Cadre Training for Community Empowerment in Islamic Boarding Schools

Irmayati Hasibuan[a], Supriyono[b], Umi Dayati[c], M. Ishaq[d]
[a]Doctoral Program Students in the Department Nonformal Education, [b c d] State University of Malang
Email: [a]ibuhafidh4@gmail.com, [b]supriyono.fip@um.ac.id, [c]umi.dayati.fip@um.ac.id,
[d]m.ishaq.fip@um.ac.id

This study uses a qualitative research design. The type of qualitative research used involves case studies. The objectives of this study are as follows: (1) analysing the characteristics of students as cadres of facilitators for community empowerment; (2) analysing the structure of the community learning curriculum (BBM) in the personality education program of the students as facilitators of community empowerment; (3) analysing the learning process in the community as education for cadres of community assistants in its input, process and output; (4) analysing evaluation activities as quality control of the learning outcomes of students as assistants in community empowerment. The conclusion is that students in boarding schools are from poor families (some are capable but problematic children). The curriculum is used purely by SPMAA with a percentage of 70% Islamic boarding school education 30% formal education. The impact of this collaborative learning community provides positive benefits obtained by the students regarding the curriculum that is applied specifically through spiritual cultivation establishing inner personality.

Keywords: cadre of counterpart staff, community empowerment, Islamic boarding school.

INTRODUCTION

Islamic boarding schools, as centres for students' resource development activities, have a strategic role in building community welfare programs. They also act as a medium for forging and developing the identity of students of the younger generation (Aziz & Qalyubi, 2019; Surahman, Hadi, & Setio, 2018; Widiansyah, Sutjipto, & Mukhtar, 2019; Yutha, Hafiar, & Priyatna, 2019) (Aslan, 2014; Athoillah, 2016; Cotton, 2009; Kardiyah, Rahmat, & Supriadi, 2014). Islamic boarding schools are Islamic education and teaching institutions, generally in a non-classical way. The Kyai teaches the knowledge of Islam to the students based on books written in Arabic (Kasful, 2015; Khusumadewi & Melinda, 2017; Athoillah, 2016; Hamidi, 2019; Ismail, Thalib, Samad, & Mahmud, 2016; Kusaini & Farozin, 2019; Latif, 2019).

Islamic boarding schools have a dual function. They act (a) as educational institutions that are able to develop the knowledge, reasoning and skills of the students, especially in young groups; (b) as social institutions and community services that are able to mobilise the self-reliance of the community to improve their environment. This is so spiritually and in the fields of economics and other fields of physical knowledge (Athoillah, 2016; Aulia, 2017; Mukholisah et al., 2018).

The SPMAA Islamic Boarding School establishes the idea of conducting education regarding skills and caring for the orphans through the PPFMYP. This is done with the consideration that the children living in the shelter also have spiritual needs. Consequently, Islamic boarding schools were established as institutions that are providers of religious sciences. Islamic boarding schools use a service approach based on a charitable and philanthropic spirit. Since 1978, they have also used the community development model assessment strategy by fostering micro entrepreneurs, farmers and fishermen. This is done by giving a touch of handling to their collective institutions to be able to access various resources needed in the community (Aulia, 2017) (Khusumadewi & Melinda, 2017) (Kasful, 2015) (Buchori & Fakhri, 2017). Based on the background of the problem, the objectives of this study are as follows: (1) analysing the characteristics of students as cadres of facilitators for community empowerment; (2) analysing the structure of the community learning curriculum (BBM) in the personality education program of the students acting as facilitators of community empowerment; (3) analysing the learning process in the community as education for cadres of community assistants in input, process and output; (4) analysing evaluation activities as quality control of learning outcomes for students as assistants in community empowerment.

METHOD

This study uses a qualitative research design. The type of qualitative research used involves case studies. Case studies emphasise cases that occur in the object of analysis. The case study in this study is a case study of community learning models in shaping the personality of students as community empowerment cadres that are implemented by Islamic Boarding

Schools (SPMAA) in Turi District, Lamongan. Looking at the unique and meaningful sides that shape the personality of the students provides assistance in community empowerment.

The location of this research is the Pondok Pesanteren Source of Mental Religion Education of Allah (SPMAA), Turi Village, Turi District, Lamongan Regency, East Java. The reasons for using the location are as follows: (a) It is a boarding school that teaches religion and develops non-profit non-governmental organisations engaged in society, education and environment. These improve the community's economy through spiritual media development. (b) They provide skills-based education and care for orphans in orphanages for the poor and orphaned. (c) They apply the collaborative learning model.

The determination of informants to be studied was carried out in a purposive procedure. Purposive procedures are some of the strategies for determining informants by determining individuals who become informants according to selected criteria that are relevant to the research problem. Based on these criteria, the research informants consisted of the SPMAA Foundation, Trustees, the SPMAA Director, the Head of the Islamic Boarding School Education Division, the Head of the Community Development Division, the Head of the Regional Division and 3 students who became community empowerment facilitators.

RESULTS AND DISCUSSION

Characteristics of SPMAA students as cadres of companionship for community empowerment

The characteristics of students in SPMAA boarding schools are as follows: (a) They are from poor families and there are those who are capable but problematic children. This is because they are naughty, so they do not want to go to school. (b) Their parents works as farm laborers, limited land farmers, pedicab drivers and construction workers. Some do not have a permanent job, have orphans and are poor. Some children are victims of natural disasters, some are street children, beggars and street singers. Some do not even have a state of residence.

The nature of the ummah's love is one of the characteristics of an apostle who loves his people deeply. Because SPMAA students are individuals who try to be followers of the Apostles, SPMAA orients its students to be loving followers of the ummah. Students forged in character-designed SPMAA Islamic Boarding Schools are dedicated as loving people. This is because learning is oriented more towards religious and social activities in the community. SPMAA students who have attended education at SPMAA, especially those who take part in the boarding students program, will be automatically normatively oriented to become part of a community service cadre.

A community learning model of personality education for students' companions in community empowerment.

The learning process focuses on broadening the insights and understanding of students in practice regarding religious values. Frequency assessment forum materials became more solid in the curriculum at SPMAA Islamic Boarding Schools. The source of the study used is an Islamic boarding school curriculum reference taken from books that have been translated. This is based on the principle that the duty of a student's study of religion is to practice what can be done in the Islamic boarding school and then spread it to the people who need it. They do not have to settle in an Islamic boarding school for a long time just to learn to read a book. The education system in the SPMAA Lamongan Islamic Boarding School organises institutionalised educational programs in the form of Islamic boarding schools and education. The latter is connected to the labour market, other academic institutions and socialite markets. The process does not impose costs on students. All education costs are the responsibility of the organiser and are part of open participation. The educational institution program organised by SPMAA starts from early age levels: honey (early childhood madrasas), kindergarten, elementary/MI and middle school/MTs to high school/MA in one location.

The output of students who complete their education over five years have the ability of da'i community organisers. The curriculum used in the SPMAA Lamongan Islamic boarding school is designed using the applied education system. It outlines the students' socio-entrepreneurial nature, which combines the way of learning in Islamic boarding schools with the spirit of entrepreneurship. The curriculum is used purely by SPMAA products with 70% Islamic boarding school education and 30% formal education. The curriculum of the SPMAA Islamic Boarding School does not adhere to the government curriculum, so even though there are many curriculum changes, SPMAA still adheres to them. It is consistent in the SPMAA design of curriculum itself. Education is completed over five years, including three years of Islamic senior high school/senior high school and two years of practicum.

There are 4 elements underlying the curriculum in SPMAA Islamic Boarding Schools. These are (1) religious education-based curriculum made by SPMAA Islamic Boarding Schools; (2) Certification based curricula of the Ministry of Education and Culture and the Ministry of Religion, which are integrated with the Islamic boarding school care system; (3) Curricula based on the skills of students as provisions to finance students living in the community; and (3) Curriculum based on capabilities in community development.

More than 70% remember Allah, fighting for the growth of his business too because of worship to Allah (making use of benefits for others). They lobby Dhikr, are grateful while having lunch, handle employee problems with commitment and excitement and are hopeful of the progress of employees. They deal with them with patience, steer clear of anger and have

gentleness that has an impact on creating an office atmosphere that is familiar, homely and integrates the existence of abandoned entities (seniors and orphans) in the company's structure. Other activities include new business lobbies, promotions and network building. All that is done in the eyes of a spiritual businessman is worship to Allah. All dzikirullah, all breakdown of the substance of remembering Allah and 'the end result' is done for the pleasure of Allah as the Most Gracious Owner.

Modern Islamic boarding schools are boarding schools that try to integrate classical school systems into boarding schools (Arif, Zulfitria, & Mahruroji, 2019; Mahmud, 2017; Mubarok, Mutiara, & Setiyowati, 2018; NS, 2018; Rajab, 2014; Ridlo, 2019; Sasono, 2016; Syarif & Gaffar, 2019; Zakiyah, 2016). Formal education is identical to the classical system that is generally present in modern boarding schools. Formal education is education that is carried out continuously in stages. It pays attention to the level of education, the level of intelligence of the children, class grouping, the assessment of achievement figures on the go and certification of graduation. By developing and fostering formal education in Islamic boarding schools, graduates are expected to have religious and academic knowledge. All students who enter Islamic boarding schools are divided into class levels. The recitation of classical books is no longer prominent. There are even those that are merely complementary. They are transformed into subjects or fields of study. Likewise, the system applied as a way of sorogan and bandongan began to change to individuals in terms of general learning or a general platform. The teaching system at the Islamic boarding school uses involves learning classes in the form of madrasas and schools. The curriculum used is a school or madrasah curriculum that applies nationally.

In addition, there are several non-formal education programs that are followed by students. These include learning together with communities, among others. Learning activities include learning activities for people's mercy, human multi-cultural education, public recitation on Friday and Sunday with communities at the Rahulllah Mosque, services training consultation to increase human resources, child participation, the Creation Center Substation (Heritage Substation), the Open Source Islamic Boarding School and open source madrasas for child protection (PA Pancasila). Also included are services for the elderly (mental love), the protection of children, women and the elderly, disaster response students, community development, the Da'i Islamic Boarding School, the Islamic boarding school Health Post, environmental information education, the Nature Lovers Students Group and the Kauniyah School.

Learning processes in educating the community using community facilitators (input, process, output and outcome)

Lamongan SPMAA boarding school is born of the belief that the disadvantaged should be helped. This Islamic boarding school has had the unique name of the Source of Religious Mental Education since 1961. In this year it was established in a remote village called Turi, a very remote poor population in Lamongan Regency. The unique SPP freed 700 students: 'We only ask for tuition in students to be paid with 1000 dzikir, it can also be paid in instalments, that's all!' Someone who is studying in a pesantern is motivated by religious teachings that are implemented in the learning process. When living in the community, besides worship, one can also be devoted to the community. The reason the Islamic boarding school was chosen as the object of study was due to information from predecessors who studied at the Islamic boarding school. They indicated that the training in learning was directly practiced in the field with the community. Consequently, they entered the Islamic boarding school for input, support and advice from parents. This is because Islamic boarding school teaches qaulan and practice. In this case, the lesson and implementation are concurrent. The input of students who entered the SPMAA Islamic Boarding School consisted of two categories, the first being mostly poor families in the economic field. Secondly, there were families who were able but had problem children or bad children because of associations and drug problems.

The SPMAA Islamic Boarding School Foundation, in activating its activities, has always been guided by institutional basic values called 'Three Major Human Projects'. More clearly, the concept is described as follows: According to Gus Hafid, the founding son and Manager of the SPMAA Lamongan's Three Large Projects for Humanity, the basic values that are taught and implemented are '... first, know God closely and fundamentally. Second, train yourself to know supernatural enemies. Thirdly, instill confidence in the hereafter Spiritual differences of Islamic boarding schools in SPMAA with other Islamic boarding schools.

Figure 1

Three Major Human Projects (source of SPMAA Company Profile, 2010)

From our implementation experience at SPMAA Lamongan, maybe we also explore the issues of Islamic teachings. In SPMAA, for example, more attention is paid to aspects of Islamic entrepreneurship. One of the mottos that we introduce in SPMAA is, '1 student, 1 goat 1 computer'. Based on this motto, the public will know where the school is going.

This boarding school helps neglected elderly care units (PANTI Jompo Pancasila) as part of a special unit integrated in the main curriculum. This unit is intended to give the opportunity to for people to experience our students' concern for their fellow citizens and quickly understand what the school is doing. 'We mean this as a network to integrate only words and deeds', as the curriculum is built.

This is the daily atmosphere for boarding school residents who have a pattern of interaction among teachers, students and fellow students for 24 hours. More details of the 15 learning activities in the community that are carried out by the Lamongan SPMAA Islamic Boarding School and its branches spread across 25 regions can be described as follows:

In this order of development status, the status of students as SPMAA 'alumni' is hidden. In other words, SPMAA provides an after-sales service to the community on an ongoing basis. The process of the stages relates to the status of students at the SPMAA Islamic Boarding School. It begins with the status of community service students (community teachers, SPMAA branch pioneer students and SPMAA branch leader students, as shown below).

Figure 2
The process of students from the beginning to SPMAA branch leaders
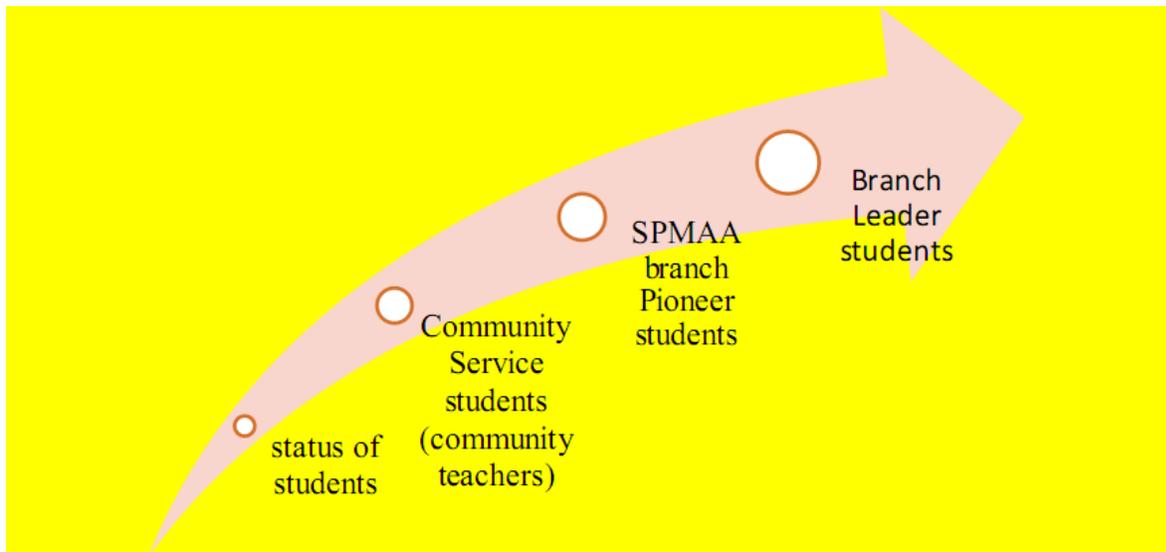
Each student in the cadre becomes a Community Merciful, abbreviated as CM. The cadre of CMs is a forum of students who are 'ready to use' their alignments in providing assistance to 'ardzalun'. The latter include mothers, vulnerable children and the elderly, victims of injustice, forest farmer groups, poor fishing communities, isolated tribes, transmigrant communities and people in marginalised urban areas, etc. Through CM cadres, it is expected that there will be a growing number of religious people who perform qoulan wa 'practices. This is not a generation that only has a lot of sayings without practices.

The stages of student services in the community (community teachers)

At this stage, the learning process called the first project is the cleansing of Tawhid teachers and students. Why are the teachers being cleaned up? It's because this deals with the divine energy of God. Teaching the greatness of Allah, the Creator of the universe cannot rely solely on the brain without the help of Allah. This is a transfer of understanding that requires a long journey. To get to a student's brain may only take a few seconds. But to thrill their heart, the teacher must practice a hard jihad by using the parables available around the students. Don't forget that God also taught His verses with various parables. This includes when God makes sure his existence is seen from the human side: 'I am close to you and closer to your veins.' This is the sky method that must be compatible with humans.

Here is the advantage of the Islamic boarding school model that is present in the midst of students 24 hours every day. Teachers can build interactions with students and their environment intensively, in detail and there is a continuity of the processes. Teachers can be present in the hearts of students every second and in a school atmosphere that is uprooted

from the problems and advantages typical of their environment. Intensive interaction is like a network or non-cable channel that can emit sound details clearly because of its nature.

For the SPMAA branch's pioneering students, after completing an education at the Madrasah Aliyah level, students are sent back to the community to be used as cadres of the Community of Mercy (CM). At the same time, they become students that establish and build SPMAA branches in the country.

After completing their training in class, CM cadres are dispatched to remote areas in all corners of the field to practice. They are only provided with transportation costs to their destination. Furthermore, they are required to stay in the field of assignment for a minimum of 4 months while continuing to report progress to the command centre at the SPMAA Foundation on a regular basis. The students who serve as CMs should not beg, burden and even hang out in the community where they are assigned. At times, they must be ready to be pulled back to the command centre. At this stage, CM candidates are tested for their patience, loyalty, physical endurance, psychological endurance, intuitive skills and spiritual mental intelligence.

After completing this training, the CMs occupy the SPMAA Foundation activity posts at the head office or in areas that need assistance. Being a CM is a life choice based on unity, strength of commitment and confidence. Becoming a CM is not just a guarantee of a job and a decent life like most people. This is because a CM must be prepared to obey as soon as 'brave poor is never rich'. A CM student is considered graduated when they patiently carry out and spread the teachings of Allah's religion until they die picking him up. A CM student is a career worker with a remuneration standard involving an employee salary. The pride, success, wealth, happiness and satisfaction of a CM student can only be enjoyed in the hereafter. Ninety-nine percent of God's pleasure is unequalled in the world.

Learning activities for the people's mercy (CMs)

In their service activities, CMs serve sincerely and voluntarily while fulfilling the principles of professionalism of students as workers. The field of service occupied by students who are deployed as devoted people depends on the life skills they have. These include agricultural skills, teaching skills, reporting skills and trading skills, with a philosophy adhering to the spirit of the slogan 'pray, learn and work' in their lives. Technically and organisationally, students who have graduated from Aliyah Madrasa as CM cadres are trained through intensively for 4 weeks. The material provided is a guide to the religious content, anthropology of social survival networking, discipline, leadership, communication psychology, regional mapping, writing skills, information technology and other materials that support assignments.

After completion of the training, the students will depart to remote areas throughout the archipelago for field practice. They are only provided with transportation costs to their destination. Furthermore, they are required to stay in the field of assignment for at least 4 months while continuing to report progress to the command centre at the Turi SMPAA Islamic Boarding School Foundation, Lamongan Regency on a regular basis.

The Impact of this collaborative learning community provides the positive benefits that students get from the curriculum applied specifically in spiritual cultivation in establishing personality. According to one student, Safri, who now manages SPMAA in Tuban Branch '… Students gain knowledge and practice for their personal, family and community environment, as well as spiritual cultivation in shaping their personality that can be implemented when serving in the community. Planting spiritual values can be practiced when serving in the community. Feeling more confident in conveying and inviting the public to live a life guide based on the teachings taught in SPMAA …' (Interview, 6/11/2018) Feelings of confidence in conveying and inviting people to live life according to guidelines based on the teachings are also reinforced by one of the students, Moh. Abid, who is now deployed in the midst of communities in the interior of East Kalimantan and is a branch manager of SPMAA East Kalimantan. They explained that. '…While being a student, the application of the curricula in the preliminary learning process can be easily understood (cognitive), is easy to understand and language, media and examples can be accepted by me as a student when studying at the ponps. In addition, the application of curricula when the preliminary learning process can change attitudes (affective) and can be applied (psychomotor), because it can change behaviour and can be practiced in everyday life …' (Interview, 9/11/2018)

Based on the results of the interviews presented by the students, it can be interpreted that the application of curricula during the preliminary learning process can change attitudes and can be applied. This is because it can change behaviour and can be practiced in daily life. Consequently, when it is plunged into the community, it can be followed up according to what is obtained in learning. Besides that, during the lessons the students are trained by learning with the community when practicing in the community (Indra, 2017; Pramana, Santoso, Darussalam, & Rajani, 2016; Sabiq, Purnama, & Mulyadi, 2019; Slamet, Hadjar, & Mustaqim, 2017). This is related to the curriculum and learning with the community in forming the personality of students. They train themselves as devotees of the people. This is confirmed by Heri Sunarto, who was deployed in Bali and is now the manager of the SPMAA Islamic Boarding School in Bali Denpasar. They explained that '… Forming the personality of students in the learning process can train them to be loving students in understanding community empowerment, changing attitudes and implementing them. I can train myself to be a learner who has compassion for others. Then Allah, in accompanying students who carry out community empowerment programs, can be understood, change attitudes and implement and

change attitudes so that it is easier to apply them. The process of learning to train yourself to become a student the philosophy of humanitarian education in assisting community empowerment can be understood, change attitudes and be implemented...' (Interview 11/15/2018).

It can be understood and can change attitudes so that it is easy to apply them. This is because SPMAA moves in environments that are social, educational, environmental. The formation of the personality of students in the learning process trains them to be a socio-entrepreneurial students in assisting community empowerment so that they can be understood, change attitudes and implement them.

DISCUSSION

SPMAA students who have attended education at SPMAA, especially those who are boarding or participating in boarding student programs, will be automatically oriented towards becoming a CM cadre. This is for students who have attended a boarding house or boarding program at SPMAA. The concept of Islamic boarding schools as centres for the development of student resources has a strategic role in managing social programs. It is also a medium for forging and developing the identity of students as the younger generation (Zaki, Mawardi, Widiastuti, Hendratmi, & Budiantoro, 2019) (Budiman & Lathifah, 2019; Kardiyah et al., 2014; Mab'ruroh, Sulistiawati, & Indarwati, 2018; Wirawan, 2019; Zaki et al., 2019). Islamic boarding schools are Islamic education and teaching institutions, generally in a non-classical way, where the Kyai teaches Islam to its students based on the books written in Arabic by middle scholars. The students usually stay in the hut (Abrianto, Trisliatanto, & Wijoyo, 2018; Adib & Yudhanto, 2018; Budiman & Lathifah, 2019; Daniel, Laksmono, & Irawan, 2018; Fazis, Sujanto, & Akbar, 2019; Susylowati, Sumarlam, Abdullah, & Marmanto, 2019).

Learning given to students in SPMAA Islamic Boarding Schools develops good vigilance. The powerlessness of the community, in an effort to train themselves to know the syaithan enemy, will bring faster results if they remember Allah. Furthermore, faster results will occur if all their movements feel as if they are dealing with God in community service in the area where students will be assigned by boarding schools. The Hereafter is a package of interrelated lives. This is because God has created everything in a balanced, just and equal manner.

Empowering the community is an effort to increase the dignity of the people who are not able to escape from the traps of poverty and underdevelopment (Woo-Young, 2005). In other words, empowering is the ability and empowerment of the community. Within that framework, efforts to empower communities must first begin by creating an atmosphere and climate that enable the potential of the community to develop. Here, the starting point is the

introduction that every human being and every society has potential to be developed. This means that there is no society at all without power, because if so, it will easily become extinct. In the context of lifelong education, there are three statuses: First is the status of cottage students and students starting pioneering community service. Slowly but surely this status develops into community teacher status, then increases to the status of SPMAA branch pioneer actors. Eventually it becomes the status of an SPMAA branch manager.

Empowerment is a study of community empowerment that is indeed becoming increasingly relevant along with the occurrence of social transformation that is not only local but also regional and global. The Impact of this collaborative learning community provides positive benefits that students get from curriculum that is applied specifically in spiritual cultivation in establishing inner personality. Students gain knowledge and practice in their personal, family and community environment, as well as spiritual cultivation in shaping their personality that can be implemented when serving in the community. Planting spiritual values can be practiced when serving in the community. They feel more confident in conveying and inviting the public to live life guidelines based on the teachings taught at SPMAA.

It can be understood that this can also change attitudes so that it is easy for application. This is because SPMAA moves in social, educational, environmental sectors. The formation of the personality of students in the learning process trains themselves to be a socio-entrepreneurial students assisting in community empowerment who can be understood, change attitudes and implement things. Glickman (1990) argues that the empowerment process is in contextualisation or development related to efforts to improve individual abilities as 'internal control and independent, urgent practices, solving problems independently'. However, this process includes not only individual empowerment, but also efforts to empower others.

CONCLUSIONS

The research conclusions are that the characteristics of students in SPMAA boarding schools are as follows: First, they are from poor families and there are those who are capable but problematic children. This is because they are naughty, so they do not want to go to school. Their parents works as farm laborers, limited land farmers, pedicab drivers and construction workers. Some do not have a permanent job, have orphans and are poor. Some children are victims of natural disasters, some are street children, beggars and street singers. Some do not even have a state of residence.

Second, the curriculum is used contains purely SPMAA products. They have a percentage of 70% of Islamic boarding school education and 30% formal education. Education is completed over five years, including three years of Islamic senior high school/senior high school and two years of practicum. 4 aspects that underlie the curriculum in SPMAA Islamic Boarding

Schools are: (1) Religious education-based curriculum made by SPMAA Islamic Boarding Schools; (2) Curriculum based on the certification of the Ministry of Education and Culture and the Ministry of Religion combined with the Islamic boarding school care system; (3) Curriculum based on student skills as a provision to finance students' lives in the community and; (4) Curriculum based on capabilities in community development.

Third, the Model of an SPMAA Islamic Boarding School combines formal and informal education. Formal education is held in stages continuously by taking into account the level of education, the level of intelligence of children, class grouping, assessment of achievement figures on the go and certification of graduation. Non-formal education in SPMAA Islamic Boarding Schools involves a Collaborative Learning Community (BBM). Informal education is a large project for solutions to the problems of humanity consisting of 3 things: knowing Allah, knowing the undead enemies and knowing the vision of the hereafter. The ideal self-concept model for SPMAA Lamongan Graduates in the Three Great Projects Solution to Human Problems as a spiritual company concept start from (a) a loving soul who 'grants' wealth and life to humankind in the spirit of Rakhmatan lil alamin manifested through SPMAA orientation in Islamic boarding school education; and (b) 'Shoft and Life Skill' with altruistic/pro-social characteristics and 'Human Distortionists.'

Fourth, the input of students entering the SPMAA Islamic Boarding School is made up of two categories, the first of which are mostly poor families in the economic field. Secondly, there are families who are capable but have a problem child or bad child because of associations and drug dealing. SPMAA's motto is, '1 student 1 computer 1 goat'. This is the initial capital of student independence, and they are not free of SPP. The SPP is unique, involving charity Dhikr and fatihah (a million times) that can be repaid several semesters.

Fifth, in the context of lifelong education, there are three statuses: First is the status of cottage students and students starting pioneering community service. Slowly but surely this status develops into community teacher status, then increases to the status of SPMAA branch pioneer actors. Eventually it becomes the status of an SPMAA branch manager.

Sixth, the Impact of this collaborative learning community provides positive benefits that students get from curriculum that is applied specifically in spiritual cultivation in establishing inner personality. Students gain knowledge and practice in their personal, family and community environment, as well as spiritual cultivation in shaping their personality. that can be implemented when serving in the community.

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