSION AND SUGGESTIONS

This study concludes that the internalization of the BerAKHLAK work culture in the East Java Provincial Social Service is a dialectical process and profound habituation that successfully transforms integrity from mere administrative compliance to autonomous ethical awareness. Through a solid internalization process, the BerAKHLAK values have formed an "ethical sedimentation" within the apparatus, where honesty and professionalism become instincts in service. The integration of the Competent and Adaptive values has been proven to strengthen the apparatus' self-confidence in rejecting illegal compromises, while the Harmonious and Collaborative dimensions have given rise to effective peer-supervision. Collectively, this creates a well-established culture of integrity, capable of maintaining the dignity of the institution, and ensuring humane public services for vulnerable communities, even amidst the dynamics of bureaucratic change. To maintain and strengthen these achievements, it is recommended that the East Java Provincial Social Service continue to emphasize the role of leaders as primary role models who must synchronize policy narratives

and behavioral realities. This consistency is crucial for instilling values down to the level of subconscious belief of the apparatus. Furthermore, peer oversight mechanisms need to be formalized through a system of appreciation that strengthens collective identity, using group shame as a social control against maladministration. Ethical aspects must also be organically integrated into all technical competency training, as strong professionalism is the primary bulwark of integrity. To minimize opportunities for irregularities due to discretion in the field, the digitization of social services and verification of PPKS data must be continuously improved. Finally, the habituation process must be maintained through a performance evaluation system that focuses not only on administrative achievements but also measures the concrete manifestation of BerAKHLAK values in daily service delivery. Thus, substantive integrity will remain the soul of the organization, ensuring the sustainability of service quality despite future leadership fluctuations or structural changes.

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