

A Holistic Model of Character Education for State Civil Apparatus as a Strategy to Achieve Good Governance

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Abstract:

The main problem in this research is that the failure of ASN (State Civil Apparatus/Civil Servant) coaching in order to achieve clean and good governance is due to an inadequate approach in understanding the moral issues of ASN character. This research uses a qualitative approach of phenomenological-hermeneutic analysis through interviews, observations, as well as primary and secondary data collection. So far, the approach used was still partial and not holistically integrated. Based on a number of cases of illegal levies and corrupt behavior of the public service apparatus in numerous cities in Indonesia, we found that the main cause came from the moral character of the ASN themselves. Thus, we recommend that efforts to solve the problem require an integrated and holistic approach by involving various elements and related parties, including the community, the business world, and the bureaucracy itself along with the active participation from the community and legal institutions to support the application of Good Governance principles.

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I. INTRODUCTION

The Reformation Era in Indonesia has been running for more than two decades. Yet, efforts to achieve good governance still encounter many obstacles. Various strategies to eradicate corruption have been attempted. These include bureaucratic reform by cooperating with the Corruption Eradication Commission (KPK) in monitoring government work programs, from planning, implementation, to program evaluation in several public service units considered vulnerable to deviation from the principles of Good governance. In addition, the

application of electronic government as a breakthrough to cut slow and convoluted bureaucratic chains in the public service process has also been implemented. However, these steps do not appear to have succeeded in stopping the rampant cases of corruption and illegal levy in public services.

In 2014-2015, several regional officials: the district head, mayor, governor and members of the regional representative council were entangled in legal cases. As a result, several other officials went to prison for corruption. A few ministers, echelon

officials and bank governors were also put behind bars. Budget leaks due to corruption cases have a negative impact on the distribution of development and they cause the delay of the financing of urban infrastructure construction (<http://www.dw.de/dList-tangkap-terbesar-kpk/a-18214980>) [1].

International Corruption Watch (ICW) combines all data from three national law enforcement agencies - the Police, KPK and the Office of Attorney, as well as reports from various NGOs and the media. The data suggest that the amount of money returned from disclosure of corruption cases until August 2014 is Rp. 2.8 trillion of the 16 cases handled by the KPK; Rp 67.7 billion from 72 cases resulting from police arrests and Rp 792 billion from a total of 220 cases handled by the office of attorney. A portion of the funds corrupted was the school operational assistance funds (BOS) and procurement of books up to hundreds of billions spread at the level of the Office of Education, in line with the increase in the education budget from the State Budget ([http://www.jokowinomics.com/2015/02/02/20/news/economy/the number of cases of corruption in Indonesia skyrocketed in 2014](http://www.jokowinomics.com/2015/02/02/20/news/economy/the%20number%20of%20cases%20of%20corruption%20in%20Indonesia%20skyrocketed%20in%202014)). [2]. ICW: from 2010 to 2018 it is concluded that every year an average of 350 civil servants were suspected of being involved in corruption (Sholahuddin Al Ayyubi - *Bisnis.com* 20 February 2019 | 17:45 WIB) [3].

Similar cases which occurred in several government agencies until 2014 were revealed in 2015-2016, including cases of illegal payments: Deputy Governor of West Java also found a case of 3.3 billion of illegal payments in Jatigede (*Sindo Newys.com*, August 14 2015); regarding Pelindo licensing at the Ministry of Transportation (*Sindo Newys.com*, 12 October 2016) [4]; blackmailing by BKD, 47 Central Java Police Personnel), 4 employees of the Office of Population and Civil Registration were caught red-handed by the Directorate of Criminal Affairs of the Riau Islands Regional Police, Batam (Monday, 17 October 2016) based on community reports due to illegal

levies in the management of ID cards (*SindoNews.com*, 18 October 2016); E-KTP Project in the Ministry of Home Affairs-Population and Civil Registry (*Sindo Newys.com*, 22 October 2016). The Ministry of Law and Human Rights noted that there were 350 000 reports that came after the policy package of the illegal levy eradication central task force, showing a positive response concerning the public participation in the outbreak of illegal levy cases (*Sindo Newys.com*, 31 October 2016) [7].

The fact that there is a tendency for accounting fraud influenced by individual morality and internal control as occurring in various corruption cases in public service units indicates the weak implementation of Government Ethics values. Some previous research results show the importance of breakthroughs to overcome ASN character problems in order to improve ASN performance.

The results of an experimental study by Novita Puspasari and Eko Suwardi (2012, pp. 17-19) entitled "The Effect of Individual Morality and Internal Control on Accounting Fraud Tendencies (Experimental Study in the Context of Local Government)" concluded that there was a correlation between internally financial administration supervision and the tendency of accounting fraud at a low moral level [8].

Hidayat Mustafid (2017) in his research entitled: "Improving the Performance of the State Civil Apparatus Through Organizational Culture" suggests that improving the performance of human resources (HR) can be done in several ways: meeting the needs and incentives of HR, applying norms that characterize HR, and increasing potential and promotion for high-achieving employees [9].

Darwanis & Sephi Chairunnisa's (2013) research entitled "Performance Accountability of Government Agencies", taking research objects in the Aceh Province, mentions that, in the framework of efforts to improve the regional financial

management of the Aceh Provincial government, among others include by improving the implementation system, the quality of Human Resources (HR) in accounting and financial organizational structure in the area. To achieve efficient, effective, transparent and accountable regional finance, the Province of Aceh implemented a Program for Socialization and Simulation of the Treasury and Accounting Application System at the Aceh Work Unit (SKPA) in Banda Aceh on June 4, 2009. These steps were carried out in order to improve management and accounting (financial administration) [10].

On the other hand, the outbreak of corruption cases is an indication of the failure of National Education which should be able to produce graduates who are noble in character and with high moral awareness. The above phenomenon is a gap between policy and its implementation (Law Number 20 of 2003 concerning the National Education System) [8] which aims to develop human potential in order to have religious spiritual strength, self-control, intelligence, noble character and skills needed by the community, nation and country. The meaning of National Education as the substance of value education is the process of character formation (Lickona, 2013; Nucci and Narvaez 2016) [11] based on the noble values of *Pancasila* (Indonesian state ideology). With such religious and spiritual values therein, national education ideally can give birth to graduates who have good personality and noble character, high intelligence and skills, as well as a high sensitivity to situations and conditions. Thus, it can support the implementation of good governance, which is clean and dignified, in order to provide excellent services in public service activities. The fact that these expectations appear to be far from reality is evidenced by the many cases of corruption among state officials and illegal levies in the process of public services, highlighting a

characteristic of bureaucratic pathology (bad governance).

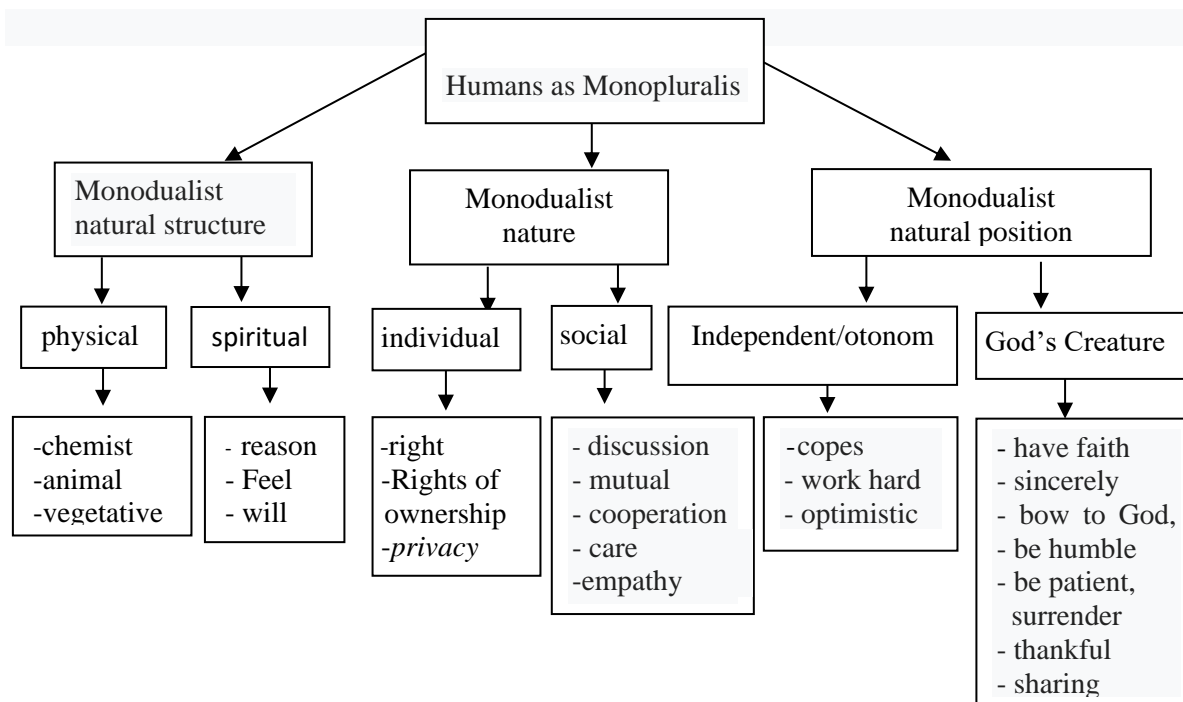
Engkus (2019) states that many corruption cases are caused by various internal and external factors. Internal factors are the cause of corruption originating from the self, while external factors come from the outside. Internal factors are moral aspects such as weak faith, honesty, shame, attitudes or behavioural aspects such as lifestyle consumption and social aspects such as family. All of which can encourage someone to do corruption. [12]. External factors can be caused by economic aspects such as small income or inadequate needs, political aspects such as political instability and political interests, management and organizational aspects such as lack of accountability and transparency, as well as aspects of legal supremacy and social environmental problems which are less supportive of anti- corruption [13].

That fact shows that the goal of National Education to create 'complete human being' has not been achieved. Therefore, the essence of Indonesia's human resource national development has not yet been successful, as evidenced by the still many cases of corruption as a phenomenon of bad governance. This is a challenge for the field of Value Education (General and Character Education) as the core substance of National Education to overcome the afore-mentioned problems.

II. LITERATURE REVIEW

Ontological Basis of 'Complete Human Being' as Character Education Paradigm for Achieving Good Governance

One notion of the nature of complete human being was put forward by Notonagoro (1986), as illustrated in the following chart:



**Chart 1 Scheme of ‘Complete Human Being’ (Monopluralis), According to Notonagoro (1986),
Modified by Fadhilah (2020) [11]**

The chart above illustrates that a ‘complete human being’ comprises a monodualist unitary element of human nature which has both physical and spiritual features, serves as both an individual and social creature, while at the same time acts as an independent being and God's creatures that has noble qualities, i.e. faith, sincerity, piety, humility, patience, trust, gratitude, honesty, trustworthiness, and many others. With such noble qualities above, ideally the products of National Education should have included the characters of ASN which are ‘clean’ from dirty acts such as illegal levy and corrupt behavior. However, the mission remains unaccomplished when it comes to developing those noble values into the characters of ASN in order to achieve Good Governance.

Epistemological Basis for Character Education: The Basic Concepts of Character Education in the Process of Developing Ethical Values for State Civil Apparatus

The Paradigm of the Holistic Model in Character Education

Individual and group character development departs from the paradigm that character can be learned and nurtured, as Lickona (2015, p. 40) argues in the “Center for Curriculum Redesign”: "Traits ... accent is placed on brain plasticity, implying that aspects of character can be learned to a certain extent (The characteristics ... accents are placed on brain plasticity, implying that aspects of character can be learned to some extent) [12].

Based on the structure which shapes personality, a new paradigm about human character from the results of Davidson, Lickona and Kmelkov's research (in Larry P. Nucci and, Darcia Narvaez, 2016, pp. 541-542) concluded that:

1. Human character has two parts which influence each other, namely performance character and moral character. The concept is the basis of a new paradigm in character education whose goal is to attain the best work.
2. Understanding character is not only about how to do the job properly, but also about how an individual can do the best work possible.
3. Performance characters as mastery orientation include: perseverance, tenacity, strong work

ethics, positive attitude, ingenuity and self-discipline needed to reveal one's potential in bringing excellence in every scope of activities, such as academic activities, extracurricular activities, activities in the workplaces and throughout everyday life. Moral character as a relationship orientation includes the characteristics of moral / ethical values such as integrity, fairness, caring, respect towards and cooperation with others.

4. The interaction of the two sides of character, between performance character and moral character, in life is: high ethical goals joined by perseverance and determination in pursuing certain goals. [14]. The relationship between the two sides of the character is described as follows:



Chart 2. Performance Character and Moral Character (Davidson, Lickona & Kmelkov, in Narvaez & Nucci, 2016:542) [15]

The eight strengths of character which are important assets for developing life include:

1. Lifelong learners and critical thinkers
2. Diligent and capable doers
3. Individuals with social expertise and capable
4. Ethical thinkers
5. Moral agents who show respect and are responsible and committed to doing consistent moral action.
6. Persons with self-discipline who pursue a healthy lifestyle
7. Useful community members and democratic citizens
8. Spiritual people who design life containing a noble purpose (Davidson, Lickona and

Kmelkov, in Darcia Narvaez and Larry P. Nucci, 2016, pp.551-552). [16].

Each element of those character strengths gives birth to various abilities, positive attitudes and actions which show personal superiority in character. In order for human potential to develop to a maximum four strategies are required for developing performance character, moral character and eight character strengths, namely: 1) Ethics Learning Community (ELC); 2) Self-study; 3) Other-Study, and 4) Proof / Public Presentation (Davidson, Lickona and Kmelkov, in Darcia Narvaez and Larry P. Nucci, 2016, p.554). [17].

A new paradigm in character education as described above becomes the foundation in the importance of holistic model of character education for State Civil Apparatus in order to achieve Good Governance. Kumorotomo (1992, p. 423) emphasized the need for strong personal development efforts to create clean, authoritative and professional apparatuses through 5 aspects, namely: social development, emotional development, intellectual development, character development, and spiritual development. Social development is needed to increase expertise and skills in improving interpersonal relationships between superiors and subordinates to maintain a conducive work environment. Emotional development is needed for rational control of emotion in dealing with organizational problems. Intellectual development is needed in increasing knowledge, wisdom, skills and expertise, so that it helps in making appropriate decisions on organizational issues. The development of character is needed in order to perfect the individual in accordance with ethical / moral principles and values. While spiritual development aims to foster a higher awareness of the meaning of life and strengthen individuals to have strong personalities (Kumorotomo, 1992, pp.423-424). [18].

Based on the concept of developing state civil apparatus as mentioned above, it can be concluded

that the performance character in work is influenced by individual character, while individual character is influenced by internal and external factors. Likewise, with the influence of organizational culture and values on organizational performance, it requires efforts to develop the personal potential of state civil apparatus as individuals and groups. Efforts to develop individual and group potential are part of the core of value education (General and Character Education).

The formulation of Character Education consists of two major elements, namely the understanding of the nature of character and the purpose of education. Character Education is an effort aimed at developing one's ability to give good and bad decisions, maintain what is good and apply it in everyday life with all their heart. Character shapes are grouped into: individual characters, private characters, public characters, smart characters, good characters, and national characters. Individual characters include the ability of individuals to develop four types of individual potential: Intellect potential = Intellectual Quotient (IQ), Physical potential = Adverse Quotient (AQ), Sense potential = Spiritual Quotient (SQ) and Initiative potential = Emotional Quotient (EQ). Private character reflects the ability of individuals to develop their potential in relation to individual moral rights, dignity and responsibility. Public characters are characters which are related to competency as citizens (Komalasari & Saripudin, 2017:1-6) [19].

In relation to this concept, developing ethical values of ASN is part of the process in value education in order to develop the individual potential of ASN so that they will possess good (ethical) character, including: honesty, responsibility, fairness, respect towards the rights of others, being helpful and sensitive to others, and so on. In this context, the process of improvement includes educating, coaching and developing the individual potential of ASN, in terms of intellectual intelligence (IQ), spiritual intelligence

(SQ), and emotional intelligence (EQ), which takes place integrally.

Conclusions from Fadhilah's dissertation (2020) show that the development of ASN ethics to achieve Good Governance is influenced by internal factors (ASN individuals, leadership, and infrastructure) and external factors (coordination and community participation). In this regard, the holistic model of character education for ASN becomes the most important part of the strategy to achieve Good Governance.

Axiological Basis: The Character Values of ASN which Need to be Improved to Achieve Good Governance

Based on the results of observations and data collection, the character values which need to be improved in the Holistic Model of Character Education for ASN in order to achieve Good Governance through a number of alternative methods of integral value approach can be identified. This study uses five approaches to the Value Education method (Character Education), namely: Conditioning and Reinforcement, Modeling, Mental-Religious Mentoring and Social Learning, and Rational Building Method (RBM). (Fadhilah, 2020) [20].

III. METHOD

This study uses a qualitative approach of phenomenological-hermeneutic analysis through interviews, observations, as well as primary and secondary data collection. The data analysis refers to several steps suggested by Moleong (1998, pp. 190-199), as mentioned below:

1. Data review and data reduction (abstraction)
2. Data Processing (Unitizing)
3. Data categorization (Coding)
4. Data Validity Check (Validity Test)
5. Data Interpretation (Process of meaning)
6. Formulation of substantive theory.

The sampling took place in Bekasi City with 4 officials and 2 staff members of DPM-PTSP Bekasi City and several supporting informants. Nevertheless, the phenomenon of the problem occurs in many cities in Indonesia. Thus, the resulting model can be applied to other public services in Indonesia.

IV. RESULT AND DISCUSSION

Based on the observations and data collection with a qualitative approach using phenomenological-

hermeneutic analysis, how the holistic model of Character Education for ASN in the context of developing ethical values in order to achieve Good Governance is explicated below:

The Empirical Model of Ethical Value Development for State Civil Apparatus in DPM-PTSP in Bekasi City.

The results of empirical observations of the ethical values development model are illustrated in the following chart:

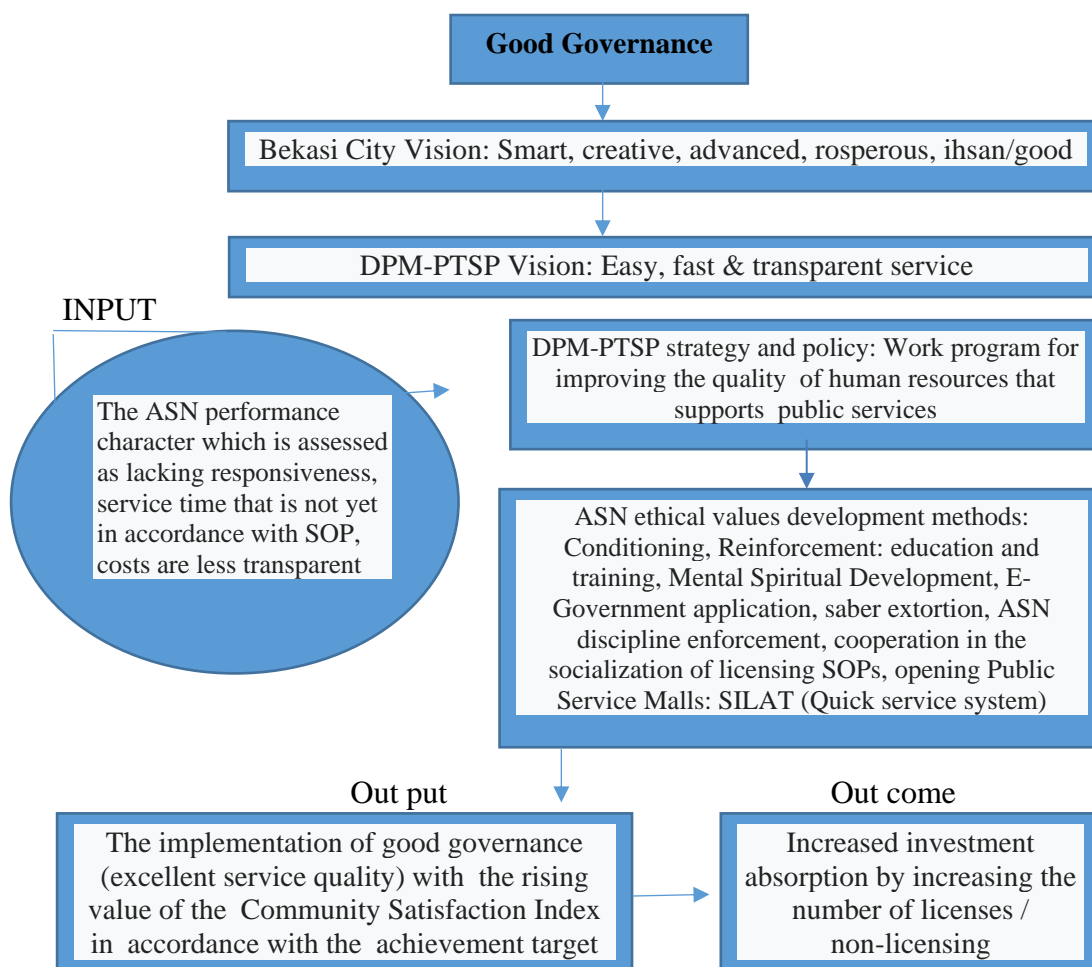


Chart 2. The Empirical Model of Ethical Value Development for State Civil Apparatus at DPM-PTSP in Bekasi City in order to achieve Good Governance (Fadhilah, 2020) [21]

The process of developing ethical values for ASN at DPM-PTSP office environment in Bekasi City shows the relationship between the vision and mission of Bekasi City Government and the vision

and mission of DPM-PTSP. Based on my perceptions as described above, the intensity and continuity need to be improved holistically and integrally, as well as its effectiveness and efficiency, by developing the character values required in the performance of public services in

accordance with the principles of Good Governance.

The Holistic Model of Character Education for ASN in developing Ethical Values at DPM-PTSP office in order to Achieve Good Governance

The development ethical values for ASN in the Office of Investment and One Door Integrated Services (DPM-PTSP) of Bekasi City, which has been running for some time, can be increased in terms of effectiveness to improve the quality of public services in order to achieve Good Governance according to the vision and mission of Bekasi City and the vision and mission of DPM-PTSP.

1. The process of character education for ASN in developing Ethical Values: Integrally
 - a. Conditioning and Reinforcement: through the application of code of ethics and public service standards in the licensing service process. The application of this method is carried out among others by the central government with ASN payroll numeracy system; through coaching employees centrally by BKD (Regional Personnel Agency) / Regional Training and Education Personnel Agency (BKPPD) during CPNS DIKLAT (pre-ASN Education and Training), and independently (autonomously) at DPM-PTSP office by superiors to subordinates as a process of habituation in the context of implementing ASN code of ethics. The implementation of reward and punishment is done to increase employee's motivation, so it is expected to improve their performance. At the superior level, this method is carried out by strengthening the elements of internal control through collaboration with the Corruption Eradication Commission (KPK) in monitoring the work program DPM-PTSP Bekasi City since the planning, implementation and evaluation stages as a

strategy to prevent Corruption, Collusion and Nepotism (KKN).

- b. Modeling: through servant-leadership type as a feature of transformational leadership has a great influence in responding to the needs of the situation and condition of the society. This method can be applied to the level of conventional moral development for state civil apparatus as discussed in previous research (Rony Setiawan, 2015) that the model of superiors in Bekasi City Government with the character values of servant leadership type (role model, wisdom, love, and humility) is proven to influence the level of satisfaction and the performance of the public service apparatus in Bekasi City [22]. This is based on social learning approaches and attribution theory, where the process of developing ethical values is not always through external factors (conditioning). As an individual, state civil apparatus learns about ethical values through social interaction in the organizational environment, where the good behavior of their superiors serves as a role model of a good person who has good autonomous moral character.
- c. Developing mental-spiritual-religious values based on universal values of goodness and truth derived from religion (the Holy Qur'an and Hadith) in accordance with the morals of the leadership set by the Prophet (truthfulness, trustworthiness, advocacy, and wisdom). The process of mental spiritual-religious guidance, which is carried out intensively and continuously as a method of developing ethical values to improve the level of moral development of ASN as individuals towards the formation of moral character and performance character with high moral awareness (autonomous morals) to achieve the degree of "good deeds" as the vision of Bekasi City Government. This is aligned with the nature of 'complete human

being'. The modeling method and developing mental-spiritual-religious values method based on universal values of goodness and truth comes from the Holy Qur'an and Hadith in adopting the leadership of the Prophet (truthfulness, trustworthiness, advocacy, and wisdom). The purpose of applying the modeling and developing mental-spiritual-religious values methods is in the context of formatting ASN morals toward a higher moral awareness (autonomous morals) to achieve the degree of 'good' (*ihsan*) according to God, in accordance with one of the visions of Bekasi City Government (intelligent, creative, advanced, prosperous and 'good'). Thus the motivation of ASN in carrying out all their duties and responsibilities becomes more sincere (hoping for God's blessing), trustworthy (trustworthy), responsible (carrying out tasks optimally), and responsive (more sensitive to the needs of the society as a whole rather than to the interests of individuals and groups). With the formation of 'good' morality, ASN individual feels that all of his behavior is always under God's watch, so that it becomes the foundation of their faith in carrying out their duties and responsibilities. With the formation of 'good' personality, it will become a system of internal control (autonomous moral character) for ASN individual in order to have high integrity, so as to prevent the tendency to commit acts of corruption, collusion, and nepotism according to the vision and mission of the Reformation government in order to achieve good governance. The process of mental coaching for employees is done through leadership modeling of the superiors in Bekasi City government as trans-internalization of values. In that case, their superiors are seen as personal role models (Hakam, K.A. 2016, pp. 14-15) [23]. The

process of developing ethical values in this context includes, among others, regular religious preaching, Friday sermons, Quranic studies during religious holidays, dawn prayer in congregation (*suling* = *Mobile Fajr*), as well as regular coaching through weekly ceremonies to train employee's discipline. Incidental or monthly guidance in the context of monitoring and evaluating the implementation of DPM-PTSP programs in accordance with the achievement targets set in the Bekasi City DPM-PTSP Strategic Plan periodically. To strengthen the formation of autonomous morals with increasing values of moral character and performance character, the mental and spiritual coaching process can be increased in terms of intensity and continuity, and evaluated for its effectiveness and efficiency, as a holistic value education process that lasts throughout life (long life education) towards the development of 'complete human being' potential.

- d. Social Learning: through the servant-leadership model of Bekasi City Government in combination with high values of spiritualism, love, wisdom, and humility as moral characteristics of visionary and strategic transformational leadership, community participation and democracy towards the aspirations of subordinates, and cooperation with various related agencies can be increased. The process of ethical values infusion through Social Learning approach and attribution theory by means of social interaction and community participation can foster a framework for shaping the moral character and performance character of ASN in order to build responsiveness to the demands and needs of the public who hope for public services which are easy, fast and transparent.

e. Rational Building Method (RBM): as a basis for rational consideration through increasing the achievement targets of Bekasi City DPM-PTSP in developing the potential of its apparatus to be more productive, effective and efficient in carrying out their main tasks and functions. The strategies adopted include evaluating the effectiveness and efficiency of the implementation of Education and Training as well as Technical Guidance for DPM-PTSP employees to be more productive and improve the quality of their public services.

2. ASN Ethical Foundation

Deontological ethics theory as ASN moral standard and ethical approach in an eclectic and synergical manner

- a. Deontological Ethics-Categorical Imperative: based on the norms of ethics for state civil apparatus: Ethical Principles of Government Administration, ASN Basic Values, ASN Code of Ethics, KORPRI *Panca Prasetya* (the Five Oaths of Indonesian State Civil Apparatus).
- b. Teleological Ethics: Ethics of Personal Development (Aristotle)
- c. Ethical Religious/Theological Ethics: through mental, spiritual, and religious mentoring.
- d. Ethical Value of Max Scheler as a refinement of the deontological ethical concept suggested by Kant so that it is more contextual.

The Purpose of holistic model of Character Education for ASN by developing Ethical Values in order to achieve Good Governance: to strengthen performance character and moral character of State

Civil Apparatus to improve the quality of public services in the field of investment and licensing so that it can be quick, easy and transparent in order to achieve Bekasi City's vision. Thus, Bekasi City's vision and mission becomes the foundation for DPM-PTSP's vision and mission. Whereas the DPM-PTSP Vision becomes the foundation of the DPM-PTSP apparatus performance character in accordance with the principles of Good Governance.

Character Values which need to be improved in the development of ethical values for ASN in order to achieve Good Governance

Based on the findings, it is concluded that the character values that can be improved in the process of developing ASN ethical values in DPM-PTSP office environment are as follows: Godliness, honesty (transparency), responsibility (accountability), mutual assistance and cooperation, participation, democracy, responsiveness, professionalism, as well as effectiveness and efficiency.

Table 2 Character Values to be Improved through the Process of Developing Ethical Values for ASN in Order to Achieve Good Governance (Result of Analysis – Hermeneutic Phenomenology)

(Fadhilah,2020) [24].ASN character values based on the core values stated in <i>Pancasila</i> and UUD 45 (Indonesia's State Ideology and Constitution)	Character Values according to the moral and spiritual of the Islamic Religion (morals of the Prophet)	Character Values based on the principles of <i>Good Governance</i>
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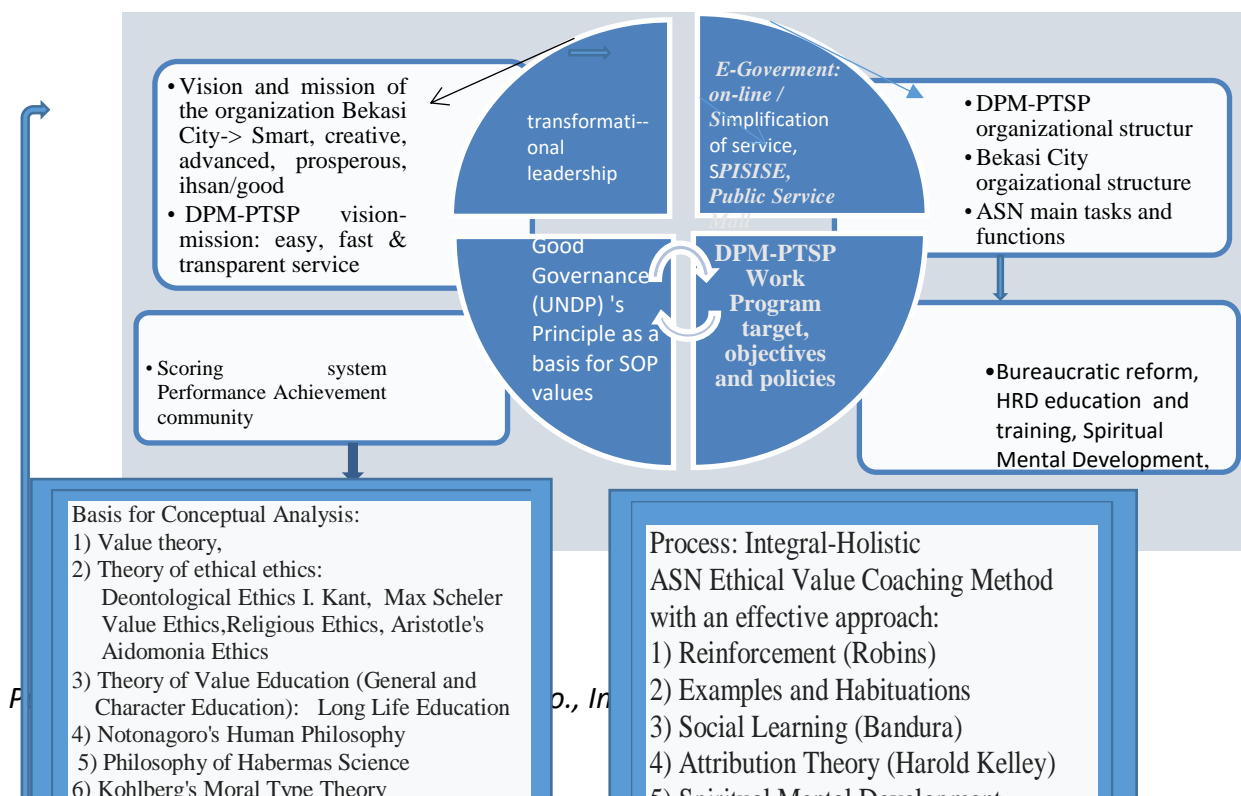
(IQ): creative, initiative, innovative; (EQ): caring/responsive, empathy; (SQ): Religious, tolerant	Wisdom + A Clean Heart: Smart, think critically, creative, innovative, initiative, caring, wise, fair "Good": God-fearing, sincere, patient, surrendering to God	Professional, visionary, creative, innovative and responsive, supreme, fair
honest, loyal,	Truthfulness	transparency
Accountable/responsible	Trustworthiness	accountability
Democratic, mutually cooperative	Advocacy, forum	aspirative, democratic
Hard-working, discipline, money-saving, productive, optimistic	Believing that all the hardwork will be fruitful in the end	effective and efficient, trying to do the best

Those values can be improved through a holistic approach to develop ethical values for ASN based on the basic values of *Pancasila*: religiosity, humanity, economy, (effectiveness and efficiency) in accordance with the principles of Good Governance.

Based on the holistic qualitative approach-hermeneutic phenomenology in the process of developing ethical values for ASN in order to achieve Good Governance, there are character values improved based on Islamic spiritualism, the core values of *Pancasila*, the meaning of ethics and synoethics according to the principles of Good Governance.

The core values are derived from the ideology of *Pancasila* and the 1945 Constitution as the foundation of the DPM-PTSP work program in developing Human Resources that have intelligence (IQ, EQ, SQ), so that the character values of ASN can be improved: intelligent, creative, initiative, innovative; humanist (responsive/caring, empathetic, mutually cooperative/helpful), religious (good, sincere, patient, trust, honest, responsible, fair), hard working, discipline, and democratic.

Broadly speaking, the hypothetical model of Ethical Values Development for ASN in order to achieve Good Governance in this study can be described in the form of the following chart:



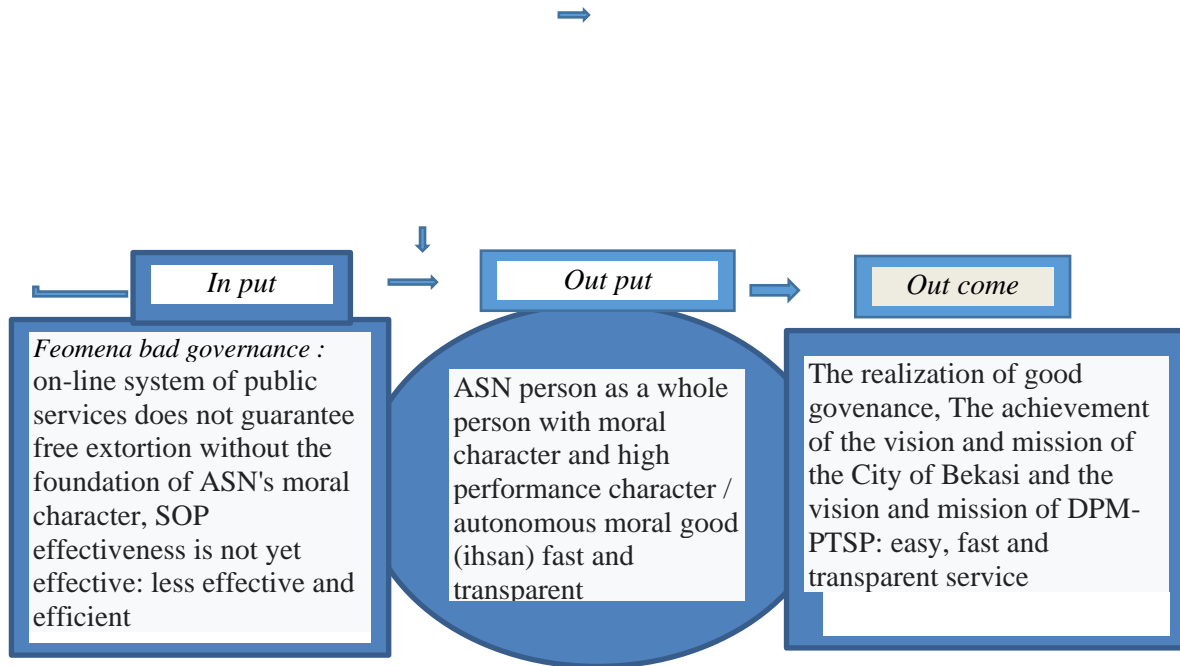


Chart 3. The Hypothetical Model of Character Education to Develope Ethical Values for ASN in order to Achieve Good Governance Based on the Holistic Approach of Hermeneutic Phenomenology (Fadhilah, 2020) [24].

Based on the chart above, the difference in the Empirical Model of Ethical Values Development with the Hypothetical Model of Ethical Values Development in order to Achieve Good Governance is in terms of holistic perspective, method, and objective. The Empirical Model is limited to the DPM-PTSP performance target in accordance with the vision and mission of the DPP-PTSP and the vision and mission of the Bekasi City Government in general.

V. CONCLUSION

The holistic model of character education for ASN is the process of developing ethical values in the context of strengthening the character of State Civil Apparatus so that good performance character and moral character can be formed in order to achieve Good Governance. This is to give response to the issues and phenomena of public services

performance which is considered less effective due to the lack of ASN responsiveness.

The character values which need to be improved in the process of developing ethical values for ASN are responsiveness, transparency, community participation, and democracy. The findings suggest that the development of ethical values for ASN in order to achieve Good Governance is the implementation of the core values of *Pancasila* to create a 'complete human being' by using a holistic developing model with a focus on Character Education material for ASN to develop the potential of character values in accordance with the principles of Good Governance.

The model of Character Education in developing ethical values for ASN is carried out holistically using reinforcement, moral cognitive development, spiritual development, and social learning.

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