Construction Management of Polri Culture in The Process Organization of Education in Police Academy Indonesia

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Abstract: This study aims to determine the management of the Polri cultural construction in the process of providing education at the Indonesian Police Academy. This research is important to produce quality Indonesian police. The population is the Police Academy Cadet This research method uses a qualitative approach. Data sources consist of (1) primary data, namely the main data needed in this study that is obtained directly through interviews, observations, and FGD (Focus Group Discussion). The results of the research are the construction of the national police culture in the process of providing education in the police academy that has succeeded in increasing the quality of police.

Keywords: Management, Police Indonesia culture construction, Police Academy

1. INTRODUCTION

Since the economic crisis in 1997, which has plagued the nation of Indonesia until now it has not yet ended, even developing with various problems after the historic events of 1988 with the fall of Suharto's leadership. The crisis that hit Indonesia was not only an environment that was increasingly damaged and reduced in it carrying capacity, but also because of the decline in trust and identity as a nation. The results of a seminar on the character of the nation on December 9, 2010 at LPMP Srondol indicated that there were four crises faced by the Indonesian people [1]. First, the crisis of identity, where the Indonesian people are no longer able to recognize themselves as a nation. Second, the ideological crisis, Pancasila as an ideology is only a name, it is no longer an ideology that lives in the daily behavior of Indonesian people. Pancasila was left in the corner of history, according to Machfud MD. Third, a crisis of confidence. The attitude of suspicion and disparage for others shows how Indonesian people have faded their trust in others. Being stubborn, difficult to regulate, and trampling on existing norms shows the mistrust of the people in the government. Fourth, character crisis, where the words, attitudes, and behavior of the people have not reflected the nation's character. Education is a conscious and planned effort to humanize humans.

9976

Through education, can be prepared by humans with character to maintain and make changes for the development of a better civilization. [1] states that the deepest mission for an educator is not teaching, but gathering, maintaining, and transferring values and culture. The mission to transfer cultural values is still carried out by only a portion of tertiary institutions. Higher education transfers knowledge more, and if so, its name is no longer an educational institution, but rather a learning institution. Actually, the forerunner of education in universities is when collecting thought processes with noble morals. Thus, the teacher is polite, sincere and full of love in serving students. Students are also polite, critical but still intelligent, the employees are the same. That is actually the mission of a college [2]. As one of the largest institutions in the Republic of Indonesia, the Police of the Republic of Indonesia (Polri) has an educational institution for the formation of officers that is on the same level as universities, namely the Police Academy (Police Academy). This educational institution has a responsibility towards its students, namely cadets to build character so they can change the culture that so far has negative values both internally and externally

The construction of police culture shows the fact that the image of the police and the behavior of the police are often an example of the community. The police must not dissolve in poor community conditions. Some stated "the police as an ongoing law". Some people immediately ran away for fear of the law that was running, some were hesitant to ask for legal protection, and some of the rest felt calm in the presence of police who were considered to be protecting the law. Based on these sentences it can be interpreted that the police as law enforcers are required to truly understand, master and comprehend the law, which relates to their duties and authorities, among others, Law No. 8 of 1981 concerning Criminal Procedure. Besides that, Law Number 5 of 1998 concerning Ratification of the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, Law Number 39 of 1999 concerning Human Rights and Law Number 26 of 2000 concerning Human Rights Court.

The police can show behavior that can protect and nurture and can act decisively indiscriminately because it has high integrity. This integrity needs to be a leader character and prospective leader in the National Police ranks. The highest quality of leadership is unwavering integrity [3]. Integrity requires courage to win itself over the temptation of a good principle which he has believed because of his conscience. That way, it becomes very important for the National Police to truly live, live, and practice the ethics of the police profession, because ethics are the values and norms that are the basis of a person or group of people in managing their behavior [4] [5]. Polri Ethics are formulated in the Polri Code of Ethics which is the crystallization of the values contained in Tri Brata and Chess Prasetya which is based on and imbued with Pancasila. The presetya chess values of the National Police constitute the crystallization of the work guidelines for the national police duties [6]. In the future, it is expected that the attitudes and actions of each Polri member are far from militaristic and rely on violence, but truly as a protector, protector, and public servant.

Future police officers should truly be able to set an example for their subordinates and the public, live and live the ethics of the police profession that is reflected in their attitudes and behavior, and bring their members into civilian police who can be proud of, be neutral in political life and distance themselves from partisans political. Although much progress has been made in its internal reforms

and in carrying out its work, there is still much homework to be done. Likewise, great achievements have been achieved by the National Police ranks, but there are still many weaknesses. These weaknesses and weaknesses cause many people to still have a negative view of the National Police.

To build views so that the police have good value for stake holders. The National Police must improve themselves, both in terms of their structure, culture and instrumentality with a strong determination based on vision, integrity, ethics, and courage. One of them is through the formation of professionalism through the world of education. The character education model in the formation of professionalism of police officers graduating from the Police Academy as a first line supervisor through teaching, training and care. That character education can integrate character values that are incorporated into educational activities arranged in the education curriculum Ghufron 2010 [7]. Police Academy as one of the educational institutions for the formation of prospective police officers, is expected to be able to take the role of creating character police officers who will become leaders of the National Police in the future, with the task of law enforcement, good character is needed. Every year the National Police accept prospective cadets and be educated at the Police Academy in accordance with the requirements with standard requirements that must be met which include academic ability standards, health condition standards, physical requirements standards, psychological standards, skills standards possessed. It is expected that by meeting the required standards, cadets are able to participate in learning, training and parenting activities to form a profile of graduates of the Police Academy who have the character

But in reality the model of providing education in the Police Academy, which is integrated in the concepts of learning, training and care (jarlatsuh) is still colored with various dynamics and variations that are slightly out of Jarlatsuh's predetermined value itself, by misinterpreting the meaning of semi-military in the implementation education and implementation of duties as violence Phell in [8]. Whereas the use of military identity in an official education is intended because of a military philosophy that holds firm discipline and has a high struggle. Another phenomenon is compounded by the lack of relevant doctrination in relation to the implementation of police duties as protectors, protectors and public servants and law enforcement. Doctrination and symbolic meaning in the form of actions and words sayings that are found in a lot of religious life in education such as, "the important thing is not to violate, cadets must pass", "as cadets the physical appearance must be good", "you may violate the important ones not caught "and so on, then this can cause inequality in the process of jarlatsuh which is run in the process of cadet education.

After undergoing a change in the educational program, the idea of the Police Academy becoming an Applied Police Strata 1 Bachelor Program needs to be strengthened again with a curriculum model based on responsive-progressive character [9]. Therefore, the Police Academy is demanded to be able to prepare and search for a character education model that is in accordance with the Police Academy Study Program, namely the Applied Police Study program with a predetermined profile and competence. Profile of graduates of the Police Academy are Polri officers with leadership qualities as cadres of future Polri leaders; Polri officers with Bhayangkara character; Polri officer who is qualified with a Bachelor of Applied Police with a Bachelor of Applied Police (S.Tr.K); Polri officers who are skilled in carrying out their role as First line supervisers / supervisors of front lines,

implementing police functions; Officers who are physically and mentally healthy. Competencies of graduates of the Police Academy consist of general competencies, core competencies and special competencies.

General competence that is devotion to God Almighty; have good morals, ethics and personality (emotional intelligence) in carrying out their duties; acting as a proud and loving Indonesian repulblik citizen of the country and supporting supporting world peace; able to cooperate and have high social sensitivity and concern for the community and the environment; respecting cultural diversity, views, beliefs and religion as well as other people's original opinions or findings; have a passion to put the interests of the nation and the wider community first.

The main competencies that are able to take advantage of police science and technology provided during education at the Police Academy in order to formulate a plan in carrying out its main tasks; able to manage supporting resources in carrying out their duties as first line supervisors and implementing technical operational functions of the police; Being able to apply as a first line supervisor and implementing operational technical functions of the police; able to formulate procedural problem solving related to the implementation of the main tasks of the national police; able to make appropriate decisions based on analysis of information and data; responsible for one's own work and can be given responsibility for the achievement of the work of the organization. Special competence that is having the leadership of the National Police; Bhayangkara character; have excellent physical and physical abilities.

In some meanings that are often heard and known in social life, the term violence is often described as a behavior that hurts others both physically and non-physically. The use of the word violence in English is often confused with violence. According to Baron and Ricardon [10], violence is "all behaviors intended to hurt and injure other living things. From the definition presented by Baron, there are several elements as follows: (1) there is the intention of the perpetrators to carry out an action that has a negative effect on the victim or the hope that the action taken will produce something; (2) negative consequences in the form of physical or non-physical illness or injury that is not desired by the victim; and (3) The action does not cool the victim and if he can always avoid it.

Meanwhile violence according to Galtung [10] violence is divided into 3 (three) types. (1) structural violence, which is violence that is built up through structures that are blocking human basic needs, such as the right to education but are not fulfilled because they are unable to pay; (2) direct violence, direct violence where the perpetrators subjects commit directly against victims; (3) cultural violence, namely aspects of culture, symbolic spaces of the existence of a human society (group) such as religion, language, art and science that can be used to justify or legitimize violence.

Research conducted by the University of Chicago, a person who only has 4 hours of sleep a day, experiences an increase in blood pressure, an increase in the stress hormone cortisol level which is made up of half the amount of antibodies that are useful as an anti-flu vaccine, encouraging the onset of diabetes. Other symptoms that occur in people who lack sleep are difficulty concentrating, difficulty making decisions, causing blurred vision, difficulty in driving, irritability and anger, and

reduce [11]. The analysis certainly has an influence on the education process of the Police Academy Youth Organization.

Language as a verbal communication tool used in the process of scientific thinking is a means of thinking and a communication tool to convey messages or thoughts that are based on inductive and deductive logic to others [12]. Some examples of symbolic meanings that we can encounter, for example, a senior cadet or caregiver just by calling the cadet and "showing an index finger and bending it" then a cadet will immediately take a squat jump attitude and many more with certain codes or other languages such as the words "ngezz", "menpor", " added blood "means sleep," a set "means physical actions ranging from push ups, sit ups, and squat jumps and so on, which sometimes the symbolic meaning is not in accordance with the pattern of coaching and care in accordance with the vision and mission of education.

Understanding doctrination is a way to influence others with a coercion of what is in our minds must be in accordance with what is in the minds of others, both in the form of dialogue, debate, rhetorical questions, and so forth [13]. Indoctrination is a process that is carried out based on a value system to instill certain ideas, attitudes, systems of thinking, behavior and beliefs. This practice is often distinguished from education because in this act, indoctrinated people are expected not to question or critically test the doctrine they have learned. Instruction based on scientific principles, in particular, cannot be called indoctrination because the basic principles of science require critical self-evaluation and skeptical questioning of one's own mind.

[14] defines that organizational culture is a system carried out by members that distinguishes an organization from other organizations. Based on these definitions, it can be understood that each organization and the behavior of people in an organization necessarily differ from one organization to another. According to [15] understanding organizational culture is a series of processes carried out jointly by members of the organization based on contributions from basic values, beliefs, and assumptions that apply in organizations. Organizational culture allows organizations to make changes in dealing with problems by adapting through internal integration of organizational resources, such as personnel and policies to support adaptation in the environment outside the organization. There is a difference in understanding of culture with culture.

This depends on what angle and from what discipline someone is looking at. "Culture is defined as the whole of human knowledge as a social creature that is used to understand and interpret the environment and its experiences, as well as being the basis for its behavior. Thus, culture is a set of rules, instructions, plans, and strategies consisting of a series of cognitive models that are owned by humans and used selectively in dealing with their environment as manifested in behavior and action. - his actions. " "Culture is defined as a whole.

Polri culture is then defined by [16] Polri culture is the knowledge and belief of the Polri as an organization or government institution regarding itself and its contents, and regarding its position in its environment. Polri's culture according [8] is basically the same as the culture of the Police wherever that organization is formed by the government to serve, protect and uphold the law.

Meanwhile according to [17] that the culture of the National Police is divided into 2 (two), namely the culture of the National Police organization and the culture of National Police members. Understanding Polri Culture is inseparable from the basic principles of the Police anywhere. Robert Peel laid the foundation of Modern police in England, stating that there were 8 (eight) basic police principles [18] Among the characteristics of Polri culture which is a blend of military and culture a universal police culture, producing a semi-military style, is an organization built on centralized levels of power and authority. This then led to many behaviors that came out of the actual concept of the national police culture and became a 'hidden culture" within the police.

The formation of Polri culture is inseparable from the position of Polri institutions that have internal rules in them. As an institution formed by a system and based on regulations, it certainly has an organizational culture that is different from other organizations. In Freidmen's view in [19] the running of culture in an organization cannot be separated from the legal system which consists of several aspects, namely the legal structure aspect, legal substance aspect, legal culture aspect (legal culture aspect). Although the legal system analysis proposed by Freidmen is applied to village government, these three aspects can be used for analysis at the Police Academy. From some understanding of learning in general can be defined as a process of interaction between students or students (in this case Youth) with educators or teachers and learning resources in a learning environment that includes educators and students (cadets) who exchange information and occur bidirectional [19]. Another meaning of learning is the conscious effort of the educator to make students learn, namely the change in behavior in students / learners who learn, where the change is to get new abilities that apply in a certain time and because of the effort.

Learning is a process of student interaction with educators and learning resources in a learning environment. Learning is an aid given by educators to take the process of acquiring science and knowledge, and giving attitudes and beliefs to learners [20]. Learning is done consciously and planned systematically. Training as part of education that contains the learning process to acquire and improve skills, relatively short time and methods that prioritize practice rather than theory. Of the various meanings available, training is a process to help trainees gain skills in order to achieve effectiveness in carrying out tasks at a certain time through knowledge, skills and abilities. Mentoring is a process of interaction between an older person who acts as a mentor and a younger person who acts as a mentee who has no blood relationship in which there is a process of coaching and guidance and has a strong emotional relationship based on trust, mutual respect, and love and mentors provide support, encouragement, guidance and enthusiasm that aims to shape the growth, development, competence and character of the mentee in a positive direction.

According to [21] mentoring is a form of relationship that is based on a structured sense of trust involving youth in which this process offers guidance, support and encouragement aimed at developing mentee's competence and character. According to [22] mentoring is a natural process whereby someone who has more ability and experience serves as a role model, teacher, sponsor, motivator, consultant and friend to someone who has little ability and experience. That the concept of nurturing (Mentoring) carried out in the jarlatsuh process at the Police Academy focuses more on the formation of character, and the character used is the character of heaven. Focusing on the

conception of the character of kebayayangkangan it is very important to understand in principle and action for the Police Academy cadets.

According to [23] in educational management there are substances which include: (1) Management of Students; (2) Curriculum Management and Learning; (3) Education human resource management; (4) Management of educational facilities and infrastructure; (5) School financial management; (6) Management of the relationship of schools (educational institutions) with the community. An Education requires management and innovation in its implementation. It was conceived that management in the Education process could be used to regulate its implementation, while innovation was used to be more progressive in various fields and updated with dynamics and development so that the output produced was in line with expectations that had character.

Hierarchy according to the Big Indonesian Dictionary has several meanings, namely (1) Sequence of levels or levels of position such as rank and position; (2) Organizations with the lowest level of authority to the top. Hierarchy shows the relationship between superiors and subordinates in an organization. This hierarchy causes a chain of command which means that there are layers or levels of personnel in an organization.

Hierarchy is a stratum or level indicating rank or position at the Police Academy. A cadet has a stratification based on the duration or force of entry. Cadets or forces who first enter will have the topmost hierarchy or are referred to as seniors. Basically, a senior is highly respected in a semi-military academy. A junior cadet will be obedient and respectful to his seniors, so what is conveyed by seniors is highly valued by juniors. The police academy has cadets consisting of several levels, so they fall into the hierarchical category [24].

Hierarchy is very closely related to the organizational structure in semi-military organizations. The organizational structure is more in the direction of commands so that what is conveyed by seniors or superiors that are in the organizational structure above it, it is very emphasized to be done by the junior underneath [25].

2. RESEARCH METHODS

In this study the authors used a qualitative research method, which is a scientific study that aims to understand a phenomenon in a social context in a scientific manner by prioritizing the process of deep communication interaction between researchers and the phenomenon examined [26]. Meanwhile, according to [27] qualitative research aims to understand the phenomena about what is experienced by research subjects, such as behavior, roles, motivation, actions and so on, including to understand sensitive issues.

The life of the Police Academy cadet as a "unique" phenomenon can therefore be understood and seen in verstehen, a method that uses personal knowledge (personal) with subjective experience (insight) obtained through social interaction from the opposing party Even become an interesting phenomenon. This [8] phenomenal condition is in line with research models that are still allied in

qualitative research families, namely the phenomenological research method, a study used to look for phenomena (reality) so as to obtain visible reality [28]

The Life of a Police Academy Youth whose educational model is still semi-military is very strongly influenced by the command system. One directive from above orders "A" activities, then all organizations under their authority will do the same. Therefore, a qualitative approach is considered the most suitable way to get the right information because in the qualitative method an in-depth study of the informants. Seeing the context and problems in the above discussion the authors use the methodology of the Input, Environment and Outcome (IEO) model analysis. Referring to the writings of [28] entitled Developing student's accounting competencies using Astine's I-E-O model: An identification of key educational inputs based on Indonesian student perspectives states that some researchers have used the I-E-O model.

The data source consists of (1) primary data, namely the main data needed in this study, which was obtained directly through interviews, observation, and FGD (Focus Group Discussion). Primary data in this study were obtained from research subjects, namely graduate officers, direct superiors, and direct subordinates. In addition, it was also obtained from informants namely the work partner community, people who had been in contact with the police were officers graduating from the Police Academy in their assigned area, and the community around where the Police Academy resided.

In addition to using the interview method in this study also uses observation methods and techniques to collect data / information from sources that do not provide answers / responses openly in interviews. The researcher, through observation, can obtain a more complete picture about the indications of various psychological aspects, such as the depth of emotions when the source shows a sense of disappointment, anger, sadness, or indifference, as well as other behaviors that can be observed, such as tense facial expressions, less expressions friendly, or views that are not focused in listening to interview questions or when giving answers. Observation provides a wealth of more comprehensive information; this is in line with Patton's view [29].

Besides that, data collection is also carried out through the Focus Group Discussion (FGD) technique. Data collection tool is an interview guide that is prepared based on the concepts used in this study. Whereas the FGD was carried out with instruments in the form of a list of problems and potentials as well as solutions and treatment plans for solving problems for empowerment. This instrument is guided by the techniques applied in the Participatory Rural Appraisal (PRA) approach. Followed by FGD. The validity of the data proves that the observed results are in accordance with reality and indeed in accordance with what actually exists, or what happened [29].

Data Validation used in this study uses the method of triangulation, which includes source triangulation and method triangulation. Miles and Huberman in [30] state that qualitative research data analysis techniques are an effort made by researchers to obtain data. The research data was obtained through data collection activities namely semi-structured interviews with interview guide instruments and interview deepening tailored to the needs of researchers to dig deeper information

provided by the source. From the research data, researchers interpret and conclude these data to answer the research problem.

3. DISCUSSION

Hierarchy is very closely related to the organizational structure in semi-military organizations. The organizational structure is more in the direction of commands so that what is conveyed by seniors or superiors that are in the organizational structure above it, it is very emphasized to be done by the junior underneath [25]. The Police Academy has a tiered organizational structure in which cadets are studying and in it so there are senior and junior categories. This hierarchy or level applies when cadets undergo education or have worked when they become police officers. Organizational structures or thick hierarchies are part of a culture that has deep roots in police [31].

The theory of hegemony expressed by Gramsi, the term hegemony is part of a traditional culture that is dominated by someone and dominates another person [32]. This can be attributed to leadership which is synonymous with dictatorism. The hegemony theory places that someone who has a power and someone else can be ordered to do an action requested by someone who has power. Based on this, if related to education in the Police Academy, a cadet who has a senior position can give orders or things that need to be done by his juniors. The actions taken by the senior eh should pay attention to teaching education and care that aims to increase the skills of Junior so that it is not just doing certain things that are felt to be less influential in improving junior skills.

Hegemony theory emphasizes the abuse of power possessed by a person for a particular person so that it gives an influence that is not in line with expectations [33]. In various processes of an organization, intervention is needed to support the achievement of the objectives of the organization. Sometimes even intervention becomes one of the determinants in the decision making of an organization. Interventions can be negative or positive. Therefore, when we talk about an intervention it does not necessarily have a bad connotation to the intervention. As an educational institution forming Polri Officers at the level of tertiary institutions, with the status of "semi-military" the implementation of Education certainly cannot be separated from the intervention of "superiors" in their environment.

However, the interventions meant are to support the implementation of education procedurally in accordance with applicable rules and regulations and give full authority to its management. However, in its implementation, as an institution that has an "organizational culture" the Police Academy cannot be separated from the intervention of superiors in its environment. In general, this intervention is an action taken by a body to include "understanding," like someone who wants to help. Put simply, the intervening party is referred to as a third party

The vision and mission of national education is the formation of individuals and the educational and cultural ecosystem that is characterized by mutual cooperation. The Police Academy as one of the educational institutions which also follows the provisions of the national education system is of course also guided by national education vision and mission. Character education is important to be instilled early on, therefore important character education is implemented not only at the elementary

and secondary education level, but in the tertiary environment in order to create intelligent, comprehensive and competitive Indonesian human resources [34]. Education is a planned and sustainable

effort in preparing human beings who are active and productive for the development of their potential [35]. the education received by the individuals so that it functions as a encouragement in enhancing human skills and abilities to become a quality society [36].

The Police Academy has a program in shaping character to its cadets. The kebhayangkaraan character is a character model given to the cadets of the Police Academy so that it has the character of a Bhayangkara. The understanding of Bhayangkara itself is adopted from Sanskrit which tells the story of a State Guard led by Supreme Patih Gajahmada. Because of its loyalty to the country and the king it leads, the name Bhayangkara is used by the National Police, which has the task of creating security for the country based on the Tri Brata Life Guidelines and Chess Prasetya Work Guidelines. It was further explained that character as someone's nature can be formed, meaning someone's character, can change, even though character contains innate elements (internal potential), which each person can be different.

However, character is strongly influenced by external factors, namely family, school, community, social environment, and others. Zuchdi in [37] "... interpret the character (character) as a set of traits that are always admired as signs of goodness, wisdom, and moral maturity. ... the purpose of character education is to teach certain traditional values, values that are widely accepted as the foundation of good and responsible behavior ... foster respect, responsibility, compassion, discipline, loyalty, courage, tolerance, openness, work ethic and love for God in someone. " Therefore, judging from its purpose, basically the education of values is the same as character education, that is, "... the inculcation of values so that they become a trait in a person and therefore color one's personality or character". "So, character education can be done with the education of values in a person" [37].

The process of determining the value of Kebhayangkaraan character values is carried out through stages that are based on looking at the background through the search of living cultures in the community that are the subject of the implementation of the tasks of the Police and Police organizations, the background is very important to bring out the existing character. The next stage is to trace the values that exist from the culture and life in the community so that it can be appointed for the process of crystallization to become a character of kebhayangkaraan. Figure 2.1 is the process of crystallization of the character of kebhayangkaraan. In the end, the next step is to crystallize the values that have been traced adjusted to share values and life guidelines and work guidelines for the National Police, so we get the following character values:

Religious values are attitudes and behaviors that are obedient in carrying out the teachings of their religion, are tolerant of the implementation of other religious worship, and live in harmony with followers of other religions [38]. Cadets have a good religious attitude with optimal potential. In daily life carrying out worship in accordance with their respective religions, even in the midst of carrying out their duties, they always take the time to do prayers for those who are Muslims. In this character value the work as a police officer is part of worship, therefore in carrying out their duties

they carry it out with sincerity and no strings attached. The practice of religiosity is also shown by the attitude of not discriminating among people of different religions, both in daily life and in carrying out their duties. As a police officer who has the principle of being a servant and protector of the community, then anyone who asks for help must be helped without having to look at the religious identity of the person concerned. The implementation of worship that is done every day, becomes a value or measure in acting or carrying out official duties in the National Police everyday is the basis and guidelines, every worship will be a measure in carrying out the duties of the National Police and as a spiritual guidance and good character to members.

Honest values are defined as behaviors that are based on efforts to make oneself a person who can always be trusted in words, actions, and work. Honest attitude must be realized in a variety of ways, ranging from the scope of honesty to income. Regarding the scope of honesty, it is only limited to the scope of the family as stated in the following statement. In relationships in the midst of the family always trying to be honest with his wife and children in order to foster trust in the family, or telling the truth is a habit that is good in the family, community and service in the Police, as long as it is true according to him it must be said and accounted for.

In the form of attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others that are different from him Paja realizes a tolerant attitude in everyday life. The character is manifested in everyday relationships such as trying to help people who need help, even though they are of different ethnicity, or tribe in help regardless of ethnicity, race and religion Gunawan (2012). In carrying out their duties, always serve the community in accordance with their rights regardless of ethnicity or ethnicity. Some other cadets stated that they strongly disagreed and disagreed with people or groups who committed violence against people or groups of other religions. According to him, the source of tolerance is conscience.

4. CONCLUSION

Parenting activities that involve relationships and communication of senior cadets and junior cadets is done through: Building foster sister communication foster sister with educative models, eliminate the use of violence in building discipline and obedience as well Herarchy honors Junior seniors. Next to the form of activity above parenting requires a collaboration with other tertiary institutions domestic and foreign and foreign state police academies for sharing and increase insight as a form of implementation of the Akpol program world class police academy.

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9866

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