

Representation of the Role of Three Education Centers at Sanggar Anak Alam Yogyakarta

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DOI: <https://dx.doi.org/10.47772/IJRISS.2024.803462S>

Received: 09 December 2024; Accepted: 14 December 2024; Published: 14 January 2025

ABSTRACT

This research aims to describe the role of three educational centers based on Ki Hajar Dewantara's educational concept at Sanggar Anak Alam (SALAM) Yogyakarta. Qualitative research using observation and interview data collection techniques. Test the validity of the data by triangulating theory and methods. Data analysis was carried out using an interactive model. The research results show that first, the main center of education is the family. The family is the smallest organization in society and the main educational institution for children. Second, schools are formal educational institutions that encourage and manage children's skills and knowledge. Third, the community as a forum for applying the skills and knowledge that have been received at school. Based on the results of this research, the synergy of the three education centers has an important impact on children's educational development.

Keywords: education, family, school, community.

INTRODUCTION

The concept of education in Indonesia is guided by the three educational centers proposed by Ki Hajar Dewantara. Ki Hajar Dewantara is a national education figure in Indonesia. The concept of three educational centers initiated by Ki Hajar Dewantara emphasized that the education received by children occurs in three environments, namely the family, school and community. These three environments have an educational influence on the formation of children's personalities and characters (Soeratman, 1989: 103). In this case, the school as a formal institution is the central point of the three educational centers. Schools act as intermediaries between families and children, as well as children and the community. The school acts as a center and the surrounding environment can be optimized to become a learning resource (Rahardjo, 2021: 54). Therefore, there needs to be cooperation between parents and teachers to be able to communicate children's development in knowledge and skills. This concept emerged as a response to educational challenges in Indonesia, where the three environments must collaborate to create a quality generation. Empathy, collaboration and learning environment play a vital role in cultivating 21st century skills among children ((Bosch et al., 2025).

Sanggar Anak Alam (SALAM) is an alternative school located in Jomegatan Village, Nitiprayan, Bantul Regency, Yogyakarta Special Region, Indonesia. SALAM is an alternative school that applies the three-education center concept proposed by Ki Hajar Dewantara. The learning process at SALAM is deliberately designed so that children learn to be social. This is done by means of the environment and society as a source of learning for children. SALAM uses research learning methods to present an event, so that when children learn to master letters, numbers, and develop knowledge, deepen abilities and attitudes, they don't do it by rote memorization. SALAM is a family school that makes parents one of the supporting pillars of the learning process. There is always cooperation and communication between the school and the family in order to realize the maximum learning process for children. Meanwhile, before parents decide to send their children to SALAM, they usually go through various considerations and discussions, because at SALAM parents also learn in the learning process. For children with certain special needs, this involvement encourages parents to understand the uniqueness of their children and make them aware of the importance of helping children learn (Gernatititi, et al. 2019: 95). Communication between facilitators and parents at SALAM is not limited by space and time, for example when receiving learning results for each semester. However, facilitators and

parents can communicate at any time to find out about their child's progress, for example digitally with short messages or telephone, as well as direct daily conversations when dropping off or picking up their child. This is in line with research conducted by Lutovac, et al. (2024: 7) which states that teacher interactions with parents can be done digitally on a regular basis to find out children's development effectively. This research found that SALAM is one of the alternative schools that applies the three-education center concept. Apart from that, this research also found the role of family, school and community as part of the learning process at SALAM. This research proves that the synergy of three educational centers can bring about an effective learning process. An effective learning process can be proven by children being able to find their way of learning, their interests and talents, and children being able to understand how to respond to things by thinking critically.

RESEARCH METHOD

This research uses qualitative methods. This method was chosen because it aims to describe the role of three educational centers based on Ki Hajar Dewantara's educational concept at Sanggar Anak Alam (SALAM) Yogyakarta. Through this approach, we can explore in depth the relationship and role of family, school and community as the three educational centers that guide the SALAM community. The population of this research is the SALAM educational community which consists of managers/founders, facilitators, children and parents who are members of the SALAM Parents Forum (FORSALAM). This population was chosen because SALAM is one of the schools that strongly adheres to the concept of three educational centers and is realized in a learning ecosystem.

Sampling was carried out with certain considerations. The parties in the sample were parents, facilitators and junior high school level children who were teenagers, because teenagers still need parental assistance in finding their identity. The research was conducted during the period January - June 2024. The data collection techniques used in this research were observation and interviews. The steps taken were data collection by interviewing SALAM administrators, parents, facilitators and junior high school children at SALAM. Meanwhile, observations were made on a series of learning activities at SALAM, such as mentoring children with facilitators, home visits, joint activities with peers, outing classes, and the research process. Next, data reduction was carried out by classifying data and filtering information related to the role of the three education centers at SALAM. Data presentation is presented in the form of a descriptive narrative. Next, the verification stage involves drawing conclusions from the data presented..

RESULT AND ANALYSIS

Three education centers can be a strategy in optimizing education in Indonesia by complementing each other through formal, non-formal and informal education, so that it can be enriched, in accordance with Undang-Undang Pasal 20 Tahun 2003 ayat 13 paragraph (1). SALAM is a form of non-formal education in the form of Community Learning Activity Centers (PKBM) at the Playgroup/Children's Garden, Elementary School, Middle School and High School levels. As alternative schools grow in popularity, SALAM continues to maintain its existence by holding regular meetings with parents and children, introducing SALAM by making books about the educational concepts at SALAM, and holding discussions open to the public (Putri, 2020: 271).

Learning activities at SALAM at junior high school level are carried out in groups and individually. Several learning activities are carried out in groups, including joint activities involving classmates and peers from different classes. Meanwhile, individual learning activities are the process of conducting research independently. In conducting research independently, children are divided into groups. In school management, one class at SALAM contains a maximum of 15 children and 3 facilitators. This aims to enable facilitators to focus on assisting children in conducting research and mentoring. Each facilitator accompanies 5 children with various research topics. The research learning method at SALAM presents events that are close to the child's environment. Research was carried out from elementary school to high school. At elementary school grades 1-3, children do research together thematically and focus on learning the concept of letters and numbers, while elementary grades 4-6 apply the concepts of letters and numbers in everyday life. At the junior high school

level, children focus on research that suits their interests, while at the high school level, children are encouraged to study consistently on research topics and broaden their scope. The basis of the learning process at SALAM is communication and agreement. This communication and agreement were prepared by the SALAM learning community consisting of parents, facilitators and children. Communication plays a very important role in education, especially in the relationship between teachers and students. Through communication and agreements formed between teachers and students, students will realize that they are not objects who only receive information conveyed by the teacher (Agustina, et al., 2020: 783). On the other hand, the benefits of comfortable communication will build open, honest and mutually respectful communication. The facilitator respects each child's opinion, so that communication is two-way and Sanggar Anak Alam is a school that views and involves them as subjects and actors in learning.

Representation of the Role of the Three Education Centers in the Family

The family is the main educational institution, because in the family humans are born, raised, educated so that they are able to absorb the norms that the family upholds, and are protected with great love. In this family relationship, parents play the role of caring for, maintaining and protecting children in the context of socialization so that they are able to control themselves and have a social spirit (Soeratman, 1989). Children learn directly about interactions with other humans, namely family members, such as father, mother, older brothers and/or sisters. In the three family education centers, the ideal role is very important in the growth and development of children. First, a family is a small group whose members interact directly and regularly. Second, parents have motivation in educating children, because emotional attachment is more effective than intellectual attachment in the educational process. Meanwhile, the third role, namely family relationships, is relatively permanent (Bariyah, 2019).

Parents choose to send their children to SALAM based on the same vision between parents' understanding of education and learning activities at SALAM. Meanwhile, there are also several considerations for parents when deciding to send their children to SALAM, some considerations include, firstly, children are reluctant to enter formal school, because they are afraid of not being able to follow the learning process and feeling burdened with so many tasks. The second consideration is that parents like SALAM way of managing used goods and using them as learning media. Third, parents support tolerance, learning activities at SALAM are by not categorizing children based on the religious beliefs held by their parents, so that at SALAM there is no religious material or activities. Fourth, based on parents' experiences, they chose SALAM based on their children's experiences of being rejected at various schools, because their children were stereotyped as naughty children. Fifth, at SALAM all children have the right to education which is proven by the sense of security and freedom that children receive. For example, in SALAM children are given freedom to learn, freedom to determine research topics, and freedom from violence that is currently rampant in society (Berlian & Rohman, 2019).

The impact of parental involvement in learning, namely improving the school climate, improving school quality, and reducing problems regarding disciplinary violations (Purwanti, 2019: 75). Parental involvement has an impact on the learning process at SALAM. During the Covid-19 pandemic, parents did not feel burdened and confused because learning at SALAM always involved parents. On the other hand, parents whose perspective is that educating children is entirely the teacher's right will find it difficult, because they are not used to educating and teaching children something (Selvik & Herrebrøden, 2024). This is proven by the role of parents as part of the tri-center education. The parent community at SALAM is part of the SALAM Parents Forum (FORSALAM) which contributes to learning activities or other activities at SALAM.

The learning process needs to be collaborative and shared responsibility between teachers, parents and students (Munthe & Westergård, 2023). The role of parents in learning activities at SALAM, namely first, parents give children freedom in determining research topics that suit each child's interests and talents, so that children do not feel intervened by their parents. Second, parents accompany children in developing a research framework. Third, the children present the results of the research plan in front of the class, even though at this stage the parents do not attend the presentation of the learning research plan in class, the facilitator will automatically write in the class activity journal and communicate with the parents. Fourth, parents accompany children who are conducting research inside and outside school by means of interviews, observations and/or experiments.

Fifth, parents attend and participate in their child's end-of-semester project. Sixth, parents arrange their children's learning cycles and learning journals separately.

The representation of the role of parents in learning at SALAM is in line with the concept of the three educational centers initiated by Ki Hajar Dewantara (Soeratman, 1989) that parents and teachers need to collaborate for the progress of students, while in the youth movement, there must be several teachers who are his advisor. Apart from that, the family also plays a role in educating children's character and social behavior before socializing with society. Parental involvement in SALAM has a positive impact on children's psychological development at their age. For example, accompanying parents to children in conducting research. Parents can understand their children's obstacles and psychological states when conducting research, so that parents can help their children by communicating and providing solutions to them. Through communication between parents and children, obstacles experienced by children when conducting research can be overcome.

Representation of the Role of the Three Education Centers at the School

Alternative schools are schools that have fundamental characteristics in education. These characteristics can be in the form of learning methods or educational ideologies that are different from mainstream education. Characteristics of alternative schools, namely first, the philosophy that underlies their pedagogical practices. In general, alternative schools implement educational principles from a more humanistic perspective, in order to develop a complete human being. Second, child-oriented. Children are treated according to their physical and psychological age, so that children feel confident, independent, and can work together with others to solve a problem. Third, take a holistic approach to the learning process. Alternative school teachers present learning material thematically over a certain period of time. Children and teachers work together to develop and evaluate learning processes that are appropriate to a particular context. This trains children to be able to relate all the topics they have studied to something meaningful in everyday life. Fourth, a democratic relationship is established between teachers, children and parents. Teachers view children as learning subjects, thereby encouraging children to experience the process of discovering knowledge for themselves (Rahardjo, 2021: 82).

Schools can build a positive learning environment through establishing a school climate. School climate consists of affective and cognitive perceptions regarding social interactions, relationships, values and beliefs held by students studying at school (Rudasill, et al., 2018: 57). Based on the results of Dasor's research (2022), it shows that school climate has an influence on improving the quality of education. The better the school climate and classroom climate, the higher the student's learning motivation (Herawati & Husaini, 2021; Sari, et al., 2018; Sugiarti, et al., 2020). This means that the school climate makes a significant contribution in increasing student learning motivation. SALAM as an alternative school known as the natural school emphasizes that every child is original and authentic, born by nature. Schools actually help every child to develop this originality and authenticity. The difference between SALAM and other natural schools lies in the underlying ideology that children are natural gifts that must be developed, not just on the basis of its methodology.

For SALAM, which is located in the middle of the Nitiprayan rice fields, Bantul Regency, Special Region of Yogyakarta, it is not just an identity as a natural school. However, the choice to make the natural surroundings a learning environment is based on the awareness that Indonesia is an agricultural country, so the starting point is agriculture. Learning activities at SALAM use events, both designed and undesigned (natural). Events that are designed to relate to individuals and groups, for example in learning, are building an agreement, such as agreeing to go to class, rest time, determining joint learning activities in class, home visits, or activities outside the classroom. Meanwhile, the activities that occur naturally come from everyday life, for example a child bullying a friend or a fight between children.

Based on this, children can learn to respect other people and control themselves. This is in line with the SALAM adage, take care of friends, take care of the environment and take care of yourself. The impact of learning by presenting an event that is close to the child's environment is that children show significant changes in behavior and increase awareness. As clear evidence, at SALAM agreements and deliberations are implemented. This aims to raise awareness without judging children, learn democracy, respect other people's

opinions, and learn deliberation to reach consensus in a family manner which is the culture of the Indonesian nation. As an example of implementing an agreement in class, namely that each child has the right to choose the class cleanliness picket schedule, each child is free to express opinions regarding the types of joint activities that will be carried out together with friends and facilitators, and each child has the opportunity to visit and invite friends. his classmates during home visit activities at their homes. In this phase the role of the facilitator is very important, because it can strengthen parents' trust in the school and support the continuity of education (Abdullah, et al., 2023).

The curriculum used at SALAM is designed in a differentiated manner, meaning that every child has the right to determine learning outcomes by determining the goals that the child will achieve. Meanwhile, children document their learning process using the learning cycle. The learning cycle consists of first, conducting and collecting the necessary data. Second, reveal. At this stage children experience by exploring experiences or reconstruction. Third, analyze the cause and effect and the relationship between the problems that are the root of the problem. Fourth, concluding. At the concluding stage, children are able to formulate the meaning of reality as a lesson. Fifth, applying, children carry out new actions based on experience. The learning cycle is carried out repeatedly.

The representation of the role of schools in learning at SALAM is in line with the concept of the tri-center of education initiated by Ki Hajar Dewantara, that the school is a wiyata hall, namely for seeking and imparting knowledge, in addition to intellectual education. SALAM as an educational laboratory formulates a learning framework for children and parents, which prioritizes real life in the closest environment, by building a framework of thinking that allows everyone to process, explore their experiences, discover events so that whatever knowledge they gain is a real experience. to everyone involved in the learning process. The learning paradigm applied by SALAM has a real impact so that SALAM residents, namely children, facilitators and parents can learn together.

In learning dynamics, SALAM residents experience obstacles, such as communication between children and parents in choosing children's research topics. Sometimes some parents intervene with their children in choosing research topics with considerations that suit the parents' wishes. In this case, the facilitator plays a mediating role between the child and the parent. The facilitator will provide understanding to parents regarding the child's interest and interest in learning, while the facilitator will also provide understanding to children regarding various considerations, such as whether the research topic is accessible or close to their life environment? Or is their research topic relevant to the four pillars of education at SALAM, namely food, health, environment and socio-culture? As a result, there are interactions that are interrelated and can provide mutual understanding between students at SALAM, so that these dynamics can be used as learning based on events.

The school stands as the central point of these three centers and becomes an intermediary between families and their children with the community. Facilitators play a role in building positive interactions between children and peers, children and parents, and children and facilitators. Because facilitators must focus on developing a learning environment that supports children in developing themselves, so that children are less likely to experience problems or emotional behavior (Boruah, et al., 2024).

Representation of the Role of the Three Education Centers in Society

SALAM started its learning activities in Lawen, Banjaregara, Central Java. Then in 2000, Wahyaningsih and Toto Rahardjo, the managers of SALAM, moved to Yogyakarta and started SALAM learning activities by establishing a Children's Park and Playgroup. As time went by, SALAM opened Elementary School, Middle School and High School classes. The opening of this class is based on the needs of children and parents. SALAM has an adage inspired by YB. Mangun Wijaya or often called Romo Mangun, said that children are the greatest teachers for themselves and a source of learning for their friends. Children need adult trust and independent space to develop themselves. The learning method used at SALAM is the research learning method.

This method is used because it has been proven effective in helping children understand concepts and find learning resources. Apart from that, this is also proven through the results of research conducted by SALAM children which is documented in the book *Kami Tidak Seragam* Volumes 1 and 2 published by SALAM books. The book is real evidence of children's research results documented by facilitators, children and parents. Learning at SALAM is designed so that children can learn directly and relate their learning outcomes to everyday life. For example, Pasar Senin Legi. This market is held every Legi Monday, Selapan or 35 days. This activity is managed directly by SALAM SMA children. This market was established as a learning tool so that children authentically understand the structure of the market and how the relationships between functions are in real economic life. The market becomes a fun joint learning process without burdening children, but still conceptualized, planned, measurable and evaluated. Residents studying SALAM have roles such as Market Head, managing the bank to exchange SALAM currency, security, customs officers, cleaners, buyers, and so on. This market acts as a space for expression and exploration according to children's wishes and interests. Pasar Senin Legi designed to be similar to traditional markets that are well known to the public. In this market, children, facilitators, and even parents are involved in playing market roles whose main activity is the process of buying and selling with currency from Bank SALAM. Although transactions in this market use currency, the goods sold are real goods, usually in the form of food, drinks, pictures, toys or handicrafts made by children together with their parents. Every child who wants to become a seller must first register, and after that they will get a table and chairs as a stall where they can display their wares. For buyers, before making transactions in the market, they will usually exchange real money for SALAM currency at Bank SALAM.

Thus, children can learn language through transactions, mathematics, art and SCIENCE through the products they sell. Apart from that, children can learn directly, where adults will accompany and direct children in understanding an event, especially a phenomenon in society. On the other hand, children at SALAM also learn directly in the community environment, both around the school and at home. This has been proven through research compiled by children involving the surrounding community. In their research, children are encouraged to carry out observations and interviews on a research topic, so children need learning resources that do not only focus on the internet. In this phase, parents and facilitators play a role in directing children to consider research topics and their learning sources. Children's learning resources are not limited to textbooks or information on digital platforms, but through direct learning resources, namely interacting with other people and experiencing events that are reflected and documented in the learning cycle.

The representation of the role of the community in learning at SALAM is in line with the concept of the tri-center of education initiated by Ki Hajar Dewantara, that the community acts as a wider social environment where children interact with various individuals and groups. Children learn about diversity, social responsibility, and the importance of collaboration (Dewantara, 1957). Communities also support education by providing resources and opportunities for learning outside of school.

CONCLUSION

The three educational centers adopted by education in Indonesia were initiated by Ki Hajar Dewantara, as the Father of National Education. The three educational centers occur in three environments, including the family, school and community environments. Each section of the tri education center has its own role which is represented in learning activities at Sanggar Anak Alam (SALAM), Special Region of Yogyakarta, Indonesia. The family environment as the smallest environment plays a role in educating children's attitudes and character before interacting with other individuals.

The school environment acts as a place for all learning members, children, facilitators and parents to explore and discover learning experiences. Meanwhile, in the community environment, children are able to learn directly about diversity, social responsibility and the importance of collaboration. SALAM in carrying out its learning activities experienced several obstacles, for example, children experiencing deadlock in conducting research, parental intervention with children when selecting research topics, and verbal bullying among children among their peers. In this case, SALAM strives to encourage students' awareness of their respective roles. Apart from that, events that have occurred can be used as reflection and learning based on events that are described in the learning cycle.

The efforts made by SALAM to maintain its existence as an educational institution are that SALAM continues to write books that introduce ways of learning that focus on children's interests and interests, parents who create works and publish the results of their children's research, while through the education implemented at SALAM it can be proven through children who are able to compete with children from other schools, including formal school institutions. For example, children who graduate from SALAM can be accepted into quality formal schools, this is because the children can find their way of learning and the positive attitudes they get while studying at SALAM, such as thinking critically, respecting others, making decisions wisely, independent, brave, working together, and caring.

ACKNOWLEDGMENT

The author would like to express his thanks to the Manager of Sanggar Anak Alam (SALAM), Special Region of Yogyakarta, Indonesia. Mrs. Sri Wahyaningsih and Mr. Toto Rahardjo, as well as SALAM learning residents including children, junior high school level facilitators, and parents, for the knowledge and opportunities for learning experiences provided. The hope is that SALAM will always be an inspiration for education in Indonesia and the world.

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