

# Integrating Faith and Ethics in Police Education: A Phenomenological Study on Character Cultivation at the Indonesian Police Academy

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**Abstract.** This study investigates the management of cultivating the character of “kebhayangkaraan” based on faith and devotion among Level I cadets at the Indonesian Police Academy. Employing a qualitative phenomenological approach, the research was conducted at the Level I Battalion in Semarang, utilizing purposive sampling. Data were collected through in-depth interviews, engaged observation, and documentation, and validated using triangulation of sources and methods. Data analysis followed the Miles and Huberman framework. The findings highlight the importance of instilling faith and devotion in cadets who transition from civilian life to a police institution. The academy's curriculum, enriched with comparative religious studies, ethical applications, and reflective practices such as meditation and community engagement, effectively cultivates individuals who uphold law with justice, empathy, and faith. Caregivers play a pivotal role, using tailored parenting strategies to reinforce these virtues. This study contributes to the field by demonstrating how a structured approach to religious and ethical education can enhance the moral integrity and professional competence of future police officers, thus providing a model for similar institutions aiming to integrate faith-based character building into their training programs.

**Key words:** kebhayangkaraan character, faith and devotion, police academy cadets, phenomenological study

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## INTRODUCTION

The police are essential to maintaining public security and order (Susanto, 2020; Bang et al., 2021). Effective police work requires officers who are not only skilled but also possess strong moral integrity and a commitment to serving the community (Arif, 2021). As prospective police officers, cadets at the Indonesian Police Academy (Police Academy) bear significant responsibility for national security and order (Puspitasari, 2018). One of the key elements in preparing these cadets for their future roles is fostering a strong “kebhayangkaraan” character a set of attitudes and behaviors characterized by toughness, sensitivity, orderliness, discipline, and adherence to legal and social norms (Heryanto, 2013; Roadin, 2020).

The “kebhayangkaraan” character is crucial for ensuring that cadets can carry out their duties with professionalism and high integrity (Susanto & Yulianto, 2022). According to Rodiyah (2013), this character includes values such as honesty, discipline, and responsibility, which are essential for developing quality police officers. These values underscore the importance of maintaining integrity, work ethics, and a professional attitude in police duties (Mucharom, 2022). As a higher education institution, the Police Academy plays a pivotal role in shaping these values through its curriculum and training programs (Sutedjo, 2014).

Despite the importance of “kebhayangkaraan” character, the management of its cultivation within the Police Academy has not been optimal. Interviews with caregivers at the Semarang Police Academy revealed gaps in the current care management, highlighting a lack of innovation in fostering a character that is both faithful and devoted to God Almighty (Rachim et al., 2023). Effective parenting management is needed to guide cadets in internalizing these values, thus producing intelligent, professional, and moral police officers.

The extensively covered character building at the Police Academy, focusing primarily on discipline, honesty, and integrity (Sutarto et al., 2021; Pramono et al., 2021). However, there is a notable gap in the literature regarding the integration of faith and religious values in character development (Roziq, 2016). This oversight is significant given the crucial role that spiritual and religious values play in shaping moral integrity and ethical behavior in police work (Tarihoran, 2020).

One of the primary challenges in integrating faith and devotion into the Police Academy's curriculum and parenting activities is the diversity of religious backgrounds among cadets (Rodiyah, 2013). Creating an inclusive environment that respects and values this diversity while fostering a faithful and pious character is essential. This task requires a comprehensive approach that includes religious education, ethical training, and practical applications in daily life (Susanto & Yulianto, 2022).

Cadets may also struggle to balance the professional demands of their training with their spiritual needs. Addressing this challenge involves developing an approach that supports both professional growth and spiritual development. Caregivers and coaches play a critical role in this process, serving as role models and guides in fostering faith and piety (Tarihoran, 2020). Ensuring consistency between the values taught and the behaviors exemplified by caregivers is vital for effective character building.

This study aims to analyze the management of parenting practices that cultivate the “kebhayangkaraan” character, emphasizing faith and devotion to God Almighty among Level I cadets at the Indonesian Police Academy. By employing a qualitative phenomenological approach, this research seeks to understand the experiences and practices that contribute to the development of these values. Data collection methods include in-depth interviews, engaged observation, and documentation, with data validity ensured through triangulation of sources and methods.

The significance of this research lies in its potential to fill the gap in the literature regarding the integration of faith and religious values in character education for police cadets. The findings can inform the development of more effective parenting management strategies, contributing to the cultivation of police officers who embody both professional competence and moral integrity. This research not only advances academic understanding but also has practical implications for improving the training and development of future police officers.

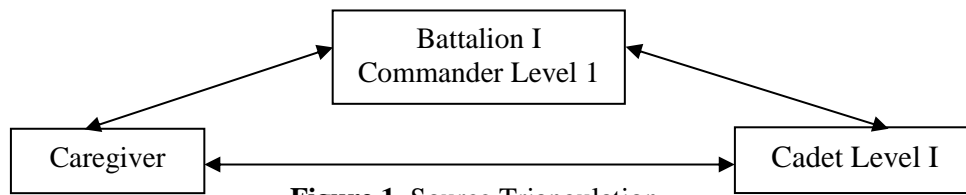
## **METHODS**

The research method used in this study is qualitative with a phenomenological approach. Qualitative research aims to understand the phenomenon of events that occur naturally by the subject holistically (Daniel & Harland, 2018). The phenomenological approach is a way to dissect a phenomenon that occurs with theory in elaborating the findings with research discussions (Yusanto, 2020). The phenomenological approach in this study aims to describe the parenting management model used and the achievement of parenting and to analyze more deeply the supporting and inhibiting factors of cultivating the character of “kebhayangkaraan” faith and devotion to God Almighty. The research location is Battalion Level I of the Semarang Police Academy. The qualitative research focuses on nurturing the character of "kebhayangkaraan" faith and devotion to God Almighty at the Police Academy for Level I cadets.

According to Moleong (2017), data sources in qualitative research are words and actions that come from interviews and observations. The rest comes from written sources (documents), photos and statistical data. According to Fadli (2021), the data sources of this research are informants, places, events and documents. The selection of informants in this study used a purposive sampling technique. Informants consist of caregivers are a research source to analyze the management pattern of nurturing the cultivation of the character of “kebhayangkaraan” to Police Academy Cadets, namely 2 (two) caregivers; level I cadets who received the nurturing of “kebhayangkaraan” character cultivation, with a total of 1 (one) cadet; the Commander of Battalion Level I is tasked with evaluating the reliability of the data.

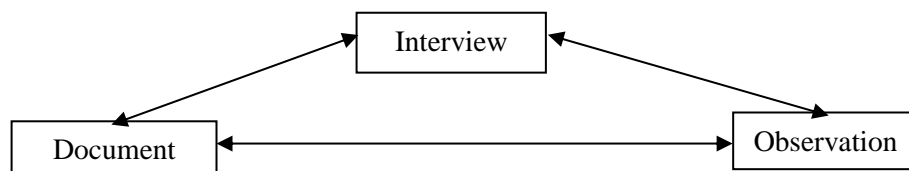
Data collection techniques used in this research include in-depth interviews, participatory observation, and documentation. The in-depth interview model used is a semi-structured research open to any questions (Thorne, 2019). However, previously, the interviewer may have asked the questions that will be asked to the interviewee. The technique involves observation in which the researcher is directly involved in the daily activities being observed and used as a source of research data (Gerring, 2017). The documents needed in this research are related to everything that supports implementing

parenting to instil the character of "kebhayangkaraan". The techniques used in this research are source triangulation and method triangulation, a theory by Bans-Akutey & Tiimub (2021). The triangulation of sources to compare information provided by caregivers, cadets, and the commander of the Level I Battalion is presented in Figure 1.



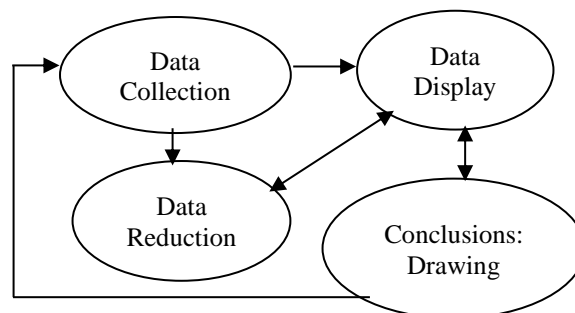
**Figure 1.** Source Triangulation

Triangulation of methods compares results from interviews, observations, and documents presented in Figure 2.



**Figure 2.** Triangulation of Method

The data analysis technique in this study used the Miles & Huberman (1994) interactive analysis model presented in Figure 3.



**Figure 3.** Interactive Analysis Model Miles & Huberman

## RESULTS AND DISCUSSION

### Management of Cultivating Faith and Piety Character

Based on the interviews with Level I caregivers at the Police Academy, information was obtained regarding cultivating the character of “kebhayangkaraan” in the Police Academy cadets. The caregiver said, “Religious education in the care of Level I Police Academy cadets plays an important role in shaping the character of faith and devotion to God Almighty. This educational approach focuses on teaching religious values and understanding and appreciating the diversity of beliefs. The cultivation of this character is important and needs special attention considering that Level I is a civilian who has just entered the police institution. Hopefully, this will help cadets develop an attitude of tolerance and empathy, which is crucial in their duties as law enforcers in society.”

The religious education implemented in the Level I Cadet Police Academy curriculum was designed to go beyond the mere transfer of religious knowledge. It integrates ethical, moral, and spiritual aspects

into learning, with the hope of forming individuals who understand their religious teachings deeply and appreciate and respect the diversity of beliefs that exist. The approach entails a comprehensive teaching methodology involving interactive dialogues, case studies, and reflective activities that support a broader understanding of religious values and their application in daily life.

The character of faith and piety sought to be formed is not only limited to compliance with religious norms but also includes the development of universal values such as justice, honesty, and responsibility. These results are supported by the findings of Tarihoran (2020), that character-building is intended to prepare cadets to become members of the police force who not only excel in professional competence but also have high moral integrity. The character of faith and piety sought to be formed is not only limited to compliance with religious norms but also includes the development of universal values such as justice, honesty, and responsibility (Utaminingsih & Puspita, 2023). This character-building is intended to prepare cadets to become members of the police force who not only excel in professional competence but also have high moral integrity.

Regarding social diversity and beliefs, tolerance, and empathy are very important. Cadets are taught to understand and appreciate differences and to use empathy in their interactions with society (Subagyo, 2012). Religious education that includes discussion of religious plurality is expected to foster awareness that each belief has value and truth in its context. Future law enforcers need to be able to uphold justice in a way that respects social and cultural diversity (Susanto & Yulianto, 2022). Applying the values gained from this religious education in police practice includes making ethical decisions in complex situations, communicating effectively and with empathy to various elements of society, and demonstrating professional integrity in carrying out duties (Raharjo et al., 2020).

This is key to building a positive relationship between the police and the community, which will support law enforcement's effectiveness (Tangeman et al., 2022). Thus, religious education in the upbringing of Level I Police Academy cadets has a strategic role in shaping prospective police officers who are both professionally competent and prosperous in moral and spiritual values. Through a comprehensive approach, cadets are expected to develop an attitude of tolerance and empathy, which is an essential foundation in carrying out their duties as law enforcers in a plural and dynamic society (Cheurprakobkit, 2023).

### **Character Nurturing in the Religious Curriculum**

The nurturing of the national character is also contained in the curriculum. The caregiver said, "The curriculum at the Police Academy is designed to provide a comprehensive understanding of the teachings of the main religions in Indonesia. The teaching materials not only focus on the ritual aspects of religion but also emphasize each religion's ethical and moral values. The materials cover basic concepts such as justice, honesty, and compassion. This approach teaches cadets to appreciate and practice universal values that are the foundation of social and national life."

The education curriculum at the Indonesian Police Academy aims to promote a thorough understanding of the teachings of the main religions practiced in Indonesia (Roadin, 2020). This includes not only the ritualistic aspects that characterize the worship practices of each religion but also highlights the importance of the ethical and moral values contained therein (O'Neill et al., 2019). Thus, the learning material does not solely focus on the procedures of worship but also explores and exposes fundamental values (Sutarto, 2017), such as justice, honesty, and compassion that are universal and applicable across religions. This approach was chosen to equip cadets with an understanding of religion not limited to the spiritual and ritual dimensions but also to applying religious values in everyday life, especially in the context of rich social and cultural diversity (Rachim et al., 2023).

The educational framework at the Police Academy is designed to integrate core universal principles into the syllabus to nurture attitudes and behaviours that honour and embrace the spectrum of diversity and multiplicity (Nandini & Listiara, 2015). Cadets are taught to internalize and practice these values as a foundation for carrying out policing duties, which often require the ability to interact and communicate with diverse layers of society. This holistic approach to education aims to produce police officers who possess high professional skills and are equipped with social wisdom and sensitivity that enable them to act with fairness, honesty and compassion (Rachmat & Rusmawati, 2020). Thus, religious education at the Police Academy is a medium for religious character building and a means of developing social characters who are ready to face and overcome challenges in the life of a plural and dynamic society and nation.

Furthermore, the interview stated, “The curriculum includes comparative religious studies material, enabling cadets to understand and appreciate the differences and similarities between religions. They are invited to see religious diversity as a wealth that must be preserved and celebrated, not as a source of division. It also helps to shape a more open and respectful attitude towards people with different faith backgrounds, which is crucial in policing in a pluralistic society.”

Integrating comparative religious studies is a strategic step to develop a broad and deep understanding of the diversity of religions in Indonesia and the world (Tarihoran, 2020). The material was designed to enable cadets to learn about various faiths, focusing on understanding the similarities and differences between religions (Rakhmawati, 2015). Thus, this approach not only broadens the cadets' knowledge of diverse beliefs but also instils an appreciation of this plurality as a unique cultural and spiritual treasure. Cadets were invited to see this diversity not as a potential conflict but as a source of wealth that enriches the tapestry of the life of the nation and state. This comparative religion study material is essential because it prepares cadets to interact with various layers of society with diverse belief backgrounds, which is a reality in Indonesian society.

The material also serves as a foundation for shaping attitudes and behaviours that are open, respectful, and empathetic towards individuals or groups with different beliefs. An in-depth understanding of other religions will help cadets develop the ability to empathize and communicate effectively, which is crucial in policing duties in a pluralistic society. In policing, this open and respectful attitude strengthens police-community relations and plays a vital role in preventing and resolving conflicts related to religious sensitivities. Thus, religious education at the Police Academy, mainly through the study of comparative religions, not only contributes to forming faithful and devoted characters in the cadets but also prepares them to become law enforcers capable of maintaining harmony and harmony in Indonesia's social and religious diversity (Tarihoran, 2020).

The Commander continued, “To practically apply these values, the Police Academy organizes group discussions and case studies, where cadets are invited to apply the values and ethics they have learned in real situations. The aim is to train them to face ethical dilemmas that may be encountered in the field and make responsible and value-based decisions. Religious-based social activities, such as social services, give cadets direct experience applying religious values to serve the community.” In order to realize the application of values and ethics that have been learned, the Police Academy initiated interactive learning activities in the form of group discussions and case studies. This method was chosen to help cadets translate theory into practice, especially in situations that resemble the actual conditions they will face in the future as members of the police force. Group discussions allow the exchange of thoughts and ideas between cadets. At the same time, case studies provide real scenarios containing ethical dilemmas, spurring cadets to analyze and decide on the best course of action based on the values and ethics they have learned. This approach aims to train cadets' critical and decision-making skills to face challenges and ethical dilemmas in the field with a responsible attitude and by the religious and moral values that have been instilled.

The Police Academy also organizes social activities based on religious values, such as social services, which provide opportunities for cadets to be directly involved in community service. The activity was a practical application of religious values such as empathy, care, and service to others and a means to build good relationships between prospective police officers and the community. Through this direct experience, cadets are invited to reflect on and appreciate the importance of religious values in a broader context, namely, a positive contribution to the welfare of society. Thus, the learning program and social activities at the Police Academy are expected to form cadets who are not only professional and competent in policing but also have moral integrity and a solid commitment to noble values and service to the community.

### **Worship and Religious Activities**

Culturing the character of faith and devotion to God Almighty in the upbringing of Cadet Level I Police Academy cadets is also carried out through character building in *tausiyah* and lectures. In the context of police education, this aspect plays a vital role in shaping cadets not only as professionally competent individuals but also as people who have firm spiritual values. This is also conveyed from interviews with level I cadets, “The character-building process is carried out through a series of *tausiyah* and lectures delivered by various religious leaders and community leaders who have broad and deep insight into religious and ethical values.”

The caregiver said, “Tausiyah and lectures held at the academy usually raise important themes related to religious values and their application in daily life. This includes discussions on morality, integrity, patience, honesty, justice, and how to apply these values in policing. Through tausiyah and lectures, cadets are invited to reflect on and internalize these values personally and professionally. In addition, tausiyah and lectures also often discuss challenges faced with current cases, such as overcoming the temptation of corruption, maintaining ethics in using power, and carrying out duties fairly regardless of religious background, ethnicity, or social status. Issues such as tolerance, harmony, and interfaith cooperation are frequent topics, emphasizing the importance of an open attitude and respect for diversity in Indonesia.”

The statement was confirmed by the Battalion Commander, adding, “The speakers in the tausiyah and lectures are selected based on their expertise and experience in religious, social, and ethical fields. They come from among religious leaders, academics, legal practitioners, and respected community leaders. This diversity of speakers provides diverse perspectives and enriches the discussions, helping cadets understand that religious and ethical values have broad and deep applications in various aspects of life.”

In each tausiyah and lecture session, the interaction between speakers and cadets is emphasized. Cadets are allowed to ask questions and discuss to more deeply understand the material presented and relate it to their personal experiences. This enhances their understanding of the topics discussed and develops their critical and reflective abilities in assessing and applying the values in real life. After each tausiyah and lecture session, there is often a group or individual reflection session. In these sessions, cadets are invited to reflect on what they have heard and think about how to apply these values in their daily lives and in their policing duties. This could include activities such as group discussions, personal journal writing, or even small projects related to the topics discussed. This reflection process is critical as it helps cadets understand the values intellectually and internalize and make them part of their character.

The character building is not only limited to the academy environment but is also extended to off-campus activities (Utaminingsih, Ellianawati, et al., 2023). These include visits to places of worship of different religions, social activities in the community, and participation in projects that aim to strengthen the relationship between the police force and the community (Pramono et al., 2018). Through these activities, cadets are invited to apply the values they have learned in a natural context while strengthening their relationship with the communities they will serve (Tarihoran, 2020). The character-building process is also monitored and evaluated on an ongoing basis (Pramono, Heriyanto, et al., 2021). This involves assessing the cadets' understanding of the values taught and their ability to apply them in various situations. This often involves instructor assessments, peer feedback, and cadets' self-assessments. This evaluation process is essential to ensure cadets understand the values theoretically and internalize and apply them in their lives (Rodiyah, 2013).

The character-building process through tausiyah and lectures at the Police Academy Level I is an essential aspect in the formation of cadets who are not only superior in terms of police expertise but also rich in spiritual and moral values. A comprehensive and integrated approach helps shape professional police officers, have integrity, and have a deep respect for religious and cultural diversity. This approach demonstrates the academy's commitment to shaping a generation of police officers ready to serve the community with integrity, justice, and humanity.

### **Meditation and Reflection**

In building the character of faith and devotion to God Almighty in the cadets of the Police Academy Level I, meditation and self-reflection are essential instruments. The informant conveyed the statement. “This activity not only helps develop spiritual awareness but also strengthens the moral and ethical foundations that are at the core of a professional police officer with integrity. Through the practice of meditation and self-reflection, cadets are invited to explore the depths of themselves, understand their spiritual values, and apply them in their daily lives and the context of police professionalism.”

Meditation, in this context, is considered a spiritual or religious practice and a tool to develop peace of mind, focus, and mental resilience. In the stressful and challenging world of policing, the ability to remain calm and focused is a valuable asset (Pramono et al., 2018). Meditation is taught to cadets as a way to manage stress, overcome anxiety, and maintain emotional balance (Sutarto et al., 2017). This is done through guided meditation sessions that teach breathing techniques, self-awareness, and mind

management (Pramono, Ahmad, et al., 2021). Through this practice, cadets learn to focus their attention, control their emotions, and clear their minds, which will help them make wise and sound decisions in challenging situations.

On the other hand, self-reflection is a process where cadets are invited to evaluate themselves, their actions, and their thoughts. These reflections are often integrated with daily activities at the academy, such as after physical training, academic sessions, or group activities (Susanto & Yulianto, 2022). In this reflection session, cadets are invited to think about how the religious and ethical values they have learned can be applied in various situations. They are also invited to reflect on how their attitudes and behaviours are in line with these values and what they can do to improve themselves. Reflection is not only limited to moral and spiritual aspects but also includes aspects of professionalism and policing skills (Heryanto, 2013).

Experienced instructors often guide these meditations and self-reflections. They provide direction on how to meditate correctly, ask practical reflective questions, and utilize these moments for personal growth (Tangeman et al., 2022). Instructors also often provide feedback on the reflection process, helping cadets to understand more about themselves and how they can develop into better individuals. One important aspect of meditation and self-reflection is creating a supportive environment (Bang et al., 2021). The Police Academy provides spaces conducive to meditation, such as a quiet and comfortable meditation room, which helps cadets detach from daily distractions and concentrate on the meditation process. In addition, the academic schedule is designed to provide sufficient time for meditation and reflection activities so cadets can do so without rush or pressure.

These meditation and self-reflection activities are also often integrated with other activities at the academy, such as physical training, academic sessions, and field exercises. After these activities, cadets are often invited to reflect on what they have learned, how they have responded to the challenges faced, and how these relate to the spiritual and ethical values they have learned. This integration process helps cadets see the interconnection between physical, intellectual, and spiritual development and understand how they are all important in forming a complete police officer (Dinata & Krismayani, 2018).

Meditation and self-reflection are also part of the academy's evaluation and assessment (Mubarok et al., 2023). Cadets are expected to be able to demonstrate their understanding of how meditation and self-reflection have helped them in their personal and professional development. They are also expected to be able to apply the insights gained from this process in their daily lives, both inside and outside the academy.

The process of meditation and self-reflection is not only considered necessary during their time at the academy but also as an essential skill to continue to develop throughout their career in policing (Sonneville et al., 2014). These skills are expected to help them deal with the challenges they will face in the field, whether managing stress and pressure, making difficult decisions (O'Neill et al., 2019), or maintaining professional integrity and ethics. Through this continuous coaching, the academy hopes to mold police officers who are both professionally competent and mentally, emotionally, and spiritually strong.

It can be concluded that meditation and self-reflection are an integral part of fostering the character of faith and devotion to God Almighty in the cadets of the Level I Police Academy. This process helps develop spiritual awareness and strengthens the moral and ethical foundations at the core of a professional police officer with integrity. Through this comprehensive and integrated approach, the academy seeks to mold police officers who excel in technical and physical aspects and are rich in spiritual and moral values. This approach demonstrates the academy's commitment to shaping a generation of police officers ready to serve the community with integrity, justice, and humanity.

## CONCLUSION

The embedding process of the “kebhayangkaraan” character in Police Academy cadets underscores integrating professional expertise with spiritual and ethical values. It articulates a pedagogical paradigm that interlaces rigorous law enforcement training with deep-seated ethical and religious education, fostering a breed of officers equipped with professional expertise and moral integrity. Through a curriculum rich in comparative religious studies and practical ethical applications, alongside reflective practices like meditation and community engagement, the academy cultivates individual's adept at upholding the law and embodying the principles of justice, empathy, and faith. Caregivers play a crucial

role in this transformative process, employing tailored parenting management strategies that reinforce the internalization of these virtues. This approach enhances the cadets' capacity to perform their duties with unwavering professionalism and instils a profound respect for diversity and a commitment to ethical conduct. Consequently, the academy aims to produce law enforcement officers who are guardians of public safety and exemplars of ethical leadership and spiritual resilience. This visionary educational model underscores the academy's commitment to nurturing officers capable of contributing positively to a just, harmonious, and inclusive society.

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