

An Emergence of Character Leaders Through Honesty as a Moral Virtue

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Abstract: In the moment of the present time, behaviors of leaders are various viewed in terms of their styles. On one hand, there are polite leaders yet committing corruption and on the other hand, there are firm leaders yet they cannot control their attitudes so that they end up into the jail. The democratization initiated since the reformation requires political actors to be more open, honest and decisive in their political activities. However, in its implementation of the openness, honesty and firmness displayed by the political elite is often not in the frame of politeness so that it ethically creates controversy and community rejection. Moreover, this impoliteness is then extended by the news in the free and open communication media. Therefore, all these actions are watched by all people, including the young generation who are psychologically in search of identity. When people watch and adopt the positive things from their leaders, this circumstance is indeed as expected. However, if the case is vice versa in which people, especially younger generation mostly adopt negative values from their leaders, it is certainly very regrettable. In this present study, a quantitative approach employed in order to explore the significance of the value information affecting the young generation. With respect to the research sites, the research was conducted at Universitas Pendidikan Indonesia, Universitas Islam Negeri, and Universitas Parahiyangan. The Guttuman scale as the research instrument was employed in this study using two firm and consistent answers, namely yes value (1) and no value (0). The results showed that there was a correlation between the internalization of values and the character formation. In fact, not all people are able to pass the process of internalization of value, and 82% of young generation has once lied.

1 INTRODUCTION

As expressed by the Academics from Paramadina University, Anies Baswedan, Indonesia is in the age of leadership crisis. He emphasized that Indonesian people are currently in need of a good leader. As a matter of fact, based on his opinion, Indonesia has many influential figures. However, the availability of leaders is not all well accepted by the people. Being firm and competent is one of the indicators that should be possessed by a leader. (Wibisono, 2011)

The behavior of a leader who dares to scold his subordinates in public, insult the scripture of a particular religion, and issue inappropriate words, will certainly have an impact on the value of the younger generation. Undeniably, leaders are considered as a role model. In fact, they will always be a barometer for the behavior of the next generation. Moreover, the younger generation is the heir of values and future leaders. Therefore, it is necessary to have a leader supported by an identity.

This kind of leader should be initially produced and educated as a true leader.

Educational endeavors in instilling positive values believed by people should not only limited to knowledge but also need to include attitudes and behaviors of the future leaders. Individual value development needs to be realized holistically in order to become an ideal human being who is equipped with a positive and noble character. As good leaders, it is necessary to understand the concept of value internalization, how to internalize the value to the individual, the level of internalization and it is also needed to have ability to construct potential values of young generation toward the maturity in accordance with the noble values believed by society or nation.

Given the importance of leaders who have the identity, the purpose of this study is to determine the correlation between the influence of value information on the leadership of the younger generation. After getting familiar with the correlation, it can be identified the number of young generation

who can put the value of honesty as an identity and the reason behind the one's moral levels which are different from one another.

2 PREVIOUS STUDIES

The study on the dream leadership had been done by Kouzes and Posner. Based on his study involving ten thousand respondents, they resulted in the same answers: 1) leaders practiced their words, 2) they prove their words (they walk the talk), 3) his actions are consistent with his words (they follow through on their promises, 4) they do what they do (they do what they say, they will do) (Tasmara, 2006). Based on those aforementioned criteria, as argued by Kouzes and Posner (2004) the subordinates will follow the leaders who have good characteristics and personality. As good leaders, they should have a good characteristic, especially honesty. In fact, this type of good character is highly important for leaders. Moreover, good leaders should also be trustworthy. In the practical life, they are encouraged to be able to distinguish right and wrong. Therefore, they can be an ideal leader and will not mislead in their leadership. In fact, their subordinates will feel comfortable led by this kind of leaders. In this specific case, honesty is in fact closely related to values and ethics.

3 METHODS

Based on the aforementioned information, the researcher then is desirous to know the honesty within the students. In this present study, the researcher involved 300 students coming from three different universities. The selection of students as the respondents of this study was based the assumption that age determines one's moral reasoning. In a study conducted by Delgado and Oliver (1995) conducted in Spain, it was found the evidence that age is a determinant variable in determining the development of moral reasoning or moral judgment. Similarly, White (1986), in both cross-sectional and longitudinal studies in Bahama, also found the significant impact of age. In fact, the results of his study supported the hypothesis that the moral reasoning will improve as the growing of one's age, at least in the first three stages. Subjects in this study amounted to 300 respondents who are young people (students) who were in the city of Bandung, which is composed of 150 men and 150 women. Age of the respondents in

this study ranges from 20-24 years. Education respondents in this study were high school graduates goes to college, which is divided in three universities in Bandung - Indonesia. The study was conducted with survey approach, in which this approach classified in quantitative-oriented research design. Survey approach because researchers aim to make an assessment of the specific characteristics of a population by using a sample. Given the quantity of the subject in the population is too large and difficult to involve them in research Instrument used to measure the variables Guttuman Scale using two firm and consistent answer is yes and no, values yes (1) and the value is not (0). Besides, it has also been conducted interviews to strengthen and enrich the analysis of the results of the questionnaire. Sampling technique used is convenience sampling. The convenience sampling method is a method of non-random sampling basis. The sample is related to the readiness and willingness of respondents to be in the study sample.

4 RESEARCH RESULTS

The process of value internalization of the younger generation in sequence can be seen as follow:

4.1 Young Generation is in the Moral Information Level

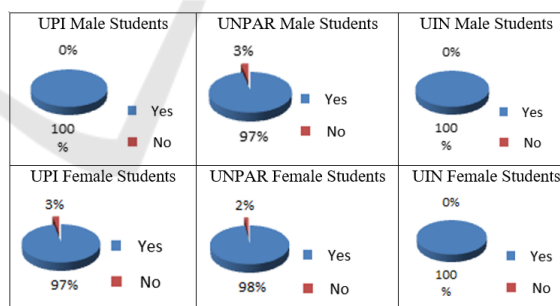


Figure 1: The Moral Information Level.

Based on figure 1, it can see that male students from UPI and UIN are in the same moral level resulting in 100% in the position of value information, and 97% of male students from UNPAR are in the position of moral information. However, 97% UPI female students are in the position of moral information, 98% of moral information is occupied by UNPAR female students, UIN female students in fact result in 100% of moral information position. It implies that all respondents know the meaning of honesty. In the

internalization of the value, this level is considered as the lowest level.

4.2 Young Generation is in the Moral Belief level

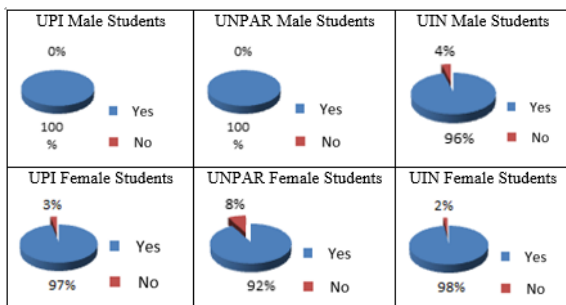


Figure 2: The Moral Belief Level.

At this level, the students are required to believe that honesty is important for all people. Based on figure 2, 100% of UPI and UNPAR male students believe in the importance of living with honesty, while 96% UIN male students believe in the importance of honesty and 4% do not believe. On the other hand, around 97% of UPI female students believe in the importance of honesty and 3% do not believe in it, 92% of UNPAR female students in fact believe in the importance of honesty and 8% do not believe in it, and 2% of UIN female students do not believe in the importance of honesty and 98% of them believe it.

4.3 Young Generation is in the Moral Attitude level

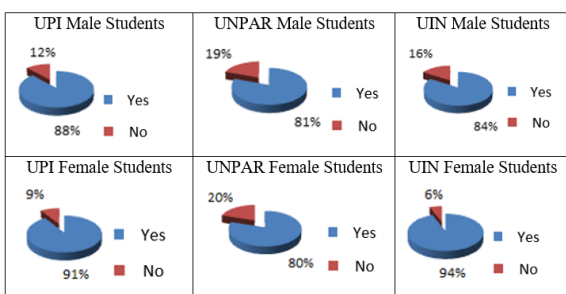


Figure 3: The Moral Attitude Level.

Moral attitudes can be measured by the statement of dislike. Therefore, the question posed is that I am afraid that one day I have to lie, and the results in figure 3, show that 88% of UPI male students avoid lying and 12% of them still lie. On the other hand, 91% of UPI female students choose not to lie and 9% of them still lie. 81% UNPAR male students choose

not to lie and 19% of them remain lying, while 80% of UNPAR female students choose to avoid lying and 20% of them remain lying. For the students of UIN, 84% of male student prefer not to lie and 16% are not afraid of lying and 94% of UIN female students choose to be afraid of lying and 6% of them do not feel frightened when lying.

4.4 Young Generation is in the Moral Value level

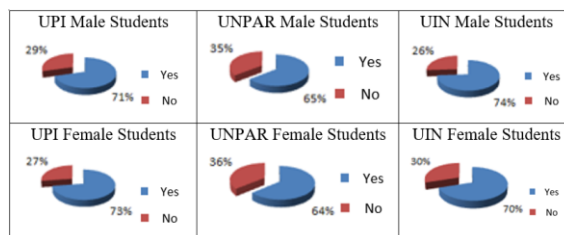


Figure 4: The Moral Value Level.

The position of moral values marked by the value has become the self-principle. Then, the question posed is that 'it has been accustomed that I do not speak lie. The results in figure 4, show that 71% of UPI male students place honesty as a habit, and 29% of them place speaking lie as a habit. On the other hand, 73% of UPI female students consider that lying is not habits and 27% of them have been accustomed to lie. Then, 35% of UNPAR male students consider that lie is a habit and 65% of them put honesty as habit, while for UNPAR women students, 64% of place honest as a habit and 36% of women do not make honesty as habit. At UIN, 74% of UIN male students consider that honest is a habit and 26% of them assume that lying is a habit, while for women, 70% of them choose to place honesty as a habit and 30% of them are accustomed to lie.

4.5 Young Generation is in the Moral Character/Personality level

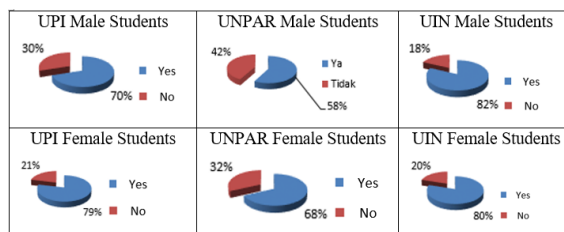


Figure 5: The Moral Character/Personality Level.

In this level, honesty has become a character of students characterized by putting honesty as an

identity. The question posed is that ‘if one day I lie, I usually do not feel comfortable all day and do not have a good sleep. The results in figure 5, show that 70% of UPI students, especially male students place honesty as their own personality and 30% of them do not feel guilty when lying. For UNPAR students, 42% of them, especially male students feel innocent when lie and 58% feel guilty when lying, while for woman.

4.6 Young Generation is in the Moral Dignity level

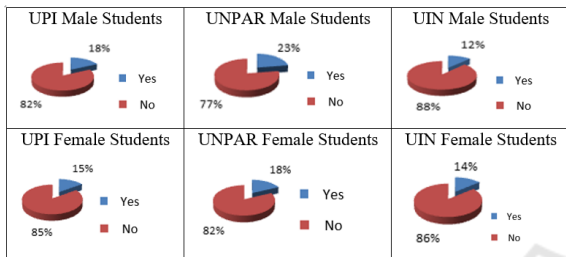


Figure 6: The Moral Dignity Level.

The level of dignity can be performed through the questions and observation that; do not feel afraid of defending the principle, do not take into account social, juridical, and political risks, do not break the principle, even in an emergency, and maintained by their own soul and body. Then, the question asked is that ‘even if life at stake I will not lie’. The results of this level showed that 18% of UPI male students will not lie, 23% of them will not lie, and 12% of UIN students will not lie even if life is at stake. For women, 15% of UPI female students will not lie, 18% of UNPAR female students will not lie, and 14% of UIN female students will not lie respectively.

Based on the diagram above, it can be seen that at the level of the process of value internalization of students in a sequence:

- At the moral information level, the students at the three universities yielded different results. UPI male students reaches 100%, and female students reaches 97%, while for UNPAR students, the result is 97% of male students and 98% of female students, and at UIN, male and female students result in 100%.
- At the moral belief level, UPI and UNPAR students reaches 100%, and 96% of UIN students, 97% of UPI female students and 92% of UNPAR female students, and 98% UIN female students.
- As a moral attitude (at the Moral Attitude level) 88% of UPI students, especially male students place honesty as a moral attitude and followed

by 81% of UNPAR students, and 84% of UIN students, while 91% of UPI female students make honesty as a moral attitude and followed by 80% of UNPAR students, and 94 UIN Students.

- As a moral value (at the Moral value level) 71% UPI male students place honesty as a moral value, followed by 65% of UNPAR male students, and 74% of UIN male students, while 75% of UPI female students put honesty as a moral value, followed by 64% of UNPAR female students, and 70% of UIN female students.
- As a moral character (in the personality level), 82% of UPI male students make honesty as moral character, followed by 58% of UNPAR male students, and 70% of UIN male students, while 80% of UPI female students make honesty as the strongest character, followed by 68% of UNPAR female students, and 79% of UIN female students.
- In the moral dignity level 18% of UPI mal students make honest as a moral dignity, followed by 23% of UNPAR male students, and 12% of UIN male students. On the other hand, 15% of UPI female student make honesty as a moral dignity, followed by 18% of UNPAR female students, and 14% of UIN female students.

Based on the results of this study, it appears that there are still few students who place honesty as a character, and in fact, the decrease occurs in the honesty level as a moral identity. If honesty has not become a character of Young Generation, it will be difficult to produce a good leader because people’s perspectives are influenced by a character, and the character alone is influenced by the possessed value, the believed morality, and the governing norms (Wincoff and Bufford, 1985). As a result, a good character requires a firm belief in values, moral awareness and maturity, and is accustomed to follow the prevailing norms. Therefore, the character influences perspectives, and the perspectives are based on values, morals, and norms. The belief of a person in values, morals, and norms will be reflected in his / her way of thinking, attitude, and actions. In addition, the belief of a person towards values, consciousness, and maturity in morals, and respect as well as obedience to the norm is considered as the results of his / her education and experience. (Hakam, 2010).

As the results of the earlier studies, it is undeniable that the environment also has an influence to form a person's character. The original character

will be seen and reappeared when the situation faced by someone is very precarious or "scary". As a matter of fact, indeed, the level of critical situation in a certain context is different for someone and others, depending on the maturity of the individual in facing the particular context. As an illustration, getting into the Airplane is not considered as a critical situation for flight attendants, while for new ones, airport admission, seats in airplane seats, take-away, and landing are all critical. In fact, experience and education are important in order to build the positive character of a person needed in personal and interpersonal life, in the contexts of family, society, and nation.

Based on the theory of social learning (observational learning theory) of Albert Bandura, it is argued that human behavior is not merely an automatic reflex of stimulus (S-R), but due to reactions arising from the interaction between the environment and human cognitive scheme itself. Bandura (1986) explains that human behavior is the results of a sustainable reciprocal interaction among human, behavior, and environmental influences. Based on Bandura's opinion, the environment greatly affects one's value internalization.

Based on the results of this present study, it is found that the environmental factor that influences the value internalization process can be found in the difference of respondent's campus origin. In fact, every level in the value internalization shows different results. In addition, the campus is viewed as a center of educated community activity that produces various ideas / thought, ways of thinking, patterns of taste, behavior patterns, norms, customs, human values, and other aspects that can mature and empower the community to be more qualified and better understand the world and life. In addition, Gazalba (1973: 60) also asserts that space and time define a culture. As a result, it implies that different times will produce different cultures and different spaces will produce different cultures. As a campus has vision and missions, and different characteristics and environments compared to the other campus, this place in fact will also produce cultural differences in a particular campuses compared to the others.

As the heir of culture, the campus should be able to internalize the values of good morality by implementing the virtue values. Therefore, it is expected that the campus will be able to produce honest leaders who will be able to transform this nation into a superior nation and place honesty as one of its pillars.

5 CONCLUSIONS

In principle, the students from the three universities have understood the meaning of honesty, only in the stage of character and the moral identity shows a significant decrease. Therefore, it is obvious that honesty has not become a character and identity for students, and as a result, it will promote an impact on the birth of dishonest leaders. In order to have a qualified leader for Indonesia, it is necessary to involve the campus to instill the moral values towards the students. As a matter of fact, based on the results of this study, it indicates that the campus indeed has a big role in instilling moral values.

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