Spiritual Strengthening Model for Street Children Education Between the Hope and Challenges of ASEAN Economic Community (MEA)

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ABSTRACT

This paper argues that building a community of street children through a spiritual model can be developed in West Kalimantan to strengthen the values of monotheism. By exposing and simultaneously evaluating the current model of street child development through Talcott Parsons functionalism to see how individuals and communities integrate into a social system, and the concept of spiritual model (and spiritual intelligence) a la Danah Zohar as a form of tauhidullah values development and higher goals in street children life, the model of empowerment through the development of spiritual models needs to be placed in a sociological, social and pedagogical setting for access to educational resources and political systems. The issues and problems of street children are never separated from local identity (identity politics), and individual and group characters. Voluntaristically accepting social norms and values as such, humans are actively involved in social exchanges. Likewise, instead of one-dimensional, the individual's identity is liquid and multidimensional.

INTRODUCTION

During this time, there is a kind of axiom for many people that the 'spiritual value system in Religion is very important. (Nurcholis Majid 2010: 90-93), then called 'religion' in the Indonesian context - plays an important role in creating and maintaining social cohesion. (Koentjaraningrat 1974, p 144). In a modern (secular) state, the value system becomes a 'spiritual model' that plays a role in the creation of superior resources. In this paper, the spiritual model refers to a pattern of sub-sections of the social model. The social model refers to the 'norms that promote cooperation between two or more individuals' (Fukuyama 1999, p.1) The spiritual model refers to the pattern of 'power, influence, knowledge and disposition created through participation in a particular religious tradition' Berger & Hefner 2005, p 3). Therefore, dominant religions (recognized by the state) are commonly believed to have been able to make an important contribution to developing and building Indonesian human intelligence with a pluralistic socio-cultural background.

The mentality of Indonesia's human development and development is expected to be characterized among others; (1) oriented to the future or visionary; (2) innovate for optimal utilization of resources; (3) quality oriented (4) have a better life desire; (5) dedicated, independent of others and confident; (6) thorough, efficient, responsible and disciplined. On the basis of government education, a

formal juridical basis is prepared through the National Education Act No.20 / 2003 Chapter VI. Article 13 concerning the Path, Level, and Type of Education, namely the formal, non-formal Article 26 and the informal Article 27 that are complementary and enriching, are then affirmed in Government Regulation 73/2009 mentioning as adder, complement and perfect of formal education, with management standards pursuant to PP 19 / 2005 on Education Standards and PP 17/2010 on Management and organization, has provided a common ground, space in an effort to educate the nation.

But the reality of the human Mentalitas Indonesia is: lazy, like preening and like selamatan or kenduri. While Mochtar Lubis in his book "Indonesian Man", said the Indonesian human mentality is characterized by the following six traits: (1) hypocritical or hypocritical, including displaying and nourishing the nature of the Good Father (ABS); (2) being reluctant or liable for his actions; (3) behave and behave feudal; (4) believe in superstition or diseases of tuberculosis; (5) artistic or talented art, and (6) weak character and character. Furthermore, in the field of education it appears that only formal education gets full service in terms of financing, government, employers and community concerns, as well as getting a place, and decent space, while nonformal and informal have not received full attention or have not gained the same space and place.

In fact, the assumption based on monotheism has functionalism that the 'spiritual model' has a function of social integration is a kind of empirical assertion that needs to be done by proof. Otherwise, various social and political conflicts, both religious and non-religious, do not occur. We can not predetermine that religion merely has putative functions relating to the creation and exploitation of social cohesion, the notes of integration of the nation, which transcend all space and time.

This paper argues that spiritual models need to be placed in the access to educational resources and political systems. Issues and issues of national integration can never be separated from local identity (identity politics, including issues of democracy, human rights, and capitalism), and the psycho-social character of individuals and groups. Therefore, the theory of the role of the spiritual model, and the religious model needs to consider other approaches, especially the theory of social exchange. Likewise, individual humans need to be seen as being with a more 'fluid' multidimensional identity. The challenge is how to develop multidimensional or differential citizenship (Isin 2007; Hudson 2000) based on the spiritual model. A nationalist as well as a localist (particularist), even cosmopolitan (universalistic) who is commonly dubbed a postnational citizen, without being supported in ethnic, religious and intergroup identities.

In order to understand how the integrity of the nation proceeds in a community of street children and what the implications of the spiritual model for the integrity of the nation, this paper will borrow system analysis and social action in Talcott Parsons functionalism and spiritual model (including spiritual intelligence) of Danah Zohar. The first part of this paper seeks to expose and simultaneously evaluate the interpretation of functionalist perspectives on social and religious systems. The second section seeks to show the importance of understanding the definition of the 'spiritual model'. The third section briefly sees the challenges faced by maintaining and developing national integration in the context of globalization and regional autonomy through the application of the concept of spiritual models in a plural modern contemporary state. Thus, we will also see the extent to which spiritual models can play a role in national integration in the era of globalization and regional autonomy.

THE CONCEPT OF SPIRITUAL MODEL FOR STRENGTHENING STREET CHILDREN

Among the educational models and guidance of street children who are considered capable of improving entrepreneurial capacity and interpersonal in facing the challenge of ASEAN economic society (MEA) is a spiritual model.

A. Model Concept

A model is a pattern (eg, reference, variety) of something to be created or produced (Departments P and K, 1984: 75). Another definition of the model is the abstraction of the actual system, in a simpler and more informed picture an overall percentage rate, or a model is an abstraction of reality by simply concentrating on some trait of real life (Simamarta, 1983: ix-xii).

The spiritual model of street children education is essentially an effort to realize the capacity building

and entrepreneurship of competitive street children, conducted through:

1. Development of leadership intelligence is the activity to develop the potential exemplary, influence, and the movement of street children.
2. Development of entrepreneurial intelligence is an activity to develop the potential of skills and independence of effort.

B. The Concept of Spiritual Reinforcement

The spiritual value is interpreted as the spiritual value, the inner value, or the highest intellectual value that is absolute because it comes from God, in the form of honesty, sincerity, truth, courage, simplicity, caring and compassion, diligence and patience, purity, solidarity, help, fraternity, keeping promises, discipline, and responsibility. The spiritual values of entrepreneurship that strengthen the image of Indonesian society as a religious society are perceived as yet to be understood, and its internalization is stronger urgency for the safety of the Indonesian nation ahead, especially in business conduct. One of the institutions that can be played in the process of internalizing entrepreneurial values of institutions/business entities that have been reliable to accommodate the workforce, including in the world of tiered marketing entrepreneurship or Multi-Level Marketing, hereinafter abbreviated as MLM.

The internalization model of entrepreneurial spiritual values in most MLM businesses is still more "Emotional Colossal", in which to present this business opportunity that is over-appreciated is showing off positions, showing off achievements, and showing off commissions followed by the testimony of successful MLM members a riveting and stylish motivator. This has made many people interested to join the MLM business distributors because tempted by the testimony was emotionally accompanied by a true understanding of the MLM business philosophy, not balanced with the mastery of the product knowledge so it can not sell the product to consumers.

Model "Emotional Colossal", can trap people who are interested to pursue MLM business, because it has given the MLM business concept in the concept of easy money and quick money in attractive packagings, such as no need for capital, as a side business, anyone can, do not need to have educational background, get rich quick, no hard work, and various lures and words that can become a hypnotic magnet so that people who join to join the MLM business with the paradigm "Who knows" or susuganan (Sumantri, et al, 2011).

Purpose of the Spiritual Reinforcement Model for Street Children Education:

1. Faithful and cautious; (Character)
2. Be noble; (Character)
3. Democratic; (Character)
4. Responsible; (Character)
5. Healthy, intelligent, creative, innovative, and independent; (Capacity)
6. Spiritual leadership, entrepreneurship, pioneering, and nationality. (Character & Capacity)
7. Competitive; (Competitiveness)

Entrepreneurship development is a top priority to strengthen the nation's economy. The potential of young entrepreneurs to be the main solution in improving economic stability to encourage national economic growth To accelerate the growth of young Indonesian entrepreneurs are strong, superior, and competitive, The purpose of providing entrepreneurial support for Beginner Entrepreneurs so that the potential skills and independence of street children can be realized immediately. The forms of facilitation are training, apprenticeship, mentoring, mentoring, partnership, promotion, and/or access to capital.

Elements involved in Capacity building and entrepreneurship of street children:

- a. Government
 1. Central Government (ministries/agencies)
 2. Local Government
- b. Society
 1. NGOs
 2. Institutions
 3. Foundation
 4. Forums
 5. Community Organization

6. Professional Organization
- c. Financial institutions
 1. Bank Financial Institution
 2. Non-Bank Financial Institutions
 3. Other Financing Institutions

BOTTOM LINE:

The realization of advanced Indonesian CHILDREN namely CHILDREN CHARACTERISTICS Character, capacity, and competitive. It has become a very strong capital for a great, strong and dignified Indonesia

C. The Concept of Street Children

Street Children are Indonesian citizens entering an important period of growth and development aged between seven and fifteen years in which they choose to live in earnings on the streets. Of the 1945 Constitution Article 31 paragraphs 1 and 2 stipulating that Every citizen is entitled to receive education. Then post-amendment to the 1945 Constitution, especially Article 28 C Paragraph (1) stating, "Everyone has the right to develop themselves through the fulfillment of their basic needs, benefit from science and technology, art and culture, to improve the quality of life and for the welfare of mankind. "

Number of street children aged 4 - 15 years 61.83 million People Consist of: 33.16 million of whom live in urban areas, the remaining 28.67 million live in rural areas. Education level of street children not yet in school / illiterate: 1.25% still in school: 17.07% no longer in school: 81.68% no / not completed primary school: 6.51% graduated from primary school / equivalent: 23.93% graduated from junior high school / equivalent: 31.19% completed senior high school / equivalent: 30.93% graduated from university: 6.18% 28.82 million poor people (BPS) 2014. problem of street children is:

1. Low level of education;
2. The attitude of some street children who tend to be pragmatic and hedonic;
3. Violent behavior in some street children (brawl, anarchism, lack of respect for state / religious symbols, etc.);
4. Indifference to moral issues and noble morals;
5. Vulnerable to deviant behavior among street children (drugs, free sex, porn action, pornography, etc.);
6. The activity of street children tends to be oriented to the city rather than in the village;
7. The diminution of nationalism in some street children.

In accordance with Law Number 23 Year 2002 article 9, the expected results in the capacity building of street children as set forth in the purpose of development:

Every child shall have the right to receive education and teaching in the framework of his personal development and his level of intelligence according to his interests and talents, further reinforced in article 48 "The government shall have a nine-year basic education for all children". Article 49 "State governments, families and parents shall provide the widest possible opportunity for the child to obtain education" article 50 "Development of the personality and talents, talents, mental and physical capacities to their optimal potential", the preparation of the child for life is responsible. Article 52 "Children of excellence are given opportunities and accessibility to obtain an education. Article 53 "The government is responsible for providing free education and/or assistance or special services for children from underprivileged, abandoned, and remote children. The government's accountability as referred to in paragraph 1 includes also encouraging the community to take an active role.

The Solution of Employment and Economic Problems of Street Children:

1. Disseminate awareness of entrepreneurship to arouse interest in street children trade
2. Developing entrepreneurship potential among Street Children
3. and self-reliance attempt Implement training, education, mentoring entrepreneurship among Street Children
4. Setting up facilitation support for new start-ups

Intelligence and entrepreneurship development activities develop potential in paved the way, made breakthroughs, answered challenges, and provided solutions to problems

Desired Street Boy Character:

1. Faithful and fearful to God Almighty
2. Have integrity

3. Tough, "not crybaby"
4. Superior performance
5. Honest, Sincere and Sincere
6. Courteous
7. Save
8. Likes to help
9. Empathy
10. Open minded, rational and sociable

Social Integration of Structural-Functionalism Model

One of the best explanations of social cohesion or social integration is Talcott Parsons functionalism (Parsons 1968 [1937], 1970 [1951], Parsons and Shils, 1962 [1951]; Parson and Smelser, 1966 [1956]). Parsons' social integration theory was built on a synthesis of his predecessor works, notably Emile Durkheim, Vilfredo Pareto and Max Weber. For example, Parsons was impressed with Durkheim's understanding of street community as a moral force. For Parsons, street children community is a patterned and orderly social behavior (not random behavior) manifested through, among others: norms about behavior, socialization in roles and sanctions against dissenters. Thus, freedom and randomness can be achieved only through recognition of the role of culture.

Parsons claims that human actions always have a normative and non-normative dimension. Human action is guided by idea and mutual understanding. Because internal in one person and providing motivation, this ideas and mutual understanding become the basis for a voluntaristic, rather deterministic, model of action (Parsons 1968). The human action consists of units (unit act), which includes five features: ends, means, conditions, norms, and effort. This unit of action combines material and ideal, objective and subjective factors. The ways and conditions are external to the actor. Both are material constraints when we act. Meanwhile, norms and efforts involve subjective processes.

Parsons seeks to develop a multidimensional model of action. He wanted to replace one-dimensional interpretations such as idealism, materialism, and rationalism. The model put forward by Parsons links the more complex aspects of voluntaristic understanding that center on normative regulation of patterns of human action. Nevertheless, he never explained in detail the nature of individual actors and the situations they face. Instead, Parsons continues to develop a general theory of action (structurally) by embracing Durkheim-style functionalism that states that 'parts' must be explained by the relationship with the 'whole'.

Parsons (Parsons (1970 [1951]), Parsons and Shils (1962 [1951])) look at the problem of street children communities in the relationship between integration and allocation Allocation refers to the distribution of scarce 'needs' (resources) among people , and the distribution of people to certain positions in street children communities Integration refers to the arrangement of tensions caused by allocations.

After proposing the theory of the structure of social action and system theory, Parsons and his disciple Neil Smelser developed advanced systems theory in the form of the AGIL model (Parsons and Smelser 1966 [1956]). According to Parsons and Smelser, this model can be applied not only to every street community but also to any sub-system within the street children community. They claim that the street children community consists of four different sub-systems in which each sub-system has its own function in solving a particular problem. These systems can take the form of separate or discrete institutions or activities or procedures. According to Parsons and Smelser (1966, p.47),

Our most general proposition is that total societies tend to differentiate into sub-systems (social structures) which are specialized in each of the four primary functions. Where concrete structures cannot be identified, as is often the case, it is still often possible to isolate types of processes.

The AGIL model in Parsons and Smelser is commonly described in the following books.

A (Adaptation)	G (Goal Attainment)
I (Integration)	L (Latent pattern maintenance and tension management)

- A or Adaptation refers to the way the system adapts to the material world and meets the material needs for survival (for example, food and shelter). Education plays an important role here.
- G or Goal Attainment relate to ways of ensuring sub-system output and leadership. Politics is central in this sub-system.
- I or Integration is related to the maintenance of order. The legal system and institutions of the community that promote social order are related to this sub-system.
- L or Latent pattern maintenance and tension management refer to the needs of street child communities to have guiding guidelines and action goals. The institutions associated with the production of cultural values, the maintenance of solidarity and socialization are included in this sub-system, which includes among others: places of worship, schools, and families.

The AGIL model can be applied to various levels of analysis. According to the purpose of this paper, we can take the example, as far as the community of street children is a 'whole', 'place of worship' (mosques, churches, temples, monasteries, temples, etc.) -as a pre- in subsystem L. Places of worship present moral and symbolic goals that normatively regulate social action. If we take the place of worship as a unit of analysis, we will find that it has AGIL subsystems. For example, there may be theological committees and prayer groups (L), disciplinary councils (I), policy committees (G) and entities related to building maintenance, and fundraising (eg, A). In this picture, the community of street children is a series of 'nest-boxes'. Each box contains four matching cells (corresponding) into one another.

Two things should be noted here. First, Parsons's perspective on the medium of exchange shows that he accepts power, not as the possession of individuals and is not countered by domination. Power is part of the systems and is a good thing because it enables (empower) the community of street children to perform various tasks. Second, Parsons emphasis on culture. The AGIL model is related to material and cultural needs (sub-system L). This sub-system determines the ultimate goals that the street children community works and ensures system stability. Such a Parsons perspective is dubbed the cybernetic model of a regulatory system that is an understanding borrowed from biology. Culture operates as a control system. Like an output of the brain that can direct the movements of the human body, small symbolic and informative-cultural inputs can have a large input on the overall direction of a social system.

Social Integration a la Parsons - An Evaluation

The functionalist view of the social integration process (community of street children) such as Talcott Parsons which emphasizes norms and consensus-building values has been criticized by a number of experts. Ralph Dahrendorf (1959), for example, considers the explanation of the Parsons-style consensus model that emphasizes social processes tending toward integration is unrealistic and utopian because it denies change. Social reality shows that street communities tend to engage in social conflicts rather than social integration.

Between the two camps with different views, the consensus model and the conflict model, there are experts who see that we need to see that cooperation, conflict and social change are three interrelated relationships and have two distinctness of process sequences. The first emphasizes the normative process of social integration. The second is related to the material process of the integration system. Both operate together. By Jurgen Habermas (1984), the two series of processes are developed successively as two concepts, namely the nicknames of 'system' (lifestyle) and 'lifeworld' (taken for granted) '.

Based on the above reviews, we can recognize Parsons functional-structural positive-functional contributions in explaining social systems and social action within a community of street children. On

the other hand, we are also worth questioning some of the functionalist arguments as follows.

- If street children are patterned and orderly behaviors manifested through norms of behavior, socialization in roles and sanctions against dissident, this means that the religious system containing all these features is a moral force which has the potential to create and maintain integration. Social reality shows culture not merely acting as an integrative function, but in sustainability and change it serves to stimulate contestation and consensus.
- If human actions are only voluntaristic guided by normative and non-normative ideas and understandings, this means that human creativity and agency are denied. Human beings are nothing more than robots that are internalized by values and norms. Social reality shows that in the street children community there are dynamics of competition and conflict between groups.
- If street children integrate voluntaristic through universalistic values and norms, rather than the particularistic, dominance, control and dissenting of differences, it is unlikely. Social reality shows that dominance, control, and discrimination are everywhere. For example, racism continues to exist in a 'democratic' community of street children like the United States, even though the norm of equality is implied by a functionalist perspective.
- If the street children community is only involved more or less on the equivalent inputs of its various sub-systems in the AGIL model, public spheres will not be undoing or even disappear. Social reality shows that the medium of exchange - money, and power - becomes dominant and has shied away from communicative rationality (Habermas 1984, p.203). Now the public spaces fall into the hands of the capitalist mass, the growth of meaningless bureaucracy, the subversion of democracy by big business, the sustainability of inequality and the substitution of the passive workers. Money and power have gone beyond what should be their role in the AGIL sub-system and replace ethical, emotional and communicative values.

Social integration is not solely based on the role of culture (values, norms and symbolic processes in maintaining social order). However, in general, individuals experience a sense of belonging to a collectivity as a result of sharing norms, beliefs, and values. Likewise, integration occurs when the activities or functions of the social institutions and sub-systems of street children communities are complementary or complementary, rather than collide with one another. When a community of street children becomes increasingly complex, it increasingly requires institutions that coordinate and integrate the institutions and other spaces of life.

Spiritual Models and Other Forms of Models

There are various definitions of 'spiritual models' put forward by experts. First, the 'spiritual model' is defined by contrasting it with other forms of modeling. In contrast to other forms of model, the spiritual model refers to the effects of spiritual, religious practices, networks and institutions that have a 'measurable' impact on the individual, community, and community of street children. Meanwhile, educational models make people educated. Educational models provide access to seek or create jobs. The educational model is similar to the human model of a term popularized by Gary S. Becker (1975), a model developed or reduced through day-to-day activities. Cultural models provide the capacity to appreciate art and culture. Symbolic models provide the ability to negotiate various positions symbolically. The social model provides power, influence, knowledge, and disposition for a person as a member of a group or network (Coleman 1988) (see Peter Berger and Robert Hefner (2003) in the Introduction section of this paper similar to James Coleman's restrictions).

Second, the spiritual model implies the possession of a capability nicknamed 'spiritual intelligence' (SQ) that correlates with Intelligence Quotient (IQ) or 'intellectual intelligence' and Emotional Quotient (EQ) or 'emotional intelligence'. Intellectual intelligence is related to the material model. Its function is to ask: 'What am I thinking?'; Emotional intelligence relates to social models. Its function is to ask 'What I feel', and spiritual intelligence builds a spiritual model. Its function is to ask 'Who am I?' (Zohar 2004; Zohar and Marshall 2000).

The spiritual model can be distinguished from the religious model. The religious model (Iannacone 1990) refers to the model accumulated from religious activity. The owner of this model has several trends (social and cultural dimensions), including entering a religion at a young age, marrying a religious person, maintaining a particular religious belief as a form of lifelong identity and passing generations. It can also be related to the dependence or addiction, habit formation, change of taste, to (no) consistent time and self-control.

In the general context, the spiritual model seems to have a more positive image than the religious model, since it is often associated with secularity (non-religious activity) and more flexible, and therapeutic. Meanwhile, religious activities, for example, Protestant Christians in the United States, are often associated with conservative characters. In this superpower, '... 75% describe themselves as religious and over 90% (covering almost all religious people) describe themselves as 'spiritual' (Iannaccone 2003, p.3). Because of this, an empirical distinction exists, between 'religiosity' and 'spiritual'. The spiritual model also has many similarities to the religious model, especially the social and educational impacts of religious beliefs, activities, and institutions.

According to Zohar (2010, p.2), the spiritual model is 'the wealth, power and influence we gain through action with a deep meaning, our deepest values, and an understanding of the higher purpose, and all this both expressed through a life devoted to ministry. "By seeking to mean in our lives and acting in accordance with our deepest values, we can dedicate ourselves to live for ministries based on the capacity that best suits us, whatever we choose to do both for personal or professional purposes. Spiritual models play a role in fostering motivation at higher levels in exploration, cooperation, self-control and situations, creativity and service. Zohar believes that a motivation to serve something greater than ourselves-families, communities, students and students, employees, customers, humanity, the environment, our future generations, and our lives-is a spiritual form that we can take. (Zohar 2010).

Today, semi-ritual or ritual daily actions and ministry build a spiritual model. Differences, from memorials of meaningful moments in life to religious celebrations, are associated with higher meanings and are important spiritual models.

One does not need to absolute find meaning and purpose in life, or insist on 'being a good person'. The spiritual model is not related to the 'righteous' or the endeavor to preserve the ultimate truth. Our conception to the Almighty is a spiritual model that allows us to relate to all the meanings of values and understanding of purpose in life. In short, the spiritual model reflects the core values, one's value systems and the internal drive of man. The original social model (genuine) must include the spiritual and mental dimension, which adds to the ultimate goals in building long-standing relationships with people from different backgrounds (Zohar 2010, 2004).

Expectations and Challenges of National Integration

From the evaluation of functionalism, we can say that the expectations of Individuals and groups within street communities do not simply act voluntaristic based on the norms and values of street children community. Individuals and groups commonly act in a form of 'social exchange', with the exception of generosity and altruism in the hope of obtaining good karmic virtue and nepotistic altruism (Parry 1986) which can favor the reproduction of family members (Axelrod and Hamilton 1991). Humans are rational (as well as irrational) beings who are involved in various choices. Therefore, when it comes to intelligence and spiritual models (which include intellectual and emotional intelligence and models), we need to see people as 'creatures with multidimensional identities'. Therefore, the following will show an explanation of the layers of 'psycho-social' character in the human psyche Francis L.K. Hsu (1971) that affects the actions of the individual, regardless of whether he embraces or does not embrace a religion.

The individual challenge in the concept of personality is that he has various layers or concentric circles in his soul (Hsu 1971, see also Koetjaraningrat 1974 on Hsu's explanation). Francis Hsu begins with the deepest layer, the layer or circle numbered 7 and followed by number 6, ie the area in the soul of the individual who is dubbed the psychologists as 'unconscious' (7), and 'subconscious' (6). These two circles consist of thoughts and ideas that are pushed inward so that it is not realized by the individual in question. These distressed ideas and thoughts can arise (or explode) at any time. These two layers are of interest to the Sigmund Freud-style psycho-analytical stream. Then there is the number 5 circle dubbed the 'unexpressed consciousness'. This circle consists of thoughts and ideas that are fully realized by the individual concerned, but which is stored by him in his soul. There is the possibility that he does not express these thoughts and ideas because (a) he is afraid of being wrong and afraid of being rebuked if he is declared because he has malicious intent; (b) he did not state it because I was worried about not getting a response or understanding either, or willingly or he was afraid of being rejected outright; (c) he is embarrassed for fear of ridicule, or for having deep guilt feelings, (d) not finding words or phrases appropriate to express his ideas.

After the 5th circle, there is a 4th circle dubbed as 'expressed consciousness'. In this circle, there is a human soul that contains ideas, thoughts, and feelings that can be expressed openly by someone to

others who can be accepted and responded by others. All the concepts of ordinary daily life, customs (social ethics and etiquette or rules of conduct) expressed as an outpouring of emotion and thought activity come from circle number 4: pleasure, anger, sympathy, satisfied, thank you, and so forth.

In addition to circle number 4, there is a circle number 3, the 'intimate society' which contains conceptions of people, animals, and objects that the individual is invited to associate intimately or professionally, which can be used as a shelter and pour out his feelings while being overwhelmed by sadness or depression. Parents, siblings, close relatives, best friends are usually the inhabitants of this circle. Also included in this circle are the objects, animals, beliefs, ideologies, and knowledge closest to them in everyday life.

7. Unconscious	}	Freud's psychological concepts
6. Subconscious		
5. Unclaimed consciousness	}	The concept of a harmonious human being (Jen or Ren)
4. Awareness expressed		
3. Environmental relationships		
2. Useful relationship environment		
1. Remote contact environment		
0. The outside world		

Then there is the 'useful relationship environment', that is, in circle number 2. This environment is not merely characterized by loving, affectionate and affectionate, but is determined by the function of usefulness by the individual concerned. For a student, the lecturer is in this environment. For a motorcycle taxi driver, his customers are in this environment as well. In this environment, the individual does not need to express feelings, skills, and energy. The objects that lie on this circle can be, among other things: everyday clothes, tableware, home furnishings, money, and so on.

The next layer is the remote relation environment (number 1). This circle includes thoughts and attitudes in the human psyche about human beings, objects, tools, knowledge, and customs found in the culture and community of its street children, but which rarely have direct meaning and influence on their daily lives. For fishermen in Aceh, their views on congestion in Jakarta may lie in this circle.

The last circle, and the furthest (marked with number 0), which can be called the external world environment includes thoughts and assumptions that are almost identical to those in the circle of distant relations, but the difference is that the outer circle of external relations with matters located outside the community of street children and the state of Indonesia. Usually, these things are responded to by individuals with an attitude of 'ignorance'. For example, for people who have never been abroad about the United States. Or, assume a motorcycle taxi driver in a remote village in Borneo about flood-stricken London.

When we look at the concentric circles above, we get that circle number 4 through number 7 commonly known as personality in the perspective of West street children community (which we know in psychology). Meanwhile, circle number 3 and number 4 constitute the area of human concepts in harmony or in Chinese-Chinese called Jen (Ren) contained in Chinese culture including some East Asian countries. According to Koentjaraningrat (1974), the harmonious human conception that Francis Hsu shows is also found in Asian culture in general and can be applied to Indonesian street children community, especially Javanese culture.

In addition to the harmonious concept of humanity, there are various layers in the 'distant relations environment' (number 1), even in the 'useful relations environment' (number 2) to note when we talk about the development of the spiritual model. In addition to culture, psycho-social every individual is very influential on attitude, emotions, and behavior in social interaction. In the context of Indonesia's complex community of street children, 'distant relations' can consist of various layers of ethnic, religious and interreligious backgrounds (SARA). The 'distant relations environment' may also include (or more accurately, consider) aspects of the 'useful relations environment'. Therefore, the concept of 'spiritual model' should be able to link the SARA issues. The integration of nations cannot be 'transcendental' only based on the internalization of national norms and values. The Indonesian nation consists of various SARA backgrounds.

CONCLUSION

What is interesting is that the concept of spiritual model put forward by Danah Zohar. On the one hand, Zohar does not specifically focus on the concept of a highly plural street child community like Indonesia. On the other hand, its emphasis on 'humanity' and 'service', or 'service in the name of humanity' is very powerful and useful for 'overcoming' the constraints of that complexity. There are some pre-requisites (*sine qua non*) so that the model of Danah Zohar's spiritual model can be better developed in a country like Indonesia to strengthen the nation's integration. Following Kalantzis (2000) and Kalidjihih (2011), we need to ensure that the state must be strong enough to act as an effective mediator of a number of differences.

First, the state remains a distributive mechanism for ensuring equal access to resources and participation, but it must also become a broker of symbolic and cultural differences since more and more claims are expressed through the discourse of identity and recognition. Subcultural differences in the form of identity and affiliation of gender, ethnicity, religion, generation and sexual orientation today are increasingly significant.

Second, we need to construct an alternative to the old idea of a core culture and national standards. The needs of citizens will be a space where people have a chance to expand their cultural and linguistic resources so that they can access a wider cultural and institutional resource. For that, further strategies to be developed are, among others **:

- a. Prepare and ensure that public spaces where different lifestyles (lifeworlds) can flourish.
- b. Create places where local and specific insights can be made.
- c. Dealing with 'blurred boundaries' resulting from paradoxes about the increasing divergence of world life and the growing interest of some differences.
- d. Ensure that the law is enforced with firm, but fair and cruel sanctions and does not violate human rights.
- e. Organize a more autonomous world life so that more movement can emerge: people coming and going, whole lives through major transitions, more open and productive negotiations about internal differences, external networks, and alliances which is freer.

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