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## The Concept of Sekolah Perjumpaan in Promoting Holistic Character Education

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### Abstract

School is a place where children interact with other people, the possibility to be influenced or influence others is definitely there. Therefore, this article will discuss the implementation of *Sekolah perjumpaan* (Meeting School) must be applied in formal education to inculcate holistic personality of the students, because the values are closely related to the values practiced by character education such as: Pancasila, religious, honest, responsible, empathetic, commitment, and mutual respect for each other. Implementation of character values into practice in the *sekolah perjumpaan*, the approach of mental state (inner condition) and language (language) is used to shape the character of students. Furthermore, the school divides human relations into three parts (1) human relations with God (Trans-Subjective), (2) human relations with humans (Inter-Subjective), and (3) human relations with objects (Subjective). This type of relationship is universal and can be used in micro classes and macro classes. The student character is measured using both cognitive assessment and on Re-Cognitive assessment, namely assessment based on student commitment and behavior when interact with other people.

**Keywords:** Sekolah Perjumpaan, Character Education, Moral, Values.

### Introduction

School is the first place for children to carry out social relations with other children from different backgrounds and experiences. In school, children learn to respect each other, share and live together (Vinagre, 2019). National education acts as shaping national civilization and the character of students in developing the intelligence of living in the state, to develop the abilities of students so that they become pious and believe in God Almighty, knowledgeable, noble, healthy, creative, independent, and responsible. Responsibility is one of the essential elements for a democratic citizen (Omeri, 2020). Therefore, schools must provide moral and ethical teaching through teachers who are trusted to be role models for students in thinking, speaking, and acting with others both in informal and formal education. Furthermore, we can see the influence of globalization nowadays on communication, technology, and information that can affect the character of the students. The progress of the world today will lead humans to a multicultural civilization that requires students to adapt and socialize while maintaining their identity (Marini, 2017).

Character education and national culture are two interpretations of national character and culture found in Indonesian State Law No. 20 of 2003 on the national education system, which establishes the goals and roles of national education that must be employed to progress national education. (Omeri, 2020). In Indonesia, character education is covered in Presidential Regulation No. 87 of 2017 on Strengthening Character Education (Supriyanto, 2020). According to ibn Miskawaih (Nadia 1994), the role of a teacher is very important in education as a first step to train and familiarize students with good behavior. A teacher must train and have a positive impact on students in terms of behavior, morals, customs, and knowledge that are expected to be role models.

However, since a decade ago there has been a lot of criticism from the academic field, especially moral education regarding the assessment of formal moral education because character cannot be measured by assessing cognitive intelligence alone. The development of student behavior should be assessed and the growth of students' moral capacity in channeling their own emotions (Ragab & Elhoshi, 2017). Therefore, *Sekolah Perjumpaan* (SP) was introduced to cater this issue. SP emphasizes assessment on Re-cognitive competence (human interactions with other people) and cognitive assessments (human interactions with objects). One way to do that is to make commitments with other people, for example: if a student commits to his teacher to read one hour a day, the teacher should not assess is how smart the student reads a book but whether the student has fulfilled his or her task or not. If students keep their promise to read a book one hour everyday then being smart is a consequence of keeping promises.

### **Indonesian National of Education System**

The Indonesian national education system has been regulated in Law No. 20 of 2003 which explains that education is a learning process with a conscious effort to create learning atmosphere for students in developing their potential actively to get the religious energy, moral intelligence, and useful knowledge needed by the state, society, and oneself (Budiarti et al., 2017). The education level in Indonesia consists of four stages; elementary school (grades 1-6), junior high school (grades 7-9), high school (grades 10-12) and college. 'Basic education' is a term used in the Indonesian context. The dominance of this education system is inclined to the elementary and secondary school levels (Rosser, 2018). President Joko Widodo mentioned that a tiered education will certainly give birth to the nation's children who are faithful, knowledgeable, and charitable. Consequently, these children will contribute in developing a productive, innovative, adaptive, and competitive society. He envisions that developing human resources is the key success in the future (Nordlinger, 2019).

Furthermore, the Indonesian government made regulations for nine years of learning starting from elementary school to junior high school level. Likewise with SMA, the government hopes that students can be more ideal in completing the learning process at school (Rosser, 2018). To find out how far students understand the lessons that have been taught, several tools are needed that can be used to measure and evaluate student learning outcomes who have met the requirements based on joint provisions. The evaluation of success in learning is said to be good if it has three basic claimed principles, namely: (1) the principle of objectivity, (2) the overall principle, and (3) the principle of continuity (Budiarti et al., 2017).

The latest education system implemented by Indonesia is the 2013 curriculum. The purpose of this curriculum is to advance the quality of learning in schools throughout Indonesia, which focuses on skills, cognitive development, critical thinking, problem solving,

behavior development, and character of the students. This curriculum offers more active and interactive learning in the teaching and learning process, while efforts are being made to create an integrated balance and thematic approach teachers need support in implementing integrated lessons (Andronov, 2015). The curriculum has an obligation to protect the existence of education, has a wider scope of meaning in explaining, motivating, and justifying to study certain fields. The curriculum must be able to accommodate special learning about religion and other general life, not only for moral education, personal development, and cultural studies, but focus on being a frame of mind within oneself (Hill & Emeritus, 2016). Therefore, the current Indonesian national education system leads and hopes for the nation's children to continue to study by the hopes and aspirations of the nation and for better education in the future.

### **Character Education**

Character education aimed to build a strong, dignified and characterized country as well as respected by the international community. It is crucial to implement character education properly in order to become such a nation (Narimo, 2020). According to Thomas Lickona, good character is a part of education character, then gives birth to commitment (intentions) about good things so that they are inspired to do good. Similarly, behaviour leads to motivation, knowledge (cognitive), attitude, skills, and behavior (Fitria, 2017). However, one of the problems in character education in the past regarding the 'behavioral test' approach, many of the previous researchers concluded that the cognitive assessment model could not train mentally and guarantee better character of the children in their social life (Hill & Emeritus, 2016). Character education continues to develop in Indonesia after Presidential Regulation Number 87 of 2017 was issued to strengthen the application of character education (Suyatno et al., 2019).

This character education is outlined in the 2013 curriculum. The purpose of establishing the 2013 curriculum is to improve the quality of learning in madrasah and schools in Indonesia, with the purpose of optimizing a balanced achievement between critical thinking skills, self-skills, problem-solving, cognitive abilities, and character development of the students. Andronov, (2015, p 296). Furthermore, this curriculum contributes to shaping student behavior that refers to the basic competencies of social and religious characters. Therefore, both social and religious characters are indicators of the success of implementing curriculum in schools (Suyatno et al., 2019).

Character education must start from basic education to tertiary education so that students can prove the integrity of the core values of Indonesians. Students grow up with an understanding of Pancasila values. As for what will be born from students are belief in God, justice is upheld, welfare and unity of mankind, and respect for differences. From these Pancasila values, students learn empathy, care, build good relationships, get used to working together, take on a useful role, create communities, hear inspirational stories and reflect on life's journey (Sumardiyani et al., 2017). All of that will be formed if it is done continuously so that it becomes a habit and over time it will become a character in yourself.

Good behavior includes education about character, then gives birth to a commitment (intention) about good things so that they do good. In other terms. behavior leads to motivation, attitude, skills, behavior, and knowledge (cognitive) (Fitria, 2017). This is very relevant to the character values applied in the *sekolah perjumpaan* through a *mental state* approach is the expression of action based on inner conditions and *languaging* is an activity to apply universal language ethical norms, which are following the speech act that is practiced

in every encounter, with other people in both micro and macro classes. But to measure the character of students, they do not use cognitive assessments only, they tend to use Re-Cognitive assessments, one way is to make commitments with other people, if students are able to keep their promises, the student's character will automatically be formed into responsible students, respecting others, and can be trusted (Firdaus, 2017).

A large country must have high competence and strong character, to develop and grow from an environment and education that practice truth values in the life of the nation and state (Suyitno et al., 2019). So that in the end, positive characters will be born, grow and develop from each generation of the nation that will replace the relay of the leadership of the Indonesian nation. Furthermore, Humans have two dimensions to themselves, namely physical and non-physical. Part of the physique is the brain and body in living things, the brain is the most complex organ in living things, while the body consists of several physical and five senses. To integrate these two dimensions, human reason is needed, so that humans can produce a unique character from the way they think and this is not possessed by other living creatures.

Changes in a person depend on the soul and behavior of the individual. meanwhile, intelligence is the center of consciousness. The brain acts as a link between the body and the soul (Rahimah et al., 2017). So, to realize a good and balanced quality of life among students, good education is needed to shape students' ways of thinking and behavior in everyday life. In addition, the cultivation of moral and spiritual values is very much needed for the development of students as a reflection of good character. Furthermore, such education will increase interpersonal intelligence, increase the potential of students, self-confidence, and communication skills (Rahimah & Rosnani, 2015a). According to Tarlinton and O'Shea (2002) they say that the core of school is value because educational activities are required by the values inherent in each learner. However, they are made value standards by teachers who are expected to shape the character of students in the school environment, from these groupings emerge several values in each individual such as educational, moral, political, social, religious, and aesthetic values. All these types of values will be able to bring up a good characters for students in the school environment and social interaction with other individuals . All that can be done if character education is applied by teachers and students in the school environment.

### **Concept of *Sekolah Perjumpaan***

The *sekolah perjumpaan* is a form of character education or a morality with community activities that have gone through 6 years of experience in the community, in several places on the Lombok Island, which have succeeded in creating open groups relations, a sense of acceptance, and mutual respect, by doing exercises emotional training and languaging practice are related to the formation of a desire to learn, self-confidence, care, and community activities, acceptance, and the desire to live as good individuals (H.M. Husni Muadz, 2017). To create a good relationship in every meeting there must be self-awareness that needs to be realized by each individual.

The *sekolah perjumpaan* introduces three types of consciousness relations must be understood by each individual, namely; The subject's relationship with God (subject God relation) is the relationship of obedience, the relationship of self-serving (subordination) and surrender, this is the relationship between God and humans, the relationship between the owner and the possessor. Second, the subject-subject relationship (intersubjectivity) is the relationship between humans and other humans, this relationship is dialogic, mutual, and two-line because the first person and the second person have the same function as equal

actors. And thirdly, the relationship between subject and object (subject-object relation) in this case is a one-way relationship, namely active and passive interactions, understanding relationships with unknown relationships, or created and created interactions. The object will not know if it is known or owned by Muadz, (2017 p 12-13).

There are three forms of movement and the competencies they get are coherent as shown in Figure 1 below.

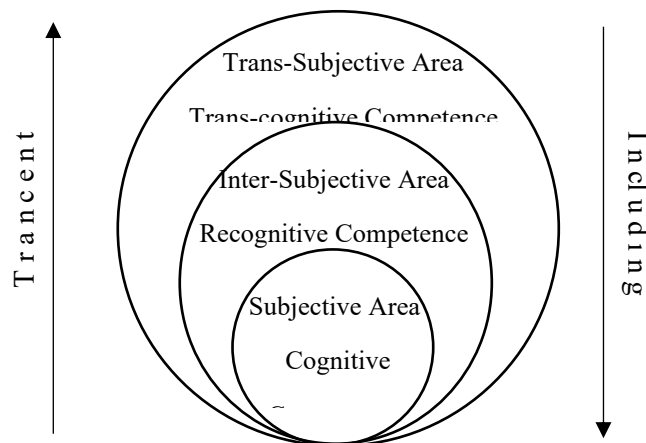


Figure 1: Three types of actions and competencies (Quddus, 2020)

Humans have basic qualities given by God such as honesty and fairness, piety (more dominant to good), and fujur (more inclined to wickedness and evil). As explained in (*Surat Asy Shams: 7-8*), "the soul and its perfection". (creation) then Allah reveals the soul (way) of piety and wickedness". These two basic human traits will be the beginning of character formation (bad and good values). A person's character becomes the output of the attraction between negative values and positive values. Negative energy is a source of moral values that come from the devil, while positive energy is in the form of religious moral values that come from belief in God. The function of these moral values is to generate and purify human true values (pure heart) (Sa'diyah, 2019). Therefore, the positive values possessed by every human being must be trained continuously in every meeting with other people.

In general, *sekolah perjumpaan* is expected to be lifelong learning, which uses every meeting as a school for learning and practicing ethical values in language. In the end, every meeting serves as a school for training the *mental state* which is the basis for action, and practicing *positive language* in every meeting. In its application, it can be positive and negative, so this needs to be trained continuously in every meeting with other people in the hope that positive values in language and feeling become positive in every meeting, both in micro and macro classes.

To make it easier to understand, there needs to be an image that can describe the micro classes and macro classes that are meant as shown in Figure 2 below.

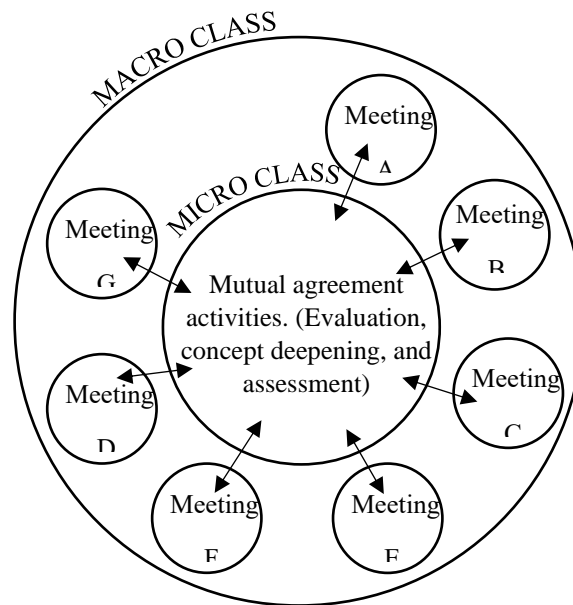


Figure 2: Class Macro (Firdaus, 2017)

### Macro Class Activities

A macro class is a medium for the application carried out in stages, in which the students practice mental state and positive languaging. They implement by determining or choosing some values and principles that are already known through language norms. The principles or values that you want to practice can be committed together in the micro class.

### Micro Class Activities

A micro class is an exclusive place and time for meeting altogether with learning members who have a basis for activities such as the following: 1). Sharing learning experiences in macro school meetings. 2). Assess together meeting activities at macro schools. 3). An overview and understanding of the theory and concept of the encounter

The correlation between macro class and micro class has a mutually reinforcing bond in the form of skills and behavior. In an encounter school, practical learning is carried out in stages without a certain time limit. Positive language and positive emotional can be practiced by student participants at every encounter. In measuring how far the process of applying SP by learner participants was made two forms of assessment: individual assessment and collective assessment. The use of individual assessments aims to make it easier for beginners to control and evaluate themselves, so that way can be made monthly or weekly as needed. The hope is that the use of positive emotional and positive language can be practiced in everyday life. This is in line with SP's motto, namely lifelong learning.

Group assessment is an evaluation used by observers and participants. the assessment is carried out pre-meeting to find out the condition of the learners, the assessment at the meeting to understand and know the progress of the learners, and the final assessment to get the results of the latest developments from the learners so that they can be described as well as create a learning evaluation model that can be applied in other places (M. Firdaus, 2017). SP teaches the students to be a teacher and every meeting is a school. Because the essence of every encounter is learning, either directly or indirectly. However, this learning of learn consciously practice the positive values that are within ourselves.

### **The Similarities of *Sekolah Perjumpaan* with Character Education**

*Sekolah Perjumpaan* practice character values through *mental state* and *language* approaches while the forms of values applied are: religious values, honesty, responsibility, empathy, and respect for others. all of which are set out in three spaces of relationship relations, namely: the relationship between humans and God (Trans-Subjective), human relationships with fellow humans (Inter-Subjective), and human relationships with nature (Subjective). In this context, the emphasis is on learning inter-Subjective. Likewise in the application of character education there are values that are studied and are relevant to the character values applied by the school of encounter such as Pancasila values, religious, honest, responsible and et cetera.

### **Conclusion**

The character values applied by the *sekolah perjumpaan* lead students to be closer to God and must be able to respect each other because one human being with another is the same creation of God, as well as protecting nature which is a human habitation. There are several things that need to be understood in the application of the *sekolah perjumpaan* concept in formal education. (1) The *sekolah perjumpaan* will not change the existing system in the school, (2) the character values that will be applied must begin with a mutual agreement, (3) create a micro class to evaluate the commitments that have been agreed upon have been running or not and the experience felt when practicing character values in every meeting. This learning will be doing until the human can not to meet with other people, long life learners.

### **Contribution of this Research**

This article describes the awareness of teachers and students in implementing character education because the actions taken are based on self-awareness, the rules made to realize this character education are based on mutual agreement so that there is no coercion on existing rules. Perhaps this paper able to give an information and contribution to future researchers in implementing character education using concept of *sekolah perjumpaan* approach in formal schools. Furthermore, the implementation of character education with this concept more emphasis on Re-cognitive values (actions) not on cognitive values so that there must be an awareness of inter subjectivity, namely the interaction between subjects and other subjects in every action. so that it gives birth to good characters from each student who applies this pattern in teaching and learning activities at school.

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