

Service Learning: Establishing Students' Relationship Between School and Society

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Abstract: The objective of the study was to describe the concept and implementation of Service-Learning in SMAIT Nur Hidayah of Sukoharjo, Central Java, Indonesia. The research subjects are teachers, activists of extracurricular, students, and society. This research focused on Service-Learning activities held at SMAIT Nur Hidayah, known with RANMUDA. This study was designed with the descriptive-qualitative method and used the case study approach. The data were technically collected through observation, in-depth interviews, and documentation studies. The data analysis technique used the Interactive Model of Miles & Huberman consisting of data reduction, data presentation, and conclusion and verification. The result showed that Service Learning is one of the learning models that applying "*learning by doing*" through real experience in the community. Learning is carried out by integrating the knowledge taught at school and students' real-life in society. Through RANMUDA, students were offered with knowledge and experience, well- preparedness and trained physically, in addition to strengthening student's social character. Finally, this activity can establish students' relationship between school and society which enables students to learn holistically. The research about *Service Learning* contributes to providing knowledge about students' experiences interacting in the community, increasing social character development and can be used for students in Senior Secondary School.

Keywords: *service learning, activity, social character*

INTRODUCTION

In the 21st century, one of the challenges faced by Senior Secondary School today is how to develop in student social characters in society and establish a student's relationship between school and society. If we would to rethink for a moment, education is currently falling on decorative, lipstick, and formalistic science (Mursidin, 2011). Many schools do not realize the importance of the instilled core of knowledge in their students' beautiful souls, such as the habit of doing well and making it a well-accustomed good. This makes it difficult for students to understand the meaning and value of what they have learned so far. This typical education leads students to be difficult in understanding the meaning underlying their learning and students become less skilled in dealing with various life problems and challenges in the future (Muchtarom, Budimansyah, & Suryadi, 2016). This typical education only produces students with individualistic characters, without having concern for others, this situation at least impacted on the lack of producing students with mature personality, socially skillful, having the ability to resolve problems in society, having sensitivity, concern, empathy and a sense of high solidarity in society. Education should be carried out in a complete form to produce a whole person whose ideas and actions can contribute to the community. One educational model that can be applied to develop students' social character in the community is Service Learning.

Service Learning is a typical learning of a whole person education version (Lin, Wu, Wu, Pan, & Liao, 2014) and one of a teaching strategy that involves engaging in a mutually beneficial partnership between society and students in the classroom (Mitschke & Petrovich, 2011). Its goal is not only to develop students' academic knowledge, but also to provide learners

with ways to interact and socialize with other people within the society. Mastering social skills in society, being useful and able to provide resolutions to social problems, are the two compulsory aspects that should be present in education especially to students in Senior Secondary School. This is following the development phase, students undergo adolescent development, one of which is addressed by Hurlock (1990), which is accepting and achieving certain responsible social attitudes amidst the society. Service Learning can provide good social skills competencies for students, such as teamwork, learn to live up the values of friendship, respect, generosity and friendship, and increase attachment or social solidarity with each other (Alcón, 2016). Then, Service Learning can improvements in diversity and political awareness, community self-efficacy, and civic engagement in society (Simons & Cleary, 2006).

Bearing in mind the Service Learning is a typical education that can effectively increase students' learning motivation and effectivity, strengthen their competence, and gain more concepts and sufficient abilities about future work (Chiu, 2015). In addition to providing students with potential valuable pedagogical experience of building strong bridges, strengthening intergenerational relations (Alcón, 2016). Service Learning produces outcomes related to character development and citizenship education when done well (Schaber, 2010). Therefore, this study aims to analyze how Service Learning is implemented in Indonesia at Senior Secondary School. One of the schools in Indonesia that implements Service Learning at Nur Hidayah Islamic Integrated Senior Secondary School (SMAIT Nur Hidayah) of Sukoharjo. The objective of the study was 1) to describe the concept of *Service-Learning* in SMAIT Nur Hidayah and 2) to explain the implementation of *Service-Learning* in SMAIT Nur Hidayah through RANMUDA activity.

METHOD

Research Design

This study is designed with qualitative research using the case study approach. It was conducted at Nur Hidayah Islamic Integrated Senior Secondary School or SMAIT Nur Hidayah of Sukoharjo and surrounding society living in Sukoharjo Regency.

Participants

The research subjects were selected using a purposive sampling technique. It is a typical sampling technique in which the samples are selected based on expertise and people's consideration who best understand the needed information; these people are called key informants. The research subjects of this study were the student who were taking the RANMUDA activity consisted of 4 student, namely Nur Hidayah Waritsa Firdausi, Nuha Nurul Hayah, Nur Alimatul Zahro, and Ghazy Alauddin Muhammad, and some informants such as Muhammad Ihsan Fauzi as Deputy Principal, Sutri Wibowo as Scoutmaster, Sugiyatno as Village Chief of Kenep Sukoharjo, and Widodo as Head of Social Welfare and Community Empowerment in Kenep Sukoharjo and then surrounding society living in Sukoharjo Regency. So, the research subjects total were 10 subjects.

Data Collection and Analysis

The data were technically collected by implementing depth-interviews, observation and document analysis, also, the researcher(s) as the key instrument. The data analysis technique used the Interactive Model of Miles & Huberman. There are three stages of data analysis in

qualitative research that any researcher should do. The three components carried out in the data analysis technique are data reduction, data presentation, and conclusion and verification (Miles & Huberman, 2014).

RESULTS AND DISCUSSION

The Concept of Service-Learning in SMAIT Nur Hidayah of Sukoharjo

The educational vision developed at SMAIT Nur Hidayah of Sukoharjo is to become an environmentally sound Islamic school that establishes smart, cultured, competitive and caring generations. Based on this vision, the SMAIT Nur Hidayah of Sukoharjo developed not only in terms of knowledge, but it also concerns attitudes and skills. This can also be seen from the three competencies taught to students at SMAIT Nur Hidayah of Sukoharjo.

Table 1. The Three Competencies at SMAIT Nur Hidayah of Sukoharjo

No.	Competencies	Characteristics
1.	Imani Competence	Students are given information and teachings about the fundamentals of Islam, guided by their souls, directed towards their potential, straightened out, both towards Allah, parents, teachers and fellow students.
2.	Ilmiah Competence	Students are motivated, guided, directed and trained to have high learning abilities and disciplines, intellectual intelligence in absorbing lessons, emotional intelligence, broad insights, inexhaustible interest in seeking knowledge.
3.	Fanni-Jasadi Competence	Students must be developed the potential of skills (fanniyah) following their interests and talents, such as Basic-life skills and Operational skills.

Besides, SMAIT Nur Hidayah of Sukoharjo has 16 graduate competency standards and 10 student development standards, one of which is the development of students' social skills. Then, students in schools received character development including the social skills development such as having concern for others and their environment, being careful about all kinds of cultures and the environment traditions, providing public services for the sake of Allah SWT and have sensitivity and are skillful in helping others in need. Beginning with the Vision, Competence, and Standards which should be fulfilled by the school, then SMAIT Nur Hidayah designed an activity program which develops students' social skill in the society. This activity is an activity proclaimed by the school, and its implementation is fully carried out by students with the coach and teacher as mentors in the school organization.

The Implementation of Service-Learning in SMAIT Nur Hidayah of Sukoharjo

The development of students' social skills at SMAIT Nur Hidayah of Sukoharjo was carried out in varied forms of activity programs. According to Muhammad Ihsan Fauzi (10/11), Deputy Principal,

"We, additionally, develop social skills; the indicator is being cared about the existing problems in the society. Thus, we wish to develop this by organizing activities at the orphanage every year to hone their care and they also programmed WCWS activities (We Care, We, Share). They started to care and share, visiting people who could not afford it. Then those who sharpen other social skills, they teach TPA to the community. Besides, at

Pramuka, it was proposed RANMUDA (SMAIT Nur Hidayah's Scout Role) during 4 days and 3 nights, they live in a village community house which is identical to KKN (Kuliah Kerja Nyata, named Service Learning at College), however, it is each house. Approximately 3-4 students in each house will help their lives. And we choose an economically disadvantageous village".

Based on the interview results, one of the social skills development activities carried out at SMAIT Nur Hidayah of Sukoharjo through the Ambalat Council Organization (DA), was RANMUDA activity. This activity aimed at training students' social skills, particularly, on how students properly interact with society, training their sensitivity and concern for the existing conditions in society. The DA chairperson for SMAIT Nur Hidayah of Sukoharjo Ghazy Alauddin Muhammad (11/16) stated,

"The purpose of RANMUDA is that we interact directly with society, to bear witness on their condition directly. Besides, it informs us that there might be other remaining disadvantaged people. Thus, we are targeting places where the location is still remote, our main duty is to get in touch with places that have not been reached by the government. Then, there we can share knowledge by that the people will know us, and we can know the condition of the community very well".

Similarly, the RANMUDA activity carried out by students in this society can also be a medium to students' character building by having involved in the existing activities in the society as the Village Chief of Kenep Village, Sukoharjo Regency (11/01) explained,

"Society teaches social care, then students take lessons such as on "sambatan ceremony" and "nduwe gawe" (such as teamwork in society), by exploring Javanese culture, having good ethics / good morals to avoid the ignorance of others".

RANMUDA activities have so far run until the fourth generation. Every year, all 11th-grade students are required to take part in this RANMUDA activity. The process of preparation, implementation and evaluation is carried out by the DA, guided by the Trustees to be reported to the school. RANMUDA is held in a remote village and economically disadvantageous, and students are required to live there for approximately 4 days and 3 nights following the foster parents' all activities (family whom a student currently lives with).

RANMUDA has a structured schedule created before holding the activity. The RANMUDA schedule of social activities has been arranged neatly and at the time of implementation following the schedule that has been made and consulted with the Village Trustees and Government where the activity was conducted. The social activities that have been carried out are explained by Widodo (9/7), who is the Head of Social Welfare and Community Empowerment in the Kenep Village, Sukoharjo Regency where RANMUDA is held. Several conducted activities are among others:

Table 2. The Activities of RANMUDA at SMAIT Nur Hidayah of Sukoharjo

No.	Activities	Descriptions
1.	Opening Ceremony	Students attend the opening ceremony of the RANMUDA activity with the Principal and Teachers of SMAIT Nur Hidayah, TNI, Police, Village Heads and the community in the Kenep village.
2.	Industry Visit	Students visited several industrial centers in the Kenep Kelurahan such as the herbal medicine industry, batik industry, and jenang industry.
3.	Free Medical Check-Up	Students collaborated with the local medical team to hold a free medical check-up for the community, especially for the elderly
4.	Cheap Market and Free Food Distribution	Students distribute free food to people in need and sell a variety of clothes that are still suitable for use at low prices. Profits from the cheap market are donated to the poor.
5.	Public Recitation	Public Recitation with the community at the Kenep Kelurahan Mosque that presents Risqon Aziz with the theme Strengthening Faith in the End Times
6.	Sports Together	Students hold gymnastic activities with the community in Kenep Village
7.	Counseling on the Utilization of Natural Resources	Counseling activities on the use of natural resources, such as bananas in the Kenep village with Rahardjo speaker.
8.	Teaching the Qur'an to Children	In the evenings, students teach reading and writing the Qur'an to children and playing with children in the Kenep Village
9.	Social Service Activities	Students work together to help the community to do cleaning work in the village of Kenep
10.	Planting Ketapak Plants	Students planted coconut trees along the former Bengawan Solo river totaling around 500 seeds of coconut tree seeds planted together with the community.
11.	Closing Ceremony	Students attended the RANMUDA closing activity in Kenep Village to return to school.



Figure 1. Students Visit The Batik Industry in the Kenep Village



Figure 2. Students Planting Ketapak Plants with Community



Figure 3. Students Distribute Free Food to the Community



Figure 4. Free Medical Check Up

The RANMUDA activities provide many benefits for individuals, schools, and society. For schools, the benefits that will be obtained is that schools can be popularly recognized by the wider society in addition to improving the school's network in collaboration. As for students, according to Sutri Wibowo (11/16), the DA for SMAIT Nur Hidayah of Sukoharjo as follows.

"RANMUDA offers activities, one of which is oriented to help students to live independently, not to be dependent on parents, and then by learning in the society we understand that actually when we graduate from university and enter into the workforce what is needed is knowing how to get along with the society"

Then, the benefits to the community of social activities carried out by students during RANMUDA were presented by the Village Head of Kenep, Sukoharjo (11/01), which included the following:

- 1) Establishing students' good and personal communication with society
- 2) Students are benefited from basic social skills, basic food sales, cheap clothes
- 3) Mental and religious community or religious sermon
- 4) Realizing community participation in the Qur'anic activities
- 5) Holding information on the benefits of banana trees
- 6) Holding movement for planting coconut seedlings at the area of the former river Bengawan Solo
- 7) Holding mutual hygiene at the surrounding environment
- 8) Helping people daily

In addition to students, schools and the community, this RANMUDA activity provides great benefits. Students carry out the preparation phase of the activity, the implementation process, and evaluation activities after the RANMUDA activity being completed. Students learn and teach what they already know from the school, and the society was helped by students, and provides valuable experiences for students, ways on how to live in the community, and can develop social skills in the community.

DISCUSSION

The concept and implementation of Service Learning at SMAIT Nur Hidayah of Sukoharjo has been in line with the objectives of Indonesian National Education, which is to shape and develop students' potential ability to have faith and devotion to the Almighty God, to live with noble character, healthy, capable, knowledgeable, independent, democratic, creative and is responsible as an Indonesian citizen, in accordance with what has been mandated in Article 1 paragraph (1) of Law No. 20 of 2003 concerning the National Education System. Service Learning as one of the teaching-learning approaches which is capable of building a significant relationship between personal development and citizen awareness as a result of its efforts to combine theoretical knowledge acquired by classroom students with the real-life outside the classroom (Kucukoglu, 2012).

Theoretically, John Dewey, in his writing *Experience and Education* suggests that there is a positive relationship between concrete experience and abstract learning (Siberman, 2014). Service Learning is a typical learning model initially introduced by John Dewey. Dewey's original notion of "learning by doing" was popular with educators in the sixties and seventies in the US (Lin et al., 2014). John Dewey argues that student should give something to do, not only something to learn; and the doing is of such nature as to demand thinking; learning naturally (Jenkins et al as cited Syamsudduha & Tekeng, 2017). This is in line with the typical Education which should be developed in the 21st century, education should adhere to the 4 pillars of the learning process, namely Learning to Know, Learning to Do, Learning to Live Together, and Learning to Be (Delors, 2013). A good education should be able to internalize all the needed pillars and aspects well in students.

The implementation of Service Learning at SMAIT Nur Hidayah of Sukoharjo has developed these aspects in the learning, beginning with its School Vision, which expects the graduate students of SMAIT Nur Hidayah of Sukoharjo not only to have intelligence in academic field, but also to have a good understanding of religion, able to know the nation's culture, be able to compete with other students, and also have a caring attitude which is one of the social skills of the community. The vision of the school is then translated into competencies and standards that must be met by all students of SMAIT Nur Hidayah of Sukoharjo before they were graduated. The SMAIT Nur Hidayah of Sukoharjo has sufficiently implemented its education, in terms of integrating knowledge, attitudes, and skills. Besides, students not just sit in the class and listen to the teacher's explanations, but students do active learning, and through learning by doing, learn by directly practicing it, it helps students develop their life skills.

SMAIT Nur Hidayah's students can develop the social skills needed in living a life in the society, in line Lisman' opinion, that schools at lest should educate their students to play an important role in social life through holding activities such as Service Learning, this will help students to become more than just a well-prepared person to go work. The Service-Learning has the potential to help schools become authentic community partners and function as a resource to help community members improve people's lives (Lisman, 1998).

The Fanni-Jasadi competence in basic-life skills includes mega skills such as confidence, motivation, effort, responsibility, initiative, perseverance, caring, teamwork, common sense, problem-solving at SMAIT Nur Hidayah can be developed by using Service Learning by running RANMUDA activities. By this Service Learning Strategy, it enables students to have the opportunity in developing their important life skills by providing values acquired from the material sources taught to society (Nusanti, 2014). The experience gained in this Service Learning activity is that students and parents can interact, get to know each other and share their time and bring out student creativity (Alcón, 2016). Service Learning ultimately becomes the hope of being able to shape students into beneficial human beings to others, in the sense of serving others to increase students' concern for the existing conditions in society.

CONCLUSIONS

The concept of the practiced Service Learning at SMAIT Nur Hidayah of Sukoharjo is a step to develop an Education developed in the 21st century. In applying the Service Learning through RANMUDA, the SMAIT Nur Hidayah provides an opportunity for students to learn by doing it directly in the society (real experience). This learning relates what is taught in school with what is in the society. By holding RANMUDA activities, students can gain more knowledge and experience, physically well-prepared students, in addition to strengthening the students' character and social skills in society. This RANMUDA activity is a liaison between school and society, thus students can be thoroughly educated. The research about *Service Learning* contributes to providing knowledge about students' experiences interacting in the community, increasing social character development and can be used for students in Senior Secondary School.

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