

Performance of Caregivers in the Formation of Student Personality at IPDN South Sulawesi Campus

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ABSTRACT

This study aims to evaluate the performance of caregivers, especially Kasat Dharma, in shaping the personality of cadets at IPDN South Sulawesi Campus. Caregivers have a strategic role in guiding and shaping the character of cadets so that they have a personality that is in line with the values of service, such as discipline, responsibility, and integrity. This study uses a qualitative approach with descriptive methods and triangulation techniques. Data were obtained through semi-structured interviews, observations, and documentation, with informants selected using purposive sampling techniques, consisting of caregivers, cadets, and campus structural parties. To evaluate performance, a 360-degree evaluation method was used with six main indicators, namely quality, quantity, timeliness, effectiveness, independence, and work commitment. The results of the study showed that the performance of Kasat Dharma was generally quite good in fostering the personality of cadets, marked by positive behavioral changes. However, there are still challenges in the aspect of interpersonal communication, uneven distribution of coaching activities, delays in handling violations, and lack of coordination between caregivers. In addition, although most Kasat Dharma showed high dedication and were able to act independently, some still depended on instructions from their superiors. This finding shows that comprehensive evaluation of the performance of caregivers needs to be carried out continuously as an effort to improve the quality of ongoing character development of cadets.

Keywords: Caregiver Performance, Student Personality, IPDN, 360 Degree Evaluation, Qualitative Approach

1. INTRODUCTION

The Institute of Public Administration (IPDN) is a higher education institution that has a strategic role in producing state civil servant cadres with integrity, professionalism, and strong personalities (Munandar, 2016). In an effort to achieve this goal, caregivers play an important role as mentors and role models for cadets (Pratama et al., 2023). The performance of caregivers not only reflects the ability to carry out coaching tasks, but also becomes a determining factor in the process of internalizing the values of discipline, leadership, and responsibility needed by cadets as future leaders.

The formation of cadet personalities at IPDN is a complex and ongoing process, which includes aspects of morals, ethics, and social attitudes. In this context, caregivers act as character-forming agents who directly interact with cadets through various educational activities, training, and daily coaching. Therefore, the performance of caregivers greatly determines the success of the institution in producing graduates who are not only academically superior, but also have strong personalities and are in accordance with the noble values of Indonesia and the code of ethics of the bureaucratic profession.

The international law perspective has an instrument that has definitely regulated the elements of the formation of a state, namely the Montevideo Convention which states that there are four elements that qualify a state as a subject of international law. Government is one of the main elements in a country, especially in Indonesia. According to Lestari (2022), the implementation of government cadre education within the Ministry of Home Affairs has gone through a long historical process.

In 1920, the first Civil Service education school was established, namely the Opleiding School Voor Inlandshe Ambtenaren (OSVIA), Middlebare Opleiding School Voor Inlandsche Ambtenaren (MOSVIA), and Opleiding School Indische Ambtenaren (OSIBA). After that, Presidential Decree Number 87 of 2004 merged STPDN into IIP and changed the name of IIP to the Institute of Domestic Government (IPDN). IPDN became a pioneer cadre campus driving the mental revolution by the President of the Republic of Indonesia on June 15, 2015.

The recognition is a mandate given by the President so that it must continue to be carried out as IPDN's trust and achievement. Currently, IPDN has a vision of Becoming a Superior, Professional, Integrity-based, and Competitive Civil Service Higher

Education in 2045. IPDN is a civil service higher education institution that is different from other educational institutions such as UNHAS, UI, UGM, and ITB. If we compare the values between the well-known State Universities mentioned earlier with IPDN, the results will not be comparable because there are significant differences in implementation and objectives.

The only way to assess IPDN is to compare it with other civil service higher education institutions, such as AKPOL, AKMIL, AAU, and AAL. The IPDN education system has its own uniqueness, namely the Centralized Tri Tunggal Education System, also known as the JARLATSUH (Teaching-Training-Nursing) system, which provides 40% for teaching, 35% for training, and 25% for nurturing. To answer government problems, each graduate must combine his intellectual abilities, formal legal understanding, and knowledge of real-life aspects (Stuart & Vance, 2013).

IPDN students are referred to as Praja who are divided into Praja Putra and Praja Putri (Malahayati, 2021). Praja carry out education for 4 (four) years or 8 semesters. The semester learning process also represents the level of a Praja, semester 1-2 is Praja Level I or called Praja Pratama, Semester 3-4 is Praja Level II or called Praja Muda, Semester 5-6 is Praja Level III or called Praja Madya and semester 7-8 is Praja Level IV or called Praja Utama.

IPDN Learning Locations are centered in West Java, precisely in Jatinangor, in addition IPDN also has Regional Campuses spread across 7 (seven) locations, namely: South Jakarta which organizes Public Finance and Public Policy Study programs, West Sumatra which organizes regional finance study programs, West Kalimantan which organizes civil servant resource management study programs, South Sulawesi which organizes economic development and community empowerment study programs as well as Public Policy Studies, North Sulawesi which organizes population administration and civil registration study programs, West Nusa Tenggara which organizes government politics study programs and Papua which organizes government politics study programs.

Placement of Praja on campuses where learning takes place is based on requirements and criteria, namely by considering the capacity of each campus, gender representation, and representation of the Province where Praja is registered. Placement of Praja on campuses where learning takes place is carried out using a gathering-spreading-gathering (KSK) pattern with the following cycle: Praja Pratama carries out the learning process at the Jatinangor Central Campus; Praja Muda carries out the learning process at the Regional Campus, Praja Madya and Praja Utama return to carrying out the learning process at the Jatinangor Central Campus.

2. METHOD

This study uses a qualitative approach with a descriptive type, which aims to understand and describe in depth the evaluation of the performance of caregivers in the formation of student personalities at the IPDN South Sulawesi Campus. This approach was chosen because it is appropriate for studying social phenomena holistically, not for measuring variables statistically as in the quantitative approach. The location of the study was determined in Gowa Regency, where the IPDN South Sulawesi Campus is located, with a focus on case studies on the Praja Muda care unit. This study was conducted from January to April 2025 considering efficiency of time and energy. The data collected consisted of primary and secondary data. Primary data was obtained through semi-structured interviews with key informants such as caregivers, students, and campus structural parties, while secondary data was obtained from documents, archives, and regulations related to student personality development. Other data collection techniques include direct observation and documentation to strengthen field findings. The determination of informants was carried out purposively, namely by selecting individuals who were relevant and understood the context of development at IPDN. Some informants were kept confidential in order to maintain research ethics and participant comfort.

3. RESULTS

Caregivers are Civil Servants or State Civil Apparatus assigned to the Institute of Domestic Government (IPDN) as educators/teachers for Praja units. Praja is the term for students at IPDN, both male and female (Azis et al., 2024). Praja come from all provinces throughout Indonesia, which currently number 38 provinces, they are the best sons and daughters to carry out education funded by the state. Align with research from Situmorang (2019), caretakers have the task and function of providing guidance and supervision of Praja Personality attitudes at IPDN. The guidance in question is the formation of Praja attitudes and characters as prospective Civil Servants or State Civil Apparatus.

Overall, IPDN Caregivers are referred to as the Manggala Praja Unit which is an academic implementer who carries out operational activities for the care, guidance, supervision, and enforcement of disciplinary actions for Praja. The Affairs of Discipline Enforcement and Praja Inspection or commonly referred to as PDPP are affairs that carry out disciplinary enforcement activities and inspections of problematic Praja. The Manggala Unit at IPDN South Sulawesi Campus consists of 17 people consisting of 1 Kasat Sena, 1 Kaur Ekskul, 1 Kaur PDPP, 2 Kasat Wira, 6 Kasat Dharma, and 6 PDPP. If categorized by gender, there are 13 men and 4 women. Specifically for the caretakers of the guesthouse or Kasat Dharma, there are 6 people, with details of 4 men and 2 women.

In the implementation of the operational care of IPDN cadets so that it can run in a planned, consistent, continuous, directed, measurable and sustainable manner, regulations are needed that regulate in detail the operational care that applies to both the

central campus and regional campuses. The regulations that regulate the operational care are currently regulated in the form of Permendagri, Kepmendagri, IPDN Chancellor Regulations, IPDN Chancellor Decrees, Circulars and in the form of Standard Operating Procedures (SOP). These regulations serve as guidelines and guides for care providers, especially caregivers, and of course, students as students must also understand and comprehend these regulations. The statement above was conveyed by the Vice Chancellor of IPDN for Student Affairs in 2021, Mr. Dr. Drs. Ismail Nurdin, M.Si. The same thing was also conveyed by the Head of the Bureau of Civil Service Administration and Alumni, Mr. Drs. Baharuddin Pabba, M.Si, that:

"The implementation of the Operational Care of IPDN Praja in its implementation requires provisions of regulations that regulate so that the operational implementation of the care of IPDN Praja can run effectively in the framework of forming the attitudes and character of civil service of the students. So we hope that the ranks of care and IPDN Praja can study, understand, and comprehend and comply with these regulations."

Guidelines for the Care of Civil Service Educational Institutions of the Ministry of Home Affairs

The implementation of civil service education within the Ministry of Home Affairs needs to strengthen the Care system as an integral part of the centralized tri-unit education pattern. So that caregivers in carrying out their duties as caregivers should study, understand, and implement the Guidelines for Care of Praja as regulated in the Decree of the Minister of Home Affairs Number 157 of 2004. The philosophy of care is a conscious effort to instill, grow and develop creativity and enlightenment of thought to realize the maturity of paraja who have intellectual balance, ability, emotional and spiritual intelligence as professional government cadres who have the responsibility of serving the Community (Maryati, 2019). Care is directed at efforts to form the personality of cadets who believe and are devoted to God Almighty in accordance with the philosophy of care.

Guidelines for Civil Service Life

Conceptual mental and discipline development for IPDN Praja is a requirement to achieve the objectives of the Ministry of Home Affairs Civil Service Education in order to prepare Civil Service cadres as prospective government apparatus who are highly disciplined, superior, have a scientific statesman's perspective, are professional, democratic and pious to God Almighty as regulated in the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 63 of 2015. Praja in undergoing the cycle of life from waking up in the morning until going to bed are required to follow the established guidelines for life, in order to create a State Civil Apparatus with character. As a quote from a book, which says:

"Be careful with your thoughts, for they become your words; your words become your actions; your actions become your habits; your habits become your character; and your character becomes your destiny."

Praja are expected to be able to become a Civil Servant who will later become an example for the State Civil Apparatus. So that in the Education process, Praja should study, understand, and implement the guidelines for the life of the cadets.

Evaluation of Caregiver Performance at IPDN South Sulawesi Campus

In measuring the level of success of the performance of the Caregiver in this case the Head of Dharma Unit, the researcher used individual performance assessment indicators developed by Robbins including six indicators, namely; Quality, quantity, punctuality, effectiveness, independence, work commitment (Habaora et al., 2021). Each performance indicator that is measured will be associated with the achievement of the vision, mission, goals, objectives and performance targets. The method of evaluating the performance of the home caretaker in forming the personality of the cadets, the researcher used the 360-degree evaluation method where the researcher involved superiors, co-workers, themselves and subordinates.

In determining the informants, the researcher used the Purposive Sampling technique. However, some of the informants' real names were not listed and replaced with codes such as "Informant A", "Informant B" etc. this is to maintain confidentiality and comfort and to get objective answers from the informants. Starting from the quality indicator, how is the individual quality of a Kasat Dharma and how many cadets commit violations. The second indicator is quantity, how is the presence of a Kasat Dharma in mentoring and supervising the cadet life cycle. The third indicator is punctuality, how exemplary a dharma chief is in implementing the cadet life cycle and attendance.

The fourth indicator is effectiveness, how a dharma chief implements coaching in the right way, has a real impact and can be well received by the cadets. The fifth indicator is independence, a caregiver is able to make decisions under pressure and critical conditions in responding to the attitudes and behavior of cadets every day. The sixth indicator is work commitment, how dedicated and consistent a caregiver is in completing his duties and responsibilities above his personal interests. This study uses a triangulation design where the data analysis process begins by reviewing the data that is already available from the results of interviews with informants who have been determined. The interviews used are semi-structured interviews using interview guidelines and field observations where researchers are involved in implementing the cadet life cycle and documentation.

Kasat Dharma Performance Quality

Performance Quality can be seen from the quality of the individual Kasat Dharma, Based on the results of the interview with the Head of the IPDN Youth Sena Praja Unit, South Sulawesi Campus, Mr. Drs. H. Hamzah Jalante, M.Si who said that:

"Their individual quality is very good, considering that each of them is an IPDN graduate and has been provided with training to improve caregiver competency, and has participated in the recent Psikogram activity carried out by IPDN Jatinangor. However, special attention is needed regarding improving caregiver competency in the form of further training or refresher courses considering that every year the standard value for passing to become cadets also increases, and most of them last participated in caregiver training a long time ago so that caregivers do not become less intelligent and competent than the cadets they care for". (Interview February 10, 2025).

This statement is supported by the results of direct observations by researchers on each individual Kasat Dharma which shows that in terms of individual quality, they are all good. However, it needs improvement and/or refreshment considering that most of them last attended caregiver training in 2012 and 2014. The quality of caregiver performance can also be seen based on how many cadets carry out level increases and the number of cadet violations. Based on the results of the researcher's interview, it was obtained that the quality of Kasat Dharma's performance was quite good. Kasat Wira Putra, Mr. Muhammad Lukman, S.STP, MM. said that:

"Overall, the quality of the caregiver's work is in accordance with several established standards, but improvements are still needed so that they can be met comprehensively so that the results achieved can be maximized. Given that there are still many male civil servant units that commit violations even though they are in the minor category, this should not become a habit." (Interview February 11, 2025).

However, from several statements from the interview results above, there is another opinion expressed by Informant A, who said:

"In terms of the final results, the quality of the caregivers can be said to be sufficient, for example, the cadets' grades are in accordance with the standards so that they can move up a level. However, if we look at the process, there is a decline in the cadets' attitudes, especially towards the academic community. The cadets tend to only give respect to the caregivers because I was once a caregiver myself, so that's what I see from the cadets now. It's already like that to the community, what about ordinary people out there, I'm afraid the cadets will show an arrogant attitude. And there are still many cadets who commit violations, both recorded and not, because I have found them myself several times."

The same thing was also conveyed by Informant B, namely:

"Our caregivers are quite consistent in instilling discipline, they are firm but also able to guide. However, there are still differences in quality between caregivers which have an impact on the inconsistency of personality formation."

Based on the statements above, it can be concluded that the quality of the work of the young dharma praja chief of IPDN South Sulawesi in shaping the personality of the cadets can be seen from the background and competence of the dharma chief and the personality of the cadets themselves. Has the level of discipline increased from the previous academic year or not? Data obtained from PDPP shows an increase in the number of violations. Thus, the number or number of violations will decrease along with the ability and quality of guidance, leadership and direction of the dharma chief to the cadets which are getting better.

This conclusion is in line with the opinion of Supardi (2016) who stated that performance is the result of work in terms of quality and quantity achieved by an employee in carrying out his duties according to the responsibilities given. In this case, the author emphasizes that the quality of work results that can be achieved by a dharma chief is how cadets can understand and follow the guidelines for cadet life in order to minimize violations that occur. This is influenced by the individual quality of the dharma chief himself, where there are differences in the quality of caregivers that have an impact on the inconsistency of the formation of the cadet's personality.

Quantity

The quantity of performance can be seen from the presence of the dharma chief. Based on the results of the interview with the Head of the IPDN Youth Sena Praja Unit, South Sulawesi Campus, Mr. Drs. H. Hamzah Jalante, M.Si, he said:

"I saw it from the report in the parenting WhatsApp group, from the report I saw that the implementation of the cadet life cycle was going well, so it can be said that the Kasat Dharma officers were present at every cadet activity."

In line with the results of interviews with several cadets, it was found that most caregivers have a fairly high level of involvement in the cadet activity cycle. A cadet said:

"In my opinion, our Kasat Dharma is quite often present in activities. Almost every morning, afternoon and evening they accompany."

However, from the results of interviews with several other leaders and colleagues, it was found that the level of presence and

involvement of the Kasat Dharma still varies not only in daily life but also during special tasks such as post duty, it depends on the individual. As conveyed by one of the superiors and colleagues that:

"There are caregivers who are very active, but there are also those who are only present at certain times. So in terms of quantity, it is not yet even."

Based on the results of direct observation and documentation obtained from the personnel and care section, it was noted that on average the head of the Dharma Unit attended routine activities 4-5 times a week, although not all activities were attended by all the Heads of Dharma Units, only those on duty as post pickets at that time. Most of the Heads of Dharma Units were present in core activities only (roll call, main coaching and post pickets), so it can be concluded that in general the quantity of their involvement was quite good, but their consistency still needs to be improved.

The conclusion above is in accordance with the opinion of Anwar (2022) who stated that quantity is a measure of the amount of work that can be completed in a certain time. In this case, the time period in question is the activities of the cadets he is looking after because the cadets are the responsibility of the Head of Dharma Unit so that the working hours of the Head of Dharma Unit also follow the cadet's time in carrying out their activities.

Punctuality

Punctuality can be seen from the exemplary behavior of the dharma chief in implementing the life cycle of the cadets and attendance. Based on the results of interviews, observations and documentation conducted by the researcher, the following data were obtained. The direct superior assessed that the majority of caregivers had shown good performance in terms of punctuality, although there were still some individuals who needed further coaching.

"In general, the punctuality of the caregivers is quite good. However, we have mapped out several areas that are still inconsistent, and this has been included in the monthly evaluation notes."

The superiors also said that punctuality has a direct impact on the cadets' perception of exemplary behavior, which is an important element in the formation of the cadets' personality. Then, most cadets said that the Kasat Dharma is generally present on time in carrying out routine activities such as morning assembly, meal supervision, spiritual supervision and extracurricular activities. One cadet stated:

"I think our dharma chief is quite disciplined about time. In the morning roll call, he usually comes before we line up, so he can supervise directly. But sometimes there are also those who are late, especially if they are not on duty."

The conclusion above is in accordance with the theory put forward by Pandipa (2020) that punctuality is an employee who is able to complete tasks on time showing a high level of responsibility and commitment to his work. In this case, the Head of Dharma Unit complies with the working hours that have been set by being present on time so that supervision and assistance can be carried out optimally.

Effectiveness

Based on the results of interviews, observations and documentation conducted by the researcher, the following data were obtained. The results of interviews with cadets, most of whom stated that the coaching carried out by the Dharma Kasat was quite on target and had an impact on their behavior and discipline. A cadet expressed:

"I think the dharma chief is quite effective because they can reprimand in a firm but also nurturing manner. Sometimes we are given direct instructions, and that helps us improve our attitudes."

The results of direct observation also show that the Kasat Dharma does not only carry out tasks formally, but also adjusts the approach based on the conditions and needs of the cadets. In several activities, such as evening guidance and group discussions, the Kasat Dharma is seen to be able to create a conducive and reflective atmosphere, so that the message of guidance can be well received by the cadets. From the perspective of superiors and colleagues, the effectiveness of the Kasat Dharma is considered quite good because it is able to convey personality values through a direct and consistent approach. As conveyed by informant A, that:

"What we see is that most of the Kasat Dharma are able to carry out their roles effectively. They do not only reprimand but also provide guidance. And some cadets appear to have changed their attitudes after receiving guidance from their Kasat Dharma."

However, effectiveness is also influenced by the communication style and personal approach of each Kasat Dharma. Not all Kasat Dharma are able to establish good closeness with the cadets. In another interview, a cadet said:

"There is a dharma chief who when reprimanding just gets angry, does not explain where our mistakes are. So sometimes we are confused about which side to fix."

The documentation obtained shows that there is a routine personality development program, but not all dharma officers consistently report the results of these activities, so that the evaluation of the program's impact on changes in student behavior is less than optimal. In general, most dharma officers are in the medium to high category, with a note that there is a need for

improvement in communication strategies and reporting of coaching results so that its effectiveness can be more measurable and focused.

So it can be concluded that the effectiveness of dharma officers is quite good. This conclusion is in accordance with that expressed by Steers (1985) who stated that the effectiveness of an organization and an individual is measured by the ability to produce output in accordance with predetermined goals (Molnar & Rogers, 1976). In this case, the effectiveness of the dharma officer's performance is assessed from how the dharma officer carries out coaching for students in the right way, with real impact and can be well received by students.

Independence

Based on the results of interviews, direct observations and documentation conducted by the researcher, the following data were obtained. The results of interviews with cadets, some stated that most of the dharma chiefs showed an attitude of independence in carrying out their duties, such as being able to make their own decisions in dealing with cadet violations, resolving internal conflicts, and providing guidance without waiting for instructions from superiors. One cadet said:

"Our Head of Dharma Unit usually takes action immediately if there is a violation, without having to wait for orders from the leader. But there are also those who like to ask first, then act."

However, it is noted that some Kasat Dharma tend to rely too much on structural direction in situations that actually require personal initiative. Then the results of interviews with colleagues showed that independence in carrying out tasks is very dependent on individual experience. Senior Kasat Dharma tend to be more independent, while new Kasat Dharma still rely heavily on coordination and instructions from superiors. As stated by informant A that:

"For those who have been around for a long time, they usually know what to do. But for new people, sometimes they still ask questions first."

From the superiors, it was conveyed that the Head of Dharma Unit was indeed given space to act independently, but not all were able to utilize it optimally. As stated by the Head of Sena Praja Muda IPDN South Sulawesi, that:

"We give them authority, but not all dare to take a stand. Some are too cautious, afraid of making a mistake."

The results of observations and documentation obtained show that in civil servant personality development activities (such as ethics counseling, daily discipline, and civil servant counseling), some Kasat Dharma carry out their duties independently and proactively. However, in certain situations, such as conflicts between civil servants or serious violations, there is still a tendency to wait for instructions from superiors. In general, the level of independence of Kasat Dharma is in the medium to high category. Several Kasat Dharma show initiative in carrying out development.

However, there are still some obstacles in terms of dependence and fear of being wrong that need to be overcome through continuous training and development. So it can be concluded that the independence of Kasat Dharma is quite good. The conclusion above is in accordance with the opinion of Mulyadi & Syahid (2020) who stated that independence is the ability of individuals to think, make decisions, and be responsible for their own actions without depending on others. In this case, Kasat Dharma carries out his responsibilities without always having to be directed.

Work Commitment

Based on the results of interviews, direct observation and documentation conducted by the researcher, the following data were obtained. The results of interviews with superiors stated that most of the dharma units had high commitment, as seen from their presence in additional activities such as harvesting, counseling and personality development. However, there are still some dharma units who need to improve their work spirit and sense of responsibility. As stated by the Head of Sena Praja Muda IPDN South Sulawesi that:

"Those who are committed are clearly visible, they are consistent in attending meetings, even willing to not go home if there is a problem at the dormitory. But there are still those who need encouragement."

Then from the perspective of co-workers, it is considered that the work commitment of the head of the Dharma Unit is very dependent on individual motivation. The Head of Dharma Unit who understands the role of coaching as a whole tends to have high dedication and is not limited to working hours. On the other hand, there are also Heads of Dharma Unit who are less active outside of their main duties. As stated by informant A, that:

"There are those who work wholeheartedly, really wanting to form a civil service. But there are also those who work because of demands, coming and going and then going home. There are even those who tend to stay just because of the income issue which is relatively high compared to employees who are only staff."

In line with what was conveyed by informant B, that:

"If they are not scheduled or ordered, they do not come. Even when they are scheduled and ordered, some are still absent. Not all Kasat Dharma feel called to carry out their role as mentors, they tend to only carry out minimal tasks of attendance and administrative reporting in the WhatsApp group without taking the initiative in coaching or personal mentoring of

cadets."

From the perspective of the cadets, most considered that the dharma chief showed a high commitment in accompanying and guiding them, especially in character building, discipline and time discipline. The dharma chief was considered willing to be present outside of formal working hours and take the time to provide personal guidance. As stated by one of the cadets:

"Our dharma chief often comes at night to check on our condition. Sometimes he also gives us motivation one by one if someone looks gloomy or has problems."

However, some cadets also stated that there were several Kasat Dharma who seemed to be carrying out their duties only as a formality, such as only being present during roll call or on duty and not being actively involved in other coaching processes. The statement above is supported by the results of direct observation and documentation obtained by researchers which show that Kasat Dharma with a high level of commitment are actively involved in cadet activities outside of office hours (supervising night activities, assisting during counseling and other activities outside of the duty schedule and general employee office hours).

The results of attendance and weekly reports show variations in involvement between one Kasat Dharma and another. In general, the work commitment of Kasat Dharma is classified as moderate to high. Kasat Dharma who have an understanding and awareness of moral responsibility and their function as personality builders show active and consistent involvement. However, there are still some Kasat Dharma who carry out their duties minimally, so further coaching and a more effective incentive system are needed.

So it can be concluded that the work commitment of Kasat Dharma is quite good. The conclusion above is in accordance with the opinion of Scrima (2014) who stated that work commitment is a positive attitude of employees towards the difficulty of tasks and responsibilities given by the organization, which is reflected in loyalty, involvement and dedication to work

4. CONCLUSIONS AND RECOMMENDATIONS

In general, the quality of the performance of the Kasat Dharma at IPDN South Sulawesi Campus shows quite good results in shaping the personality of cadets, where they are able to foster, guide, and direct cadets in accordance with the norms and values of the service. However, there are still shortcomings in the humanist approach and interpersonal communication which cause inconsistencies in coaching. In terms of quantity, the coaching activities carried out cover many aspects of personality such as discipline, ethics, and responsibility, although the distribution of activities and involvement between Kasat Dharma is not yet even. The timeliness of the implementation of tasks generally runs well, but there are still delays in handling cadet violations and direct presence in the field. The effectiveness of performance is also considered quite good, as seen from the positive behavioral changes in some cadets, although there are still challenges in the form of a lack of coordination between Kasat Dharma and resistance from cadets to certain coaching methods. In terms of independence, Kasat Dharma is able to make decisions independently in coaching, although in some cases it still depends on the direction of superiors or unclear regulations. Their work commitment is quite high, as evidenced by their dedication to their duties and priorities for coaching cadets, although there are some individuals who only carry out their duties minimally.

Suggestion

Increasing the competence of caregivers, regular training is needed that emphasizes psychological approaches, interpersonal communication, and conflict management so that the Kasat Dharma is able to foster cadets more effectively and humanely. Periodic and continuous evaluation, the need for feedback between each other, both between superiors-Kasat Dharma, fellow Kasat Dharma and Kasat Dharma-Praja.

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