

Nurturing Character Education through an established Working Environment for Government Employees

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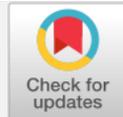
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ABSTRACT

Character education is currently being promoted in various educational institutions. Various methods have been undertaken, one of which is using the work environment. With this method, the character development of learners can be established and monitored directly. Starting from this condition, this research was conducted to describe the implementation of character building through the work environment and the impact of the emerging values of character building through the work system conducted at the Institute of Education of Institute Government of Home Affairs (IPDN). This research is grounded in three coding systems, where sampling was conducted purposively. Technical analysis of the data consisted of data reduction, data presentation and conclusion. The findings revealed that an educational process comprised of character values in a work environment could help to improve work behaviors.

Keywords: Character Education; Parenting System; Work Environment

1. Introduction

Character education is defined as education that enhances human character or behavior following their nature. Character education is done by developing the potential and dimensions as a whole, which includes cognitive, emotional, social, spiritual, motor and creativity in an atmosphere conducive to loving, religion and fun. The goal is to form a personal character education for learners to become whole human beings. [Lennox \(2002, p. 15\)](#) explains that character education is needed to nurture the nation's children to be fully human so they find identity, meaning and purpose through their relationship with the community, the natural environment and spiritual values. It is well agreed that coaching character is one important factor in the effort to carry out character education. This guidance aims to develop character values of learners that lead to the strengthening and development of human behavior based on a certain value the school references ([Kesuma et al., 2012, p. 5](#)).

In realizing the whole person, we need to revive education directed at the affective aspects of human formation toward the ideal perfection of soul and body, forming the intellectual and spiritual culture. The entire educational efforts are directed at character development through the process of thinking, through the heart, feeling and intention, and sport ([Kementerian Pendidikan Nasional Republik Indonesia, 2010, p. 10](#)). Educators should be a model of the desired characteristics of the self-learners with desired values and must also be an integrated part of sports and extracurricular activities ([Ayudhya, 2008, p. 7](#)). We must prevent learners' candidates from being dishonest, unjust, irresponsible, and diligent, with no discipline, stoicism, and unfriendly. We must prevent our young people are putting emotions, greed and violence on reason, dignity and peace of humanity ([Kalidjernih, 2011, p. 71](#)).

One way in the process of character education is mentoring. Forms of assistance as part of the character education process have long been done at the Institute Government of Home Affairs (IPDN). As education is applied in IPDN, character education is done through a focus on the care system dedicated to improving the ability of effective learners (civil) to be fully human. The whole process of human development occurs in the civil self, either individually or in a group setting, through character education in the care system. Suppose the individual scale is associated with the body and its self-independent. Then a combination of individuals will determine the scale of humanity to a greater or multi-stage, as a community institution determined by the level of independence ([Purwasasmita, 2012, p. 136](#)).

Parenting in IPDN has been the spirit of forming the civil personality. In its operationalization, some conditions tend not to be ideal. Based on preliminary observations, they still met the conditions leading to parenting problems. The trend is still refracting the basic concept, where civil still tend not to follow the rules of institutions and norms. Once the time is still violent both physically and psychologically so requires more in-depth assessment and competence to establish the values of integrity and competence of the civil character as a whole human being who will serve as a cadre of government in the country. It contains the context and meaning important to be studied in depth, so the authors are interested in research on these issues.

Starting from the background mentioned above, the formulation problem in this research is "How can education in realizing human character intact through a system of care in IPDN?" To be a problem in more detail then formulated in the form of questions as follows.

2. Literature Review

Education is the influence of the environment on individuals to make the right changes in the habits of their behavior, mind and feelings ([Thomson, as cited in Hamid, 1977, p. 1](#)). Law

Number 20 of 2003 on National Education System in article 1, paragraph 1, explained that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing their potential to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed by society, nation and country (Republik Indonesia, 2003). The same thing about education is also presented by Good, as cited in Hamid (1977, p. 1), that education is a development process in the form of one's skills and behavioral attitudes that prevail in society. The social process is when a person is affected by something that guides the environment (especially in schools) to achieve social skills and develop their personality.

The educational process will not be carried out regardless of the character factor because the man's character is a unity that cannot be separated. According to MONE Language Center, a character is congenital, heart, soul, personality, character, behavior, and temperament. With good character in the person, someone looks through three substance psychological processes: to understand knowing the good, love or desire to do good, and doing good boil down to life and moral maturity of individual character (Budimansyah, 2010, p. 2).

Novak, as cited in Lickona (1992, p. 50), states that "compatible mix all of the reviews those virtues identified by religions traditions, literacy stories, and persons of common sense down through history" in which the character is a harmonious blend of various virtues embodied in religion, literature, view of the cleverly-wise and people in general throughout life. Thus, character education is a conscious and deliberate effort to instill values internalized in self-learners who encourage and manifest in attitudes and behavior. Character education is not with the learning materials but on the inherent activity, accompanying, and accompanying. Further described that character education is everything done by educators, who can influence the students' character. This includes exemplary behavior and how educators talk or deliver the material, how educators tolerate it, and other related matters.

Based on the above discussion, it can be affirmed that character education is an effort that is designed and implemented systems to help students understand the values of human behavior associated with the Almighty God, ourselves, our fellow human beings, the environment, and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs.

In implementing character education, basic principles are easily understood by learners and educators and individuals in the institutions. Koesoema (2007) describes the principles of character education as follows. (1) Your character is determined by what you do, not what you say or believe. (2) Any decision you take will determine what kind of person you are. Individuals confirmed their character through every decision taken. Only the decision of an individual defines their character. (3) Good character presupposes that something good was done in good ways, even if you have to pay expensive because of the risk. The person who proceeds to form himself into a good human will also choose the ways that both the establishment itself. (4) Do not take bad behavior others conduct as a benchmark for yourself. You can choose a benchmark that is better than theirs. (5) What you did do has meaning and is transformative. The students need to be aware that every action of character, every valuable action and every immoral behavior they do have meaning and is transformative. If the change had not occurred, at least change the environment that has happened to the learners themselves.

In this study, character education is done through the system of care. Caregivers, in this case, are educators and mentors, a figure that is present to help develop individual potential civil in an atmosphere of education more fun and exciting, democratic and humanist through

experience in interacting with the environment so that learners are expected to be themselves (learning to be), can make good decisions, to learn in a way that suits him, acquiring social skills, and to develop character and emotional. Caregivers are foster parents and educators civil, as well as the civil character builder and companion civil guard in facing the problems of everyday life in the higher education institutions boarding at IPDN.

Caregivers are educators (givers of love, example and mentor). Peter McPhail (Lickona, 1992, p. 113), states that children would feel happy if treated well and warmly, and then they will be happy to treat other people, animals, and even inanimate objects with good and warm. Furthermore, Haim Ginott, as cited in Lickona (1992, p. 111) states, "I have enormous power to make student life frivolous or happy as an educator. I can be a tool to abuse or become a tool of inspiration, and I can insult or joke, hurt or heal".

Caregivers, as educators, have a good relationship with learners (civil), a warm relationship, humanely and following the spirit of learners, facilitate the discussion of the problems being faced by the civil and moral become mentors for them. Warm and supportive relationships between adults and students are the centre of the development of students by other students (Lickona, 1992, p. 116). Baumrin, as cited in Santrock (2010), proposes four categories of types in the parenting process. These categories include 1) authoritative parenting: parenting is generally applied to prioritize the interests of learners and the control of the learners. For example, if students behave badly will be reprimanded. 2) Authoritarian parenting, applied caregivers with controlling interests of learners as caregivers for ease of care. Learners are assessed and are required to comply with the absolute standard determined by the caregiver, emphasizing obedience and respect or manners. 3) Care with patience is the opposite of authoritarian parenting. Parenting is centred on the child's interests. The caregiver does not control the child's behavior according to the personal development needs of the children and never reprimands a child's behavior that is beyond the limits of reasonableness. 4) Care with neglect: parenting does not mean the students are neglected physically but concerning the psychic. The fourth concept of parenting, effective parenting, is the most authoritative parenting because students with authoritative parenting tend to be more independent and assertive towards themselves, have the ability of introspection and self-control, can work together with other people and are friendly and pleasant.

While in the parenting process that uses the philosophy of the life of plants ranging from planting to maturing, four steps must be performed, as follows. 1) Phase of young plantings in the civil (level 1) involves planting ethical values relating to the nature and attitude of a guardian who can provide excellent service to the community. 2) Stage of growth in the civil intermediate (level 2) in the form of value investment related to fostering self-discipline, self-esteem, sense of duty and responsibility, enhancing confidence, cooperation and increasing achievement motivation. 3) Development phase in the civil (level 3), including integrating the values instilled in advance to create awareness of the civil against the self qualities and work. 4) Stage of maturity in civil as an independent person and adaptive (Bakaba, 2011).

Life will be meaningful when it can provide peace, happiness and enlightenment for those around it. Education is called holistic or comprehensive and intact to form a complete human being (Musfah, 2012, p. 3). The whole conception of the human ideal is the ideal conception of humanity, whose essence lies in the sense of independence. Man with the integrity of its elements will have a value of self-distinctive and specific. An Independent human is a human who managed to build such a value to carry out his unique role in natural life with the full benefit of humanity. Human independence is measured by the extent to which the existence benefits the system (Purwasasmita, 2012, p. 25-27). Furthermore, the order of elements of the

effort forming human wholeness moves most elements of natural (bodily) towards the most occult (piety), while the order of elements of the value of the unity of humanity moves from the value of the most magical (taqwa) and then move towards the most natural (body) as described in the following table:

Table 1. Scheme of Humanitarian Elements concerning Efforts and Value

Efforts		Human Values	Efforts	
Order	Mark		Mark	Order
5	1%	Faith	63%	1
4	3%	Ethics	22%	2
3	10%	Communication	10%	3
2	22%	Reasoning (mind)	3%	4
1	63%	Body	1%	5

Source: Purwasasmita (2012, p. 26)

Based on the above opinion, the essence of human values is intact as the implications of unity between the components of thought and instincts gave birth to what is believed to be complete and coherent. Values are not to be discussed but understood and accepted as a basic framework to behave and act. It can be said that the value is very closely related to forming the civil order to become complete human beings who thrive in a social system on the IPDN campus.

3. Research Methodology

This study is a qualitative study conducted in IPDN Jatinangor. According to Sugiyono (2005, p. 1), qualitative research is the approach used in studying natural objects, emphasizing meaning rather than generalizations, and the researcher is a key instrument. The method used is grounded research with three kinds of coding systems: open coding, axial coding, and selective coding (Strauss & Corbin, 2003, pp. 51-54; Creswell, 1998, p. 57). Sampling was done by purposive sampling technique. Data from sampling was gathered through interviews, observation, and study of documents and literature. Data analysis consists of three stages: data reduction, data presentation and conclusion/verification (Miles & Huberman, 1992, p. 16). Simply put, a technical analysis of the data is illustrated in Figure 1 below:

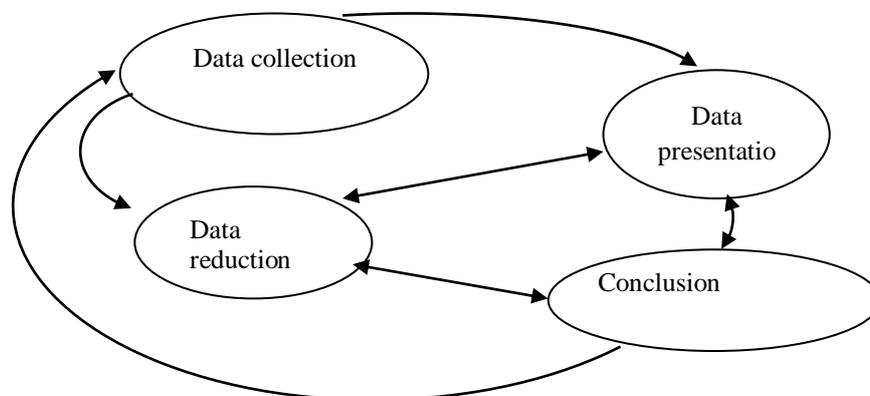


Figure 1. Components Data Analysis (Miles & Huberman, 1992, p. 20)

4. Results and Discussion

The system of care, as one of the patterns applied by IPDN in shaping the character of learners (civil), aims to familiarize the civil, which incidentally is prospective government employees, to do things that can be an example of the future for the community, especially in terms of ethics, communication and interaction with others. As explained Ana (51 years) that parenting programs are an integral part of the education system in IPDN even could be said as the core of the education system in IPDN as oriented to the formation of the character of future leaders for Indonesia. In line with Ana, Hela (41 years) also explains that most of the personality and character of Praja (bond students under the Ministry of Internal Affairs) of IPDN formed through a system of care because most of the time that is used by the care, compared with the teaching and training for parenting programs began Praja waking to sleep again. Routine control activities are emphasized by Hela (41 years) as an effort to get used to the civil rules of the IPDN Care Document (2014).

Based on the above data, Praja's daily activity is already strictly regulated and structured. This lack of regulation on a scheduled basis is described by caregivers Anne (25 Years) as a contract that Praja must obey, which, when incorporated as Praja IPDN, every civil obliged to sign a statement will heed and follow all the rules set by IPDN, including in terms of time and the consequences to be received if it violates the conditions there.

The development of religious values is a program important in civil efforts. Religious activities not only with conducting worship alone but as explained by the Civil Governor, Alfa (20 years) that on certain days there is a schedule specific to religious activities, namely every Tuesday and Friday evening in every week, from 7:30 till 9:00 conducted in classes. This religious activity applies not only to Muslims but to different civil religions, of course, with the content and a different place. The religious training program is carried out by those who study religion, derived from religion professors at IPDN and outside IPDN. The material drilled is related to jurisprudence, morals, preaching and exercising.

The process of character building is implemented by referring to the formula as outlined in Decree of the Minister of Internal Affairs No. 157 of 2004 on Parenting Guidelines of Care Civil Institutions of the Ministry of Internal Affairs; that is, a parenting philosophy is a conscious effort to instill, foster and develops creativity and enlightenment thought to civil maturity to realize that having a balance of intellectual, opportunity, emotional and spiritual intelligence as a government cadre of professionals who have the responsibility of service to the community.

Character education through parenting programs has some impact, either directly experienced by Praja or indirectly institutionalized in daily Praja. The impact of character education through parenting programs in IPDN was studied by the researcher, referring to the whole human concept, which includes; the aspect of righteousness, ethical aspects, communication skills, reasoning power, and bodily elements. Related to this, the researchers conducted interviews with caregivers and the Praja.

Based on the results of interviews conducted with Husen (40 Years) obtained, some of the information relates to the implications of the character through parenting education in realizing the complete man. Husen (40 Years) explains that parenting programs cored Praja's character formation to discipline. Associated with the embodiment of the character intact through parenting programs, described Hela (41 years) that the process of value investment discipline as a core value that is developed containing several activities closely related to the development value of righteousness, ethics, communication, reasoning and corporal as expressed in human concept intact.

4.1. The Value of Piety

Tasya (19 Years) revealed that every citizen must follow religious activities programmed by the foster guardian. The impact was obtained after following the religious activities described as Tasya (19 years) over the formation of monotheism within the civil, especially in terms of God recognition further. Furthermore, Edwin (21 Years) explained that the program of religious activities to educate the Praja to learn more about the laws contained in religious teachings that have been largely unknown. In line with Octa (18 Years), Early (18 years), and Tino (19 years) also describe the same thing related to the program's impact in shaping the faith of Praja Ketarunaan in IPDN. Praja explained that through the joint study, we (especially young civil) could learn about matters relating to religious values.

4.2. Ethics

Husen (40 years) explained that every civil must uphold ethical values, especially mutual respect and respect among fellow Praja. Therefore, it does not deny the existence of seniority in the body IPDN. The mutual respect, confirmed by Edwin (21 Years), appears from the way the civil (especially young civil) call designation brother/sister to the senior. Tino described (19 years) that Wasana Praja is a civil level IV which usually gets the respect of all the civil and is usually respected by the civil thereunder.

4.3. The Value of Communications

To determine the impact of character building through a system of care on the civil IPDN communication skills, the researchers conducted interviews with several Praja, including Praja Muda, Associate Praja, Nindya Praja, and Wasana Praja. Agus (20 Years) explained that civil communication skills, especially in the mix and interacting with others, woke especially during the hours of care. Where the civil conditioned to be able to communicate and socialize with other civil fellow, regardless of social status, class, ethnicity, race and religion embraced by civil.

Also described by one caregiver, Izma (38 years), that every civil who was educated at IPDN from various regions (34 provinces) spread from Sabang to Merauke realized together to have a variety of characteristics, but as far as possible, the institute should be able to IPDN create a unitary state of Indonesia miniature diverse and necessary spirit of national unity.

4.4. The Value of Reasoning

The fourth aspect of the human formation intact prerequisite is an element of reasoning, the ability to observe and assess the socio-cultural environment around human life. Diocesan is given time each day for 3 hours to implement learning activities for the homeless compulsory. Compulsory education activities are carried out from 7.00 pm until 10.00 pm. Through these activities, civil are accustomed to learning simple programs to improve the ability to reason, especially in terms of reading, searching and reviewing various knowledge.

Tino (19 Years) explained that a compulsory daily program could reduce the feeling of laziness reading that had been washed over him. However, compulsory education does not always positively impact the ability of civil reason. As described by Sina (18 years), which is supported by Octa's opinion (18 years), the compulsory education program that the institute has designed has not run up as targeted. They said that at the hour of compulsory civil utilize widely found to play, play mobile phones, laptops, and others. This is becoming an obstacle to the passage of hours of compulsory education.

4.5. Value of Worship/Physical

The last aspect is the human aspect as one of the indicators to be achieved in forming a complete man. Agusti (45 years) revealed that parenting programs create the physical conditions qualified civils can do through regular exercise. Civil health and physical formation are done through sporting activities in the morning, where the obligation is to perform aerobic activities every Tuesday until Friday. Based on the narrative of Dini (18 Years), she felt healthy and fit through regular exercise and increased her endurance. Tino (19 Years) revealed that the activities of the civil from one place to another are not allowed to use the vehicle, but rather walking, all of which were felt to have a positive impact mainly on the physical condition of the civil because every day his muscles move.

From the results of research conducted through interviews, observation, and documentation study obtained a description that parenting program is one part integrated into the development process character of the civil servants done to establish nationalism, scientists and professionals in the field of governance continue to cling to values cultural growing at local, national and global. This is consistent with what is said by Aristotle, as cited in Kalidjernih (2011, p. 126), which explains that virtue ethics is essentially derived from a shared cultural tradition which is then communicated through examples. The values of virtue include honesty, loyalty, honor, and generosity, which are great individual norms.

Parenting, as described by the speakers, aims to establish a cadre of the civil that statesmen, democratic and professionals with based on the synergy between elements that support the implementation of high learning levels, improving the quality of human resources IPDN, as well as reinforce and empower the civil assets of national development. Patterns applied in parenting are "*silih asah, silih kasih sayang, silih asuh*" (mutual advice/giving, love, and mutual guiding) is considered the pattern most appropriate, whether the caregiver is the well as each of the civil between the seniors and juniors. Kinship is the main base in building a civil mental; McPhail, as cited in Lickona (1992, p. 113) states that children will feel happy if treated well and warmly, and they will be happy to treat other people, animals, and even inanimate objects with good and warm.

Even packed in a family atmosphere, that does not mean the caregivers at IPDN spoil the civil. If seen from typology caregivers, the caregivers in IPDN are included in the category authoritative and wise. Type of authoritarian caregivers is caregivers who use a lot of orders and threats but poor reasoning. While caregivers wise is combination of an authoritarian style with reason, justice, and love (Lickona, 1992, p. 51). In line with Setiadi (2012, p. 46), who explains that caregivers who authoritatively set standards and boundaries are related behaviors, but they provide a reason or rationale underlying the rules and decisions to communicate in a way more open and encourage children to respond and to organize themselves the favor of autonomy.

Habituation is the method applied by IPDN in a parenting program to collaborate on the three elements of education (lecturers, government officials and Indonesian National Armed Forces) aimed at awakening the intellect, sense and power of intention. In line with Budimansyah (2010, p. 63), who explains that habituation is the process of creating a variety of situations and conditions (persistent life situation) that contains a variety of reinforcement (reinforcement) which allows learners to force education, at home, within the community to get used to behave appropriate value and make the value of which has been in the internalization and personalized through the process if the heart, though the thought, though the taste and if the initiative as a character or a character. IPDN habituation process is done through the implementation of several rules and sanctions to be given if it is not adhered to is one powerful

way to educate the civil order temperament and character shown by the corresponding behavior of the values and norms in society.

Parenting is done in a process that does not mean IPDN is unrelenting. Every day, every week, every hour and even every minute is always filled with activities focused on awakening characters. This is similar to [Megawangi \(2004, p. 34\)](#), who states that efforts to form good character are not easy and require a comprehensive approach that is made explicit, systematic, and continuous approach. Character does not come by itself but needs to be shaped and built consciously and deliberately based on identity through education, experience, and environmental influences.

Implementation towards full human development through nurturing is conducted with a scheduled activity and supported by religious education tailored to their individual belief civil. Based on the research results, six aspects (religious, social responsibility, ethical values, how to look, leadership, and discipline) are focused on the development of human awakening intact. Aspects of religiosity are a core character developed, following the opinion of [Abdurahman et al. \(2011, p. 9\)](#), which puts the value of religion as the first value that must be developed in character education because the Indonesian people are a religious society which means that the lives of individuals, communities and nations are always based on religion or belief. The same thing was found in the formulation of educational character designed by [Kementerian Pendidikan Nasional Republik Indonesia \(2010, p. 9\)](#) that the religious character is the main character which refers to attitudes and behaviors that obedient in carrying out the teachings of their religion, tolerant implementation of the practice of other religions, and lives in harmony with people other religions.

5. Conclusion

The process of character building is implemented by referring to the formula as outlined in Decree of the Minister of Internal Affairs No. 157 of 2004 on Parenting Guidelines of Care Civil Institutions of the Ministry of Internal Affairs that is a parenting philosophy is a conscious effort to instill, foster and develop creativity and enlightenment thought to realize civil maturity which has a balance of intellectual, opportunity, emotional and spiritual intelligence as a government cadre of professionals who have the responsibility of service to the community. The decree of the Minister of the Interior is realized by the arrangement of activity regularly, rigorous and structured, developed religious values are also becoming important programs, and the stages of character building in parenting in IPDN determined by the level of Praja starts from Level I, Level II, Level III, and Level IV.

The impact of character education through parenting programs in IPDN was studied by the researcher, referring to the whole human concept, which includes; the aspect of righteousness, ethical aspects, communication skills, reasoning power, and bodily elements. Related to this, the researchers conducted interviews with caregivers and the Praja.

Value piety has more impact on the formation of monotheism within civil. Ethics and mutual respect are done by the civil (especially young civil), called a sister title to the seniors. Thus creating relationships of mutual respect and respect among civil. Communication values the civil condition to communicate and socialize with another civil fellow, regardless of social status, class, ethnicity, race and religion embraced by civil. Reasoning value impacts the ability to reduce laziness in reading. Value of worship/Physical, make the body feel more refreshed and civil and increase endurance.

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7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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