



## Value Learning Model: Conception and Implementation (Model Study of Sekolah Perjumpaan Lombok)

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### **Abstract**

Character, back to being a public issue lately, has even been disseminated countless amounts of implementation with a fairly high budget spent, as well as educational institutions have designed various attachments, strategies, and methodologies of learning but less successful because it still leaves many moral and ethical issues such as bullying, intolerance, corruption, hoax are increasing. This study aims to determine the empirical relevance of the theoretical conceptualization of the School of Encounters run by community Sekolah Perjumpaan Bangket Bilong and Sekolah Perjumpaan Pagutan Lombok Tengah. This research uses multiple strategies with rationalistic approach and qualitative approach. Data mining with observation techniques, in-depth interviews, and documentation studies. The results of this study show that the concept model Sekolah Perjumpaan (School of Encounter) substantially leads and demands the improvement of human life in the form of improvement of the model of attitudes and behaviors of life, as well as demanding learning based on good and dignified human values. Furthermore, it becomes relevant to the values of character learning that substantively empirically directs humanity to live with the values of the goodness of life continuously. The implications of implementing a value learning model have been able to make significant changes. This can be seen from: the spirit of new life, the awakening of learning motivation, stronger learning relationships, and the growth of caring attitudes of others, both in community life in Bangket Bilong and in the Community of Pagutan Central Lombok.

**Keywords:** *Value Learning; Conception; Implementation; School of Encounter*

### **Introduction**

Character, back to being a public issue lately, formal educational institutions, nonformal, educational observer communities began to pay attention to character education and try to incorporate into the curriculum even become a character in every educational program even the character has been disseminated innumerable amounts of implementation with a fairly high budget spent, but bullying is

increasing,<sup>1</sup> corruption, riots, violence, inter-ethnic conflicts<sup>2</sup> hoaxes, bullying,<sup>3</sup> the resulting output is intelligent in its intellectual dimension, but mentally and morally weak so many emerging moral and ethical issues.

As for the process of character learning implementation, the learning strategy is still target-oriented material mastery, not equipping students with the ability to solve problems in daily life. Learning strategies are less able to generate skills in performing students' moral deeds, less developing analytical, synthetic, and evaluation skills.<sup>4</sup> As for the process of character learning implementation, the learning strategy is still target-oriented material mastery, not equipping students with the ability to solve problems in daily life. Learning strategies are less able to generate skills in performing students' moral deeds, less developing analytical, synthetic and evaluation skills<sup>5</sup>. While the practical need in the order it is very high and urgent. Whereas everyone is required to have commitment, integrity, honesty, and the ability to social cooperate. However, the lack of learning specifically designed to make people able to live skilled and mutually grateful shows formal education at the elementary school level until higher education is still a dream "even the implementation of character education in schools to date is still not able to show significant results, as intended in the national educational objectives."<sup>6</sup>

Therefore, the current model of education is not wrongly said to be dominated by cognitive learning that only prioritizes intellectual intelligence, not always delivering its output to be a pious, qualified adult human being, able to face the problems of life. This is likely due to the method, strategy, and approach of learning value-education character are not appropriate because "the practitioners of education have not been able to process the content of Islamic teachings as interesting material with methods and techniques that are effective in the implementation of character education"<sup>7</sup>.

In general, the models implemented to focus on habituation, modeling but have not been able to present a rational enough argument as to why it needs to be habituated. Habituation is positive, but without the basis of scientific concepts, it will be difficult to accept when carrying an approach in the curriculum by hoping that the learning process uses a scientific approach to produce graduates who think and behave scientifically.

Learning to foster positive character cannot be left to individuals, through the integration of learning in a hidden classroom, or left solely to an environment outside of educational institutions, because it means they will develop without the correct value learning design. The most likely is family, but "the family environment also does not always have a value-education learning design"<sup>8</sup>. Even because of the general way of thinking that sees the standard of success or success is with intellectual abilities most families do not have special learning developing emotional intelligence and spiritual intelligence.

As for the educational institutions that existed during this time still consider that their main task is to actualize intellectual intelligence only, then the fundamental reason that allows is because of time constraints so that it submits to the family and its environment for the development of emotional

<sup>1</sup>Amin Abdullah, *Multidisiplin, Interdisiplin, dan Transdisiplin: Metode Studi Agama dan Studi Islam di Era Kontemporer* (Yogyakarta: Litera Cahaya Bangsa, 2020), 297.

<sup>2</sup>Muhammad Sarbini dan Rahendra Maya, *Gagasan pendidikan Anti Jahiliyah dan Implemtasinya*, Jurnal Pendidikan Islam, Vol. 08, (01 Februari 2019), 1-2.

<sup>3</sup>Menurut Psikolog Andrew Mellor, *bullying* adalah pengalaman yang terjadi ketika seseorang merasa teraniaya oleh tindakan orang lain dan takut apabila perilaku buruk tersebut akan terjadi lagi sedangkan korban merasa tidak berdaya untuk menceganya. Lihat <http://www.kpi.go.id/berita/kpai-kasus-bullying-dan-pendidikan-karakter/>. Akses 19 Juli 2019.

<sup>4</sup>Anjani, *Penerapan Model Pembelajaran Nilai (Value Learning) Melalui Pendekatan Pembelajaran Berbuat (Action Learning Approach)*, Jurnal Pendidikan Kahuripan Volume 1, Nomor 1, (Maret 2018), 12.

<sup>5</sup>Husni Muadz, *Anatomi Sistem Sosial: Rekonstruksi Menggunakan Sistem Nalar* (Mataram: Sanabil, 2016), 322.

<sup>6</sup>Tutuk Ningsih, *Implementasi Pendidikan Karakter* (Purwokerto: STAIN Press, 2015), 3.

<sup>7</sup>Jamil dalam Jaindin, *Pendidikan Karakter dan Pergeseran Sosiopsikologis Penganut Aliran Qadiriyyah Wanaqsabandiyah*, JOES Vol. 1 No. 2 (Desember 2016), 248.

<sup>8</sup>M. Firdaus, Hapipi dkk, *Praktik Sekolah Perjumpaan di Pondok Pesantren* (Mataram: Sanabil, 2017), 101-102

intelligence and spiritual intelligence. If the problem is so, then where one can learn to be forgiving, empathetic, be able to be an honest person, be skilled in managing emotions, smart in hearing? whereas even families and environments do not have a learning design that leads to the development of potential appropriately and clearly because "value learning has different characteristics to learning in the cognitive realm. Cognitive learning is related to something, while emotional and heart learning is related to the ability to behave",<sup>9</sup> thus, creating a value-based character in the learning process is essential for the exploration and development of character values by learners. Because "a learning environment based on trust, caring and mutual respect, will naturally increase motivation, creativity, and the development of affection and cognitive".<sup>10</sup>

Departing from the above problems, this encourages the community to move to open value learning institutions as a social reaction to education that has not been able to build the character of the nation's children optimally. This can be understood because "social movement (social movement) originated from a condition full of anxiety, uncertainty, desire and hope to achieve a new life order".<sup>11</sup>

One of the character education movements that are focusing on improving the deviation condition is the community called "Sekolah Perjumpaan (School of Encounter)". A consent community engaged in developing an applicative character education model, a community called Yayasan Gelar Hidup Baik (YGHB) initiated by educational practitioners from various universities on the island of Lombok.

The School of Encounters is a group of people who are consciously committed to practicing language norms and the positivity of Inner content in every encounter during life"<sup>12</sup> School of Encounter is another term of heart learning. Learning the heart is identical to the learning of encounters and heart problems are the same as the problem of encounters, namely First, the purpose of encounters is to bring hearts together. Both constitutive activities of encounters always involve emotions. Third, ilokusi actions and other actions post language are expressions of emotion.

This model of learning value (learning value) or praxis learning is different from the model of cognitive learning in general because what is emphasized is the formation of character through joint practice in each encounter with full awareness, both encounters with fellow members of the community and encounters with anyone and anywhere,<sup>13</sup> train and prepare the ability to act and behave socially, not enough to provide value theories, but also have a design of direct practice of those values in action in setting intersubjectivity.

The School of Encounters model is used to create a learning environment for everyone anywhere and anytime. Unlike learning in the cognitive realm that is only focused on students or students or certain groups. Praxis learning is common to everyone, so all serve as learners and the learning of the values in the School of Encounters is collective and cannot be done individually.<sup>14</sup>

## **Methodology**

This research uses a dual strategy in the sense of utilizing more than one type of method, because of the demand for more than one type of data. The main concern of this research is not to make generalizations, but rather to know the relevance and empirical implications of the theoretical conceptualization of the School of Encounters. Thus, the data is gradually categorized into conceptual

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<sup>9</sup>Husni Muadz, *Anatomi Sistem Sosial*, 365.

<sup>10</sup>Dian Arif Noor Pratama, *Tantangan Karakter di Era Revolusi Industri 4.0 Dalam Membentuk Kepribadian Muslim, Al-Tanzim*,. 03. No. 1 (Maret 2019): 209.

<sup>11</sup>Astri Anjarwati, *Model Pendidikan Karakter*, 2.

<sup>12</sup>Husni Muadz, *Sekolah Perjumpaan*, 140.

<sup>13</sup>Pedoman Pelaksanaan Sekolah perjumpaan, 34.

<sup>14</sup>Husni Muadz, *Sekolah Perjumpaan*,

data from literature/literature related to the conceptual framework or theory of the School of Encounters and its derivative models in the School of Encounters run by the community from the field, namely from the School of Encounters Bangket Bilong West Lombok and Pagutan Meeting School in Central Lombok. The approach used in this study is rationalistic approach and qualitative approach. In collecting empirical data in this study, the methods used are observation, interview, and documentation.

## ***Results and Discussion***

### ***The School of Encounters: History, Existence, and Philosophy***

The birth of the School of Encounter, departing from the anxiety about the general fact, that social relations in educational institutions today, has not been completely fluid in the meaning of the lack of equality-openness relationship between the parties involved. Even the relationship in question is still colored by suspicious attitudes, class sentiments, primordial sentiments, and inequality of relationships between individuals that exist in it. As a result of the continuation, social relationships formed increasingly lead to individualism, increasingly leaving the spirit of collectivity and togetherness that should be the basic characteristic of every social institution, especially educational institutions. During this time, each person has an agenda that does not infrequently deny each other the existence of others. Competition becomes more dominant than cooperation, so there are always those who feel defeated in the success of others, or otherwise enjoy success in the downfall of others. If this is allowed, then how can we hope that an educational institution can carry out the educational functions and character planting that is needed by students in life.

This phenomenon also has implications for paradoxical patterns of group education and cauterization. Internally each group further strengthens the solidity of the group, while out strengthening primordial sentiment. This condition causes tensions that have the potential to cause friction and ripples of conflict in the community, whose treatment can no longer be simply artificial, addressing short-term symptoms and ignoring efforts to find the source of symptoms and then providing more appropriate and comprehensive treatment of them.

Since 2004, formulas have been formulated to normalize social relations and began to be experimented with in community communities with the name "Sekolah Primer", i.e. learning to appreciate the values of humanity as the basis in every relationship and daily interaction. Experiments conducted by creating groups with limited members who intensively conduct dialogue and interaction together so that the relationship is strengthened and directly also has an impact on improving the personal capacity of the team members.

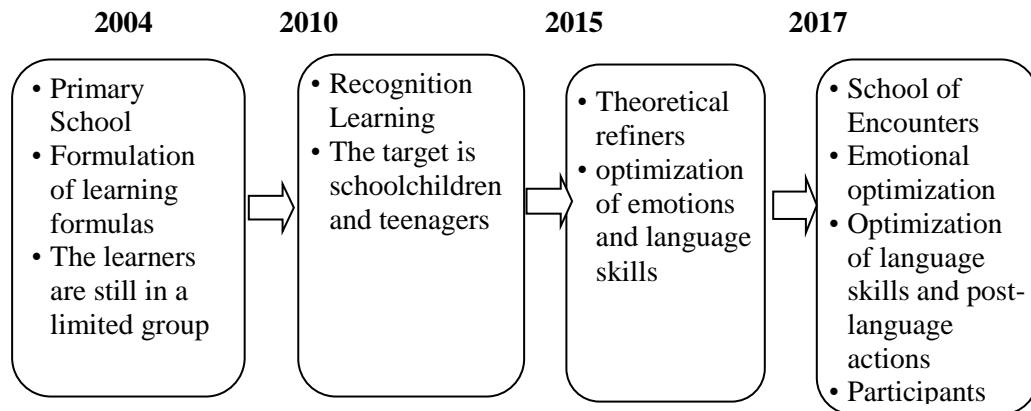
Then starting in 2010, theoretical improvements were made by incorporating intersubjective values through commitment and commitment control in community learning communities at some point which became the locus of experiments and community learning laboratories. This modification is called "recognition learning" whose learning goals are school-age children, teenagers, and also the adult community by starting from making a joint commitment through dialogue.<sup>15</sup>

Furthermore, in 2015, the theoretical improvement and model development was carried out with an emphasis on learning values and characters more broadly, namely by exploring the potential and energy shared by everyone, which can be a shared capital for learning. The basic capital is emotions (feelings) and language skills that if developed and empowered will provide opportunities to everyone

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<sup>15</sup>Profil Sekolah Perjumpaan, 45. Pengembangan konsep teoritik Sekolah Perjumpaan ini tertuang dalam dua buah buku yang tulis langsung oleh pengagasnya, yaitu Huni Muadz dengan judul: Anatomi Sistem Sosial: Rekonstruksi menggunakan Nalar Sistem yang diterbitkan tahun 2016. dan yang kedua adalah: Sekolah Perjumpaan: Normalisasi menuju Relasi Sosial yang Terbuka, Toleran dan Saling Berterima yang terbit tahun 2018.

regardless of age, status, and profession can learn. The stages of development of the School Model of Encounter can be seen in the picture below:



School of Encounters, has lasted about 5 years until now has fostered formal and non-formal community such as boarding schools, community organizations, youth organizations, community groups in 52 (fifty-two) points on the island of Lombok and 1 (one) point in Bima Regency and will continue to expand throughout NTB throughout Indonesia.<sup>16</sup>

School of Encounters, until now has been institutionalized into learning movements to normalize social relations between individuals in society. The range of this movement is becoming more massive because it is not limited to school-age children, but also teenagers, and adults.

The issue that further strengthens the signification of the School of Encounters is the increasingly uncontrollable social pathology such as the association of children and adolescents who are very uncontrolled, which has an impact on the spread of social diseases such as juvenile delinquency, drugs, future apathy, broken home, low culture and spirit of learning, the more days the more uncontrollable.<sup>17</sup> The condition is not entirely their fault, but there is also a contribution of families, parents, and society in the creation of culture and character, with indifference in preparing healthy environments for their physical and mental growth.

Initiatives to create an ideal learning environment for people's growth, starting with experimentation of patterns, models, and strategies in several locations that become learning laboratories. This movement started from the bottom, namely from the family environment, the village, so that at the beginning of 2015 was chosen a village that is the first location of the village "Bangket Bilong"<sup>18</sup> one of the villages in Karang Bongkot Village Labuapi District West Lombok Regency followed by pagutan village Village Pagutan District Batu Kliang Central Lombok District.<sup>19</sup>

School of Encounters, as a model of community social recovery system until the end of 2017 has managed to form a learning community in 52 (fifty-two) points in 20 (twenty) villages spread across various districts in NTB.

"School of encounter" is one of the endeavors to normalize social relations whose theoretical model, made generic so that it can be applied to a variety of settings and also different contexts. The main component of "meeting schools" is the mental state and languaging which is the shared capital that everyone has universally. Learning to manage mental state and languaging in meeting spaces in a

<sup>16</sup>Tim Penyusun, *Profil Sekolah Perjumpaan*, 15.

<sup>17</sup>Husni Muaz, Penggagas Sekolah Perjumpaan, Wawancara tanggal 24 Juli 2019.

<sup>18</sup>Sairi, Pengelola SP Bangket Bilong, wawancara tanggal 10 Maret 2019

<sup>19</sup>Tim Penyusun, *Profil Sekolah Perjumpaan*, 34.

structured and measurable manner, will be an atmosphere of learning alongside living with the heart, with conscience, and with moral values universal.

The School of Encounters is generically designed to be flexible in different space and time settings through regular encounters as its learning institution. Learners can also be for all age groups (children, adolescents, and adults), because it is learning in the realm of praxis (action) and not merely cognitive, but still support and give a direct effect on the success of learning in the realm of cognitive. The School of Encounters was initiated as a place to practice the universal values of language that will be able to normalize the social system that has been abnormal because the relationships between subjects in the existing social system are still dominated by prejudices, prejudices, and pejorative assumptions against other parties or groups. Because everyone cannot avoid encounters, whether regular encounters or any encounters, these encounters become strategic as a place to practice the principles of balanced, open, and mutually grateful, through the practice of positivity in the mental state and languaging.

Learning in schools is designed flexibly both in determining the type of activities that will be the school encounter, time, or duration required so as not to interfere with the system that has been formed and running. The school of encounters did not create a new system but rather filled the system to be more operational, productive, and meaningful. The social world consists of subjects and inter-subject relationships. Social relations begin and strengthen through encounters between subjects. All social institutions, ranging from families, schools, hospitals, etc., consist of meeting activities between components (subjects) in it. There is no social world without subject encounters.

In practice, "The school of encounter" is a model of moral education/character with a populist movement that has been through 3 years of experiment in communities, at some point on the island of Lombok, which has managed to create open, mutually acceptable and tolerant social relations, by managing mental state practices and languaging practices. This has implications for the awakening of the spirit of learning, confidence, social care and cooperation, tolerance, and the vision of life to be good people. It even has a direct impact on the soaring academic achievements of students in schools. The practices of mental positivity state and languaging shared by everyone, which has been well managed have been proven to provide the foundation for a life of character and have a direct impact on its achievements.

In general, the school of encounters is defined as lifelong learning, which uses each encounter as a school where learning and practicing the moral values of language actions. Each encounter will eventually become a school where learning to practice positive languaging in line with the mental state that became the basis.

**Mental State;** the underlying mental state of the expression of action. Habituation to normalize the mental state and synchronize it with the types of language actions is the essence of learning in the school of encounters. This mental state consists of four major categories that must always be in line with the type of action, namely: thinking (knowledge and thought) which is the basis of assertive actions; the emotion that is the basis of expressive action; desiring (desire) that is the basis of the directive action; and willingness that is the basis of commission action.

**Positive Languaging** is the habituation to practice moral norms that are universal in language, according to the types of language actions. The types of language actions and language norms intended are as follows: first, Assertive; i.e. the use of language to express or describe something and at the same time invite others to believe it. Second, Commission; i.e. the use of language to make promises or commitments to do something to others. Third, Directive; i.e. use language to ask the other party to do or not do something, and fourth, Expressive; that is to use language to express feelings to others. The type of speech act and the type of mental state that corresponds to its deontic value can be summarized in the matrix as follows:

Table 1. Type of speech act and type of mental state that corresponds to its deontic value

No	Mental Condition (Mental State/Annamtû Annafsî)	Speak ( <i>alkalâm</i> )
1	<b>Belief:</b> the belief on which to express something	Aperitif means the use of language to describe or make statements about known truths and at the same time invite others to believe them
2	<b>Emotional:</b> feelings that are the basis for expressive expressions	<b>Ekspresif:</b> language as a way to express feelings
3	<b>Desiring:</b> the desire for others to do what is asked	<b>Directive:</b> that is to use language to ask others to do something
4	<b>Willing:</b> will or intention to carry out as promised.	<b>Komisif:</b> language to make an appointment or commitment realize something.

### **Implementation of Value Learning in the School of Encounter**

#### **1. The Case of Bangket Bilong Village**

Bangket Bilong Village, Karang Bongkot Village was once part of Parampuan Village.<sup>20</sup> Parampuan village is known for its network of thieves and other deviant nuances. Jhon M. Mc Dougall,<sup>21</sup> in his writing, it is mentioned that the thieves have a strong network, ranging from thieves to buyers of stolen goods (fences).

Stigmatization attached to parampuan village has a serious mental impact experienced by individuals from The Village of Downsizing, "how not, the negative identity attached to the village is quite disturbing to the psychology of their spirituality when not all communities fall into the category of criminal actors referred to."<sup>22</sup>

Stigmatization of Parampuan Village as a Village with its criminal network (as thieves) makes its community leaders who feel disturbed by the stigma begin to rethink measures that can reverse the pathological condition referred to in a society that always practices the values of goodness.

The above concerns not only result in psychological disruption of community leaders but also affect the growth and development of future generations of people. However, the environment with negative stigmatization also affects all individuals from Bangket Bilong Village including children from this village who are specifically from Bangket Bilong.

In addition to the stigmatization issue of Parampuan Village as a village that has a criminal network, also the social condition of the community that is normative there is a shift in value caused by the rapid flow of globalization and modernization that afflicts the children of Bangket Bilong Village. The shift in value is evident in the behavior of children who are unable to display public ethics, such as: *betabe'* (excuse) if walking in front of people, no one says hello when meeting with others even most of them are busy with playing gadgets<sup>23</sup> of course, this further aggravates the situation.

<sup>20</sup>Desa Perampuan adalah salah satu Desa yang terletak di Kecamatan Labuapi Kabupaten Lombok Barat. Di mana pada tahun 1997-1998 di saat Desa ini dipimpin oleh seorang anggota Kepolisian Republik Indonesia sebagai Kepala Desanya yakni Fuad Zaenal dan pada saat yang bersamaan, salah satu Kepala Dusunnya dari delapan (8) Kepala Dusun yang ada yakni; Ustad z Sairi yang menjadi Kepala Dusun di Dusun Karang Bongkot Desa Perampuan itunjuk sekaligus dimintai bantuan untuk menggarap upaya pemekaran Desa Perampuan menjadi dua Desa. Dengan lapang dada Ustad Sairi mengiyakan permintaan Kepala Desa sebagai inisiator pemekaran Desa dengan dibantu oleh seorang staf desa yakni saudara Tohri." dikutip dari catatan harian Ustadz Sairi.

<sup>21</sup>Jhon M. Mac Dougall, *Kriminalitas dan Ekonomi Politik Keamanan di Lombok. Dalam Schulte Nordholt dan Gerry Van Klinken, Politik Lokal di Indonesia*, (Jakarta: Obor Indonesia, 2009).

<sup>22</sup>Sairi, Tokoh masyarakat Dusun Bangket Bilong, wawancara tanggal 12 Juli 2019.

<sup>23</sup>Sairi, Tokoh Masyarakat sekaligus Penggagas SP Dusun Bangket Bilong, wawancara tanggal 10 Mei 2019.

The above abnormal conditions, when closely observed that the behavior of negativity experienced by children is not only because of their faults, but also due to environmental factors in which they grow up, both the environment: the family, the community environment and even the environment in which they attended their education.<sup>24</sup>

Based on the issue of stigmatization negative about Parampuan Village and concern about the weak ethical competence of Bangket Bilong children, raising awareness of Sahabudin and Ustadz Sairi as residents of Bangket Bilong, began to think about the future of children in bangket Bilong neighborhood that has now been touched by urban modernization. They feel responsible for the availability of a healthy environment where children learn not to lie, not to hurt their friends, to learn to help each other, to work together as God's most perfect creation. They are both well aware of the dangers of follow-up brought by globalization with its modernization such as apathy, individualism, free association, immorality, and so forth have long been felt, so that between normal conditions and deviations now there is no limit. Then the main question is where should we start. "Right now, the story Sahabuddin<sup>30</sup> on one occasion around 2015, we are unlikely to start from zero if we look at the current conditions, but we are forced to start from the min number, not zero. Because if the former deviation was hidden, if now even on display. If it used to be kept secret it now told stories.

The concerns of parents and the community raise their fears when they see their children as successors in this hamlet that quantitatively they have received an average education, but have not been able to show positive behavior, both in the family environment and the public domain. The inability to behave positively in the family realm is evident from their reluctance to say goodbye to their parents even infrequently they refuse their parents' orders.<sup>25</sup> On public ethics, the children of Bangket Bilong Hamlet have not been able to bring comfort, brotherhood, mutual respect as a simple attitude "to say excuse me" when they walk in front of the crowd they are not able to.<sup>26</sup>

Anxiety with elements of the community found a picture of the solution formula by presenting the Team Of The School of Encounter that is developing a value learning model called "School of Encounters. This is why Sahabuddin and Ustadz Sairi collaborated to rebuild how the pattern of value learning is effective for generations in this village. In the visit of the school team, the meeting was followed up directly with initial discussions with Ustadz Sairi, Sahabudin, Wali Peserta Didik, Head of Dusun, Chairman of Rukun Tetangga (RT). In the moment of discussion, all parties conveyed various problems in the village.

More broadly, the Head of Bangket Bilong Village expressed his anxiety about the condition of the community that he built, most of the community is busy taking care of work so that they forget their main task in educating their children if they do not immediately get the support and breakthroughs that can change Bangket Bilong Hamlet towards a peaceful and religious society.<sup>27</sup>

The vision that wants to make Bangket Bilong Village into a religious village there are some obstacles with human resources who have a qualified personality (mentor) because some people today are still materialist mentality so that their orientation is no longer purely for the quality of learners but to meet the needs of life that is materialist.

After a brainstorm with various problems and potentials that can be a supporting factor to carry out value learning, the discussion forum agreed to start joint improvement, namely to form a community meeting school. A community based on awareness, a community meeting unconditionally, a community of people who are always in the learning of intersubjectivity. With the intention of humanity and merely

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<sup>24</sup>Anak-anak Dusun Bangket Bilong secara formal mereka bersekolah di Sekolah Dasar/Madrasah Ibtidaiyah, SMP/MTs/SLTA/MA bahkan mereka juga mengikuti

<sup>25</sup>Suhaili, Wali Peserta Pembelajaran SP Bangket Bilong, wawancara tanggal 11 Juli 2019.

<sup>26</sup>Sairi, Kepala Dusun Bangket Bilong, wawancara tanggal 12 Juli 2019.

<sup>27</sup>Sairi, Kepala Dusun Bangket Bilong, wawancara tanggal 12 Juli 2019



worship to Allah SWT, some people began to come, approach and close, join the actions of their respective consciousness.

The encounters between the components of the community bangket belong together with school encounters resulted in an agreement to start and introduce to prospective students. Then it's done. The activity begins.<sup>28</sup> The first meeting of the night was named "Brainstorming"<sup>29</sup> focusing on identifying or diagnosing common problems. The first meeting was attended by prospective parents around the residence of Ustaz Sairi in Bangket Bilong Hamlet who is believed to agree with the noble planning referred to.

It is through this brainstorming process that ideas about abnormal forms of behavior are systematically identified as well as improvement efforts to return humans to their proper condition so that the generation of bangket bilong can grow and develop following its fitrah. Man who can build a good relationship with his Lord, with his neighbor and able to build a good relationship with the nature in which they stand on the earth.

In general, it can be described that the discussion process that was held gave birth to five important agreements as a step to start learning grades at bangket Bilong Encounter School. As for the four formulations of agreement: 1) Agreement to brotherhood the participants. Agreed Pesemeton Anaq Jarinte (our generation); 2) Agreement to meet again on Saturday afternoon ba'da Asr; 3) kasekatan, able to meet twice a week, namely Wednesday and Saturday finished asr prayer congregation in the Mosque; 4) a mentoring agreement capable of consisting of Panji Tanashur, Khairul Amri Assidiq, Badrun, Kamarudin, Muhammad Na'im, Amir Mahmud; and 5) agreement on solidifying the agreement activities: a) reading an hour a day overnight.

First, the Agreement to brotherhood the participants. Sepakat Pesemeton Anaq Jarinte (generasi kita). Tebareng-bareng Jauq Kanaq Lemaq teatong isiq dengan toaqn kumpul malem Jumat selese Magrib elek berugaqni. Adapun care kegiatan jaq, lemaqte dengah bareng-bareng napi jaq kemeleq kanaq secare musyawarah, teberajah tenaq kanaq musyawarah, adeq endaq saq ite toaq doang taoq aran musyawarah: Together we invite the children to attend later on Friday night after magri in this place. Together we train children to consult, do not let us only understand about deliberation.<sup>30</sup>

Second, the Agreement to meet again on Saturday afternoon ba'da Asr. Whatever the child's agreement will be the agreement and responsibility of the parents together with the mentor or mentor. Children are all able to tell each other, remind each other, especially for those who have been present to gather on the agreed day. The meeting will not be limited by anyone's children (maybe present without exception either female or male, they are small or already large).

Third, kasekatan, able to meet twice a week, namely Wednesday and Saturday finished asr prayer congregation in the Mosque. Able to read 1 hour a day for school lessons at home, meeting place on site.<sup>31</sup>

Fourth, a mentoring agreement that consists of Panji Tanashur, Khairul Amri Assidiq, Badrun, Kamarudin, Muhammad Na'im, Amir Mahmud responsible for controlling children's activities in following the learning process at Bangket Bilong school of Encounter.

<sup>28</sup>Sahabudin, Mentor SP Bangket Bilong, *Wawancara* tanggal 26 November 2019

<sup>29</sup>Curah gagasan adalah ....

<sup>30</sup>Artinya; sepakat untuk mempersaudarakan anak-anak kita, kita sama-sama bahwa mereka besok ditemani orang tua mereka pada malam Jum'at selesai sholat magrib di Berugaq ini. Adapun cara kegiatan ini, beseok kita dengah bersama-sama apa, bagaimana anak bermusyawarah, kita belajar ajak anak-anak bermusyawarah, agar bukan hanya kita saja tahu namanya musyawarah.

<sup>31</sup>Agus Dedi Putrawan, *Testimoni SP Bangket Bilong*, 45.

Fifth, the agreement solidifies the deal: a) reads an hour a day overnight; b) spreading greetings to everyone, the children's request to learn English: (1) agreement, escort and control the child to read an hour a day, gotong royong cleaning the street on Saturday afternoon before Asar Prayer, meeting parents on Monday night finished isha prayer; (2) agreement on gotong-royong entrance, evaluation of greetings, evaluation of learning outcomes, classification for English matters. agreed to learn English every Monday afternoon (ba'da ashar); (3) agreement, escort the agreement of the child, learn 1 (one) hour a day, evaluate of the results of learning every day on Wednesday & Saturday afternoon, spreading greetings, learning English every Monday afternoon. parental agreement: participate once upon a time in attending a children's event. attend a turn-based children's meeting.

Of the five formulations of the agreement produced through the brainstorming of the above is as a first step to start the implementation of learning value at the School of Encounters. Brainstorming is a strategic step to start building relationships from the beginning by consciously practicing callous positivity and positivity in language. Communication built in this brainstorm was successfully implemented because it is based on the principles of mutual respect and mutual gratitude to each other.

It was through this brainstorming process that the concepts of The School of Encounters began to operate, especially the practice of positivity in heartless parallels with positivity in language. An important point in the brainstorming process that reflects the commission principle, which is to build a joint commission in the form of five agreement formulations (Commitments) that will be done in the future.

From the identification that researchers did, there are nine novelty values from the results of the valuable learning process in bangket bilong school of encounters that are practiced in a structured and consciously to be practiced until now, namely: (1) learning to do something because of Allah SWT.; (2) learn to keep promises; (3) learn to listen sincerely and empathetically; (4) invite to goodness; (5) not lying; (6) remembering and remembering; (7) commitment to fulfill sks; and (8) harvesting knowledge molah (learning to share with others); (9) the practice of surah al hujurat 1-12.<sup>32</sup>

Value learning at Bangket Bilong Meeting School is conducted in the form of hands-on practice in daily life both in regular encounters with community members and with non-members of their community through the practice of values agreed in micro encounters.

## 2. *The Case of Pagutan Hamlet*

Pagutan village,<sup>33</sup> is a village with heterogeneous social conditions. Before 2017 this village included a red zone that is a lot of social conflicts caused by local elections and legislative elections often occur social complex because in this village there are various community groups.<sup>34</sup>

Pagutan Village Meeting School, starting from Nurul Aini's anxiety<sup>35</sup> and Sariful Anam<sup>36</sup> see and feel the condition of the Environment away from normal social life "almost average 30% problems of

<sup>32</sup>Elsa Septiana, Peserta Pembelajar SP Bangket Bilong, wawancara tanggal 12 Juli 2019. Adapun nilai-nilai surat al-hujurat yang menjadi materi pembelajaran nilai: larangan meninggikan suara, tabayyun, mendamaikan, larangan saling merendahkan, larangan saling mengejek (memanggil dengan gelar yang jelek), larangan saling mencela, larangan berburuk sangka, larangan mencari keburukan orang lain.

<sup>33</sup>Desa pagutan merupakan salah satu wilayah Kecamatan Batu Keliang Kabupaten Lombok Tengah Provinsi Nusa Tenggara Barat. Pada awalnya Desa pagutan merupakan wilayah Desa Barebali Kecamatan Batukliang Kabupaten Lombok Tengah yang saat itu dipimpin oleh H. Lalu Umar. Pada perkembangannya setelah selesainya Kepala Desa H. L. Abdul Kadir pada tahun 1969 kemudian diganti oleh Kepala Desa kedua bernama H. JAMAL sampai dengan tahun 1984 selanjutan sepeninggalnya kepala desa kedua dilanjutkan lagi oleh SI'IN yang menjabat menjadi kepala desa ketiga sampai tahun 2000 karena meninggal dunia, kepala desa keempat adalah AZHARI sampai tahun 2006 yang selanjutnya digantikan oleh MAHSUN sampai dengan tahun 2012 dan pada periode 2012-2018 di pimpin oleh SYAMSUL RIZAL, SH. Dan pada periode ini 2018-2024 di Pimpin Oleh bapak SUBANDI Sehingga berdasarkan sejarah tersebut diatas maka Desa pagutan sampai dengan tahun 2019 memasuki usia 45 tahun. Diusianya berkembang saat ini desa pagutan telah menjadi 15 Dusun dengan jumlah penduduk 13.500 jiwa.dokumen Profil Desa Pagutan tahun 2020 diakses pada tanggal 20 Desember 2019.

<sup>34</sup>Subandi, Kepala Desa Pagutan, Wawancara tanggal 18 Februari 2020

housewives, cases of beatings, then squabbling between neighbors because of trivial things such as garbage, land boundaries and child fights<sup>37</sup> is a contributing factor to the frequent occurrence of conflict in this village.

In addition to these factors, the establishment of Pagutan Village Encounter school originated from a social condition that experienced deviations, namely "the frequent gathering of the mothers of Pagutan Hamlet in a stall, this is where mothers usually gather and spend a lot of time in this location. This location is called "Kampung Atas."<sup>38</sup> On the other hand, social life and mutual gratitude have not been well developed, the citizens rarely contact each other unless there are community activities,<sup>39</sup> whereas some of the villagers in this village have blood relations<sup>40</sup> even among them talk disgrace to each other so that they often fight (adu mulut), do not reprimand each other sapa, often kelahi, so all information of residents from other villages are all sourced from the village above.<sup>41</sup> That's the pathology condition that occurs in the hamlet of Pagutan.

Be aware of such conditions, Nurul Aini<sup>42</sup> previously many activities outside, so rarely joined the mothers of Pagutan Hamlet. So they rarely meet. The lives of the residents of Pagutan Village are supposed to be full of familiarity, peace there are gaps and there is a distance between them. Calling his soul as an educator, Nurul Aini communicates with community leaders<sup>43</sup> to open the School of Encounter to try to rebuild the normal social life system.

Moral support began to be seen from pagutan community leaders, especially those who have the same concerns between Syariful Anam as a community leader (Head of Hamlet) who feels and witnesses the behavior of its citizens who commit actions outside their consciousness<sup>44</sup> so that the activities of The School of Encounter began to be opened in this place (upper village), trying to gather some housewives by applying the concept of SP learning that begins by inviting them to rebuild better social relationships.

Communication space through the encounter of each point began to build both regular encounters and individual encounters. The principal agreed together is to make each encounter a moment to practice the values that exist in the meeting school. In addition to regular encounters, it is also agreed that once-a-week encounters are consciously intended to be generous, discuss, remind each other, strengthen each other between learners and mentors, and tentative encounters at all points under the coordination of the Head of Dusun.

The first issue that began to be sought solutions is related to the system of strengthening family relationships of learners who have not had a learning design that allows the household building to run

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<sup>35</sup>Merupakan Seorang Pendidik (Guru Mata Pelajaran Bahasa Inggris SMPN 1 Batukliang Kabupaten Lombok Tengah, Nusa Tenggara Barat)

<sup>36</sup>Salah, Kepala Dusun Pagutan, Desa Pagutan Kecamatan Batukliang Kabupaten Lombok Tengah.

<sup>37</sup>Syariful Anam, pengelola SP Pagutan, wawancara tanggal 21 Agustus 2019)

<sup>38</sup>adalah nama salah satu wilayah Dusun Pagutan, dimana Dusun Pagutan memiliki 5 wilayah (lima RT).

<sup>39</sup>Mereka bertemu ketika ada kegiatan adat seperti begawe dan mereka hanya bertemu ketika ada yang meninggal dunia (belangar) dan Kebanyakan mereka memiliki hubungan keluarga (ipar menantu, saudara kandung).

<sup>40</sup>Syariful Anam, pengelola SPPagutan, Wawancara tanggal 12 Juli 2019.

<sup>41</sup>Nurul Aini, pengelola SP Pagutan desa pagutan, wawancara tanggal 18 Januari 2020

<sup>42</sup>Sejak di mulai pada tahun 2017 pada lokas gubuk kebon dengan jumlah peserta 35 orang sarnpai sekarang lokasinya rnengalami peningkatan rnenjadi lima titik dengan jumlah peserta pembelajar 300 orang.

<sup>43</sup>Lahir di Pagutan Lombok Tengah pada tanggal 13 April 1975. Pendidikan dasarnya selesai tahun 1987, SMP di selesaikan pada tahun 1990 di SMPN 1 Batukliang dan SMA selesai tahun 1993 di SMA 2 Mataram. Adapun S1 selesai tahun 1997 di Universitas Mataram dengan jurusan bahasa inggris sedangkan pendidikan terakhirnya yaitu S2 dengan jurusan bahasa inggris selesai pada tahun 2015 di Universitas Mataram. Diangkat sebagai guru dengan status PNS tahun 1998 sampai saat ini.

<sup>44</sup>Keprihatinan yang sama juga dirasakan tokoh masyarakat yang lain melihat kondisi social yang jauh dari kehidupan yang semestinya.

<sup>45</sup>Syariful Anam, pengelola SP Pagutan, Wawancara tanggal 28 Januari 2019

harmoniously *sakînah, mawaddah, and warohmah*. So that each component of the family understands and carries out responsibilities following the mandate attached to him.

In the encounters that took place, the above issues became the main concern and became the focused agenda of the school's activities meeting the pagutan. With the emergence of an awareness of this then began the mutual awareness that became the basis of building the next commitment with the main target is how to practice the values of goodness that can target household problems.

Under the strategy in starting the learning of grades in the School of Encounters, four stages must be done. This includes the Pagutan Meeting School. For the implementation of learning in this place, four stages are carried out, namely: (1) brainstorming, (2) introduction of theoretical concepts, (3) joint declarations, and (4) starting learning.

Value learning at the School of Encounter of Pagutan is conducted in the form of direct practice in daily life, both in regular encounters with community members and with non-members of their community through the practice of values agreed in micro encounters, namely: Implementation of value learning at pagutan Village Meeting School is carried out in the form of five commitments, namely: (1) smiles, greetings and greetings, greetings at home and in the family; (2) discipline/appreciate time; (3) restrain anger; (4), not gibah; (5) permission when leaving the house; and (6) provide compensation to poor and orphaned.<sup>45</sup>

The above values are mutually agreed upon, practiced together, and evaluated together continuously by learners at the School of Encounter so that this can be understood as their efforts to draw closer to Allah SWT by building good relationships with others.

Overview of the implementation of Bangket Bilong Encounter School and Pagutan Encounter School, basically relevant to the humanist-transformative learning model. In the learning of the School of Encounters, carrying the norms of good behavior, obedience, forgiveness, patience, gratitude to each other, then in humanistic-transformative learning that means changing or correcting existing shortcomings. In principle, the learning model of this meeting school is that there must be changes in the learners, but the change that becomes the main goal is, changes that are substantively related to knowledge, attitudes, perspectives, skills. It's not a physical change. These changes can change a person to be wiser in acting, mature in thinking, wise in making decisions. More importantly, that learning this school model of encounter is useful for real life in a person who at the same time as a citizen.

### ***Normalization: Value Learning Model***

According to the author, the effective of character-education value learning, it is necessary that a group of learners who are both consciously carrying out value learning, both in the micro space and macro space. Thus, the presence of an approach based on the concept of normalization applied in groups can develop the character of the individual as a whole by human nature.

In general, every individual and educational institution has well-known the values of truth, kindness, and beauty. However, most of them do not know very well how to form approaches, strategies, and methods that are perspective in developing character including how habituation can guarantee the et civitas of internalization of value. Therefore, an ideal model of character-education value learning model is needed so that all concerned (families, community groups, corporations, bureaucracy, formal and non-formal educational institutions) can understand in depth the strategy and more importantly can apply it easily in a pre-toxic life so that it can be accessed by all circles while reflecting ongoing learning, learning that is not only oriented to achievements n the value of objects but learning that can build human

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<sup>45</sup>Nurul Aini, mentor SP Pagutan, *wawancara*, tanggal 15 Januari 2020

closeness relationships with God, build good relationships with others and learning that ensures the safety of individuals from the world to the hereafter.

Here researchers describe the applicative model of character value-education learning:

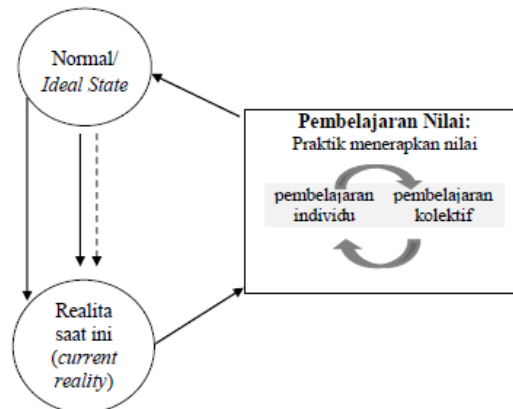


Figure 1: Character Value-Education Learning Model

In the value learning model above, the author can explain each component of the:

### 1. *Ideal State*

Normal conditions in the picture above, there are two conditions, namely: normal conditions by human fitroh and normal conditions of the results of the valuable learning process. As for the first normal condition, basically all human beings are created by Allah SWT as a holy, healthy creature and given a variety of potential divine values that can be used as provisions in carrying out the task of servitude and the task of its caliphate on the face of the earth, the actualization of which is a human being who can build close relationships with God (*hablumminallah*) and able to build good relationships with others (*hablumminannas*). If there is a personality disorder and misconduct, it is only due to negligence and also environmental influence, then it is necessary to learn values that can maintain human fitrah values and learning that can normalize human closeness relationship with god and normalize human relationship with others. Therefore, knowing the initial condition of the individual (pre-learning value) in this normal category is the initial activity carried out by teachers and interested parties, namely conducting assessments by the principles of mental state, namely: beliefs, feelings, desires, and wills. Synchronized with actions: assertive, directive, expressive, and commissionive (e.g. assessments are found in appendix 2 of this dissertation).

In addition, to provide a clear direction in the implementation of character value-education learning, the institution has a prototype by explicitly establishing positive behaviors that must be implemented by all members and establishing negative behaviors that must be avoided by all members of the institution. This prototype can be used as a reference in evaluating the extent of the development of the character of members to know the condition of the individual's personality.

The next meaning of the second "normal" condition in the scheme above is, the condition of achievement of the results of value learning, because to go to the ideal condition of course efforts are made in earnest and sustainably, therefore this normal measure is a temporary achievement of the implementation of value learning so that from temporary achievements as inputs of value learning. To know the normal conditions or learning achievements in this condition, teachers and interested in conducting a second assessment (evaluation and reflection) and so on to see periodically the development of the character of learners.

Of the two ideal states above, some relationships can be effective in learning values. Pre-learning normality is used as the basis for developing priority scale programs to start learning, while post-learning normality is used as evaluation, improvement, and as the next learning input.

## 2. Current Reality

Two dimensions become an important issue in interpreting current reality in the scheme above. First, the reality directed by a straight line relates to empirical facts that occur related to the deviation of individual behavior as an abnormal phenomenon both related to his God and related to his neighbor and his environment. Conditions that are far from moral values as well as ethical values. This fact is related before the process of applying value learning and this condition is used as an input for the start of the implementation of value learning models both in the Family, formal and non-formal schools, bureaucracy, etc.

Furthermore, the meaning of the second current reality directed by the disconnected line is an empirical fact or change that occurs after following the learning (post-learning) both quantitatively and qualitatively so that this is also the next input of value learning. Because the process towards normal conditions (ideal state) can not be done once so, it still requires continuous learning so that the results of value learning measurement that has been applied as the basis in revising the development of value learning.

From both of the above realities, the author concludes that both conditions require learning for the individual to remain in normal condition according to the origin of its creation and under the protective established by an institution or community. An individual who can live his life according to his purpose of creation, namely to always be close to his God, his neighbor, and his environment. Therefore, man must still learn to live well throughout his life.

To know this condition, a thorough evaluation of the condition of learners is required. The results of this evaluation will facilitate the model of character-education value learning to be implemented as an effort to improve or strengthen the behavior of learners.

## 3. Value Learning

The empirical fact, that there are deviations in behavior caused by human negligence itself and caused by the environment and to minimize the gap between the ideal state and current reality, the learning of character-education values has a strategic function to develop human power, maintain the existence of human spirit and to correct deviations of existing behavior by normalizing all forms of deviations individual behavior.

In the above scheme, two dimensions of value learning must exist, to ensure the continuity of learning. First, collective learning, which is a learning moment that has been agreed upon by the group of learners held once a week and so on according to a shared commitment. For formal institutions, this pattern is easier to implement because it has had a group of learner participants classically and institutionally. The content of this learning moment is a learning group, consciously applying the agreed values through the positivity of inner content, language, and non-linguistic actions. When as a speaker, it must practice the values of sincerity (*sincerity/alikhhlâs*), (*honesty/assiddîq*), (*truth/alhâq*), (*openness/aliftâh*) etc. And if it serves as a listener, it can practice the value of tolerance, goodness, empathy, etc. This moment is also used as a place to reflect together on the implementation of value learning in the individual learning process and this moment can also be used as a place to remind each other, strengthen each other. This learning stage is an advanced cycle of collective learning, namely the practice of value by using language and normalization of the mental state at every moment as long as the breath is still there.

The process of implementing character value-education learning, both in families, communities, formal and non-formal educational institutions, ulcers, corporations, etc. It can be done with the following steps: first, brainstorm. This activity is important to find all forms of deviations that occur in the

individual, both his relationship with God, his relationship with others, and his relationship with his nature. This brainstorming will facilitate the normalization process so that learning can be carried out. Second, Joint Declaration. The results of the brainstorming process can be used as valuable learning materials that are pledged together to be practiced in both micro and macro classes. Third, the implementation of learning. At this stage, learners practice moral values or principles in the language (*fi'lulkalâm*), namely, 1) *aperitif* (saying something that contains the value of truth, honesty value, the value of responsibility, openness, good guessing, objective, etc. 2) commissioning actions, namely the practice of keeping promises (*amânah*) indicated by certainty (*alsyâqât*), earnestness, consistent, clarification and respect, 3) actions of directives, learning to use language with the form of asking or another to do something. Learning in this dimension learners can practice the value of tolerance, the value of compassion, the value of sportsmanship and the value of loyalty to truth and 4) expressive actions, namely learning by using language by expressing feelings to people according to the feelings in their inner self. The values practiced in this form of action are the values of sincerity. Thus, collective learning and individual learning are two dimensions of value learning whose existence is essential for the continuity of the character-education value learning process. Fourth, evaluation. In character value-education learning is carried out in three stages, namely pre-learning evaluation, evaluation in learning, and post-learning evaluation: 1) Pre-learning evaluation is an instrument used to know the initial condition of the character of learners implemented by teachers, learning group managers, and external parties, 2) at the time of learning. At this time the evaluation can be carried out by learners (*reflection / muhâsabâh*) themselves and also by teachers and external parties. To give a clear picture of the learning model above can be seen in the picture below:

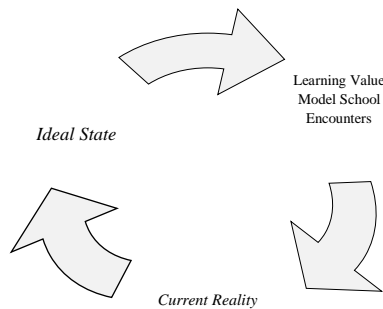


Figure 1. Value Learning Cycle

In the above value learning model, the first stage is normal conditions, conditions in which the individual should remain, both his attitude and actions. Normal conditions are also the achievement of value learning results achieved through the stages of learning so that a new reality can occur, this new reality is used as an evaluation material, improvement and as input to go to the next stage (conducting learning), conducting behavioral development efforts through value learning to go to normal individuals and so on. This is what is expected from the process of learning values, namely learning all the time to get to the degree of *insân alkamil* is not learning-oriented material achievements, learning that undermines the values of humanity, but learning that can make learners close to Allah SWT, able to coexist with anyone and learning that can make learners become minds to nature and its environment.

## Conclusion

The concept of value learning at the Lombok Island Encounter School is learning that prioritizes the values of humanity. Furthermore, it becomes relevant to the values of learning that put forward moral values, namely: honesty, sincerity, civility, forgiveness, gratitude, patience, responsibility, etc. Which substantively leads to the potential of human nature in the form of an actualized mental state through the act of speaking both the relationship with God, the relation to others, and his relationship with nature.

At the level of implementation, value learning at Bangket Bilong Meeting School can be carried out, because it is carried out by managing the mental state and positive language in every encounter, both

in the moment of microlearning and macro learning moments ranging from learning to listen sincerely and empathetically, keeping promises, not lying, remembering and remembering, saying sincerely, inviting to goodness, sharing with others, eat the value that is in the Qur'an surah Al Hujurat verses 1-12, hold back anger, appreciate the time. This standard of behavior is agreed to be implemented simultaneously symbiosis-mutualism, in every moment and every encounter in the life of praxis, and evaluated continuously in the process of learning practice and life between the parties involved. Both among managers, mentors, and participants. Learning is meant, oriented as life learning that must continue to be lived throughout life is still running.

Learning that prioritizes positivity in callousness and positivity in language expressed in conscious attitudes and actions, has positive implications for the change in the character of learners both at Bangket Bilong Meeting School and Pagutan Meeting School. This can be seen among others, at the Bangket Bilong Meeting School, namely: a new spirit of life, motivation to learn, stronger learning relationships, and growing concern for others. As for the Pagutan Meeting School, changes in individual behavior, namely the growth of individual awareness, the establishment of social cohesion, and the establishment of caring attitudes towards others and the environment.

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