

Character Development Training for Adults (A Case Study of Heartmaster Program in Jakarta)

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Abstract: This article reports a case study of Heartmaster training program in Jakarta which aims to develop character. The focus of the study are the outcome of the training, the training materials and techniques, and analysis of the design of the training program using the ADDIE model of instructional design. The result of the study shows that Heartmaster training helps to develop the character of the participants through the process of conceptual knowledge and experiential behavior. The outcome of the training is a result of the paradigm shift which lies on the foundation of the consciousness of God. The training outcomes that are experienced by all respondents are being more faithful to God, getting more patience, and feeling more peaceful. The materials of Heartmaster training consist of consciousness of God, the nature of human, the relations between human and God, among others and with nature, the power of heart and the understanding of conscience. Training materials that help participants develop their characters are the concept of surrender, the study of brainwaves, the brainwave entrainment, the power of heart, and the releasing technique. However, study found that there are two respondents who do not fully understand the training materials. Heartmaster training program does not apply any instructional design system. The program is designed using trainer's creative intelligence and inner knowingness.

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I. INTRODUCTION

Character is a foundation that plays a significant role in building a nation. The on-going moral crisis issue roots in the lack of good character. However, character education as one of the solutions to this problem is more focused on school-age children, where in fact this is an issue that adults also face. For this reason, Katahati Institute (KHI) designs a character development

training programs specifically for adults which they called Heartmaster. The aim of this training is to help people develop their character by discovering their true nature as a human being. The respondents of this study, who are the training participants, explained about the development of their character that they experience through the process of self-transformation after applying the knowledge and technique they learn from the

training. This shows that the training has a positive impact on character development.

This study describes the outcomes, the materials and the techniques applied in the training program. Furthermore, the design of the program is also elaborated in this study using instructional design model ADDIE (Analyze, Design, Develop, Implement, and Evaluate).

II. LITERATURE REVIEW

According to Djalal (2013,9) character is a set of values related to God, self, human beings, and the environment which is shown through good behavior presented from one's thoughts, attitudes, feelings and words based on religious norms, law, manners, culture and customs. Koesoema (2007,104) views character as a continuous effort that humans perform in order to better himself. Meanwhile, Lall& Sharma (2009,10) states that character is a standardize morality system consists of values wherein an important element of character is conscience. Dick Hartoko (1985,82) in Adisusilo (2012,74) describes the process of character education as follow: introduction to the nature of human being, how to acknowledge themselves and value themselves; discussion about human relations among one another as well as with God; and guidance to achieve those values with good attitude and determination.

Rozalena&Dewi (2016,108) states that training is a series of activities designed to enhance experience, skills, expertise, knowledge, and changes in the attitude of an individual. Blanchard & Thacker (2010,87) explains that the needs to learn something and readiness in learning are important factors for the success of adult learning programs.

In the instructional design model ADDIE, the process of analysis or Training Needs Analysis (TNA) according to Noe (2012,74) is a process used to identify the knowledge, skills, behaviors or other abilities needed and whether training is a way to fulfil those needs. While the curriculum

design according to Goad (2010,133) refers to the organization and coordination of training programs which includes training objectives and process of learning. Developing training materials according to Blanchard & Thacker (2010,287) is formulating learning strategies such as training modules, time management, methods, training materials, and supporting equipment. The implementation phase of the training is the heart of the show where the trainer plays the biggest part. According to Goad (2010,9) the main role of a trainer is to facilitate learning atmosphere for the participants to gain knowledge and skills which they have not learnt before that and guide them through the transformation movement from each stage of learning process. And training evaluation according to Noe (2012,170) refers to the process of evaluating the outcomes to find if the training has run effectively.

III. RESEARCH METHODS

This is a case study of a character development training program for adults developed by Katahati Institute (KHI) under Heartmaster program. The respondents of this study are five training participants (NA01, NA02, NA03, NA04, NA05) and two management representatives. To collect the data, we conducted interviews, field observations and secondary data collection. The analysis of the data is organized by doing data reduction, display of the data, and conclusions/verification. The validity techniques applied are the testing of the data credibility, triangulation method, and peer groups method.

IV. RESULT AND DISCUSSION

Katahati Institute (KHI) believes that subconscious mind has bigger power than conscious mind. However, many people are not aware about this fact and therefore rely more on their conscious mind. According to KHI, subconscious mind lies on the power of heart. Furthermore, they state that heart is the source of

the energy that influences the mind and reflected in behavior as it carries values. As a hardware, heart sends wave signals to the brain to create internal communication. This harmonious communication determines human's perception, emotion and intelligence. The way to achieve harmony between the two is through brainwave entrainment techniques which are electrical responses from nerves in the brain through the stimulation of sound, fragrance, or light using five human senses. This can be done by shifting the brain waves from the Beta slowly to Alpha by using the Alphamatic Brainwave Digital prayer audio CD (Sentanu, 2008).

KHI adopts a releasing technique to let go of negative emotions which they called "AIR Intelligence". The word "AIR" is an Indonesia language which means water. It is an acronym for Akui (admit), Izinkan (allow), and Relakan (let go). It is a series of stages begins with acknowledging the feelings, allowing the feelings to fully appear, then let go of the feelings.

Refer to Pancasila as the fundamental ideology of Indonesia, KHI developed Pancasadar (Sentanu, 2017) as character guidelines. It is five basic awareness that consists of consciousness of God, self-consciousness, consciousness of life, awareness of problems, and awareness of happiness. As a guideline, Pancasadar comes with indicators for each element in form of attitudes and behavior. The attitudes and behaviors shown in consciousness of God are honest, loyal, obedient and sincere. In self-consciousness, the attitudes and behaviors performed are self-confident, polite, and humble. Awareness of life appears through the attitude and behavior of caring, responsible, and love for others as well as for nature. Meanwhile, awareness of problems is conducted through the attitude and behavior of patient, wise, persevering, and being useful for life. And awareness of happiness is acknowledged by the attitude and behavior of joy, calm, prosperous and grateful.

The Heartmaster training consists of a total three levels of training program and the respondents of this study have at least joint two levels of the training program. We interviewed each of them to find about the lessons they learnt in the training that gave them a big impact in their process of character development.

Respondent NA01 who attended two levels of the training programs explained that the lessons she learnt on the first training was the nature of human being, the system of the universe, the releasing technique, meditation, and the power of heart. On the second training, she did not find any new materials. Respondent NA02 who completed all the three levels of the training program explained that in level one he learned about brainwaves, the principle of brainwave entrainment, visualization techniques, the power of the heart, and the concept of sincerity. In level two he learned about positive thinking vs positive feeling, three types of human passions, and releasing techniques. While in level three, he learned to recognize his potential. Respondent NA03 who attended two levels of the training program mentioned that in level one he learned about releasing techniques and concept of sincerity. And in level two, he learned about the three types of passion and how to release those passions. Respondent NA04 who also completed the training program mentioned that in level one he learned about the human operating system, brainwaves and brainwave entrainment. In level two, he learned about three types of human passions and the power of heart. In level three, he did not find any new lesson. Respondent NA05 attended two levels of training. In level one he learned about the power of heart and releasing techniques, while in level two he learned about ways to tune into the heart.

The knowledge obtained by the respondents can only work its best when it is applied in their daily lives. Respondent NA01 applies meditation, releasing techniques and visualization especially during the prayer. Respondent NA02 applied

releasing and visualization techniques using brainwave digital prayer twice a day only in the first week after the first training. Then, he applies the techniques whenever he needs it. He also used digital prayer brainwave during the prayer as well as during daily activities consistently for in the first year. Respondent NA03 attempted to practice releasing techniques in the early weeks after the first training, but he stopped the practice because he did not fully understand how to do it. However, he still shows efforts by reviewing the lesson because he is eager to understand the lesson in order to help himself solving his problems. Respondent NA04 takes the benefits of digital prayer brainwave when doing a prayer as well as in his daily activities. He also applies releasing techniques more consistently. In line with NA04, respondent NA05 also applies releasing techniques more often and found himself more skillful in it. As for the digital prayer brainwave, he only practiced listening to it during the early weeks after the first training.

The outcome is the result of the training that the participants experience from applying the lessons they learn from the training in their daily activities that exhibits through the improvement of their attitudes and behavior. Respondent NA01 explained that before joining the training she was an introverted person. She never dared to speak in public and felt discouraged for being treated as a weird person in her community. After attending the training and practicing what she learnt, she became more confident, calm, patient, compassionate, wiser and performed a good role model for her children. She also felt more faithful to God and even discovered her strong potential and used it to bring a more meaningful life.

As for respondent NA02, before attending the training, he admitted that he was ambitious, self-centered, and lack in confidence. He defined success as owning tangible assets. Things changed after he attended the training. He learnt to know himself better, discovered his potential, became

more patient, more understanding of others, and more courageous. He also found himself to be gentler, more mature and more open to learning spiritualism and the teachings of other religions.

Respondent NA03 experienced the same case as respondent NA02. Before attending the training, he was also an ambitious and hardworking person. He viewed life as a tough battle. But it all changed after he attended the training. Now, he views life as God's perfect arrangement, and therefore nothing to battle with so that he can live a more faithful life.

Respondent NA04 used to feel that he was surrounded by problems. He was aware that he was not good at handling his emotion and often made terrible decisions. The training has helped him to be a happier person who knows how to deal with problems. He gets to understand himself better, feels more faithful to God, and becoming more conscientious in making decisions.

Respondent NA05 also found it overwhelmed to handle his own emotion. He felt lost in life. In search for the meaning of life, he felt changes happened to him after attending the training. He became a calmer and more patient person, was able to overcome negative emotions, and built more faith to God.

In further study, we analyze the design of Heartmaster training program using instructional design model ADDIE (Analyze, Design, Develop, Implement, Evaluate). According the trainer, KHI does not apply any instructional design. The Training Needs Analysis (TNA) is carried out by the trainer himself referring on his personal experience (direct experience) through life as well as his observation in social community. The training program is designed using the trainer's creative intelligence from his inner knowingness. The development process of the training is continuously carried out to find more effective ways to help participants understand the material and master the techniques. However, the process is still carried out deductively from the trainer's

perspective, rather than the results of the development of training designs or training evaluations. The implementation phase is carried out with the trainer playing the role of a facilitator guiding the participants during and after the training. However, based in the field observation, the overall training activities appear to be poorly coordinated between the event organizer and the trainer. As for the evaluation activities, KHI provides and distributes evaluation sheet for participants. Unfortunately, it only works as an

empirical evidence as they do not build any system to process this phase.

The outcome that each respondent experience is vary. However, there are some similarities in some of the experiences. Using Pancasadar as the guideline of the training program, the table below describes which outcomes that most respondents experience that shows which element of consciousness/awareness that built the most,

Tabel 4.1 TrainingOutcome

No	Training Outcome	Respondent	Pancasadar
1.	More faithful in God	NA01, NA02, NA03, NA04, NA05	Consciousness of God
2.	Courageous, confident	NA01, NA02	Self-consciousness
3.	Get to know oneself, recognize one's potential	NA01, NA02, NA04	Self-consciousness
4.	Love others	NA01, NA02	Consciousness of Life
5.	Understand other people better	NA01, NA02	Consciousness of Life
6.	Caring for other people	NA01, NA02	Consciousness of Life
7.	Wiser	NA01, NA02, NA04	Awareness of Problems
8.	Patient	NA01, NA02, NA03, NA04, NA05	Awareness of Problems
9.	Happy	NA01, NA02, NA04	Awareness of happiness
10.	Peaceful	NA01, NA02, NA03, NA04, NA05	Awareness of happiness

The outcome shows that the training gives an impact to each respondent. They experience changes in attitude and behavior and it all begins from the shifting of the paradigm. The old paradigm wherein they view life as a tough battle and rely on their own power to face it, has changed to a new paradigm that life is a masterpiece with God as the master. Everything that happens has been well and perfectly arranged. Having consciousness of God is the foundation that leads them to grow awareness to self, life, problems, and happiness.

The description of the changes of attitudes and behaviors as described above according to Naim (2012,55) and Djalal (2013,9) is called a

character. Naim (2012, 55) adds other than attitude and behavior, character also includes motivation and skills which is personal impetus and an ongoing practice. Adisusilo (2017,78) also emphasizes that character is the result of repetition of behavior from time to time until finally attached to the character of that person. The existence of repetition shows that character is a continuous process.

The process repeatedly shows that character is not an instant product. The changes in attitudes and behavior experienced by the respondents did not occur at one time or were the sole result of the training. They continuously practice the knowledge and techniques they learn from the

training in their daily lives. Respondents who have applied training techniques for a longer period of time can even shorten the time for applying the techniques to overcome the problems they face in various situations because they have become more skilled in using those techniques.

The practice of applying knowledge and training techniques in the daily lives of the participants is a series of a process of self-transformation that is demonstrated through positive self-change. This process occurs as a conscious effort made by the respondents to self and life. The process in humans that is constantly developing to overcome their weaknesses is what Koesoema (2007,104) called as character.

Beezat (2016) states that character is a combination of knowledge, philosophy, beliefs, experiences and relations between people. In this training program, KHI prepares and develops training materials and techniques to help participants develop their character. They compile the materials from various approaches such as religion, spiritual, science, psychology, and neurology. Among those materials and techniques, there are five materials and technique that all respondents apply in their lives. Those are the concept of sincerity, human brainwaves, brainwave entrainment principles, power of heart, and releasing techniques.

Djalal (2013,9) explains that the value shown in character is a unity of values related to God, self, humans and the environment. This statement is in line with the Heartmaster training with Pancasadar as the character guideline. Heartmaster training is also in line with what is stated by Dick Hartoko (1985.82) in Adisusilo (2012.74) that in character education students are introduced to the nature of human, knowledge about self and how to evaluate oneself, relations with God as well as with others, and how to achieve those values with good attitude and determination from within. The consciousness of God arises as the respondents feel more faithful to God. Self-consciousness

increases as it was shown from the outcome knowing themselves better and recognizing their potential, being courageous and confident. Consciousness of life appears through the improvement of relationship among others as well as with nature.

The concept of conscience which is the main principle in Heartmaster training is also what Lall& Sharma (2009,10) stated that conscience is the most important element in character education because conscience defines how we behave and control our behavior to adapt to our social environment. Character is developed because according to Mounier in Koesoema (2007) it is both given and willed. It means that it is a state condition and willingness from oneself to improve to a better condition. In this case, the changes shown according to Uchrowi (2012) is the attitude and behavior, and not the character. Hence, character is more than theoretical concept about values of good deeds but also skills to apply the concept which embedded in daily life. This shows that character is an active process that continuously develop in human practice to better themselves (Koesoema, 2007). Therefore, the essential keys to the development of character are knowledge and experience.

However, we found a negative case in this study. Among the five respondents, there are two respondents (NA03 and NA05) who admitted that they did not fully understand some lessons of the training. NA03 revealed that he did not understand the concept of AIR Intelligence and how to use that releasing techniques in everyday life. He only followed the directions on the practice of releasing techniques during the training without understanding the essence and purpose of the practice. Meanwhile, NA05 also claimed that he did not fully understand the contents during the first training. He attempted to re-read the module to get a better understanding after the training. It was only after reviewing the module and joint the next training that NA05 got a

better understanding of the lesson. However, even after reviewing the module and taking part in two trainings, NA05 said that he only understand 40% of the lesson.

Regarding the instructional design process, KHI technically did not carry out the Training Needs Analysis (TNA) stages. The needs to comply the training solely comes from the personal experience and self-understanding of the trainer himself and how he views the social situation. As this training is a type of a ready-made training, the nature of the TNA in this training is more of a prediction of the needs of potential participants (Marpaung, 2018). However, the inductive approach which is not carried out through proper analysis system makes the implementation of the training potentially create a gap between what is predicted/considered to be needs and the actual needs. As a result, the training might not meet the needs of the participants. For KHI as the training institution, the failure to carry out the TNA process may lead to improper content or method (Noe: 2012,173). Meanwhile, from the participant's point of view, if the training does not meet their needs, what Noe (2012) said can certainly happen, that is training is not a solution to their problem, training does not bring changes as they expected, and in the end training is a waste of money.

Other than not carrying out proper TNA stages, KHI does not have a systematic and documented structured training design either. When preparing the training, they never state training objectives and they do not provide the indicators of a successful training as what Noe (2005,5) advised. They claimed that the training objectives are tacit, while Goad (2010) mentioned the importance of the training objectives as the training objectives are the heart of the training which directly or indirectly is the focus of the evaluation. Therefore, Blanchard & Thacker (2010) reminded that the training plan should be designed in a written form

to help the trainer figure what has been achieved from the training and what needs to be improved.

Training as a non-formal education also requires a curriculum. The curriculum is part of the education system component in addition to other components such as human resources, infrastructure, funds, and organizational management (Pongtuluran, 2017). The role of the curriculum is not only central to formal education, but also important for non-formal education such as training as a guide in carrying out training (Marpaung, 2018). The difference lies on the focus where in training it emphasizes more on the practice rather than the theory/knowledge (Santoso, 2013).

In terms of implementation, Heartmaster training has met the criteria for this phase such as the materials, supporting equipment, modules, facilities and trainers. The trainer performs the main role as a facilitator in the training who facilitates the learning process where participants gain knowledge and skills that they have not learnt before. In addition, the central role of the trainer in this phase was said by Goad (2010) to be a transformation movement of participants from each stage of the learning process.

In the training process, the trainer applies the principles of pedagogy and andragogy. There are two basic training methods applied. Those are the presentation method (Rozalena&Dewi, 2016,122) and the demonstration method (Noe, 2012,78). Andragogy principles applied include asking questions about the objectives of the training to each participant and guiding the participants by directly involving them in reflective activities through guided meditation practices that involve each participant's experience. This practice applies the adult characteristics described by Knowles et al. (2011) in (Jr., 2015) that adults need to know and understand what they are learning, why it is important to them, involving experiences in life-based, problem-based, and consists of direct practices. Understanding the characteristics of

adults and using methods that are appropriate for them makes the training process more targeted and efficient. However, the implementation of the training has not been going well with the fact that there is no good communication between the organizer and the trainer in executing the training. This training also does not have a training evaluation system. The evaluation sheet that was distributed to participants after the training activities was acknowledged by the KHI only became empirical evidence. The results have not been processed into data that is documented and followed up in the training management process.

V. CONCLUSIONS

The results of this study show that, there are ten training outcomes that occurred in two or more respondents. Those are more faithful in God, courageous and confidence, self-knowledge and recognizing one's potential, loving others, understanding others, caring for others, wiser, patient, happy, and peaceful. Among the ten outcomes, there are three outcomes that give the same impact to all respondents. Those are more faithful to God, growing more patience and becoming more peaceful.

The Heartmaster training contains character education materials that include the values related to God, the nature of human, self-knowledge, human relations with God, with others and with the nature, as well as lessons about conscience. Heartmaster training materials and techniques that give impact to the training outcomes are the concept of sincerity, human brainwaves, the principle of brainwave entrainment, the power of the heart, and releasing techniques. However, there is a note that not all respondents fully understand the materials.

Using ADDIE instructional design model, we found that KHI does not apply any instructional design in carrying out their activities. The Training Needs Analysis (TNA) process is based on the trainer's personal point of view, experience

and self-understanding towards the society. Training program is designed without a systematic and structured training design. The development of training materials is still conducted deductively. Only the implementation phase of the training that meets the criteria of a proper training, which are the availability of training materials, supporting equipment, participant modules, facilities and qualified trainers. Unfortunately, the training evaluation system has never been conducted.

Based on the findings, below is our suggestion about Heartmaster training program. As a professional training institution, KHI should apply an instructional design system so that the training program will be more well planned, structured, and systematic. Thus, the training will be more organized and the desired goal can be achieved. Further studies about this training is encouraged to figure about the challenges of the respondents to understand the training materials. This will help KHI to make the training program more sustainable as well as helping the participants to achieve their objectives. As for the participants, they should be more proactive to speak up their mind about the struggle they face during and/or after the training.

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