

# PROCEEDINGS

## International Seminar on Language, Literature, Culture, and Education in Southeast Asia II

Theme:  
"Responding to Challenges in the 21<sup>st</sup> Century"



Published by:  
Graduate School of Linguistics, USU



# **PROCEEDINGS INTERNATIONAL SEMINAR**

**Language, Literature, Culture, and Education in Southeast Asia II**

**Theme: "Responding to Challenges in the 21<sup>st</sup> Century"**

## **Keynote Addresses:**

Piyawan Rungwaraphong, Ph.D. (Prince of Songkla University)

Associate Prof. Dr. Paitoon M. Chaiyanara (Nanyang Technological University)

Prof. T. Silvana Sinar, Ph.D. (University of Sumatera Utara)

Prof. Amrin Saragih, Ph.D. (State University of Medan)

Awang Sariyan, Ph.D. (Board of Language and Library, Malaysia)

Prof. Dr. Manasikana (Nanyang Technological University)

Prof. Dr. Ikhwanuddin Nasution, M.Si. (University of Sumatera Utara)

Roksana Bibi Abdullah, Ph.D. (Nanyang Technological University)

## **Compiled by:**

Dr. Dwi Widayati, M.Hum.

Dr. T. Thyrhaya Zein, M.A.

Dr. Lokman Abd. Wahid

Prof. Dr. Sumarsih, M.Pd.

Dr. Mahriyuni, M.Hum.

Dr. Marice, M.Hum.

**First Published, November 2012**

All Rights Reserved.

**ISBN: 978-602-17092-0-7**

**Published by:**

**Graduate School of Linguistics USU,  
2012**



## COMMITTEES ACKNOWLEDGEMENTS

Dear readers, notably participants of the International Language, Literature, Culture, and Education in Southeast Asia II “Responding to Challenges in the 21<sup>st</sup> Century”, after going through a long process, the proceedings of this seminar have been completed at last.

Since the number of papers referred to the committees exceeded a specified limit, the process of preparing the proceedings was being delayed. Nevertheless, we have tried to complete the proceedings prior to the seminar. We also have standardized the format of this writing based on APA (American Psychological Association). We hope this seminar proceedings will have been achieved by the readers at the seminar held on November 15 – 17<sup>th</sup>, 2012.

Our thanks go to the organizers of this seminar: University of Sumatera Utara.- Indonesia, Prince of Songkla University – Thailand, State University of Medan - Indonesia, and Institute of Teacher Education of Malay Language – Malaysia. We would like to extend our sincere gratitude to Associate Prof. Dr. Paitoon M. Chaiyanara for his direction on holding this seminar and to the Chairman of Graduate School of Linguistics as well, Prof. T. Silvana Sinar, Ph.D, who has given great contribution and facility in administration. We also apologize for any shortcomings that exist in these proceedings.

Enjoy your reading.

Bangkok, November 10<sup>th</sup>, 2012  
Sincerely,

The Committee of International Seminar



# CHARACTER EMOTIONAL HONESTY

Nathanael Sitanggang

*Technical Education Building  
Faculty of Engineering, University of Medan;*

## ABSTRACT

*Value honesty is one of the characters that have kept the value of honesty is developed as universal values that must be upheld by all citizens around the world in the life of the nation. Character emotional honesty consists of: attention to the right according to conscience, to be authentic (do not use the mask of life) and be empathetic. Development of value honesty should start from the family and continued on in the school / college. Emotional honesty of character can be developed through four steps: acknowledge feelings, examine beliefs about emotions, take control of your feelings and learn to express emotions in an honest and convincing yourself back about what will happen if emotions were never expressed honestly.*

**Keywords:** *character, honesty of emotion.*

## 1. Introduction

Character education in Indonesia has been increasingly promoted back in recent years, because it is necessary that character education should still be developed as an effort to defend the morality of every citizen based on the four pillars of Indonesia: Pancasila, the Constitution of 1945, Homeland and Unity Ika. declining morality citizens will damage her life of the nation, so the goal of the state to the intellectual life of the nation and the welfare of the Indonesian people will not be achieved. Suparno, et al. (2002) suggested that dishonesty be biangnya all kinds of corruption that destroyed the country of Indonesia and also destroy the good relations between people. Furthermore Suparno, et al explain that the value of honesty is essential if you want to be enforced Indonesian state is growing and the people in it more prosperous.

From the above it can be seen that the value of honesty is one of the characters that have still developed not only bag i every citizen of Indonesia, but for every citizen n Egara throughout world, because the value of honesty is a universal value that should remain upheld in everyday life. development value honesty should start from the family environment and the continued within the school / college. At the school / college teachers / lecturers play a very strategic to develop values of honesty for students / college students, because the value of honesty can be integrated by the teacher / lecturer in any learning. So students / students taking lessons not only to education in the cognitive area, but also an education in the region in particular the development of affective value of honesty for students / student. Cooper and Sawaf (1998) explains that being honest is emotionally demanding someone listen to a strong sense of righteousness that comes from the heart. Cooper and Sawaf further explained that there are some actions that might be politically correct, but it is definitely not true emotionally, someone who rebelled against honest feelings repressed



'deep just to "show that everything is working" on the real thing is not true, or to "work like a robot" in order to "look good" and act as if concerned. Based on the above it can be seen that a person's actions that contains the value of honesty is the act of listening to a strong sense of righteousness that comes from the heart.

## 2. Honesty Character Emotions

### *Emotion is Human Nature Affect Behavior*

The nature is the hallmark of someone who can be observed in behavior in everyday life. If you look at the individual nature there is a quiet, ambitious, open, closed, grumpy, even the hard to get along, but there are easy to get along. Slocum and Hellriegel (2009) suggests four key properties, namely intelligence (*intelligence*), emotional maturity (*maturity and breadth*), the desire to achieve (*achievement drive*), and integrity (*integrity*). But according to the McCrae & Costa cori t in Lahey (2007), there are five basic properties (*the big five personality traits*) that can fully describe the personality, the emotional stability (*neuroticism*), extraversion (*extraversion*), transparency (*openness*), heart-tugging (*agreeableness*), and prudence (*conscientiousness*). In related matters, Lunenburg and Ornstein (2000) suggests five leadership traits described in terms of five major dimensions of personality traits, namely social skills (*surgency*), heart-tugging (*agreeableness*), prudence (*conscientiousness*), emotional stability (*emotional stability*), and intellect (*intellectance*).

Each of the five basic properties are described as follows: 1) Emotional Stability: feel calm or anxious, or restless feeling peaceful, relaxed or tense, or do not feel safe, comfortable or not, 2) extraversion: outgoing or shy- embarrassment, humor (humor) or potluck, like talking or quiet, like togetherness or a loner; 3) Openness to experience: often imagination or not, creative or not, broad or narrow interests, rather accept the challenge or not; 4) Sensitivity conscience : patient or quick-tempered, gentle or rough love, sympathy or do not have feelings, forgiving or vengeful, and 5) Caution: this seriously or reckless, careful or not, hardworking or lazy, like well-organized or not.

Another opinion about the nature of the variables presented by Hoy and Miskel. Personality trait is a relatively stable state of a person to behave in a certain way. According to Hoy and Miskel (2008), consists of five properties, namely: 1) Confidence (*self-confidence*), 2) Tolerance of pressure (*stress tolerance*), 3) Emotional Maturity (*emotional maturity*), 4) Integrity (*integrity*), and 5)

Extraversion (*Extraversion*).

Based on an analysis of several theoretical properties could be identified that emotion is one of the basic properties that can influence the behavior of individuals, although the terminology is not exactly the same for some of the experts, but the meaning contained in it is understood the same.

Association properties and expertise with leadership effectiveness shown in



Table 1 below.

**Table 1. Traits and Skills Associated with Effective Leadership**

Personality	Motivation	Skills
Self-confidence	Task and interpersonal needs	Technical
Stress tolerance	Achievement orientation	Interpersonal
Emotional maturity	Power needs	Conceptual
Integrity	Expectations	
Extroversion	Self-efficacy	

Sources: Wayne K. Hoy and Cecil G. Miskel, *Educational Administration Theory, Research, and Practice* (New York: McGraw-Hill, 2008)

Based on the above clearly known that emotion is one of human nature that can influence behavior in everyday life. According to Colquitt, Lepine and Wesson (2009), is a state of feeling such emotions are excited, in a few minutes would pass and directed to others or other circumstances. Distinguish human experience varied emotions in everyday life, when summed positive emotions such as joy there, pride, relief, hope, love, compassion, and negative emotions such as anger, anxiety, fear, guilt, shame, grief, jealousy, and disgust. For details, description of positive n negative emotions can be seen Table 2 below.

**Table 2. Different Kinds of Emotions**

Positive Emotions	Description
Joy	A feeling of great pleasure
Pride	Enhancement of identity by taking credit for achievement
Relief	A distressing condition has change for the better
Hope	Fearing the worst but wanting better
Love	Desiring or participating in affection
Compassion	Being moved by another's situation
Negative Emotions	
Anger	A demeaning offense against me and mine
Anxiety	Facing an uncertain or vague threat
Fear	Facing an immediate and concrete danger
Guilt	Having broken a moral code
Shame	Failing to live up to your ideal self
Sadness	Having experienced an irreversible loss
Envy	Wanting what someone else has
Disgust	Revulsion aroused by something offensive

Sources: Jason A. Colquitt, Jeffery A. Lepine, and Michael J. Wesson, *Organizational Behavior Improving Performance and Commitment in the Workplace* (New York: McGraw-Hill Companies, Inc., 2009)

**Attention to the Right According to Conscience**

According to Cooper and Sawaf (1998), emotions are a source of energy, influence and information that is inward. Emotion, whether good or bad, has



been there since birth. What distinguishes the result is what is done with the use of information and energy from it. Cooper and Sawaf explain further, in fact, gives a feeling important and potentially lucrative information at any time. This feedback (from the heart, not of the head) that ignites creativity, make an honest man of himself, a relationship of mutual trust, give your conscience for life and career, leads men to the possibility of the unexpected, and may save themselves or organizations of destruction. According to the Goleman (2003), emotions can be smart, if "emotion" is inserted into the "intelligence" makes the personal intelligences. Personal intelligence is the basis of emotional intelligence, among other things: recognizing emotions and managing emotions. *Knowing yourself* means recognizing *emotions* feeling feelings when it happens, it is called emotional self-awareness. *Managing emotions* are addressing feelings that feelings can be revealed by the fit, and this skill depends on emotional self-awareness.

Men who has the skills of emotional self-awareness are capable of listening to your heart and to understand the subconscious. Listen to the inner voice is the important role of feelings as a guide in taking the current private decisions are constantly made in life. If the feeling is too strong can create havoc in reasoning, lack of awareness of feelings can also be a disaster in considering the very decisions determine destiny. The key to personal decisions more healthy is to adjust to the feelings.

Honesty emotion is one of the four important factors for building emotional awareness. The four factors are: honesty of emotion, emotional energy, emotional feedback, and practical intuition. K ejukuran emotions make people be real and honest with yourself and simplifiers real in life and work.

Honesty emotions explored in this study of explanations Cooper and Sawaf (1998). Exploration results are as follows: emotional honesty makes people real and honest to yourself and can act as a real simplifiers in life and work and to strengthen and smooth the path to a better relationship. Emotionally honest is to be more real and authentic, caring for yourself, caring for others and give attention to the right according to conscience. Everyone should appreciate the honesty of emotion. Individuals who value emotional honesty means: 1) pay attention to what is perceived, 2) do not just rely on what's in the head (mind) but connect to the heart, and 3) be concerned; 4) entrusts part of the life of the individual to the job; 5) sense the presence of potential untapped in themselves and others and compelled to say so, and 6) to listen to your intuition. Seyogianyalah conscience, not the mind alone that encourages individuals to do: 1) listening, 2) find clear information, and 3) assess; 4) stay strong and keep moving forward, 5) learning and innovation; 6) make a judgment; 7) given mind; 8) empathy, and 9) change and motivate yourself. Emotional honesty to grow and serve as a source of personal power in life and work, depending on the level of energy it has. Energy emotion in the voice, the face, eyes and body language of the individual.



### *Being Authentic*

According to Martin (2008) authentic self is an individual who understands the structure of existence itself. Human life is basically made up of three layers, namely: 1) The first layer is a self-image (*self image*), which is what is shown someone socially and involves judgments of others, 2) The second layer is the concept of self (*self-concept*), the assessment self to self, and 3) The third layer is deeper layers are self (*true self*), which is the real man.

Based on the above it can be seen that an authentic personal is personal and truly based on the deepest layers of the self (*true self*). The identity of the individual is true. Martin further explained that in everyday life are found a variety of masks used to cover a variety of deficiencies and helplessness, even to cover dark identity. In the long run it does not just mask the wearer's mental damage but also the authenticity of relationships with other people. There are several types of masks used by humans in everyday life, namely: 1) Mask of ownership, 2) Mask intellect; 3) social mask; 4) Mask moral; 5) Mask impressive (actor / actress), 6) Mask of office; and 7) Mask sexuality.

These will be detailed definition of each type of mask that life. *Ownership of the mask* using objects or excessive material to show identification. *Masks intellect* to use the title or the title-frills education for imposing excessive interlocutors, even bought his title in order to get additional. namely *social masks* someone who wants to be friends only with people higher social class, or at least equal. *moral mask* that someone who appears to be a pious, faithful, pious and always give moral exhortations, but his actions are not in line with the actual life lived. *masks impressive (actor / actress)* that is widely used among the celebrities, public figures and people who are hungry for praise. *masks that position* very excessive behavior; very important for him that others know the position or office; in various events as well as many public he always wanted to be treated special. *mask sexuality* that someone clever use of sexual attraction as a tool to manipulate others; him sex is a means to an end, a means of fulfilling the ambition or ego.

Based on the above it can be seen that the use of masks in daily life make a person's emotional dishonesty.

Furthermore, Martin explained dishonesty emotions (*emotional Dishonesty*) in the office. At the office, proficiency to wear a mask, not honest in expressing emotions, the more sophisticated. Rules in many offices that limit in expressing honest emotion, and even many of the employees who choose to be honest dissidents, deviant and ostracized. Because it's become so adept at wearing the mask itself. There are some examples of emotional dishonesty in office, namely: 1) the employer did not like feeling that can not be disclosed but it is very annoying to be honest ties in the office, 2) untold emotional problems with fellow colleagues in the office, and 3) emotional issues with a subordinate who can not be expressed as constraints smell 'nepotism'. As a result of these buried emotions, the employment situation is becoming increasingly unpleasant. Therefore, emotional dishonesty is often a problem latent in the organization. People are leaving the company as such, interpersonal relationships become strained, decreased work productivity, or the political climate heats up the office.



Based on the above it can be seen that emotional dishonesty in an organization can take place between leaders and subordinates or otherwise between subordinates and leaders, and between co-workers, thus resulting to decreased productivity.

### *Be Empathy*

According to the Goleman (2003), emotion is defined as any activity or agitation of mind, feeling, passion; any great mental or overflowing. Emotion refers to a feeling and its distinctive thoughts, a biological and psychological state, and its tendency to act. Emotions can be smart, if "emotion" is inserted into the "intelligence" makes the personal intelligences. Personal intelligence is the basis of emotional intelligence consists of five main areas, namely: 1) recognizing emotions, 2) managing emotions, 3) self-motivation, 4) pulled recognize emotions in others, and 5) relationships. *Knowing yourself* means recognizing *emotions* feeling feelings when it happens, it is called emotional self-awareness. *Managing emotions* are addressing feelings that feelings can be revealed by the fit, and this depends on the skill of emotional self-awareness. *Motivating yourself* is a very important tool to achieve the objectives in relation to pay attention, to motivate yourself itself and the master himself, and to be creative. *Recognizing emotions in others* is empathy, the ability to rely on emotional self-awareness. And the *relationship* is a relationship of art and a skill to manage the emotions of others.

Furthermore, Goleman explains that the core of the relationship between empathy and concern is the pain of others is a pain of yourself and feel the feelings of others is love. Goleman also explains that the roots of morality is in empathy, because empathy for potential victims, for example, someone who is in a state of pain, danger, or adversity of poverty and to feel they are encouraging people to take action to help.

Based on the above it can be diketahui that empathy is a matter to themselves, care for others, and can feel the feelings of others. Based on the descriptions above, it can be concluded that emotional honesty is very important to the individual, because the individual requires emotional honesty that being true to yourself, be authentic, caring for oneself, care for others, and pay attention to the right according to conscience, and do not use the mask of life.

### **3. Emotional Honesty Character Studies**

Based on this research, Hartmann (2010) argues that there are three steps to make a simple emotional honesty, namely: 1) Find your feelings (*Find the feeling in your body*), 2) Describe the feeling in your body in the most simple (*Describe the feeling in your body in the Simplest terms possible*), 3) Reject labels / associate (*Refuse to label these feelings*). *Discovering feeling*: just focus on the feeling of the body and refers to certain places in the body where we feel something is not good. labels do not give a word to describe what you feel. Most, if not all, emotions can not really be described by the term: angry, sad, happy, and so on. The combination of feeling in the body is like a *cocktail* with a number of elements, and fury one is never the same as another person's anger.



Describe the feeling in the body with a simple: instead of saying "I feel trapped", we should honestly express how we feel now. For example, "I feel my throat tense and I felt the pressure in my head." *Rejecting labels*: people have been talking about feelings but about feeling complete. This will lead to misunderstandings and the emergence of secondary emotions, confusion, pain, and paralysis in communication.

Studies on the development of contingency leadership models in the study of individuals in Vocational High School (SMK) in Medan (Nathanael Sitanggang, 2010) suggests that emotional honesty is the exogenous variables on the effectiveness of leadership and interpersonal skills of the moderator variable, task structure and behavior directed. The results of this study also showed that: 1) the authentic feeling of the principals can help principals improve interpersonal skills, 2) an authentic feeling of the principal influences on the level of formalization of the assignment, clarity of purpose, diversity and destination path kespsefikan decisions, 3) the authentic feeling of the principals can improve the quality of direct behavior.

#### 4. Emotional Honesty Character Development

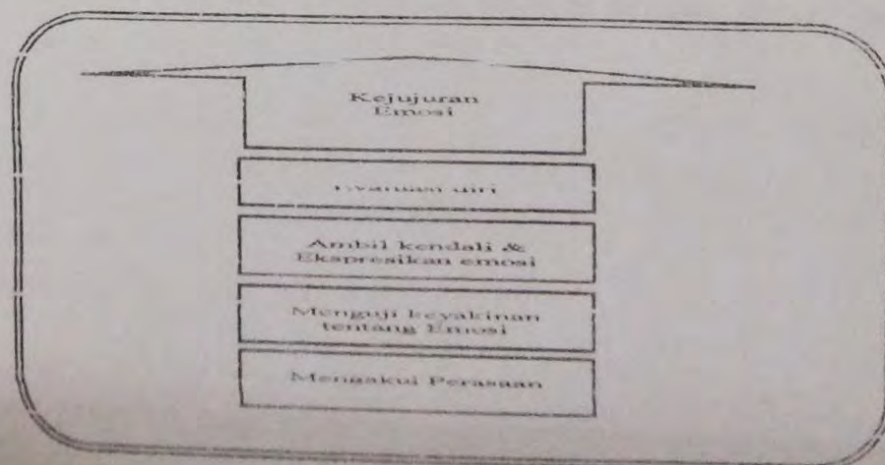
Character emotional honesty is the willingness of individuals to be authentic and listen to the inner voice. Emotional honesty of character development can be pursued through educational approaches taken by education family (informal), formal and non-formal education. Approach to education can be done by facilitating emotional honesty of character development through education and training as well as exemplary of the parents and teachers / lecturers. Educational concept developed by Martin (2008) which starts from the recognition of a feeling to finally be featured as being authentic individuals. Martin explained that there were several steps to develop emotional honesty (*emotional honesty*), as illustrated in Figure 1 like.

*The first step*: Acknowledge feelings. Acknowledging the existence of unpleasant feelings or emotions experienced. This recognition is not a human look at the individual super resilient to any problem, it is natural to have feelings of hurt, resentment, anger, or annoyance;

*Step two*: Examining beliefs about emotions. In this case study to look at the experience, confidence, education, rules, examples, which make themselves tend to hide feelings;

*Step three*: Take control of your feelings and learn to express emotions honestly;

*Step four*: Convince yourself back about what will happen if emotion is never expressed honestly. This stage is the stage of self-evaluation.





## Figure 1. Developing Emotional Honesty

Sources: Anthony Dio Martin, *Emotional Quality Management Reflection, Revision and Revitalization Through the Power of Emotional Life* (New York: HR Excellency, 2008)

### 5. Implementation of Emotional Honesty in Daily Life

To implement the honesty of emotion in everyday life, here is a few examples:

1. Following careful n urani or hear the heart rather than against, for example in the choice in the general election (election of the President or the election of the Governor) determine your options based on your conscience;
2. If entrusted to carry out a task, tanggungjawabilah task to complete;
3. Do not hide your feelings, if you take offense at words or acts of a person, then you should say that you actually feel hurt, but you mengemukakanannya in a smart way;
4. Acknowledging feelings;
5. Pay attention to what is perceived;
6. Do not just rely on what's in the head (mind) but connects to the heart;
7. Able m erasakan suffering of others (empathy);
8. Being able to testify to the truth;
9. Do not be forced to grieve in the misfortune if only because it was embarrassed to see other people around you that you do not grieve;
10. Give aid to others without expecting anything sincere return;
11. No using objects or material excessively just to show identification;
12. Do not use the title of scholarly ya ng obtained improperly;
13. Not only to people who befriend higher social class, but friends too, to those who lower social class;
14. Do not just look as pious or faithful who always give moral advices, but do your line with real life;
15. Not hungry for praise of others;
16. Avoid the urge to always get special treatment in the various events of a general nature;
17. Avoid using sex appeal as a tool to manipulate others;
18. Do not be hostile individuals who choose to be honest;

### 6. Conclusion

The success of national development is dependent upon human resources, for he is a performer as well as the development and construction of the object itself.'s Sa development actors, people who have the emotional honesty of character is needed. Individuals who appear authentically would not use the mask of life (life of pretense), do not lie to yourself and others. Individuals who always looks deceive himself would also will always lie to others. This will make individual moral decline, so that when the individual is an opportunity to handle a task or job, then he will do the fraud, corruption and abuse of power. Therefore, the emotional honesty of the character to be developed in individuals ranging from family environment, formal education, workplace, and society in general.



## Reference

- Chrisma, Vanny W. (2010). *Hearing the Voice of the Heart*. Jogjakarta: Garailmu.
- Colquitt, Jason A., Lepine, Jeffery A., Wesson, Michael J. (2009). *Organizational Behavior Improving Performance and Commitment in the Workplace*. New York: McGraw-Hill Companies, Inc.
- Cooper, Robert K. and Sawaf, Ayman (1998). *Executif EQ Emotional Intelligence in Leadership and Organizations*. Miscellaneous: Alex Tri Kantjono Widodo. Jakarta: PT. Scholastic Press.
- Goleman, Daniel (2003). *Emotional Intelligence*. Interpreting: T. Hermaya. Jakarta: PT. Scholastic Press.
- Hartmann, Silvia, Emotional Honesty Made Easy: How To Be Emotionally Honest In 3 Simple Steps. [http://emotionsandfeelings.com/emotional\\_honesty\\_emotionally\\_honest.htm](http://emotionsandfeelings.com/emotional_honesty_emotionally_honest.htm) . Accessed on 19 November 2010.
- Hoy, Wayne K. and Miskel, Cecil G. (2008). *Administration Educational Theory, Research, and Practice*. Eight Edition. New York: McGraw-Hill Companies, Inc.
- Lahey, Benjamin B. (2007). *Psychology An Introduction*. New York: McGraw-Hill Company.
- Lunenburg, Fred C. And Allan C. Ornstein (2000). *Educational Administration Concepts and Practices*. Third Edition. United States: Wadsworth.
- Martin, Anthony Dio (2008). *Emotional Quality Management Reflection, Revision and Revitalization Through the Power of Emotional Life*. Jakarta: HR Excellency.
- Sitanggang, Nathanael (2010). Effect of Emotional Honesty, Interpersonal Skills, Task Structure, Behavior Directed Toward Leadership Effectiveness. Dissertation. Medan: UNIMED PPs.
- Slocum, John W. and Hellriegel, Don (2009). *Principles of Organizational Behavior*. Twelfth Edition. Canada: Nelson Education, Ltd..
- Suparno, Paul et al. (200 2). *Pekerti Budi Education in Schools An Overview*. Yogyakarta: Publisher Canisius.