Socialization of the Spiritual Reinforcement Model to Improve Community Learning Activity Centers

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ABSTRACT
This article argues that building a Community Learning Activity Center through a spiritual model can be developed in West Kalimantan for the strengthening of spiritual values. By exposing and simultaneously evaluating the concept of the current Community Learning Activity Center coaching model through Talcott Parsons functionalism to consider how individuals and communities integrate into a social system, and the concept of spiritual model and spiritual intelligence ala Danah Zohar as a form of value-spiritual values and higher goals in the lives of studying citizens, 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 the political system. Issues and issues of Community Learning Activity Center are never separated from human resources and local identity (identity politics), and individual and group characters. Voluntaristic displacements accept norms and social values as such, humans are actively involved in social exchanges. Likewise, one-dimensional changes, individual identities are liquid and multidimensional.

INTRODUCTION

During this time, there is a kind of axiom for many that 'the spiritual value system in Religion is very important. (Nurcholis Majid 2010: 90-93) then called 'religion' in the context of Indonesia 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 a superior resource. 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 this pattern as 'power, influence, knowledge and disposition created through participation in a particular religious tradition'. (Berger & Hefner 2005, p 3). Therefore, the dominant religions (recognized by the state) are commonly believed to have been able to make an important contribution in developing and building Indonesian human intelligence with a pluralistic socio-cultural background as well as in West Kalimantan.
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. In the field 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 in fact, 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.

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, theorization of the role of the spiritual model, and the model of Community Learning Activity Center management 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 Community Learning Activity Center and what are the implications of the spiritual model for the integrity of the nation, this paper will borrow system analysis and social action in Talcott Parsons-style structuralism and spiritual models (including spiritual intelligence) ala 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 part attempts to show the importance of understanding the definition of the 'spiritual model'. The third section briefly sees the challenges confronted with maintaining and developing national integration in the context of globalization and regional autonomy through the application of the concept of spiritual models to education in West Kalimantan in a plural modern contemporary state.

THE CONCEPT OF SPIRITUAL MODELS AS A STRENGTHENING COMMUNITY LEARNING ACTIVITY CENTER

Among the educational models and guidance of the Community Learning Activity Center which is considered capable of increasing the capacity and interpersonal entrepreneurship in facing the challenges of global society is a spiritual model.

A. Model Concept

A model is a pattern (eg, reference, variety) of something to be created or produced (Department 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). Furthermore, the model can be interpreted as a simplified design of an activity system and can represent the real system. As Law and Kelton in Danin (Anwar 2003: 37) define ‘model as a representation of a system,
in which it is seen as representing the real system'. Then Mills in Danin (Anwar, 2003: 38) defines that the model is a form of accurate representation as an actual process that enables a person or group of people to try to act on the basis presented from that model.

From the above understanding then the model can be understood as: (1). A type or design; (2). A description or analogy used to help the process of visualizing something that can not be used with immediate observation; (3). A system of assumptions, data, and inferences used to describe mathematically an object or event; (4). A simplified design; (5). A description of a possible or imaginary system; and (6). The reduced presentation in order to explain and show the nature of the original form. Thus the model is essentially a visualization or conceptual framework used as a guide in conducting activities on Community Learning Activity Center. Komaruddin (2000) in Sagala (2005: 175).

The spiritual model of Education of Community Learning Activity Center is essentially an effort to realize the capacity building and entrepreneurship of a competitive Community Learning Center, conducted through:

a. Development of leadership intelligence is the activity to develop the potential exemplary, compliance, and the movement of Community Learning Activities Center.

b. Development of entrepreneurial intelligence is the activity of developing 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.

Empirically the spiritual values of entrepreneurship have been exemplified by the Prophet Muhammad SAW with a high culture, strong intention, and superior traits, namely fatonah (intelligent), trustworthy (trustworthy), suja'ah (brave), shiddiq (true) and tabligh (convey). So the teachings of Islam have given the spirit to entrepreneurship: "Truly from the ten parts of sustenance, nine parts lies in the trade (business)"; the best job is someone working with his own hands from every clean sale and purchase, honest traders again trusted is together -the same as the Prophets, the shadiqqin, and the martyrs, pursue your world as if you live 1000 years away, pursuing your afterlife as if you died tomorrow, Allah SWT has justified buying and selling, forbid usury.

The entrepreneurial spirit of the Indonesian nation is in a relatively low rank, the 44th rank of 49 countries surveyed, which is reflected in patent and intellectual property ownership. The low entrepreneurship spirit of the Indonesian nation is characterized by the still low appreciation and appeal of the entrepreneurial profession. It is, therefore, necessary to internalize the spiritual values of entrepreneurship that teach: integrity; honesty; commitment; vision; creativity; mental resilience; wisdom; justice; principles of trust; and self-mastery or synergy.

There are some entrepreneurs who are trapped in profit oriented and hedonis, who simply seek only material wealth regardless of the values and ethics of doing business, the orientation is just the enjoyment and satisfaction of life by accumulating wealth where the values and business ethics are no longer in the dictionary of his life, all the way, they use to gain his business profits to get rich quickly, this clearly impacts on the destruction of his own business, because it came to the crisis of "Budi Utama": Loss of honesty; Loss of responsibility; Not thinking far ahead (visionary); Low discipline; Cooperation crisis; Crisis of justice; Crisis of Concern.

The model of spiritual values of entrepreneurship in most MLM businesses is still more "Emotional Colossal", in which to present this business opportunity that is over appreciated is showing off positions, show off achievements, and show off commissions followed by testimony of successful MLM members who stunning 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 matched with the mastery of the product knowledge that cannot sell the product to consumers.

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

Reference:

Purpose of Spiritual Strengthening Model for Education Community Learning Activity Center:
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 entrepreneurs, Indonesia is strong, superior, and competitive. The purpose of providing entrepreneurial support for Beginner Entrepreneurship so that the potential skills and independence of Community Learning Activity Center materialized. The forms of facilitation are training, apprenticeship, mentoring, partnership, promotion, and/or access to capital.

The elements involved in capacity building and entrepreneurship Community Learning Activity Center:
1. Government
   a. Central Government (ministries/agencies)
   b. Local Government
2. Society
   a. NGOs
   b. Institutions
   c. Foundation
   d. Forums
   e. Community Organization
   f. Professional Organization
3. Financial institutions
   a. Bank Financial Institution
   b. Non-Bank Financial Institutions
   c. Other Financing Institutions

BOTTOM LINE:
The realization of an advanced Indonesian Community Learning Activity Center namely the Community Learning Activity Center which is Character, Capacity and Competitive. It has become a very strong capital for a great, strong and dignified Indonesia.

C. The Concept of Community Learning Activity Center

1945 Constitution Article 31 paragraphs 1 and 2 stating that Every citizen is entitled to receive education. Then post-amendment to the 1945 Constitution, especially Article 28 C Paragraph (1) which states, "Everyone has the right to develop themselves through the fulfillment of the needs essentially, deserve education and benefit from science and technology, arts and culture, to improve the quality of life and for the welfare of mankind. "National Education as mandated in Law number 20 of 2003, known in three lines of education informal, formal education channels and non-formal education channels, where they complement each other in developing human resources. Non-formal education as mentioned in article 26 paragraph 4, described that the non-formal education unit consists
of courses, training institutions, study groups, community activity centers, majelis taklim and educational units of the same type.

The non-formal education unit that is currently founded by Community Learning Activity Center is inspired by the idea of a community learning activity center in many developed countries since the 1960s, and the broad-based learning policy. UNESCO (1993), then defines Community Learning Activity Center as an organized learning place where people can learn, which at the beginning pioneered established at the sub-district level then spread to each village or urban village which is a place of learning for the community around Community Learning Activity Center established by the community, from society, and to society. The main activity of Community Learning Activity Center is to educate the community through various services of out-of-school education programs, which then expand rapidly.

Table 1

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Number of Community Learning Activity Center 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. Level of education Community Learning Activity Center not yet enrolled / illiterate: 1.25% still in school: 17.07% no longer in school: 81.68% no / not completed primary school: 6.51% complete primary school / equivalent: 23 , 93% graduated from junior high school / equivalent: 31.19% graduated from senior high school / equivalent: 30.93% graduated from university: 6.18% 28.82 million poor people (BPS) 2014.

Problem of Community Learning Activity Center:
1. Low level of education;
2. The attitude of some Community Learning Activity Center which tend to be pragmatic and hedonic;
3. Violent behavior in some of the Community Learning Activities (brawl, anarchism, lack of respect for state / religious symbols, etc.);
4. Indifference to moral issues and noble morals;
5. Vulnerable to deviant behavior among Community Learning Activity Center (drugs, free sex, pornoaction, pornography, etc.);
6. Community Learning Activity Center activities tend to be oriented to the city rather than in the village;
7. The diminution of nationalism in some of the Community Learning Activity Center.

International Literacy Day 2016, "Reading the Past, Writing the Future" On September 8, 2016, people around the world celebrated International Literacy Day (HAI). The celebration of HAI is based
on the spirit of illiteracy accomplishment efforts that still plagues many countries today. Therefore, HAI is commemorated by every country to remind the importance of literacy in building civilization and improving the quality of human life.

This year is the second year of the five decades celebration of illiteracy in the world. The UNESCO world body chose this year's theme of International Literacy Day "Reading The Past, Writing The Future" or "Reading the Past, Writing the Future". At the national level, Indonesia also commemorated HAI. The Government chose the theme "Literacy and Vocation for Sustainable Development". Read more at: www.kemdikbud.go.id/main.

In accordance with Law Number 23 Year 2002 article 9, the expected results in the capacity building of Community Learning Activity Center as set forth for the purpose of development:

1. 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 receive education" article 50 "Development of the personality and talents, mental and physical capacities to their optimal potential", the child's preparation for life is responsible. Article 52 "Children of excellence are given opportunities and accessibility to obtain education. Article 53 "The government is responsible for providing free education and/or assistance or special services for children from poor families, abandoned children, and children living in remote areas. The government's accountability as referred to in paragraph 1 includes also encouraging the community to take an active role.

Solutions for Employment and Economic Issues Among Community Learning Activity Centers:

1. Disseminate awareness of entrepreneurship to generate interest in trading Community Learning Activities Center
2. Developing entrepreneurial potential among Community Learning Activities Center
3. and self-reliance strive Conducting training, education, entrepreneurship mentoring among Community Learning Activities Center
4. Setting up facilitation support for new start-ups

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

Characters of Community Learning Activity Center Desired:

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 predecessors, especially Emile Durkheim, Vilfredo Pareto and Max Weber. For example, Parsons was impressed with Durkheim's understanding of the Community Learning Activity Community community as a moral force. For Parsons, Community Center for Community Learning Activity is a patterned and orderly social behavior (not a random behavior) manifested through, among other things: norms about behavior, socialization in roles and sanctions against dissidents (deviance). Thus, freedom and randomness can be achieved only through recognition of the role of culture.

In this case, Parsons' theory is an attack on several theories, especially the model of rational actors (humans acting through stimulus-response, maximizing social acceptance through beneficial interactions) or utilitarian human action models (humans acting through rational calculations for their
interests economic man). He argues that when humans are only seen as free and free to choose, the final outcome of their actions will be random. The utilitarian dilemma is deterministic despite accepting external obstacles to action (innate nature, environment, and needs). Social life is certainly chaotic (Parsons 1968).

Parsons claims that human actions always have a normative and non-normative dimension. Human action is guided by ideals and mutual understanding. Because internal in one person and providing motivation, these ideals 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 proposed by Parsons links the more complex aspects of a voluntaristic understanding centered on the 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]) see the community learning activity center problem in the relationship between integration and allocation Allocation refers to the distribution of 'needs' (resources) rare among people, and the distribution of people at certain positions within the Community Learning. "Integration refers to the arrangement of tensions caused by allocations.

The social system consists of human actions. The social system is an area that has potential conflict between actors over resources whose steps and objectives are to be achieved. Therefore, it needs to address potential sources of tension and present stability and predictability. The trick is through roles that legitimize patterns of action and that operate the institutions. Roles bring expectations that can help to stabilize concrete patterns of interaction. As Parsons (1962, p 23) says.

The most significant unit of social structures is not the person but the role … It involves a set of complementary expectations concerning his own action and those of others with whom he interacts.

The illustrations given by Parsons about complementary expectations are through discussion of the 'sick role'. Parsons (1970) suggests that pain implies obligations and expectations. These things involve the patient seeking help, following doctors' orders, trusting doctors, trying to recover, and so on. On the other hand, the doctor is expected to remain neutral and provide the best professional advice. Due to complementary roles and shared expectations, the interaction between physicians and patients can take place inefficient behavior.

According to Parsons, the personality system consists of 'needs dispositions', namely preference, desire and need. These dispositions are established through the socialization and community value system of the Community Learning Activity Center. Alignment of needs dispositions helps the maintenance of social order. In order to enable people to communicate and coordinate in their actions, partly through role expectations, there are three domains in the cultural system: 1) cognitive symbols (for example, mathematical equations and financial reports) related to the idea ideas and beliefs about the world that can be evaluated according to normative standards, an instrumental activity; 2) expressive symbols (for example, art, and music) that communicate emotions evaluated through aesthetic criteria, related to creative and leisure activities, and 3) the moral standards and norms associated with whether something is true or wrong. Here values play a major role. Concrete actions are evaluated through their appropriateness with abstract ideas.

Parsons emphasizes the realm of moral standards and norms in addressing integration issues because values help define roles and expectations about the allocation of scarce resources. According to Parsons, an agreement on shared values is at the heart of social order. By internalizing norms about, for example, fairness and equality and accepting shared goals to be achieved, people will align their actions with others. They will agree on common standards that evaluate concrete behaviors and resource allocation patterns.

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 community of Community Learning Activity Center but also to any sub-system within the Community Learning Activity Center community. They claim that the Community Learning Activities Community consists of four different sub-systems in which each sub-system has its own function in solving specific problems. 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.

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<td>(Integration)</td>
<td>(Latent pattern maintenance and tension management)</td>
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- 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 analytical levels. According to the purpose of this paper, we can take the example, as far as Community Center for Community Learning Activity is a 'whole', 'place of worship' (mosques, temples, temples, monasteries, temples, etc.) -as an institution- is placed in subsystem L. Places of worship present moral and symbolic purposes 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, fundraising, and fundraising (eg, A). In this picture, Community Center for Community Learning Activity Center is a series of 'nest boxes'. Each box contains four matching cells (corresponding) into one another.

Parsons and Smelser emphasize the significance of active exchanges between cells and cell differentiation. The sub-systems subscribe to the things they need. Each sub-system has a common exchange medium that facilitates these transactions. The medium is money (A), power (G), influence (I) and commitment value (L). For example, a place of worship can provide moral leadership on an issue, and instead get political decisions that allow its survival.

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 a part of systems and is a good thing because it allows (empowering) the Community Learning Activity Center to carry out 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 in which Community Center for Community Learning Activity Center 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 Learning Activity Center 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 the change. Social reality shows that Community Learning Activity Center tend to be involved in the social conflict, 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).

The system is the educational and bureaucratic sphere, arranged according to efficiency and calculability criteria. Meanwhile, lifeworld is a family and voluntary association (voluntary), outside of bureaucratic institutions. It is the world of intuitive beliefs from which people gain the knowledge they use to achieve common understanding. Lifeworld is directed to the unconscious communication and the development of shared values. What concerns Habermas is that the system has 'colonized' lifeworld, because giant corporations are increasingly shaping everyday life (through instrumental rationality). The influence of consumerism and mass media on social interaction. As mentioned earlier, the lifeworld aspects are increasingly controlled by the system in money and power criteria (efficiency) (Tucker 2007).

Based on the above reviews, we can recognize Parsons functional-structural positive functional contributions in explaining social systems and social action within a Community Learning Activity Center. On the other hand, we are also worth questioning some of the functionalist arguments as follows.

1. If the Community Learning Activity Community is a patterned and orderly behavior manifested through norms about behavior, socialization in roles and sanctions against dissident, it means that a religious system that contains all sides, this aspect is a moral force that 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.

2. If human actions are only voluntaristically 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 community of Community Learning Activity Center there are dynamics of competition and conflict between groups.

3. If the Community Learning Activity Center is voluntaristically integrated through universalistic values and norms, rather than the particularistic, dominance, control and spin-off of differences, it is impossible. Social reality shows that dominance, control, and discrimination are everywhere. For example, racism continues to exist in the community of ‘democratic’ Community Learning Activity Center like the United States, even though the norm of equality is implied by a functionalist perspective.

4. If the Community Learning Activity Center 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 deposed 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 into a collectivity as a result of sharing norms, beliefs, and values. Likewise, integration occurs when the activities or functions of the social institutions and community sub-systems of the Community Learning Activity Center complement or complement each other, rather than collide with one another. If a Community Learning Activity Center becomes more complex, it increasingly requires institutions that coordinate and integrate other institutions and spaces of life. For example, a national language or a national law is required by a modern state. The question is the extent to which the religious system can become a spiritual model in the integration of the nation in the complexity of the issues and problems facing Indonesia today? Assuming that the spiritual model can act as a driving force for national integration, we are worth asking: what 'spiritual model'? Community Learning Activity Center’s Expectations and Challenges

From the evaluation of functionalism, we can say that the expectations of individuals and groups within the Community Learning Activity Center community are not just voluntaristic acts based on the norms and values of the community of learning. 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 benefit 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 Koetjaringrat 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 evil intentions; (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 ashamed for fear of ridicule, or for having deep guilt feelings, (d) not finding words or expressions 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 to 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 circled number 3, the 'intimate environment' 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
6. Subconscious
5. Unclaimed consciousness
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 the Community Learning Activity Center, but which rarely has direct meaning and influence on his daily life. 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 Learning Activity Center and the Indonesian state. 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 circle above, we get that circled number 4 through number 7...
commonly known as a personality in the perspective of the Community Learning Activity Center West (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), Francis Hsu's harmonious human concepts are also found in Asian culture in general and can be applied to the community of Indonesian Community Learning Activity Center, especially Javanese culture.

In addition to the aligned human concept, 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 the complex Indonesian Community Learning Activity Center community, 'remote 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' must be able to link the issues of national racial intolerance cannot be ‘transcendental’ based only on the internalization of national norms and values. The Indonesian nation comprises various SARA backgrounds.

In the post-authoritarian regime in Indonesia, ethnic politics and local demands and interest groups have taken over the space maintained through arguments based on socio-educational classes on the distribution of resources. Competition for current resources is expressed in the language of cultural symbolism. The representation of identity and its symbols, and cultural differences are becoming increasingly critical (Kalidjernih 2011).

In addition, individual challenges constitute a large part of our locally based life has become increasingly global because immigration transforms homogeneous local communities into global communities. The processes of globalization serve as opposition to the anticipated. Instead of applying homogeneity, communities emphasize diversity, using diversity as a tool for differentiating products and using local diversity as a basis for making global relationships. Recent phase globalization has spawned the 'expanded interventionist welfare state' and weakened the ‘citizenship domain' (Kalidjernih 2011).

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 **:
1. Prepare and ensure that public spaces where different lifestyles (lifeworlds) can flourish.
2. Create places where local and specific insights can be made.
3. Dealing with 'blurred boundaries' resulting from paradoxes about the increasing divergence of world life and the growing interest of some differences.
4. Ensure that the law is enforced with firm, but fair and cruel sanctions and does not violate human rights.
5. 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.

Note
* Some accounts of Talcott Parsons-style structural-functionalism borrowed from Smith (2001).
** This section was borrowed from Kalidjernih (2011)

REFERENCES


