The Phenomenon of Full Day School in Indonesia

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ABSTRACT

This article aims to explain the phenomenon of Full Day School in Indonesia, which consists of several aspects, namely: 1) Full Day School in Schools in Indonesia; 2) Full Day School as a form of revival of community-based education; 3) Basic school values based on Full Day and national education goals; 4) the relationship between the school and the community. Through a literature review, this paper concludes that Full Day School is a phenomenon of urban Muslims in choosing schools for their children, which are perceived to be of good quality, empowering the full potential of students, fostering empathy and religious character. Full Day-based school management is done independently, entrepreneurial spirit, which is also practiced in pesantren. This indicates that Full Day School is a form of revival of community-based education. The basic values developed are, in general, in line with the objectives of national education. The long-term sustainability of Full Day School will be determined by the quality and ability to maintain relationships with the community.

Keywords: - *Full Day School, Integrated Islamic School, Educational Quality*

1. INTRODUCTION

Management of education is the duty of the state, involving all elements of the nation [1]. This means that education is not only relied solely on the state, but there is a very large space for the public to compete in advancing national education. The forms of the role of the community in organizing education are seen in the School Committee, the Education Board, and various educational foundations that are managed independently by the community [2].

Education driven by the community has strong historical roots in Indonesia. Pesantren is a model of schooling originating and managed by the community, which was originally practiced on the island of Java by wali songo. The presence of pesantren answers the impasse of indigenous education, especially in the Dutch colonial era, which created layers of education based on social classes. Pesantren is an educational phenomenon rooted in Indonesian society, constantly trying to be adaptive to change, so that various variations of pesantren can be found today [3].

Not only pesantren, in its development in Indonesia, education managed by the community has increased very rapidly. Mass organizations such as Jami'at Khair, Al-Irsyad, Muhammadiyah, Nahdhatul Ulama, PERSIS, and Al-Washliyah, became the big locomotive for the presence of education managed by the community [4]. This was also done by mass organizations labeled with other religions. For example, the development of Catholic schools [5].

The era of freedom is currently encouraging the growth of various mass organizations, especially mass organizations labeled Islam, which organize school activities in the form of Full Day School. Some of them are members of the Integrated Islamic School network [6], which seems to be a middle class choice and is a phenomenon of urban Muslims [7]. This paper tries to describe several aspects related to the phenomenon of Full Day School in Indonesia.

2. FULL DAY SCHOOL IN INDONESIA SCHOOL

Full day school is a symptom of education in the 2000s, which appeared in Islamic-based schools. Salafudin described this symptom in Pekalongan City and its surroundings. The presence of these schools was welcomed by the Muslim community in the city of Pekalongan, due to the perception of a good quality Islamic school, complete facilities, and a comprehensive integration of religious and general science. In contrast to madrasas ibtidaiyah who are perceived differently. Salafudin found that SDI has advantages in all lines of education, both in terms of

curriculum, management, quality of teachers and students, sources of funds, infrastructure, to the quality of education. MI only excels in the field of public relations, by utilizing the affiliation of foundations or community organizations, but is quickly displaced by the incessant socialization and publication of SDI. Besides that MI is considered by the community as a school that does not pay attention to the quality of education, in contrast to SDI which is perceived differently by the community [8].

Figure -1: Comparison of Full Day School with Half Day School

Full Day School	Half Day School
City Symptoms	Village-Town Symptoms
Good Quality	Low Quality
Empowering the full potential of students	Focus on certain segments
Cultivate empathy	Low empathy
Cultivating religious character	Religious activities as a complement

Ansari explained that Full Day School is a school that is held all day, from morning to evening, from 07.30-15.30. This school is designed like a formal school, also able to provide definite hope for the community. Carnes and Albrecht's research found that schools with a full day system were able to increase students' emotional intelligence, because there was a considerable amount of time between teachers and students interacting with each other compared to schools with a half day system. In these interactions students learn a lot about how to behave well with others and with themselves. Through research at SD Plus Al-Irsyad Al-Islamiyah in Batu City, Ansari found that growing empathy for students can be done through an integrated habituation process in daily activities at school. This is illustrated in the form of a simple meal menu, taking portions according to each ration, distributing food, lining up neatly before entering class, and queuing up to take ablution water [9]. Religious routines practiced in schools with a full day system can form the religious character of students [10].

3. FULL DAY SCHOOL AS A SYMPTOM OF RESURRECTION OF COMMUNITY BASED EDUCATION

Community-based education is a form of democratization of education [11]. Community-based education by Maryono is considered as a vehicle for social change to create a learning society. This is caused by the nature of education which is a social process, in which necessitates the interaction of various personalities. Learning that is at the core of the educational process results in the personal change of students, thus slowly creating greater change. But not only that, the learning community is even more important to be created, a society that has a love of knowledge, realizing the importance of continuous learning. Maryono, who conducted a study at the Alternative School of Fatannugraha Wonosobo, saw that education at the school had an input-process-output perspective. Efforts to make social change towards learning community can be done by: implementing pesantren curriculum such as learning the yellow book; and exemplary [12].

Aziz emphasized the great responsibility and role of the community in the education process. Schools are considered a reflection of society, a vehicle for regeneration in the inheritance of community traditions. Even further, the community can seek alternative education in accordance with the challenges faced. There are several considerations of the need for alternative education such as the environment has not educated and education has not paid attention to the characteristics of children. In addition, costs are still a burden in children's education. Furthermore, the education system is also not yet running integratively and is still discriminatory. Other considerations from Aziz are

conventional learning, learning does not yet have an educational content, educational patterns have not led to strategies to build culture, education has not been pleasant and free, there has not been a meaningful learning process, education is dominated by teaching activities, education tends to be intellectually oriented, has not evaluated the results of education , long-term education must integrate science and religion. Aziz's study at the Alternative Junior High School Qaryah Thayyibah found that: community-based education providers develop and implement educational curricula and evaluations, funding management according to national education standards, learning approaches can be applied at all ages. In addition, it is the use of local elements, cheap, bureaucratic pruning, cost and time efficiency, maintaining quality, active parental participation, and environmental empowerment [13].

Community-based education can be seen in the life of pesantren. This is in line with an investigation conducted by Fuad at Al-Ittifaq Islamic Boarding School in Bandung. Fuad explored the independence of pesantren, the model of education carried out, and the regulation of the characteristics of community-based education in practice. The research findings show that: 1) there is independence in the implementation of community-based education in Al-Ittifaq Islamic Boarding School, Bandung; 2) the pesantren curriculum model is integrated between skills programs, entrepreneurship, fiddin tafaqquh, local culture, and nationalism; 3) the implementation of community-based education has succeeded in growing community participation, as well as empowering the capacity and potential of the community; 4) the effectiveness of community-based education implemented at Al-Ittifaq Islamic Boarding School in Bandung is inseparable from the charismatic leadership of Kiai [14].

4. BASIC VALUES OF THE SCHOOL BASED ON FULL DAY AND NATIONAL EDUCATION OBJECTIVES

National education aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have good character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens [15].

Figure -2: National Education Aims

Schooling practices in Indonesia, both managed by the state and the community, make the 9 (nine) points of the national education goals above as the direction of the education and learning process. The purpose of national education is even considered as a character that would result from schooling practices. Various variants or derivations of national education goals can be found in various schools, which are created and modified, but have the same national spirit.

Basic school values can be explored and developed from various sources, for example local wisdom. One cultural-based school that can be used as an example is SMPN 12 Ciseureuh, where the value of "Sundanese" is internalized in educational activities through the "Seven *Poe Atikan* Special Program in Purwakarta" or Seven Days of Special Education in Purwakarta, namely:

1.   Monday *Ajeg Nusantara*, which teaches the diversity of the archipelago, nature and culture;
2.   Tuesday *Mapag Buana*, which means picking up the world. So that learning contains world civilization;
3.   Wednesday *Maneuh* is in Sunda, which studies various things about Sundanese;
4.   Thursday *Nyanding Mawangi*, which contains learning about aesthetic values and universality;
5.   Friday *Nyucikeun Diri*, namely the day of purifying oneself that is in line with Islamic creed;
6.   Saturday and Sunday *Betah di Imah*, the day students learn in a family atmosphere, assignments from school are designed to be done in a home setting [16].

Local wisdom can have several functions that can be the basis of values, which are as follows:
1. Conservation and preservation of natural resources;
2. Human Resource Development;
3. Development of culture and science;
4. As advice, beliefs, literature and taboo;
5. Social integration;
6. Guidelines in agricultural activities;
7. Ethical and moral meaning;
8. Political meaning [17].

Depiyanti explained the efforts that can be done by schools in order to build character, by first upholding the principles of character education, namely:
1.   Promoting basic ethical values as a character base;
2.   Identify the character comprehensively so that it includes thoughts, feelings and behavior;
3.   Use a sharp, proactive and effective approach to building character;
4.   Creating a school community that cares;
5.   Give students an opportunity to show good behavior;
6.   Has a scope for a meaningful and challenging curriculum, which values all students, builds their character, and helps them to succeed;
7.   Strive for self-motivation growth in students;
8.   Functioning all school staff as moral communities who share responsibility for character education and are loyal to the same basic values;
9.   There is a division of moral leadership and broad support in building character education initiatives;
10.   Enabling family and community members as partners in efforts to build character;
11.   Evaluating the character of the school, the function of school staff as character teachers, and manifestation of positive characters in the lives of students [18].

Various school initiatives in the form of planting values aim to produce superior educational output, in line with national education goals. Nevertheless, the effects of democratization in the field of education lead to unlimited (as) freedom in building schooling, so it is possible to develop values that are not in harmony with the objectives of national education or nationalism at large.

5. MAINTAIN SCHOOL RELATIONS WITH THE COMMUNITY

The position of the school and the community has experienced quite a long dynamics. During colonial times, schools with (indigenous) communities became two separate entities. Because at that time the community was made in the social layer *priyayi, santri, abangan*. It is among the *abangan* as many people that they become "victims" of social strata in such a way. Luckily the students who received education in Islamic boarding schools bridge the education gap [19]. When the independence era arrived, schools became the foundation for educating youth as the main force of development.

Thus, it is very easy to understand the relationship between the school and the community. The presence of schools is actually a form of response to community conditions, for example for long-term investment in human development. When the school grows, the community is its main customer (external customer). So as to create a reciprocal relationship between the school and the community. The relationship between the two can be seen as a communication process in order to instill understanding of educational needs, also encourage community interest and responsibility in advancing schools [20]. Another perspective is quality, that schools assume responsibility for maintaining the relevance of their activities to the conditions of the community. The inability of schools to maintain relevance can cause it to be abandoned by its customers, namely the community [21].

In line with the two perspectives above, Purwanto put forward the nature of schools and the community, and how the relationship between the two: First, Schools are an integral part of society, not institutions that are separate from the community. Second, the right to live in the survival of schools depends on the community. Third, the School is a social institution that functions to serve the community in educational activities. Fourth, school progress and the progress of the community are correlated with one another, needing one another. Fifth, the community is the owner of the school. Schools exist because people need them [22].

Gunawan offers the following principles of school relations with the community (collaboration):
1.   Cooperation must be capitalized by good faith to create a good image about education;
2.   Lay people in participating in helping and realizing school programs should respect and obey school rules / regulations;

3. With regard to educational principles and techniques, schools are more obliged and entitled to handle it;
4. All suggestions relating to the interests of schools must be channeled through official institutions which are responsible for implementing them;
5. Community participation is not only in the form of ideas, proposals, suggestions, but also involves participation in organizations that truly benefit the school;
6. Community participation is not limited by certain levels of education, as long as it does not affect educational / academic techniques;
7. Community participation will be constructive, if they as laypeople are given the opportunity to learn and understand problems and how to solve them for the benefit of school progress;
8. In order to be successful and participate in one another, it must be understood correctly the values, ways of working, and patterns of life that exist in society;
9. Cooperation must develop naturally, starting from the simplest, developing to bigger things;
10. The effectiveness of the participation of lay people needs to be fostered to be feasible in developing ideas or findings, suggestions, criticisms, to the efforts to solve and achieve school success [23].

6. CONCLUSIONS

Full Day School is a phenomenon of urban Muslims in choosing schools for their children, which are perceived to be of good quality, empowering the full potential of students, fostering empathy and religious character. Full Day-based school management is done independently, entrepreneurial spirit, which is also practiced in pesantren. This indicates that Full Day School is a form of revival of community-based education. The basic values developed are, in general, in line with the objectives of national education. The long-term sustainability of Full Day School will be determined by the quality and ability to maintain relationships with the community.

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