


Foster Parent Development Model Approach to Strengthen Pancasila Character Values to Form the Estuary Spirit and Identity of Poltekip Cadets of the Ministry of Law and Human Rights

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ARTICLE INFO	ABSTRACT
<p>Article history Received August 08, 2025 Revised Nov 28, 2025 Accepted Dec 04, 2025</p> <p>Keywords Foster Guardian Pancasila Character Esprit De Corps Civil Service Education Cadet Development</p>	<p>This study aims to evaluate the effectiveness of the foster guardian model in strengthening Pancasila character values, esprit de corps, and identity among cadets of the Correctional Sciences Polytechnic (Poltekip) of the Ministry of Law and Human Rights. Using a qualitative descriptive design with a case-study approach, data were collected through in-depth interviews, field observations, and document analysis involving cadets, foster guardians, and instructors. The analysis employed triangulation to ensure the credibility and validity of findings. The results show that the foster guardian model contributes positively to the internalization of Pancasila values by promoting discipline, responsibility, and personalized mentoring. However, its implementation is constrained by the limited number of mentors, the absence of a standardized mentoring curriculum, and inadequate supporting facilities, particularly the lack of dormitories that hinder continuous supervision. The study also found that esprit de corps develops more strongly in structured and communal environments, while family involvement in character formation remains limited. To address these challenges, strategies such as strengthening alumni participation, enhancing the mentoring capacity of lecturers, and adopting a community-based cultural approach are recommended. In conclusion, effective character development for Poltekip cadets requires synergy between institutional systems, competent mentors, and a supportive social environment. The findings highlight the need for a more integrative and sustainable foster guardian model to optimize the internalization of Pancasila values and cadet identity formation.</p> <p>This is an open access article under the CC-BY license.</p> 

I. Introduction

Character education plays an essential role in shaping individuals with integrity, especially in the context of civil service education, such as the Correctional Science Polytechnic (Poltekip) of the Ministry of Law and Human Rights. The Correctional Science Polytechnic (Poltekip) is a civil service college under the auspices of the Ministry of Law and Human Rights of the Republic of Indonesia, established due to the urgent need for human resources in the field of Corrections in connection with the change in the treatment system for lawbreakers in Indonesia from the Prison System to the Correctional System. This civil service college was established by Presidential Decree No. 270/1964, dated October 24, 1964, which initially named it the Correctional Science Academy. In line with changes and curriculum development pursuant to the Regulation of the Minister of Law and Human Rights of the Republic of Indonesia No. 16 of 2016 dated April 6, 2016, the Correctional Science Academy has been transformed into the Correctional Science Polytechnic.

Cadets, as students at this institution, are prepared to become state officials who not only possess professional competence but also uphold national moral and ethical values. However, developing cadets' character and identity remains challenging. According to 2021 data from the Inspectorate General of the Ministry of Law and Human Rights, most disciplinary violations were committed by correctional officers.

The violations took various forms, one of the most notable being the incident at Nusakambangan Prison, where 26 inmates were subjected to inhumane treatment, including being forcibly dragged, beaten, and handled without regard for basic human dignity. This incident, which occurred on March 28, 2019, during the transfer of inmates from a prison in Bali, highlights serious lapses in professional conduct and the failure of correctional officers to uphold established standards of security, ethics, and human rights protection. The case not only underscores systemic weaknesses in supervision and accountability but also illustrates the urgent need for a

character-building framework that ensures correctional personnel act in accordance with legal mandates and humanitarian principles.

Furthermore, a similar case occurred in Yogyakarta, specifically at Pakem Prison in Sleman Regency. In the incident, which occurred in 2022, officers at the Class IIA Narcotics Prison allegedly violated standard operating procedures (SOP) in a case of assault against an inmate. A field investigation revealed numerous instances of physical punishment, including beatings and indecent acts, at the prison. (Kumparan News, National Human Rights Commission Finds Several SOP Violations by Pakem Prison Officers, March 7, 2022)

In addition to cases of physical assault, a concerning pattern of correctional officers' involvement in drug distribution has also been documented. One such case occurred at the Class IIA Lahat Prison in South Sumatra, where a prison guard was arrested for allegedly acting as a drug courier. According to police reports, the officer played a direct role in facilitating narcotics circulation within and outside the correctional facility, prompting his temporary dismissal as a civil servant (Detik, Prisoner in Lahat, Drug Courier, July 31, 2025).

A similar incident took place at the Cipinang Class I Narcotics Prison in East Jakarta. In 2013, a prison officer was apprehended on suspicion of participating in the production of methamphetamine and ecstasy within the prison compound. Further investigation suggested the involvement of multiple officers, indicating that the misconduct was not an isolated case but part of a broader network of internal collusion. These cases reveal critical weaknesses in personnel integrity, oversight mechanisms, and institutional safeguards designed to prevent the infiltration of criminal activities into correctional environments. Collectively, such incidents underscore the urgency of implementing a comprehensive character-building system that strengthens ethical awareness, professional discipline, and the moral accountability of correctional officers.

It is indeed regrettable that the incidents described above occurred, as they highlight serious deficiencies in the ethical foundation and professional conduct expected of correctional officers. Individuals entrusted with maintaining order, ensuring security, and upholding human rights must embody the highest standards of integrity and moral resilience. Without these qualities, violations, abuses of power, and other forms of ethical misconduct will continue to surface and potentially escalate.

These recurring problems point to deeper systemic gaps in the character development process for correctional personnel, both before and after their formal civil service education. The existing developmental framework for cadets who are future correctional officers appears insufficient in instilling the values, attitudes, and

behavioral discipline required for such a high-stakes profession. This indicates that character formation is not functioning as intended, suggesting weaknesses in curriculum integration, mentoring effectiveness, institutional culture, and the internalization of long-term value. Strengthening this developmental process is therefore crucial to prevent the reproduction of unethical practices and to ensure that cadets transition into professional roles with a strong moral compass and a commitment to lawful, humane conduct.

To address these challenges, a foster care system (Guardianship) has been implemented as a strategic intervention within the institutional development framework. This model emphasizes a personalized mentoring approach in which mentors establish close, sustained relationships with cadets, enabling guidance that extends far beyond administrative supervision. Through regular interaction, emotional support, and value-based coaching, mentors can engage with cadets on the psychological, moral, and social dimensions essential to character formation.

The foster care system is therefore considered highly relevant for strengthening the internalization of Pancasila values, which require not only cognitive understanding but also continuous practice and meaningful role modeling. In addition, the model provides a necessary foundation for fostering esprit de corps, an essential element of collective discipline and professional solidarity, by cultivating a sense of belonging, shared identity, and mutual responsibility among cadets. Ultimately, this personalized approach contributes to the development of a stronger self-identity as future correctional officers, enabling cadets to internalize the ethical, professional, and humanitarian values expected in their roles.

The findings of this study reveal that the foster parent development model at Poltekip positively impacts the development of discipline, responsibility, and Pancasila-based character among cadets. These results confirm the conclusions of Lickona (2012), Masyitoh (2018), and Ilmi et al. (2018), who emphasize that personalized mentoring and habitual practices strengthen moral knowing, moral feeling, and moral action. The personal relationship between mentors and cadets observed in this study supports earlier findings that close interpersonal interaction facilitates deeper internalization of values.

However, the contextual limitations of these studies necessitate new, more contextual research on civil service education. Most studies focus on the context of Islamic boarding schools (pesantren), so their results may not be entirely relevant to the culture and systems in place at institutions like Poltekip. On the other hand, Yunus and Hijang (2023) demonstrated that implementing the concept of esprit de corps (esprit spirit) fosters collective discipline within civil service schools. This concept aligns with the values of togetherness, loyalty, and solidarity that underpin cadet life.

Initial research findings indicate that the foster care approach positively impacts cadets' character development, particularly in responsibility, discipline, and solidarity. However, challenges remain in its implementation, including inconsistent mentoring, differences in leadership styles among foster care providers, and limited family involvement in supporting cadets' character development. This study seeks to answer the following questions: how effective the foster care model is in shaping cadets' character, the extent to which Pancasila values are internalized through this development, and how esprit de corps and family support contribute to the development of cadet identity.

Character education plays a crucial role in shaping individuals with integrity, particularly in civil service education programs such as the Ministry of Law and Human Rights' Correctional Sciences Polytechnic (Poltekip). Cadets at this institution are prepared to become state officials who possess not only professional competence but also uphold national moral and ethical values. However, the development of cadets' character and identity still faces various challenges. Several previous studies have shown that the internalization of Pancasila values in cadets' lives has not been optimal, primarily due to the influence of individualistic culture, low ideological literacy, and the lack of integration of national values into the development process.

The foster parent model has been implemented in various civil service educational institutions as a more personalized approach to mentoring students. This approach allows for closer interaction between mentors and cadets, thereby instilling the values of discipline, responsibility, and Pancasila-based leadership. However, the effectiveness of this model still requires further study to ensure its contribution to shaping cadets' esprit de corps and identity. Therefore, this study aims to evaluate the effectiveness of the foster parent model in shaping cadet character, identify challenges in its implementation, and examine the role of families in supporting cadet character development.

The main hypothesis of this study states that the more intensive and personal the interaction between guardians and cadets, the stronger the character formation, esprit de corps, and internalization of Pancasila values. Therefore, a reformulation of the development approach to a more participatory and integrated one is urgently needed to ensure Poltekip can produce graduates with strong character, prepared to carry out state duties with high integrity.

II. Method

A. Research Site and Participants

This research used a qualitative-descriptive method with a case study approach, conducted at the Correctional Sciences Polytechnic (Poltekip) of the Ministry of Law

and Human Rights (Kemenkumham). The population included cadets, foster carers, and guidance instructors directly involved in the character development program.

Sample selection was carried out using purposive sampling techniques to ensure that the informants interviewed had relevant experience and involvement in the foster care program as foster carers.

B. Data Collection Procedures

Data collection was conducted through in-depth interviews and direct observation of ongoing character development activities within Poltekip. All data collected was analyzed qualitatively using triangulation to ensure validity and reliability, and to obtain a comprehensive picture of the implementation of the character development program at the institution.

The instruments used in this study included semi-structured interview guidelines to gain an in-depth understanding of the research subjects' experiences, observation sheets to record behavior and dynamics in the foster care process, and document analysis of foster care policies and reports on activities carried out.

The research procedure was carried out in several stages. First, researchers collected initial data through literature reviews and relevant policy documents. Second, interviews were conducted with cadets, foster carers, and mentoring instructors to assess the effectiveness of the mentoring model, identify challenges encountered, and gather recommendations for improvement. Third, direct observations were made during various mentoring activities to capture interactions between foster carers and cadets. The collected data were analyzed using triangulation techniques to ensure the accuracy and validity of the findings.

C. Data Analysis

In data analysis, a thematic approach was used to identify key patterns and themes emerging from interviews, observations, and analyzed documents. Research validity was maintained through a triangulation strategy that combined sources and methods to ensure the findings were not derived from a single perspective. The primary assumption in this study is that closer interaction between foster parents and cadets will enhance the internalization of Pancasila character values.

The methodological limitations of this study include its reliance on qualitative data, which can be subjective depending on the researcher's interpretation. However, the steps implemented in data validation are expected to minimize bias and increase the reliability of the research results. With this approach, this study is expected to provide deeper insight into the effectiveness of the foster parent development model in shaping the character, esprit de corps, and identity of Poltekip Kemenkumham cadets.

This research has both theoretical and practical significance. Theoretically, it broadens the understanding

of the implementation of Pancasila-based character education in civil service settings. In practice, the findings can serve as a reference for designing a more comprehensive and contextual development model, not only for the Correctional Sciences Polytechnic (Poltekip) but also for other civil service educational institutions.

D. Research Ethics and Validity

All participants were informed of the purpose of the study, and informed consent was obtained before data collection. Confidentiality was maintained by anonymizing participant identities. Research validity was strengthened through source, method, and peer debriefing to minimize interpretative bias and enhance the trustworthiness of the results.

E. Limitations

This qualitative design relies heavily on subjective interpretations and contextual depth. Although triangulation and methodological rigor were applied to reduce bias, the findings may not be generalizable to all civil service education institutions. However, the insights obtained are expected to provide significant value for understanding the mechanisms of character development in similar institutional settings.

III. Results and Discussion

The findings of this study show that the internalization of Pancasila values at Poltekip has not achieved the expected level due to a misalignment between the curriculum and the learning environment experienced by cadets. Although Pancasila values are formally embedded in the curriculum, the everyday social environment does not consistently reinforce these values. This gap arises because approximately 90% of cadets live off campus, limiting institutional supervision and reducing opportunities for value habituation through daily routines. Inconsistent role modeling among mentors and the weak implementation of collaborative agreements with boarding house owners further weaken the continuity of Pancasila value internalization. As a result, Pancasila is understood more at the cognitive level rather than fully embodied in cadets' behavior.

The study also finds that the foster parenting model remains conceptually adequate but practically suboptimal. Cadets benefit from emotional support and personal guidance from their mentors; however, the model's potential is constrained by structural limitations. A significantly disproportionate mentor-cadet ratio limits the frequency and depth of personal interaction, while the absence of a standardized mentoring curriculum leads to inconsistent guidance. Furthermore, several mentors lack sufficient training in communication and developmental psychology, which reduces the effectiveness of the mentoring process. These findings indicate that the model works in principle but cannot operate at full capacity without adequate institutional support.

Weak esprit de corps among cadets is also influenced by structural and social factors that impede the formation of collective identity. The lack of residential cohesion leads to social fragmentation, as cadets are dispersed across various boarding houses, reducing opportunities for shared routines and repeated group interactions. This condition limits the emergence of solidarity and group identity that typically develop in residential or communal environments. In addition, individual-centered academic and training activities further diminish the space for collaborative experiences. Consequently, esprit de corps, which is often assumed to form naturally in civil service education, does not emerge strongly within the current institutional structure at Poltekip, as the enabling conditions for collective bonding remain insufficient.

This condition is in line with the findings of Supeni (2015) who stated that Pancasila-based character education cannot only be carried out cognitively through classroom learning, but must be internalized through role models, habits, and consistent social interactions. A similar point was emphasized by Anugrah and Rahmat (2024), who stated that internalizing character and national values in education requires a systemic approach and support from all elements of the educational ecosystem, including mentors, the social environment, and role models from figures who interact directly with students.

The importance of strengthening Pancasila values in education was also highlighted by Effendi et al. (2023), who emphasized that the success of character education can be achieved only if there is continuity among the curriculum, learning activities, and the values lived in students' daily lives.

Furthermore, the weak internalization of Pancasila values and esprit de corps indicates the need to improve the coaching approach. An approach that emphasizes the transfer of theoretical knowledge solely is insufficient to shape cadets' character comprehensively. A strategy is needed to actualize these values across various aspects of cadets' lives, both in academic and non-academic contexts. This aligns with Supeni's (2015) view that the internalization of national values must be carried out systematically through direct experience, rather than simply conveyed cognitively through learning materials.

Thus, the values of Pancasila and esprit de corps need to be integral to institutional culture, not just part of the formal curriculum. To achieve this, the role of instructors as role models and character-facilitators is crucial. Kartikasari et al. (2025) emphasized that Pancasila values will be firmly embedded if they are implemented sustainably in students' social lives, supported by a consistent educational environment. This finding is supported by Alya et al. (2024), who noted that Pancasila education must involve exemplary behavior by educators and a campus environment that supports the direct practice of national values. Therefore, the active involvement of instructors in instilling a spirit of togetherness,

nationalism, and integrity is essential to helping the main objectives of civil service education.

Poltekip as a civil service educational institution that has the task of preparing its students (cadets) who will later produce cadres of State Civil Apparatus (ASN) leaders specifically in the field of guidance and security for Correctional inmates should create a school culture that has a friendly character, morally fostering a friendly attitude of all school residents, especially students, so that it is hoped that it can produce cadets who have good character. It is necessary to have a character-based development program for the cadets of the Correctional Science Polytechnic, who will be prepared to become cadres of Correctional leadership in the future. It is hoped that this guardian-based development method will instill an attitude of *esprit de corps* and integrity in the cadets, who will serve as prospective ASNs in the Correctional Technical Implementation Unit (UPT) (Correctional Institution / State Detention Center / Correctional Center).

The foster guardian development model for cadets of the Correctional Science Polytechnic aims to provide cadets with the means to face the challenges of assignments at the Correctional UPT. Forming identity, fostering *esprit de corps*, and instilling moral integrity and professional attitudes to enable cadets to become ASN figures with leadership souls in the development and advancement of Correctional institutions. The scope of understanding the foster guardian development model in implementing the development of cadets of the Correctional Science Polytechnic in accordance with the Regulation of the Director of the Correctional Science Polytechnic Number SDM.5.SM.09.03-02 of 2020 concerning Guidelines for the Implementation of Cadet Care includes the following:

- Guidance is the process of interaction between cadets and instructors, directly or indirectly, as learning resources, in a learning environment to form commendable attitudes, mentality, morals, and behavior as well as excellent physical fitness.
- The Foster Guardian is a mentor who coordinates the cadets' foster guardians.
- Foster parents are a group of cadets consisting of members from each level.
- A Class Supervisor is responsible for care and evaluation within the class.

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The foster guardian development model at the Correctional Sciences Polytechnic aims to shape the figure of a cadet who is a cadre of correctional leaders who have integrity, have a sense of identity, and a responsive, resilient, and tough *esprit de corps*.

The educational system implemented at the Correctional Sciences Polytechnic is JARLATSUH (Teaching, Training, and Foster Care). Based on its vision and mission, this system focuses not only on developing cadets' intellect but also on educating them to improve their attitudes and ethics.

Through the teaching component, cadets are offered a range of courses covering personality development, creative skills, scientific competencies, behavioral refinement, and social life. These learning experiences are designed not only to equip cadets with theoretical knowledge but also to cultivate the intellectual maturity and adaptive thinking needed in their future professional roles. The instructional content supports the development of analytical skills, emotional intelligence, and problem-solving abilities, enabling cadets to form broader perspectives and more reflective patterns of thought. In this way, the teaching dimension contributes directly and indirectly to the shaping of well-rounded individuals prepared to respond effectively to complex correctional challenges.

Through training, cadets will be equipped with technical skills, both individually and collectively, in the areas of care, service, guidance, supervision, and child welfare. In this educational system, cadets are trained to become increasingly competent and proficient in the technical aspects of correctional services. In addition, cadets are also allowed to develop their talents and skills in the following areas:

- Arts such as vocal groups, music bands, marching bands, drama, fine arts, handicrafts, and others.
- Sports such as silat, taekwondo, karate, football, tennis, volleyball, basketball, badminton, athletics, futsal, table tennis, swimming, aerobics, and others.
- Religious arts, such as nasid and church choirs.
- Marching skills, flag raising, youth Red Cross, and Scouts.

Through mentoring, cadets will be provided with the necessary skills to develop their identity as correctional cadres imbued with the spirit of Pancasila, fostering compassion for others. This mentoring fosters a sense of togetherness, kinship, and camaraderie, cultivating responsive, resilient, agile, and compassionate individuals from their early cadet years through their entry into the workforce.

Rahmadani et al.'s (2024) findings show that Pancasila-based cadre development consistently shapes a generation with integrity, empathy, and social responsibility. This aligns with the conclusions of the RISOMA study (Alya et al., 2024), which found that Pancasila education on campus is effective when supported by role models and cross-cultural activities that foster togetherness.

More broadly, Salma et al.'s research, conducted through a project at MAN 2 Mataram, shows that teachers/mentors serve as facilitators, motivators, and role models in fostering the character of Pancasila students, thereby fostering values such as tolerance and solidarity in daily social interactions.

The educational system implemented at the Correctional Sciences Polytechnic is supported by teaching resources and a curriculum aligned with the Indonesian National Qualifications Framework (KKNI). Academically, the curriculum at the Correctional Sciences Polytechnic has been fully aligned with the Tridharma of Higher Education while maintaining the Poltekip system and philosophy of "catur utama karya siaga" (four main pillars of work and standby). This effort is achieved by developing a more balanced system for teaching, training, and development to support the realization of Poltekip's vision and mission.

In the context of the Foster Guardian Program, these results can be used for evaluation and follow-up. The Foster Guardian Program, which provides personal guidance to cadets, plays a crucial role in ensuring that everyone understands and applies the values of Pancasila, including respect for diversity.

Some steps that foster carers can take include increasing personal dialogue or communication, organizing interactive activities, and regular monitoring. In personal dialogue, foster carers are encouraged to discuss diversity with cadets regularly. This approach allows cadets who previously didn't understand the importance of diversity to become more open and willing to learn more.

Meanwhile, interactive cross-cultural activities such as interfaith discussion forums or cultural performances allow cadets to gain firsthand experience that strengthens their sense of national values. Appreciation for cadets' achievements, both academic and non-academic, has also been shown to improve their character through mentor recognition and support.

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Poltekip implements the JARLATSUH (Teaching, Training, and Nurturing) education system to develop cadets' academic and moral integrity. This system is reinforced by a curriculum structure that adheres to the Tridharma of Higher Education and the Catur Utama Karya Siaga philosophy. However, on the ground, this education system has not fully instilled a spirit of togetherness, esprit de corps, and a deep ethical and spiritual awareness. Interviews and observations confirm this: many Pancasila values have not yet become part of the cadets' character.

The foster parenting model has been proven to contribute to the internalization of Pancasila values positively. The personal relationship between the foster parent and the cadet is crucial for instilling values of discipline, responsibility, and leadership. However, significant challenges remain, including minimal fostering modules, inadequate staffing, and the lack of a systematic mechanism to strengthen foster parents' competencies.

The imbalance in the mentor-to-cadet ratio is one factor contributing to the weak mentoring. With 1,311 cadets supported by only 27 lecturers and 43 other mentors, the mentoring activities are disproportionate.

However, when it comes to character education and discipline, having an adequate number of mentors is crucial. In this regard, mentors not only act as activity supervisors but also serve as role models, guides, and listeners for the cadets. When a single mentor is tasked with handling many cadets beyond their capacity, the functions above cannot be carried out optimally. As a result, preventive mentoring and mental development are hampered, or in other words, neglected.

This situation will also affect order and discipline, as well as the formation of Pancasila attitudes and values within the cadets, which are the core of the development process. Suppose this mentor is not present in the cadets' daily lives. In that case, there is potential for emotional distance, which will ultimately hinder the full instillation and internalization of the Pancasila values and esprit de corps intended for the cadets.

Therefore, the development process cannot ultimately rely solely on formal aspects typically conducted in the classroom or during scheduled activities. To develop cadet character that embodies the values of Pancasila and esprit de corps, the development process must continue beyond campus hours, and this is crucial.

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This situation ultimately places cadets outside their mentors' direct supervision during daily activities. However, as previously stated, cadet supervision must be maximized to ensure they remain on track with their desired development.

Many preventative measures, such as collaborating with boarding house owners, are outlined in a memorandum of understanding (MoU). The goal of this MoU is to create a supportive environment for cadets in their residences. This will ensure ongoing supervision and guidance, even if cadets are not living in the dormitories. However, the reality on the ground is that the implementation of this expected MoU has not been optimal.

As a result, the quality of supervision of cadets outside of academic hours is severely limited. This, of course, weakens holistic value development, particularly in the formation of attitudes, character, and disciplined living habits off campus. When this informal area is not adequately supervised, the development process becomes unsustainable and uncoordinated, from campus to off-campus. In the long term, this situation has significant potential to weaken efforts to internalize the core values of Pancasila and the esprit de corps that should be instilled in various aspects of cadet life, both on and off campus.

To address this challenge, this study proposes developing a systematic, competency-based curriculum for mentors. This curriculum should encompass interpersonal communication skills, an understanding of developmental psychology, motivational strengthening strategies, and exemplary attitudes and behaviors. This curriculum not only supports the effectiveness of the parenting program but also prepares mentors to be inspiring role models for cadets. From Baumrind's (1967) theoretical perspective, the authoritative parenting style has been shown to effectively balance control and affection. This style also allows mentors to establish clear, consistent rules while still providing space for dialogue and empathy for each cadet's individual circumstances. In this concept, mentors act not only as authorities with regulatory power but also as companions who can understand and guide.

The findings of this study reveal that the foster parent development model at Poltekip has a positive impact on the formation of discipline, responsibility, and Pancasila-based character among cadets. These results confirm the

conclusions of Lickona (2012), Masyitoh (2018), and Ilmi et al. (2018), who emphasize that personalized mentoring and habitual practices strengthen moral knowing, moral feeling, and moral action. The personal relationship between mentors and cadets observed in this study supports earlier findings that close interpersonal interaction facilitates deeper internalization of values.

Meanwhile, Bandura's Social Learning Theory emphasizes that individuals learn through observing others' behavior, especially those they consider authoritative. In this regard, if mentors consistently demonstrate the internalization of Pancasila values in their daily lives, they will serve as role models or figures for cadets to learn from. By observing mentors as role models, cadets learn not only from theory but also from concrete actions they demonstrate, ultimately shaping their character.

Therefore, the development of the instructor curriculum is not merely an administrative requirement, but also a crucial and inseparable part of shaping and transforming the values of Pancasila and esprit de corps into all aspects of cadet life. Competent instructors will play a crucial role in creating an educational environment that is not only disciplined but also prioritizes constructive and humane elements.

Additional support for the mentoring system can be provided through a community networking model involving alumni, lecturers, and community leaders. For example, through the "Associative Mentor" approach, Poltekip alumni with a proven track record can serve as informal mentors for a group of cadets. Meanwhile, lecturers acting as "Guardian Lecturers" not only teach courses but also guide cadets in community service projects and character development. This strategy fosters a closer, more sustainable relationship between educators and students.

In the context of developing esprit de corps, this study shows that solidarity and a sense of belonging are more strongly formed in a dormitory environment. However, due to limited infrastructure, Poltekip cadets do not live in dormitories. Consequently, opportunities for intensive and structured social experiences are lost. According to Vygotsky's (1978) social constructivist theory, social interactions in controlled spaces, such as dormitories, create an optimal Zone of Proximal Development (ZPD) for character development. Furthermore, Sherif's (1936) reference group theory and Tajfel's (1979) social identity theory both support the view that group cohesion is formed through repeated, meaningful collective experiences.

The outcomes of this study align closely with Lickona's theory of character internalization, which emphasizes the integration of moral knowing, moral feeling, and moral action. Although the foster parent system at Poltekip has succeeded in strengthening moral knowing through the curriculum, it has been less effective

in transforming these values into moral action due to inconsistencies in the social environment and limited opportunities for continuous value practice. This finding confirms the arguments of Supeni (2015) and Masyitoh (2018), who stress that habituation and role modeling are critical for successful character internalization. In the Poltekip context, habituation is weakened by limited daily supervision, while role modeling is inconsistent due to uneven mentor distribution and inadequate instructor training.

Furthermore, the study provides important insights into the contextual differences between the Islamic boarding school (*pesantren*) model, where foster parenting is effective, and the civil service education model. Unlike *pesantren*, which is fully residential and community-centered, Poltekip operates under a non-residential system where most cadets live outside the institution. This structural difference limits collective routines, reduces opportunities for moral habituation, and weakens the emotional attachment between mentors and cadets. Therefore, while findings from *pesantren*-based research are relevant conceptually, their effectiveness cannot be fully replicated in a civil service environment without adjusting the structural conditions and institutional culture.

The challenges identified in this study also point to systemic gaps within the JARLATSUH framework (Teaching, Training, and Nurturing), which is expected to integrate cognitive, psychomotor, and character development. In practice, the nurturing component is undermined by imbalanced mentor-cadet ratios, insufficient mentoring modules, and weak integration between formal instruction and social supervision beyond campus. These gaps create a disconnection between academic learning, character development objectives, and the lived experiences of cadets.

Based on these findings, three strategic solutions are proposed. First, improving the coaching modules by standardizing mentoring procedures, strengthening guidelines for value internalization, and integrating Pancasila-based competencies into daily routines. Second, enhancing mentor training through structured programs focused on developmental psychology, communication skills, and character education pedagogy to ensure consistent and effective role modeling. Third, developing a community-based supervision system that involves alumni, lecturers, dormitory partners, and local community leaders to extend monitoring beyond campus and foster a supportive moral environment. These solutions are essential for bridging the gap between theoretical expectations and practical implementation in Poltekip's character development system.

This situation demonstrates the importance of reconstructing the cadet development system with strategies based on experience and social closeness. A supportive physical and social environment, such as dormitories, is not merely a facility, but a cultural

infrastructure that reinforces the values of togetherness, discipline, and collective responsibility. This is where a comprehensively implemented foster care model can bridge this gap, mainly if supported by strengthened mentor capacity and an adaptive mentoring system.

Overall, this study's findings offer new insights into the need for an integrative parenting approach in civil service education. The foster parent model has proven relevant, but optimizing its impact requires reforms in the mentor training system, repositioning of social roles within the campus environment, and the active involvement of various stakeholders. Limitations of this study include the lack of longitudinal data to observe long-term changes in character and the limited quantitative testing of the variables investigated.

As a recommendation for future research, it is important to investigate the long-term effects of the foster care model on cadets' professional performance once they enter the workforce as correctional officers. Such longitudinal studies would provide valuable evidence regarding the model's effectiveness in sustaining ethical behavior, operational discipline, and value internalization beyond the training environment. Additionally, experimental interventions involving community-based coaching systems and digital learning platforms could be explored to broaden the reach and adaptability of character development programs. These innovations are particularly relevant given the persistent limitations in physical infrastructure and human resources, and they offer promising pathways for enhancing the continuity, scalability, and inclusivity of cadet development initiatives.

The findings of this study reveal that the foster parent development model at Poltekip positively impacts the development of discipline, responsibility, and Pancasila-based character among cadets. These results confirm the conclusions of Lickona (2012), Masyitoh (2018), and Ilmi et al. (2018), who emphasize that personalized mentoring and habitual practices strengthen moral knowing, moral feeling, and moral action. The personal relationship between mentors and cadets observed in this study supports earlier findings that close interpersonal interaction facilitates deeper internalization of values.

IV. Conclusion

This study highlights the urgent need to strengthen the character development system for prospective correctional officers, particularly considering recurring violations involving physical abuse, unethical conduct, and the involvement of officers in criminal activities. These incidents demonstrate systemic gaps in the internalization of professional values, integrity, and discipline gaps that cannot be resolved solely through technical instruction or administrative regulation. Character formation must therefore become a central pillar of correctional education.

The findings show that the foster care (Guardianship) model provides a promising approach for addressing these challenges. By fostering close, continuous, and value-based relationships between mentors and cadets, this system enables guidance that goes beyond administrative oversight to encompass emotional, psychological, moral, and social dimensions. Such an approach aligns with theoretical frameworks on character internalization, particularly those proposed by Lickona, which emphasize modeling, habituation, and moral guidance as essential components of value formation. In addition, the teaching component covering personality development, scientific competencies, creativity, and social life play a complementary role in broadening cadets' perspectives and cultivating reflective thinking. When integrated with structured mentoring and community-based supervision, these elements collectively contribute to the development of esprit de corps, a strong sense of identity, and a commitment to ethical conduct. Overall, the study underscores the need for a more coherent, holistic, and sustainable character development system within civil service education for correctional institutions. Strengthening modules, enhancing mentor training, improving the guardianship framework, and aligning environmental conditions with character-building goals are essential steps to ensure that future correctional officers embody the values of Pancasila, uphold human dignity, and possess the integrity required to prevent misconduct and promote a more accountable correctional system.

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