Character education and personal social guidance counseling and its effects on personal social competences

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Abstract: This study was aimed at finding a concept model of appropriate guidance for developing adolescent personal social competences. More specifically, the study attempted to find the correlation between personal social guidance counseling and character education in schools and the private social competence of students. The subjects were 1,500 high school students in Yogyakarta who have received character education programs in their school. The primary data were collected by questionnaires. The secondary data were collected by observation and documentation. Data were analysed qualitatively for cross-check purposes and quantitatively for statistical hypothesis testing. Findings showed that there was evidence for the fact that personal social guidance counseling helps develop personal social competence of teenagers.

Keywords: character education, personal social guidance counseling, personal social competence

1. Introduction

Adolescence is often associated with stereotypes about irregularities and improprieties. They have personal and social problems that continue to occur without the proper solution to date. The results of research by Kristiyanti (2008), using the test Woodworth prevalence of personality disorders in young adults in Pacitan Indonesia with an age range of 18-25 years in both men and women, show eight aspects of obsessive compulsive personality disorder (21.05 %), schizoid personality disorder (17.10 %), paranoid personality disorder (17.76%), threshold personality disorder (14.4%), antisocial personality disorder (19.07 %), and other disorders such as emotion (23.34 %), depression (23 %), and impulsiveness (18.42%).

Besides, many theories have discussed the development of the unconformity, emotional disturbances, and behavioral disorders as a result of the pressures experienced by adolescents because of the changes that happened to them as well as due to changes in the environment.

In the changes, adolescents are also faced with different tasks of the childhood activities. In every phase of the development, including in adolescence, the individual has a developmental tasks that must be met. When these tasks are well done, it will give satisfaction, happiness and acceptance from the environment. The success of individuals fulfilling these duties

will determine the success of individuals in fulfilling developmental tasks in the next phase.

Hurlock (2003) provides limits to adolescence based on chronological ages between 13 and 18 years. The age limit is a traditional limit of contemporary flow while limiting their teens between 11 and 22 years. Deviant behaviors committed by juveniles under the age of 17 years are diverse ranging from immoral acts to anti-social behaviors. Forms of delinquency are such as running away from home, carrying weapons, wild racing on the road. Some of the deeds are already leading to crimes or unlawful acts such as murder, robbery, rape, illegal sex, drug use, and other acts of violences that are often reported by the media (Masngudin, 2004).

Head of Yogyakarta District Police Commissioner Widodo said that it had picked up about 16 points prone to juvenile

delinquency. While they did not give details, Widodo mentioned these points as being spread over a number of high schools and township areas. Within Yogyakarta, eight critical points are identified. All these points are in the neighborhood high schools, both private and public. Student Section Chief Education Office of Yogyakarta Sujarwo added that they were ready to cooperate with the District Police Office and to perform the mapping. However, Sujarwo expected the maps could be immediately acted upon, for example, by using patroling and policing operations (Kompas, 28 February 2013).

Adolescence is an age most potentially related to crime and deviant behaviors because at this age teenage characters have not been fully formed (Nurdibyanandaru, 2007). Many factors that cause these especially are related to poor communication with the parents

Figure 1. Chart of Adolescent Delinquency in Yogyakarta (Source: Police Data)
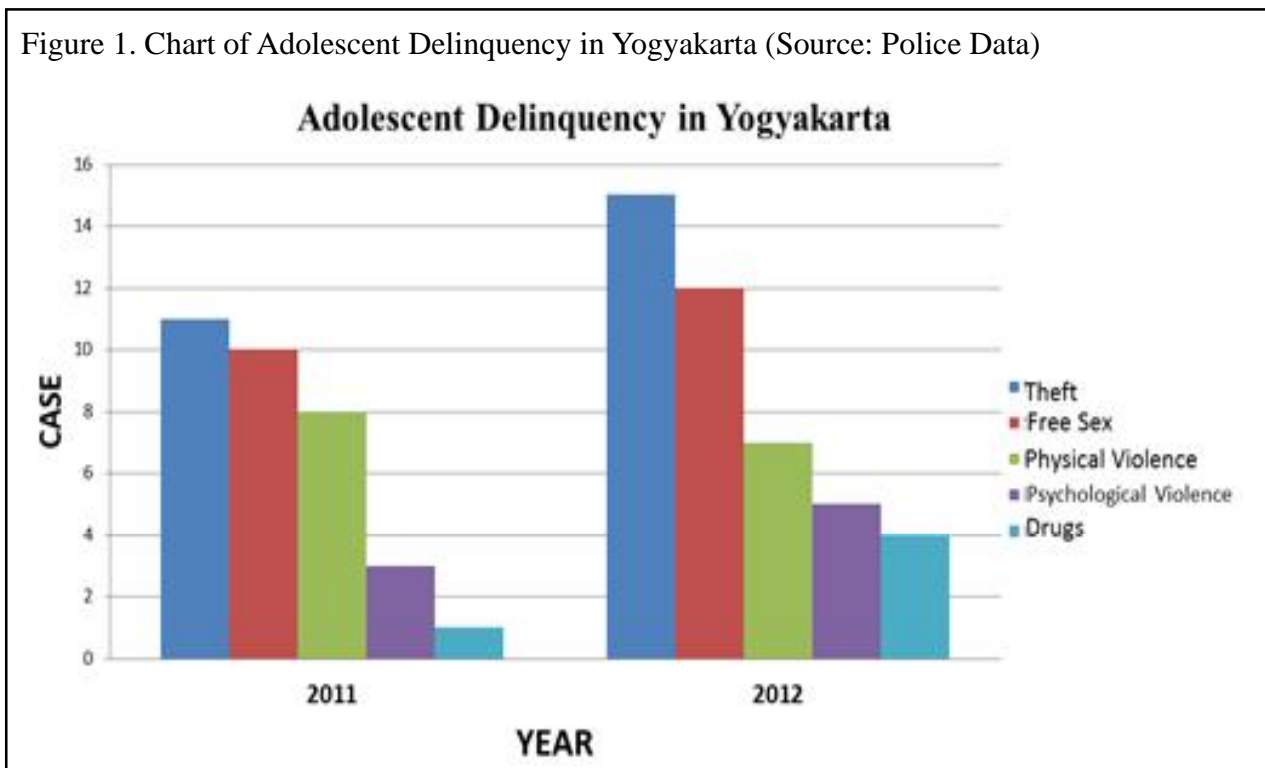
causing the lack of good modeling. External factors that cause juvenile delinquency are related to malfunction of the parents as figure models for children (Yusuf, 2004). In this case, family atmosphere creates a feeling of unsafe, unpleasant, and poor family relationships causing psychological harms to any age, especially adolescence. According to Immanuel Kant, parents of naughty teens tend to have minimal aspirations about their children, avoiding the involvement of families and the lack of parental guidance to adolescents. On the reverse, a family atmosphere that creates a feeling of safety and fun personality will foster well and vice versa. Many studies conducted by experts found that teenagers who come from families who are attentive, warm, and harmonious have the ability to adapt and have good socialization with the surrounding environment (Hurlock, 2003) .

Furthermore, Hurlock (1997) added that children who have good adjustment in school usually have a harmonious family background, free opinions, and warmth. A child who comes from a close knit family will perceive their home as a place of joy because of the fewer problems between the parents. On the contrary, if a child perceives his family falling apart or less harmonious, the child will be burdened with the problems being faced by the parents.

While internal factors influence the behaviors of juvenile delinquencies, the self-concept or self-belief is a view of the whole self, both concerning the advantages and disadvantages of self, so as to have a considerable influence on the overall behavior displayed. Shavelson & Roger (1997) stated that the concept of self-forms is based on experience and intepretation of the environment, judgment of others, attributes, and the behavior itself.

Therefore, responses and judgments of others about the individual will be able to influence how individuals assess themselves.

Conger (1997) stated that naughty teens usually have a rebellious nature, ambivalent toward authority, resentfulness, suspicions, implusiveness, and little mental control. Gunarsa (2003) said that adolescents who are defined as brats usually have more negative self-concepts than children who are not performing. Thus, adolescents who grow up in a less harmonious family and having the possibility of a negative self-concept have a greater tendency to become delinquents than adolescents who grow up in a harmonious family and have a positive self-concept. According to Drawati (2005), factors triggering the child committing a crime is a matter of moral education, parental attention, and developmental age. So it is not surprising that the characters are loud or wild children, because they are not given the knowledge about ethics and morals, rights and wrongs, nor what is good and what is not good. There is tendency for them to do crimes or violences to sustain their lives.

Based on the above description, it seems clear that globalization brings a wide range of negative impacts. Such problems can be anticipated through counseling and the implementation of character education in schools. Therefore, it is necessary to do research related to character education and social personal counseling on the personal social competences of students in Indonesian schools, in terms of both external and internal factors that influence the children.

Character education is the concept of the development of the moral consciousness of students (Lickona, 2011), emerging from psychology, social learning, and cognitive development framework. A literature review found the most efficacious approach to developing the character of students. Studies in character education have been conducted in the field of cognitive development (Gibbs, 2006; Mischel & Mischel, 1976; Narvaez,

2001; Rest, Narvaez, Thomas, & Bebeau, 2000), virtues of characters (Bulach, 2002; Lickona, 1999), and social learning (Anderson 2000; Simons & Cleary, 2006; Wynne, 1997).

The development approach theorized that children develop moral gradually. This theory is developed by Lawrence Kohlberg and similar to the model developed by Jean Piaget (Power, Higgins, & Kohlberg, 1989). Kohlberg argued that there are six stages of moral judgment with three levels; each level containing two stages (Power et al., 1989). In contrast to the cognitive development approach that associates with the character development of moral judgment and moral development of the child in the developmental stage, the psychological-association approach to character development is associated with virtues. The psychological perspective is supported by Lickona (2011) demonstrating that children can be taught by teaching character virtues such as honesty and respect.

Literature in psychology theories argues that virtues such as respect, responsibility, and honesty are the main elements for the development of a character (Character Education Partnership, 2006). However, another theory suggests that social learning environment, in this case an external factor, plays an important role in shaping the character of children (Wynne, 1997). According to Wynne, the environment includes activities and opportunities intended to develop and foster character education. At a certain point in discourse, cognitive learning theories, psychological and social, embraces virtues in some aspects.

In this study, not only the cognitive learning theory is used, but also social psychology as a framework for developing characters. Besides exploring, this study describes how character education is implemented in schools in Yogyakarta by looking at the curriculum related to the character from the perspective of the learner.

Theorists believe that characters can be developed through education and teaching virtues, coming from a psychological theory (Hansen, 1995; Lickona, 1991; Stengel & Tom, 2006) that defines characters by using a term that describes the properties necessary to embed the value of values. For example, a leading expert character development through virtue, Lickona (1997), defines character education as "a deliberate effort, proactive to develop good character". He further explained that the virtues that make up good characters are good for individuals and the society. Berkowitz defines it as "deliberate interventions to promote the formation of any or all aspects of the individual's moral function (page 2, 1998). Character Education Partnership (CEP), a leading organization in the development of character education developed by Lickona et al. defines character education as "... effort, a deliberate proactive with schools, districts, and states to inculcate students primarily ethical values such as care, honesty, fairness, responsibility, and respect for self and others" (2008).

Meanwhile, another opinion, Wynne (1997), defines character education as supporting social-learning of character development, arguing that character education is necessary to establish an environment that encourages students to practice good habits. Wynne also calls them virtues as nature (p. 63). Argument to approach caring community led by Noddings (1997) defines character education as "the delivery of community values effectively to adolescents". Kohlberg, an advocate of cognitive development, used "moral education" instead of the term moral "character education", referring to the moral judgment or decision based on moral judgment. Moral is a judgment, not a behavior or influence" (Kohlberg, 1980) . It also defines the purpose of moral education as "the stimulation of development of natural individual moral judgment and the capacity of

the child, allowing him to use his own moral assessment to control his behavior. Ryan and Bohlin (1999), the proponents of virtue, defines character education as a developmental process of carving themselves a moral essence of a person often with the help of others, requiring effort, support, knowledge, and encouragement examples (good or bad).

Ki Hajar Dewantara has much thought on the issue of character education. Sharpened intelligence and mind can build a good and solid character. In this case, people will always be able to beat the passion and pathos of the original character such as violent, angry, grumpy, stingy, hard, etc. (Ki HajarDewantara, the Noble Assembly of the Union Tamansiswa, 1977: 24). Furthermore, Ki Hajar Dewantara said that the so-called "budi pekerti" or a character is a "spherical human soul" as the soul "law of faith". Budipekerti, or characters, is meaningful unification of the movement of thoughts, feelings, and the wills which raise power. Knowing that the "mind" means thoughts, feelings, and wills, then "character" means "power". So, "budi pekerti" has the nature of the human soul, from wishful thinking to incarnate power. With "budi pekerti", every human being stands as a free man (impersonal), which may govern or control oneself. This is a civilized human being and that is the intent and purpose of education. Ki Hajar Dewantara further said that education is a business culture that is intended to give guidance in the soul growth of children's lives. In the order and in the nature of personal and environment influence, they make progress toward a physically and mentally civilized humanity (Ki Suratman, 1987: 12). This means that in order to achieve one's personality or character of a person, the civilized humanity is the highest level.

The meaning of life in the nation's culture includes creativity, taste, and wills. When used in psychological terms, there is compliance with the aspects or the cognitive domain;

the domain of emotions, and psychomotor domains or the conatives. It can be concluded that Ki Hajar Dewantara wants to: a) place the students as an educational center, b) see education as a process thus is dynamic, and c) give priority to the balance between creativity, taste, and intentions. Thus, education is meant by Ki Hajar Dewantara as a balance of creativity, taste, and intentions. It is not just a process over the course of science or the transfer of knowledge, but at the same time it is also as a process transformation (transformation of value). In other words, education is the process of formation of the human character to be truly human. Ki Hajar Dewantara's outlook on education shows us that he has a strong commitment to shape the character of the nation through education.

According to Winkel and Hastuti (2004), personal social guidance counseling services means counseling services provided to assist students in dealing with the state of their own mind and to overcome many struggles in their own mind. Furthermore, it is explained that personal social counseling is an assistance in organizing themselves in various fields of life and human relationships with others in a variety of environments (social interaction).

Not much different opinion is delivered by Yusuf and Nurihsan (2006) who state that personal social guidance is guidance to assist individuals in solving personal social problems. Social problems include relationship problems with their peers, with faculty, and staff, understanding the nature and capability of self, and adjustment to the educational environment and the communities in which they live.

It is further explained that personal social counseling is a program to help students understand and respect themselves and others, acquire effective interpersonal skills, understand safety and survival skills, and be able to contribute in the community (Public Schools of North Carolina, 2001).

From the opinions of personal social guidance counseling above, it is understood that personal social counseling services are counseling services programs that help students develop awareness and acceptance of self and others, help improve personal competence in survival and responsible for their decisions, and develop and maintain good relationships with others.

Based on the notion of personal social guidance counseling, it is generally known that the purpose of the personal social guidance counseling services is to help students develop awareness and acceptance of self and others, improve personal skills in survivals, be responsible for their decisions, and develop and retain good relationships with others. In details, the Department of National Education (2008:198) describes the purposes of guidance and counseling related to social aspects of personal social guidance as: a) Having a strong commitment to practice the values of faith and devotion to God the Almighty, either in personal life, family, relationships with peers, school/Madrasah, workplace, and society in general, b) Having an attitude of tolerance toward other religions, with mutual respect and preserve the rights and obligations of each respective, c) Having an understanding of the rhythm of life fluctuated between fun (grace) and unpleasant (disaster), and being able to positively respond in accordance with the teachings of the religious affiliation, d) Having an understanding and self acceptance objectively and constructively, both related to excellence and weakness; both physically and psychologically, e) Having a positive attitude or respect for themselves and others, f) Having the ability to make a healthy choice, g) Having the attitudes of respect for others, not harassing the dignity or self-esteem, h) Having a sense of responsibility, which is manifested in the form of commitment to duties and obligation and a sense of ability to interact socially (human relasionship),

which is manifested in the form of friendship, kinship, or friendship with a fellow human being, i) Having the ability to resolve conflicts (problems) both internal (within oneself) and external (with others), and j) Having the ability to make decisions effectively.

The purpose of guidance and counseling in the areas of personal social high school is more clearly stated by Cobia & Henderson (2007) which has been detailed based on school levels. Cobia & Henderson stated that the purpose of the personal social counseling provided for students in high schools is to assist students in developing self development in the form of a) increased ability to respond to pressure, b) increased capacity in reception capability that is different from others and improve the poor self-acceptance and interfere in relationships with others, c) increased ability to develop strategies in the face of unfavorable outlook and less clear, d) increased ability to choose alternatives and to assess the consequences of the actions to be performed, e) increased ability to steer and control emotions; and f) increased understanding of all the things that happen in making choices.

Referring to the Connecticut Comprehensive School Counseling Programs developed by the Connecticut School Counselor Association (CSCA), a personal social domain is a set of activities that assist students in developing interpersonal skills both personally and collectively. Personal social domains have three aspects, namely: (1) respect themselves and others, (2) skill attainment goals, and (3) skills for safety and survival. It shows that the skills in competencies are expected to meet the mastery of a competency. Besides, Daniel Goleman (Bantam, 1998) divides the intrapersonal and interpersonal competencies in research studies as follows: personal competencies including self-awareness, self-control and self-motivation, and social competence. Meanwhile, a social consciousness includes

empathy, altruism, ability to understand the needs of others the ability to understand differences, persuasiveness, communication skills, leadership, conflict management, building relationships, collaboration and cooperation, and the ability to generate synergy groups.

Malikail & Stewart (2003) argued about the definition of personal social skills as follows: Personal and social skills refer to that complex of knowledge, values, attitudes and abilities contributing to the development of a sound moral character, a sense of community, and competence in responding to the personal, social and cultural aspects of life. Personal social skills include extensive knowledge and insight, values, attitudes and abilities that contribute to the development of moral character, and awareness of the environment and the ability to respond to the personal, social and cultural aspects in real life.

Based on various references mentioned above, personal social competence with respect to this study, students who have personal social competence characterized as competence with respect to the acquisition and collective self-awareness, self-esteem, have value consciousness so that they can live independently and usefully for others and the environment, interpersonal relationship skills, communication, respect differences and work together, and conflict resolution skills. Goleman (2005) divides emotional intelligence into five basic skills or personal and social abilities, namely: personal skills. These skills determine how we manage ourselves. These skills include a) self awareness, knowing what is perceived by oneself at a time, and using it to guide decision-making yourself, have a realistic measure of the ability of self-confidence and strong Self-awareness includes awareness of emotions, self-assessment, and self-confidence; b) personal emotions so that a positive impact to the performance of duties,

sensitive to the heart and could delay the enjoyment before reaching a target , able to recover from emotional stress. Self-regulation is composed of self-control, trustworthiness, vigilance, adaptabilias, and innovation, and c) motivation that is using a personal desire for the ultimate in self-moving and guided toward the target, helping themselves to take the initiative and act very effectively, and to withstand failure and frustration.

Yusuf (2004) argues that guidance and counseling is the process of signification in social meaningfulness, or personal development process is characterized by individual spiritual and social piety. Based on the meaning of the above, the guidance and counseling services are intended to assist individuals in order to: (1) have the nature of consciousness itself as a creature or a servant of God (2) have a sense of life in the world function as vicegerent of Allah (3) understand and accept the state itself in health (4) have healthy habits in how to eat, sleep, and use the spare time (5) create a functional family life (6) do the teachings of the religion (worship) as well as possible, both *hablumminallah* and *hablumminannas*, (7) have the positive attitudes and work study habits, (8) understand the problem and deal with it appropriately, (9) understand the factors that contribute to the problem or stress, (10) able to change the perception or interest, (11) do not regret the incident (disaster) that has occurred, and (12) do not dramatize the situation, not emotional in interpreting the events that happened, trying to muffle a self introspection.

The explanation above covers two things: intrapersonal and interpersonal relationships as two variables that cannot be separated in individual behavior, even with a position that is very important for the success of the individual life. Today these two variables are represented by a concept that is very popular, namely Emotional Intelligence (Goleman, 1996). This

concept states that emotional intelligence is the single most important factor for personal adjustment, success in relationships, and in job performance. Thus, emotional intelligent is not only about issues related to intrapersonal aspects (personal social) aspects, but also the interpersonal (social). Both are functionally overlapping in the form of individual behavior everyday. Conceptually and actually, the two constructs are not entirely the same.

The duties of the personal social development to be achieved through the help of guidance and counseling are: (1) develop self-awareness, (2) develop a positive attitude, (3) make a healthy choice, (4) respect others, (5) have a sense of responsibility, (6) develop competence interpersonal relationships, (7) resolve conflict, and (8) make good decisions (Kemendiknas,1994). There are four key words contained in the above explanation, namely: (1) self-awareness, (2) awareness of the value, (3) skills to communicate effectively, and (4) conflict resolution skills.

2. Method

The study involved 1500 students from seven high schools, four state high schools (SMA 1, 3, 6, and 7 Negeri Yogyakarta) and three private high schools (SMA Islam Terpadu Abu Bakar, SMA BOPKRI 2, and SMA Muhammadiyah 1), in a provincial city in Indonesia. The students were in the second year of high school, receiving character education program and guidance and counseling services in their school. The sample were chosen by purposive sampling. The schools were selected to be representative schools that implemented character education program from the government via the Ministry of Education and Culture Department. In the course of this study, the researcher constructed and adapted three instuments for measuring effects of character education programs, internal and external factors that cause formation behavior and measuring students' personal social competence. Another instrument was adapted

Figure 2. Variables and Their Relationships
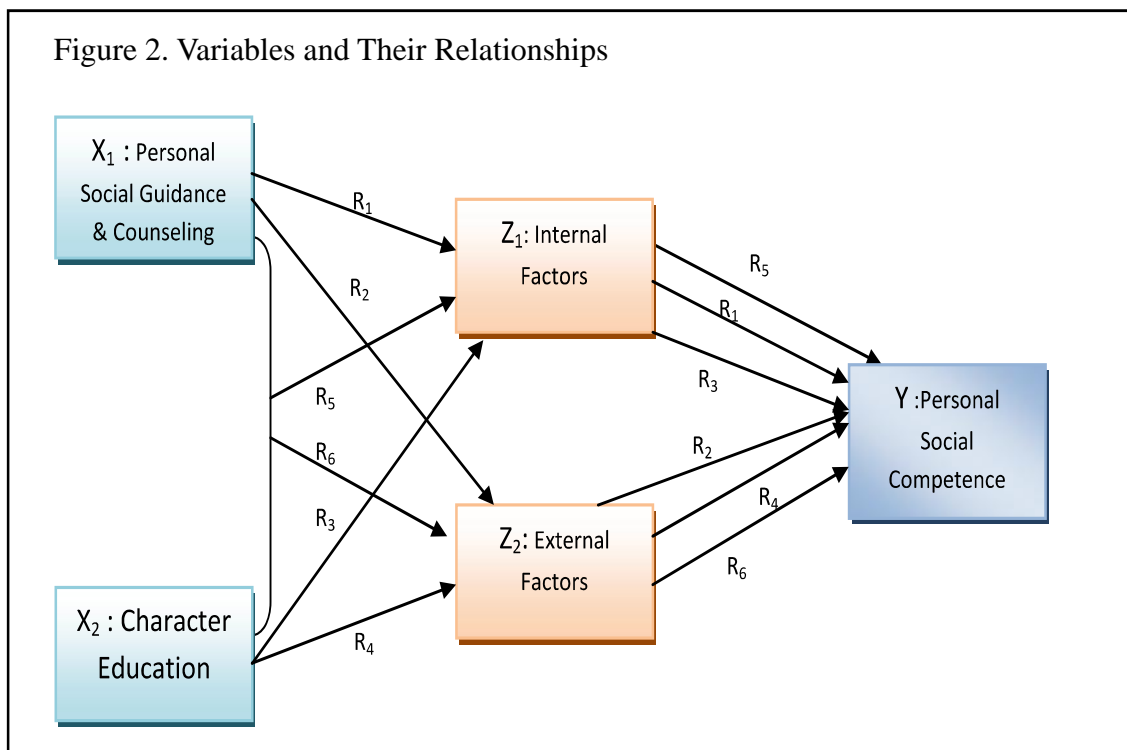
for measuring personal social guidance and counseling services taking into consideration the validity of the instrument. Respondents were required to indicate on a four-point Likert scale, their agreement with the statements given. The scales were 1= strongly agree, 2= agree, 3= disagree, 4= strongly disagree. The score obtained was used to analyze correlation of the four variables in this study using Structural Equation Modelling (SEM).

For the purposes of SEM, mediation refers to a situation that includes three or more variables, such that there is a causal process among all variables. There are three separate elements in the model that cause a change in personal social competence: personal social guidance and counseling, character education, and the combined effect of internal and external factors. Mediation describes a much different relationship that is generally more complex. In a mediation relationship, there is a direct effect between an independent variable and a dependent variable. There are also indirect effects between an independent variable and a mediator variable, and between a mediator variable and a dependent variable.

3. Findings and Discussion

Analysis is used to test the suitability of the whole model using the four criteria of goodness of fit. The results of the goodness of fit statistics GFI (0.82), RMSEA (0086), NNFI (0.87) and CFI (0.89) are included in the category of marginal fit (Hair, 2006). Based on the four criteria of goodness of fit, in general, it can be concluded that there is a fairly good fit between the empirical data and the model estimates.

This result means that the causal relationship model is built based on the theoretical study supported by empirical data. The next evaluation is concerned with the causal relationship with a view to determine the level of significance of the relationship that exists between the two latent variables. Evaluation of causal relationships between the latent variables is done by using the path coefficient values and the t-value. the relationship between the two latent variables declared significant if the t-value load factor greater than or equal to 1.96. Structural equation model analysis shows a causal relationship between the study variables presents diagram basic trajectory estimation models with standardized solution as shown in Figure 3.

Based on the results of hypothesis testing, the fifth research hypotheses provide evidence for the existence of a significant relationship at the 95% confidence level with a t-value> 1.96. In general, Table 1 shows the conclusion of hypothesis testing and estimation with no standardized regression coefficients (unstandardized coefficients). Results indicate the relationship of independent variables on the dependent variables related to outcome path diagram in a figure as a result of structural measurements SecondOrder CFA (2^{nd}CFA).

The results of the acceptance test of the hypothesis show the existence of highly significant association of the variable Character Education (CE) and personal social counseling (GC) to the Social Personal Competence (SPC). This shows that the effect of GC and CE has a very large character with respect to achieving a more student competency. The variables CE and SPC show the estimated value of the t-value of 0.30 and 9.67. For GC to SPC, the estimated values of the t-value are 0.21 and 16.04. The values are evident enough of the influence of the two latent variables Character Education and Social Personal Counseling. With the acceptance of the hyputheses, it is expected to approach the character of learning model explored and developed to achieve personal social competence of students who are expected to move towards a much more mature and better condition.

Figure 3. Confirmatory Factor Analysis: Basic Model *t*-values

Chi-Square=570.25, df=613, P-value=0.89093, RMSEA=0.000
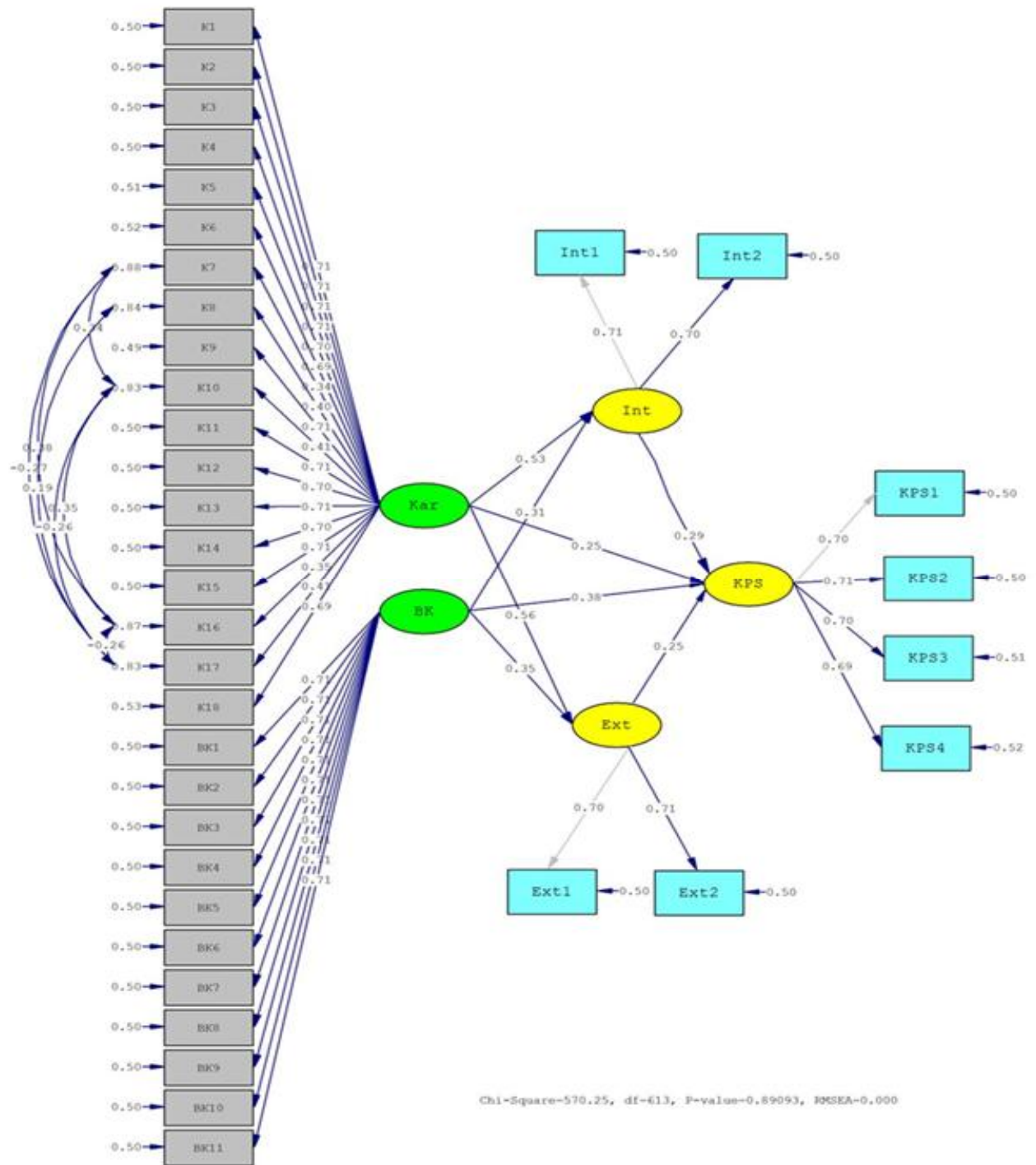
Tabel 1.
The Result of Hypothesis

Hyphotesis	Path		*t*-value	Estimate	Result
H1	Character building	Internal factor	15,91	0,56	Accepted
	Internal factor	Personal Social competence	16,04	0,21	
H2	Character building	External factor	15,77	0,58	Accepted
	External factor	Personal Social competence	10,97	0,18	
H3	Personal social counseling	Internal factor	9,67	0,30	Accepted
	Internal factor	Personal social competence	16,04	0,21	
H4	Personal social counseling	External factor	12,14	0,35	Accepted
	External factor	Personal social competence	10,97	0,18	
H5	Character building	Personal social competence	12,09	0,25	Accepted
	Personal social counseling	Personal social compe-tence	22,82	0,37	

4. Conclusion

Some research findings indicate that juvenile delinquency that occurs is very alarming. Students' personal social competences can be improved due to effective personal social guidance and counseling and character education program in schools, so as to reduce the number of juvenile delinquency. There is a mutual learning partnership in which teachers assist students with personal and social development through role modeling, counseling, knowledge sharing, coaching, and providing emotional support in guidance and counseling services and character education programs. Counseling is a relationship, not just a procedure or activity, where one person professionally as a school counselor assists the development of students' personal social competences. Besides, the approach of character education programs focusing on the program being an experienced indicates the ability of personal growth to take place.

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