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The Effect of Inclusive Character Shaping in Religion Based-Dormitory (A Case Study on Catholic Dormitory of SMA Sedes Sapientie Bedono Indonesia)

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Abstract

This research aimed to find out and to explain, to analyze the effect of Inclusive Character shaping in Religion-Based Dormitory in SMA Sedes Sapientie Bedono. This study was a qualitative research with case study approach. The informants were selected using purposive sampling technique. Four (4) main informants were employed in this study, coming from 4 11th and 12th male and female graders of SMA Sedes Sapientie (Sedes Sapientie Senior High School). Meanwhile, key informants consisted of 2 informants: dormitory founder and manager of SMA Sedes Sapientie, and 15 supporting informants: 1 headmaster, 2 teachers, 5 consultants, 1 alumnus of SMA Sedes Sapientie, 2 representatives of student's parents, and 4 community leaders. The methods of collecting data used were observation, interview and documentation study. Technique of analyzing data involved three stages: data reduction, data display, and conclusion drawing. Data verification was conducted using source and time triangulations from the result of observation and the in-depth collection of field data. The result of research showed that 1) the establishment of inclusive character in SMA Sedes's dormitory can be the students' vehicle to realize an ideal character based on spiritual values. Such education model can result in opened character, egalitarianism, high-humanity spirit, ability of appreciating the difference within society and 2) the effect of inclusive character shaping brings out positive change to the students themselves, parents, and surrounding people.

Keywords: Dormitory, Inclusive Character, Effect

1. Introduction

The model of dormitory-school organization is actually not new in education realm in homeland. In Indonesian education history, dormitory model has been known for its varying names since a long time ago, such as

internaat, perguruan (institution) or *Pondok Pesantren* (Islamic Boarding School). Through this model, the organization of education is conducted and undertaken by students living in school complex for 24 hours. Through dormitory-school model, education service is given to students comprehensively and integrated into all aspects of service, from students' personality establishment, character, knowledge, creativity, skill, to behavior. This model is chosen to create the graduates with good character and high competency based on spiritual values. Generally, the dormitory school in the world was originally affected by religious values, so that the dormitory school established in early times is the religious dormitory one. It develops with time. Currently, not all dormitory schools are affiliated with religious environment and their learning method has changed fundamentally as well. Most dormitory schools provide full-time education comprehensively now (Wawan, Setiawan, et.al.: 2018).

Dormitory education model is implemented widely by education institutions and some of it is based on religious tenet, one of which is Catholic religion. In Catholic religion, dormitory education model has been existing since a long time ago, even before Indonesia's independence. Catholic religion dormitory school appeared firstly in Mendut, Magelang. In 1908, Dutch Van Heythuysen OSF (Ordo Santo Fransiskus) Sisters (Nuns) responded to the need for education service by establishing female-specific school in Mendut Magelang (Een Zuster Franciskanen, 1925). Mendut is a place for female students to shape disciplined self and personality comprehensively, providing fundamental experience to be able to reform life. Mendut is a formal school and dormitory with curriculum corresponding to Dutch Colonial government regulation at that time. Mendut women were educated in modesty, independency, intelligence, responsibility, and high spirituality (Deus Providebit, 1995). These Female Teacher School and Mendut Dormitory were intended to educate dependable nation female cadres and to make them militant persons, with sturdy and integral creed, smart thinking, care about others moreover the poor, and skillful hands to do anything (Hastrini, 2012). Mendut dormitory school affected considerably the wide society not only in Mendut Magelang but also in the archipelago. Ex-Mendut female graduates were always expected to continue their studies and to work for humanity. Many ex-Mendut female graduates become successful evangelists, help education and health in many remote areas (Widyosuyono, A 2000).

Society development and growth give new faces and create a change, among others, in education line. Information and technology development, in fact, provides another side to the growth of adolescent generation, particularly school-age children. Free social intercourse occurs prevalently among adolescents. Character education taught at school cannot be internalized well into students.

Marsudirini Foundation, as an education institution established in 1954, attempts to make some reforms in management or regulation, through religion-based dormitory education system. SMA Sedes Sapientie (Sedes Sapientie Senior High School) as one of education institutions under Marsudirini Foundation contributes to creating students with good character through dormitory education, thereby can improve human resource quality in Indonesia. In the attempt of creating character, SMA Sedes Sapientie as an education institution at formal level attempts to make some innovations to apply the development of character shaping with an integrated education through religion-based dormitory education system, expectedly to produce students and school graduates with inclusive character. The creation of inclusive character is expected to exert positive effect on self, parents, and society.

Character shaping through dormitory school program is responded to positively by some studies. Chatarina Dewi Anggraeni has ever conducted a similar study, the finding of which focused more on discussing students' discipline level in Stella Duce Samirono dormitory of Yogyakarta in relation to the school dormitory's order. In addition, Andri Septilinda Susiyani conducted a similar study emphasizing on boarding school's education and its relevance to the objective of Islamic education in Modern Muhammadiyah Boarding School (MBS) of Yogyakarta. Therefore, this research studies more in-depth the effect of inclusive character shaping in religion-based dormitory school in SMA Sedes Sapientie Bedono, Indonesia.

2. Literature Review

Dormitory school is a school model with higher demand than the regular school (Vembriarto, 1993). Such the demand can exert either a positive or negative effect on its students. The positive effect of dormitory school is that it creates an adequate and intensive learning room for students. In addition, dormitory school also educates the students to be more independent and accustomed to interacting with friends with different backgrounds enabling them to understand and know the diversity better. Education in dormitory schools is known to have a tight and disciplined standard. Dormitory school or so-called boarding School is an institution in charge of socializing values and norms living within society. In boarding school, there are many activities, in which an individual is led to an understanding of his/her environment culture.

This study employs Nobert's Figuration (processual perspective) theory. This perspective recognizes that a society's current condition is a momentary phase in a long flow of mankind's history development coming from the past, damaging the present, and pushed to various contingencies in the future. Society is put appropriately in historical time: "Each community existing today grows from the previous one and contains the seed of various potential changes in the future" (Elias in Sztompka, 2010).

This changing process is largely unplanned, although it sometimes occurs more briefly or longer than what is imagined originally. No automatism or inevitable quality of change; its process is activated by human being in a variety of complex interrelation, interdependence called "Figuration" by Elias. This process activator can be individual, group, or even state actor. Figuration is the grids stretching the tension, and even increasing and decreasing the tension harming the balance can be a power balancer, formerly moving from one ascending side then to the descending side (Elias in Sztompka, 2010). Such relation network (connecting and confronting people, activating cooperation and generating conflict all at once) is always unstable, ever changing, and encounters all types of permutations. The relation network is an arbitrary pattern or longer or shorter movement pattern. People existing in the "figuration" pattern are a single agent of historical change.

For that reason, the figuration theory's explanation suggested by Nobert Elias is relevant to the problem studied, particularly inter-individual relation interacting and interdependent between students and teachers, students and dormitory administrator, school and dormitory, parent and alumni and school, and school and surrounding people. The effect of inclusive character shaping in Catholic school dormitory of SMA Sedes Sapientie is expected to be an education institution shaping the inclusive character, producing the best graduates and exerting positive effect on the society life.

3. Method

This research took place in Sedes Sapientie Bedono of Semarang Regency for 4 months, from November to February 2020. Type of research employed was the qualitative one with case study approach. Sampling technique employed was purposive sampling; the sample consisted of the 11th and 12th graders of SMA Sedes Sapientie living in school dormitory, dormitory founder, dormitory manager, school dormitory administrator and manger, teacher and headmaster, representative of students' parents and alumni of SMA Sedes Sapientie, and representative of society. Four main informants were employed coming from 4 (four) 11th and 12th male and female graders of SMA Sedes Sapientie. Meanwhile, key informants consisted of 2 persons: dormitory founder and school manager of SMA Sedes Sapientie and 15 supporting informants consisted of 1 headmaster, 2 teachers, 5 consultants, 1 alumnus of SMA Sedes Sapientie, 2 representatives of students' parents, and 4 leaders of Sedes Sapientie community selected to be the informants of research.

Techniques of collecting data used were observation, interview, and documentation. Observation and in-depth interview activities were conducted with informants in dormitory school of SMA Sedes Sapientie, Bedono, Semarang Regency. In addition, the author employed documentation study to complement the process of collecting research data. The author used source triangulation technique to validate the data with data credibility test through observation and interview conducting during the data collection process in the field. This research

employed Miles Haberman's interactive analysis involving field data collection through observation and interview, data reduction in the form of data simplification into important finding points relevant to the concept discussed, concerning the role of institution filtered corresponding to the author's need in doing the research (Djunaidi Ghony and Fauzan Al Manshur, 2014).

Data collected in this study included the effect of inclusive character shaping experienced by the students living in school dormitory of SMA Sedes Sapientie on the students themselves, their parents, and community. The data as displayed in the form of narration and table to facilitate the readers understanding the finding of research. Verification and conclusion drawing included the review on recording and data related to the role of school institution as the inclusive character shaping institution in Sedes Sapientie dormitory, Bedono of Semarang Regency, obtained from the field data. The data was then reinterpreted using the author's view and a conclusion was drawn based on Nobert Elias' figuration theory. From the result of verification, the valid data can be obtained.

4. Results

4.1 The implementation of Inclusive Character Shaping in Dormitory of SMA Sedes Sapientie Bedono-Jambu-Semarang Regency

SMA Sedes Sapientie Bedono is one of Senior High Schools in Indonesia organizing education using dormitory system with the spirit to develop Christian creed, hope and love without overriding nationality values originating from Pancasila, UUD 1945 (1945 Constitution), *Bhinneka Tunggal Ika* (Unity in Diversity) and NKRI. The implementation of inclusive character shaping in the Dormitory of SMA Sedes Sapientie Bedono has begun since this school's establishment in 1989 and this dormitory was initiated in 1994. This establishment of dormitory-school was inspired by a School Dormitory in Mendut, Magelang, successfully educating students with good character, moreover inclusive character. It can be said that dormitory of SMA Sedes Sapientie Bedono represents Mendut School dormitory at that time, creating good habits with daily life dynamics that will be children's character later. Sedes Bedono Dormitory continues vision-mission of Mendut school dormitory held by OSF sisters from the Netherland. It is confirmed by Mr. G.S, one of teachers pioneering the dormitory school and mentoring the dormitory when it began and now serving as the deputy of Headmaster for Curriculum area. He said that:

The inclusive character shaping has been actually conducted since a long time ago, following the vision and mission of Mendut Dormitory School in the past. The predecessor sisters have initiated by organizing students with varying existing dynamics to create a habit that will be the students' character later". And this inclusive character shaping in Sedes Sapientie dormitory is inspired by the presence of Mendut Dormitory in Dutch Colonial Time. For Sedes, the school has been established in 1989 and the dormitory was initiated in 1994 (GS/22/11/2019).

The statement is confirmed by SA, as the Headmaster of SMA Sedes Sapientie Bedono, saying "The inclusive character shaping in Sedes Senior High School Dormitory has been existing since a long time ago, following the sisters' vision and mission during Dutch time because this school continued the mission of its predecessor sisters, and then applied it to SMA Bedono dormitory. It departed from the apprehension to address the time challenge. Dormitory school has pattern different from other school, so that dormitory is not only the children's residence but also the place to educate and to shape their character from waking up in the morning to waking up again in the following morning (SA16/11/2019).

Marsudirini Foundation established the school with dormitory to integrated education into dormitory in order to create a life habit for students and in turn will make it a good character, one of which is inclusive character. This inclusive character shaping is attempted through daily life by means of a 100-day-living-in dormitory program for new students: Vision and Mission of Dormitory, technical instruction of living in dormitory, daily habit should begin and be practiced: Waking up in early morning (arranging the bed), taking a morning bath (habit of taking band, put the bathing equipment), early prayer (guided early prayer), breakfast, learning at school, lunch

(togetherness in having breakfast is the expression of fraternity), personal need (washing clothes, ironing, cleaning the environment), evening learning, recreation (adjusting the use of cellular phone and laptop), night learning, introspective journaling, night prayer (Complitarium). Learning strategy: how to make summary, how to make concept map, reading comprehension technique, Natural Science learning is different from Social Science learning. Time Management: Managing daily life, Having personal life program, target to be achieved. Introducing Surrounding Environment: Position of *RT/RW* (Neighborhood Association/Citizen Association), Church Environment, Parochialism, Foster Parents, environment prayer, living environment choir duty, environmental community service. Self-Development: Aptitude and talent, formulating life goal, determining priority scale, managing personal finance. Collective Living Art: Moral and ethic of living together, decorum, health dating. Pastoral: Liturgical Order: adorning altar, choir, reading Holy Book, reading congregation prayer, Service in Church and Service in Community. Scheduled Personal Counseling and Guiding. After the 100-day building program has been completed, it is followed with ongoing formation, by Introducing St. Franciscus Assisi and Madam Magdalena Daemen's Spirituality, Catholicity, Dormitory Tutorial: scheduled and routine, dormitory self-development (the typical characteristics of dormitory), Basic Leadership Training for dormitory administrators, rotation of daily chores in dormitory, social action, spiritual pilgrimage, community gathering (sharing forum).

It is in line with the Manager of Sedes Sapientie Bedono dormitory, Mr. RK, saying "In this SMA Sedes dormitory, the building program starts with the 100-day program by introducing vision and mission of dormitory, practical technical instruction of rule in the dormitory, daily habit beginning to be practiced, learning strategy, time management, introduction of surrounding environment, self-development, collective living art, pastoral, scheduled personal counseling and guiding. Then, it is followed with ongoing formation by Introducing St. Franciscus Assisi and Madam Magdalena Daemen's Spirituality, Catholicity, Dormitory Tutorial: scheduled and routine, dormitory self-development (typical characteristics of dormitory), Basic Leadership Training for dormitory administrators, rotation of daily chores in dormitory, social action, spiritual pilgrimage, community gathering. The elements to be achieved during living in dormitory are: spirituality, personality, personal-interpersonal relation, talent development, academic potency (RK/18/11/2019).

The 100-day program, as the beginning or an entrance into dormitory, becomes an important opportunity and phase. It is in line with Mrs. T.R, the consultant of Female Dormitory, stating "It contains MPLA (Dormitory Environment Orientation Period. In this program a committee is established, consisting of the senior students that will teach their juniors. The new students will be welcomed by staff sorting, and etc up to 100 days. The seniors help the juniors in the early orientation joyfully and voluntarily, by organizing them for 100 days. Therefore, it can be said that this inclusive character shaping has occurred since the time they come into this school and dormitory. Living in dormitory means entering into "*kawah candradimuka* (candradimuka cauldron)", to be forged and shaped through life and daily routine schedule. Living together with others having diverse cultures, races, languages, and religion give them an opportunity of uniting and building NKRI (Republic of Indonesia Unitary State) NKRI". (TR/16/11/2019).

It is also confirmed by Mr. S.S, as the consultant of male dormitory, stating "It begins at 10th grade with a 100-day program, processed with daily life. It is oriented not only to the children but also to parents; there is a peak of event. The 100-day program will effectively introduce vision-mission, technical instruction, environment introduction and etc, and 3 (three) days will not be enough to deliver these materials. The 10th graders are disorganized. Daily life practices are begun in this 100-day program. In this program, children are trained to live separately from their family and from outside world, without cellular phone, without laptop, and etc. It is a habituation and adaptation system. This 10th grade should have stronger foundation, because it is the time to adapt to the learning in school and dormitory. Before entering into this dormitory, parents have been informed about the presence of 100-day program intended to cultivate character, to habituate the children, and to make them focus on this dormitory without intervention from the outside world (SS/18/11/2019).

The 100-day program, as the beginning of character shaping for the dwellers of SMA Sedes Dormitory, introduces the students to vision and mission of dormitory and to learn to interpret the routine daily life. It is a

way of creating an inclusive character: daily prayer/service, environmental prayer, liturgical duty and other spiritual activity. Personality development is conducted through implementing daily life and participating in social activity, developing academic potency, implementing daily learning through learning group, tutorial and practice. Non-academic potency development is conducted through self-development corresponding to the dormitory children's talent and interest. Social development is carried out through family visit, spiritual foster parents, social service, empathy, participation in environmental and social activity. Physical development is conducted through daily life implementation, community service and physical exercises. The statement is justified by RK as the manager of SMA Sedes Bedono dormitory, stating "To shape the children's character and to identify their potency, outboard program. The prospect administrators will be tested using outboard and Basic Technical Training. To see their potency, a test will be held to see whether or not they have initiative and etc. The character shaping is explored through the caretaker building program in 10th grade, live in program in the 11th grade, and retreat program in the 12th grade. There is a diagonal forum between them and consultant (there is a term *ngudoroso* or sharing some problems or grievances). They also participate in social activity through environmental prayer. There must be confession of sin during advent and pre-Easter times. The Christians do not confess their sin but are given opportunity of consulting personally with Romo, sharing anything they have experienced. Independence process is practiced through daily schedule provided. There is rolling system. Bedrooms are mixed when they were on the 11th and 12th grades in big rooms (RK/18/11/2019).

In its implementation, the inclusive character-shaping in Senior High School Dormitory is conducted in an integrated manner through many activity programs in school and dormitory. Considering the result of research observation, students conduct self-development activity in a scheduled manner and routinely in living daily in the dormitory, through a daily picket of learning to cater on fellow friends in dormitory, community service activity, duties in Parochial Church, live in program or the program of living in Buddhist house to experience and to feel the life in Buddhist house replete with rule and life modesty and to learn living with routine and tight prayer. Children think that during living in dormitory, they learn so many things about living together and how they are created to have strong character, one of which inclusive character practiced by means of supporting daily life in dormitory with diverse cultures, languages, characters, and religions, as suggested by AA, one of 12th graders.

In this dormitory, they are trained to build high solidarity feeling by living along with other students having diverse races. They learn to understand the character of their friends each other, thereby can interact with and adapt to them. They also realize that they live in Java and should adapt to this Javanese styles. In the dormitory, I can interact with friends and get many experiences from being surprised with their new friends' character, duration of adaptation, learning their mindset, adapting to their language, to the wish of not losing my identity. Fifty percents (50%) of my friends come from Jakarta, Depok, and etc. I study each of the areas, to find out others' cultures and learn to be more open in order to adapt and socialize more easily. There is rolling program for bedroom use, the 10th graders are assigned in their own room, and the 11th graders are assigned in mixed room. The 2nd semester of 12th graders is assigned in one room. It becomes a training to live along with others without borders. Thus, living in dormitory becomes joyful gradually, because many things are here (AA/20/11/2019).

Similarly, Y C, one of 12th graders said "The routine activity program in dormitory makes me recognizing myself and my friends. In the dormitory, I see people from waking up in the morning to going to bed. We recognize each of individuals' character and gradually are accustomed with how to greet or to express something to each of different persons. We know the characters of people better. In this dormitory, the use of cellular phone is limited to one hour a day, thereby compelling us to be acquainted with, to interact with, and to know each other, so that we can actually know our friends' character. We become like siblings later who are opened to each other in sorrow and happiness, and share life experience (YC/19/11/2019). AD as one of 11th graders said similarly "In this dormitory, there are diverse cultures, religions, characters, and languages. We learn to how to receive openly anything occurring in togetherness. We also learn to know each person with diverse characters and behavior, learn a lot of knowledge, and understand the character of each area. Here I can appreciate others' cultures and character. The limitation of cellular phone use enables me to communicate with fellow students

more intensely and to know each other's character better. Gradually I can enjoy living in the dormitory (AD/19/11/2019).

Considering the observation on document of dormitory building program in SMA Sapientie Bedono, it can be seen that the inclusive character shaping is conducted not only through a variety of activities as aforementioned but also in some stages from 10th, 11th, to 12th grades through Christianity, Routine Weekly, and Annually activities. Sister ANN said "The inclusive character shaping starts with the activities programmed by dormitory prepared gradually from the 10th to 12th grades (ANN19/11/2019). Considering the statement above, the implementation of inclusive character shaping in dormitory school in SMA Sedes Sapiente Bedono, Jambu, Semarang Regency can be seen in the table below.

Table 1. The Implementation of Inclusive Character Shaping in SMA Sedes Sapientie:

No	Building Program	Notes
1	100-day Program (the beginning of entering into 10 th grade)	<p>Introduction of dormitory's vision and mission</p> <p>Technical Instruction of Living in Dormitory</p> <p>Daily habits begin to and must be practiced:</p> <ol style="list-style-type: none"> Waking up early (arranging the bedroom) Morning bath (bathing habit, putting bathing equipment) Morning Prayer (guided morning prayer) Morning Learning (Learning is no longer an obligation but it is a need) Breakfast (being grateful for the livelihood, being grateful for the ability of eating...) Learning in school Lunch (.....being grateful for the food provided, togetherness in eating expresses the fraternity) Personal utilities: Washing clothes, ironing, cleaning the environment Evening learning Recreation (adjustment of Cellular phone and laptop handling) Night Learning Introspective journaling Complitarium <p>Learning Strategy:</p> <ol style="list-style-type: none"> How to make summary How to make concept map Reading comprehension technique Natural Science Learning is different from Social Science Learning <p>Time Management</p> <ol style="list-style-type: none"> Managing daily life Having personal life program Having target to be achieved <p>Introduction of Surrounding Environment</p> <ol style="list-style-type: none"> Position of <i>RT/RW</i>, Church Environment, Parochialism Foster Parent Environment Prayer, environment choir duty, environment community service <p>Self-Development</p> <ol style="list-style-type: none"> Aptitude and talent Formulating life objective, determining priority scale Personal financial management

		Collective living art
		a. Moral and ethic of living together
		b. Decorum
		c. healthy dating
		Pastoral
		a. Liturgical Order: Adorning altar, choir, reading holy book, reading community prayer)
		b. Service in Church and Service in Community
		Scheduled personal counseling and guiding
2	Ongoing formation	a. Introducing St. Fransiskus Asissi and Mrs. Magdalena Daemen's spirituality
		b. Catholicity
		c. Dormitory Tutorial: Scheduled and routine
		d. Dormitory Self-Development (typical characteristic of dormitory)
		e. Basic Leadership Training for dormitory administrators
		f. Rotation of daily chores in dormitory
		g. Social action
		h. Spiritual pilgrimage
		i. Community gathering (sharing forum)
3	Spiritual Facilitation Program	Daily prayer /service, environmental prayer, liturgical duty and other spiritual activity
4	Personality Development Program	Implementation of daily life and participation in social activity
5	Academic Potency Development Program	Implementation of daily learning through learning group, tutorial, and practice
6	Non-Academic Potency Development Program	Self development corresponding to dormitory children's talent and interest
7	Social Development Program	Family visit, spiritual foster parent, social service, empathy, participation in environmental and social activity
8	Physical Development Program	Implementation of daily life, community service, and physical exercise
9	Dormitory Rule or Regulation	a. <i>Silentium</i> (creating silent/quiet circumstance: in bedroom, in studying room, etc
		b. Rule and order in bedroom
		c. Having meal together: dormitory children obligatorily have meal together
		d. Picket: daily, weekly, and monthly
		e. Stipulation of dressing
		f. Rule of learning
		g. Talent Development/recreation
		h. Rule of Licensing
		i. The use of bathroom, toilet, and surrounding
		j. The use of Cellular Phone and laptop
		k. The use of money: pocket money
		l. Guest and family visit
		m. Health
		n. Permission to get out of dormitory
		o. Timeliness (discipline)
		p. Spiritual life
		q. Cleanliness, tidiness, and beauty
		r. Social life: polite life
		s. Private property
		t. Physical exercise (sport)
		u. Illicit stuff
		v. Violence
		w. Amoral action

x. Holiday

Source: Primary Data, processed on March 2020

4.2 Effect of Catholic-dormitory school Implementation in creating inclusive character in SMA Sedes Sapientie Bedono Dormitory

In SMA Sedes Sapientie Bedono dormitory, there is an interactive relationship between one individual and another, so that there is interdependence and transformation or change occurs. Positive change occurring in every individual affects the society positively. Thus, a society with positive character is created, one of which is inclusive character. The positive effect of inclusive character shaping in SMA Sedes Sapientie Bedono dormitory can be felt by either individual or parents and society. For example, AA, one of 12th graders said "The change occurs when I go home; formerly I should be waken up by my mom but now I can wake up myself, it is as if there is an alarm in my body, so that I should have waken up at 4.00 o'clock in the morning, and then I take a bath and help My Mom cooking. I show the change to My Mom. There is a progress. I also practice to receive a fair amount of pocket money, to eat whatever is available, to have unpretentious place, the place supporting not to go to mall (AA/19/11/2019).

Similarly, TA, one of 11th graders said "I experience some changes compared with before I entered into a dormitory; when I was in Junior High School, I could not have organized myself, was lazy and just played my cellular phone continuously, and I was organized difficultly. But now I live more independently. I have changed my bad habit into the good one. I am no longer dependent on my parents and can organize and solve my own problem. I learn to be more independent" (TA/19/11/2019)

Another experience is suggested by YC, the 12th grader, feeling "enjoy living in dormitory and happy after a sufficiently long process" (YC/18/11/2019).

Students have some changes during living in dormitory; it is confirmed by the consultant of female dormitory, Mrs. TR/16, saying "Students who have been graduated and continued their study to college feel to be facilitated in writing paper. They are trained to manage their time well, so that they will not delay their job and task and make priority in their life. Many of them have been civil servants. And even some of them still think of reflection (TR/16/11/2019)

It is in line with the consultant of male dormitory, Mr. S S, saying "There are many testimonies from students who have been graduated and then bring their relatives, elder or little brother/sister, or neighbor here; it means that this school becomes more well-known to the community and many youths prefer to be enrolled here. In other words, the building program in Sedes dormitory can affect their life positively, change their life way and lifestyle after attending the building process for 3 years (SS/10/11-2019).

Mr. WN, as the school marketing of SMA Sedes, said that this SMA Sedes develops and becomes well-known for good testimony from the parents of students who have been graduated. Some alumni become governmental officials and successful ones. This school marketing method is the testimony of students and parents. The students having been graduated from this school largely prepare their future life more easily. Dormitory becomes an important part of SMA Sedes school growth (WN/19/11/2019).

It is also confirmed by Mr. G.S, as the deputy of headmaster and founder of dormitory school in Sedes Sapientie in Bedono, stating "The effect of the building program implemented in Sedes dormitory school has been studied scientifically but according to many testimonies, many parents come to find progress for their children, and dormitory is something acceptable to students. Therefore, they eventually prove it by enrolling their children in SMA Sedes. They feel enjoying this output of SMA Sedes. Some of SMA Sedes' graduates become Romo, Sisters, and influential officials contributing well to the society (GS/20/11/2019).

SA, as the headmaster of SMA Sedes Sapientie Bedono, has similar experience with the effect of the building program for students of SMA Sedes who live and experience a fairly long process. But those having persistence and strong creed, and learn persistently will find no difficulty when they should socialize with many people, and they can deal with life problems and difficulty. The successful alumni become beneficial people, have good job, and can be role model for their fellows. The progress of school and dormitory can be seen, among others, from the testimony of Sedes Sapientie alumni who have experienced and felt the effect of dormitory's building programs. Generally, students are enrolled in this Sedes dormitory because of their family and surrounding people's testimony. They say positive matters about it, thereby make others interested in coming to SMA Sedes. It is just like a precise marketing strategy. Additionally, when the ones coming to SMA Sedes are alumni's parents or relatives of alumni, their testimony is pure and not artificial (SA16/11/2019).

The testimonies of headmaster, teachers, consultants, and dormitory children are confirmed by RH, an alumnus, whose house is located geographically near the Sedes Sapientie dormitory, saying that: "The impressive effect of character shaping is self discipline in self organization. Self discipline will lead to life harmony. The life value has been clear. Sisters, teachers, and dormitory consultants clearly inculcate the values that should be cultivated later, for example, religiosity value, being spiritual person, being the person who wants to develop affection accompanied with the person recognizing academic talents, and being a person opened to others. Many alumni feel being good person. Majority of them are still impressed with what has been inculcated. Overall, more than 80% of students become good persons. They become integral, strong, inclusive, not-fanatic persons with good character (RH16/11/2029).

The building program implemented in SMA Sedes affects positively not only the students but also their parents. Parents recognize and feel the effect of dormitory building. It is experienced by Mrs. MD, a parent of a student living in dormitory, saying "when my child has not lived yet in dormitory, he is very spoiled and not independent. All of his activities should be helped by parents; clothes and meals should be prepared. Originally it is very hard for me and my child, because the dormitory's rule is very tight. As time goes by, having lived in dormitory, my child becomes more independent and can think maturely in making decision. I am proud of my child as he can be independent and not dependent on others (MD/05/01/20). It is also experienced by Mr. TS, the parent of a student living in dormitory, saying that before living in dormitory, my child tends to be spoiled, but after he has lived in SMA Sedes dormitory, the habit can be disappeared and he tends to be independent, and even he, formerly lazy, becomes hard worker and persistent now (TS/12/01/20).

The community's life is dynamic and characterized with social process. People are not immobile but develop (new) social relations different from those previously. Similarly, people surrounding SMA Sedes Bedono dormitory develop and change from them previously, both economically and religiously, due to the presence of SMA Sedes' students. It is in line with Mr. GS., as the deputy of headmaster, saying "The presence of SMA Sedes improve community economy because many people trade around SMA Sedes. (20/11/2029). It is also confirmed by Mr. LA, as the deputy of headmaster for Students and an alumnus whose houses are located near the Dormitory of SMA Sedes Sapientie Bedono, stating "According to surrounding people (my neighbor and friend) say that the students living in dormitory are elite, having money, ignorant, but knowing etiquette. Sedes people said that formerly they worry that the presence of Sedes will be Christian cadre, but in its journey their worry is not proved (LA/19/11/2019).

Sedes people, particularly the Village apparatuses, admitted that the presence of SMA (Senior High School) and dormitory in Sedes affect them positively and even blesses the people surrounding. It is confirmed by Mr. To as the Chief of Hamlet where the Female Dormitory is located:

Wiwit kolo rumiyen, sawek SMA sedes enggal, wargo meniko matur nuwun sanget, bilih dusun Wawar mriki lan kelurahan Bedono wonten pendidikan ingkang langkung inggil meniko sanget matur nuwun. Rikolo semanten wonten gangguan-gangguan kathah. Wonten ingkang badhe ngrusuhi sedes meniko. Kulo padosi sinten meniko, nanging ternyata saking tiyang njawi kampung mriki, tembok-tembok sekolah dipun pelok ngantos reget. Kulo nggih nderek ngamati lan njogo keamanan Sedes. Majeng-mejeng SMA sedes majeng kathi sae. Sedes ugi

mundut tanah saking tiyang kampung mriki, ing sakmeniko dados asrama putri meniko. Kulo piyambak njih nderek pados pegawai bangunan, lajeng kulo ugi nderek mbangun asrama Sedes. Sawek mbangun asrama wonten alangan saking sederek ingkang mboten remen wontenipun asrama Sedes, kelompok agama tertentu [Since the establishment of SMA Sedes, Sedes people were very grateful, as it provides higher level of education. At that time some disturbances occurred, the wall of the school was vandalized, but the actors come from outside village, while the villagers observed that condition and help secure Sedes. This school develops rapidly and can buy the land from Sedes people to build the female dormitory, despite some constraints from a certain religion group who do not like the presence of Sedes dormitory] (TO/28/02/20).

Similarly Mr. AB as the closest neighbor of Male Dormitory said “This school gives Bedono good reputation, because those living in Sedes are students coming from far areas, so this village becomes famous. Bedono becomes well-known for the presence of Sedes students. There are usually pros-cons within society, but because it employs the people surrounding, the employees can be the bridge for the surrounding people. It suggests that Sedes is good (AB/28/02/20). Mr. CR as the Chief of RT 09 said “To me, the existence of Sedes Dormitory has added value. That is, Bedono becomes well-known, because many people from many cities and Islands come to Sedes. Therefore outsiders automatically know the life in Bedono and surrounding and they will tell it to other people when they go home. At least Bedono, coming from the word bedho (failed or failed village), has positive value finally. In principle people view this presence of SMA Sedes Bedono dormitory positively (CR/28/02/20). It is in line with, Mr. S.H. as chief of RT, generally people who are invited to Sedes will be very glad, at that time healthcare service is provided for free, groceries are given for free to people surrounding and they were very glad. During Eid al Fitr, Sedes always take a part in distributing groceries simply to the local people. The distribution is always conducted through RT and RW. People have been accustomed with and known the schedules of Sedes dormitory’s students, for example, what time they get out of dormitory, study, and do recreation. They understand and accept it. If dormitory holds some events, it will always cooperate with the chief of Hamlet, to ask for both security help and approval (SH/28/02/20).

Generally, surrounding people view very positively the presence of Sedes now, as it affects positively the community life. SMA Sedes can also adapt to the environment and is willing to be acquainted and present within the society. Therefore, a good relationship is established between it and members of society. It is suggested by Mr. TO, as the chief of hamlet where the female dormitory is located, stating “Hubungan dusun kaliyan sedes meniko bagus [Sedes has good relationship with the hamlet (village). The students coming from anywhere, moreover those coming from the city to the hamlet are polite as well]. The less supple ones are teachers coming from far area. People in this hamlet have diverse religions, with Islam and Catholic being the majority. If the hamlet holds such events as merti dusun or kadeso, people pray together, and dormitory students participate and are obliged to participate there until today. This hamlet is opened to diversity, and respects the concord between religious communities. There is a fraternity bond. The new dormitory students are expected to be invited to walk around the village to know the village environment. Since its inception, the people express their gratitude to Sedes for the charity (alms) (Islam: sedekah) given to the local people regardless their religion. Sedes often gives alms to the people, for which the people very grateful. Local people invited to Sedes will come there very enthusiastically. The people are very grateful when Sedes holds a fair. They support the existence of Sedes. A meeting should be held between dormitory consultants and local people or RT/RW apparatuses (TO/28/02/20). Mr. AB, a neighbor of Male Dormitory, admitted that “any time Sedes holds an activity it will always invite the people to participate in it, and Sedes students have participated in community activities. Furthermore, Sedes participates in voluntary activity, and even send more students to participate in it (AB/28/02/20).

This experience is confirmed by Mr. SH as the chief of RT stating “Sisters always attempt to be present in social events such as village cleaning, visit of condolence, and etc. Dormitory always attends the invitation to participate in the community activity, such as merti Desa, Independence Day celebration (17an) event, etc. And people welcome the Sedes Dormitory’s students warmly. Sedes contributes financially to the events conducted within society (SH/28/02/20). In addition, to giving Bedono the good reputation and building good relationship between SMA Sedes dormitory’s citizens and community, in fact the presence of SMA Sedes, and moreover its dormitory affects the economy of people surrounding Bedono village positively. It is in line with Mr. SH, as the

chief of *RW* in Male dormitory, saying “Before the presence of Sedes no stall or small store is there. After the presence of Sedes, food stall, coffee shop, ice shop, stationery shop, and photocopy counter emerge there. Bedono Market is very crowded on Sunday due to the presence of Sedes dormitory dwellers shopping there. The sellers’ impression with Sedes students are that they are great, they can buy all products from all sellers, so that the sellers usually have vacation on Sunday remain to open their kiosk to anticipate the coming of Sedes students. The ones going to Bedono Market come from many places and they have known that they are Sedes Dormitory students. Sedes students are rich, so they can buy all products from all sellers, despite in small number. The presence of Sedes also benefits the people, particularly in the term of land price formerly less than one million rupiah increasing to more than one million rupiahs (AB/28/02/20).

The positive economic effect is also confirmed repeatedly by Mr. CR as the chief of RT, saying “Economically it affects positively on culinary sector. Minimarket emerges for children to buy bathing equipments and etc. Bedono is enlivened by Sedes dormitory students. It can also be seen in the market. On Sunday, Sedes dormitory students often hang out with their friends in bakso, bakmi, and gorengan (fried food) kiosk, etc and buy their products. It makes the owner of kiosk happy, and peaceful. There is no longer segmentation since they come to shop in the market. It affects positively the sellers’ economy. Students are willing to shop there without discrimination (CR/28/02/20). The presence of SMA Sedes, particularly dormitory, colors the life of community around Bedono Village. Beautiful and cool nature makes Bedono village’s circumstance chicer because there is a concordance between religious communities and market development in Bedono, moreover on Sunday. In addition, the building program for Sedes students particularly those living in dormitory also affects positively the community. It is admitted by Mr. CR as the chief of RT:

Generally, dormitory dwellers are still on good corridor. From ethical side, Sedes dormitory dwellers (students) are kind, and know etiquette, gratitude, and how to position themselves. Spirituality art is fairly good as indicated with their participation in joint prayer, service in church, and etc” (CR/28/02/20). It is also confirmed by Mr. SH, stating “It departs from the character, making these dormitory dwellers friendly with anyone. This presence of luxurious grand school makes Bedono people and surrounding proud. Sedes gives their village good reputation (SH/28/02/20). Similarly, Mr. TO (Chief of *RW*) stated: *anak-anak asrama meniko ramah, tahu sopan, supel, tahu unggah-ungguh, sinaoso lare kota. Purun srawung kaliyan tiyang ndusun. Pembinaan asrama meniko sae sanget* [dormitory dwellers are friendly, polite, and supple, and know etiquette, although they come from the city. They are willing to interact with rural people. The construction of dormitory brings goodness. I hear that this year at least 90% of students become good people. (TO/28/02/20).

Overall, the construction of SMA Sedes Bedono dormitory affects positively the students themselves, family, and surrounding people. Even it affects positively the community economy around Bedono village. It can be seen from the real and clear testimonies given by students, headmaster, deputy of headmaster, teacher, dormitory consultant, parent, and surrounding people.

Considering the statement above, the inclusive character shaping affects positively themselves, parents, and surrounding people, as shown in the table below.

Table 2. The Effect of Catholic-Dormitory School Organization on the inclusive character shaping among students in dormitory of SMA Sedes Sapientie Bedono, their parents, and community

No	Effect	Notes
1	Students	The positive effect of such change concerns the improved personality (character) (being independent, opened to others, and accepting anything just the way it is, appreciating others’ culture, race, language, and religion, making decision bravely, unsurprised and more readily entering outside world including study place, workplace, and other professions). This inclusive character shaping affects the life of those who are willing to be opened to establish fraternity with anyone; there is

		fraternity power among the alumni. They become egalitarian persons. Over 80% of students become better persons. They become integral, strong, inclusive, and non-fanatic persons with good character. They also become mature persons readily developing their talent and competency for the sake of nation and state's advance. They become a true creed witness.
2	Parents	It affects positively the parents, admitting that their children are more independent and can think maturely to make decision, are not dependent on others, become hard worker, and persistent
3	Community	Its give Bedono village the good reputation. The output of building program in Sedes dormitory dwellers can be felt by the community, because the students are friendly, know etiquette (politeness) and how to position themselves, and are willing to interact with surrounding people and anyone. Students interact with anyone without discrimination, for example, they can interact with anyone in the market, regardless their religion and race. The presence of foster parent in community warms the fraternity within them. Moreover, Bedono people are known as diverse community emphasizing on togetherness embracing any classes, races, religions, and cultures and dormitory dwellers can enter into the community situation. Additionally, the effect of character shaping makes students charitable (willing to share with local people, participate in community service as the form of care and contribution to living within society). In addition, the presence of SMA Sedes also affects the community economy. Some stalls or small shops emerge around the dormitory that can improve the community's economic level.

Source: Primary Data processed on March 2020

5. Discussion

The inclusive character shaping in SMA Bedes Bendono dormitory is attempted through daily life and starts with the 100-day program for new students: Vision and Mission of Dormitory, technical instruction of living in dormitory, daily habit should begin and be practiced: Waking up in early morning (arranging the bed), taking a morning bath (habit of taking band, put the bathing equipment), early prayer (guided early prayer), breakfast, learning at school, lunch (togetherness in having breakfast is the expression of fraternity), personal need (washing clothes, ironing, cleaning the environment), evening learning, recreation (adjusting the use of cellular phone and laptop), night learning, introspective journaling, night prayer (Complitarium). Learning strategy: how to make summary, how to make concept map, reading comprehension technique, Natural Science learning is different from Social Science learning. Time Management: Managing daily life, Having personal life program, target to be achieved. Introducing Surrounding Environment: Position of *RT/RW* (Neighborhood Association/Citizen Association), Church Environment, Parochialism, Foster Parents, environment prayer, living environment choir duty, environmental community service. Self-Development: Aptitude and talent, formulating life goal, determining priority scale, managing personal finance. Collective Living Art: Moral and ethic of living together, decorum, health dating. Pastoral: Liturgical Order: adorning altar, choir, reading Holy Book, reading congregation prayer, Service in Church and Service in Community. Scheduled Personal Counseling and Guiding.

After the 100-day building program has been completed, it is followed with ongoing formation, by Introducing St. Francis Assisi and Madam Magdalena Daemen's Spirituality, Catholicity, Dormitory Tutorial: scheduled and routine, dormitory self-development (the typical characteristics of dormitory), Basic Leadership Training for

dormitory administrators, rotation of daily chores in dormitory, social action, spiritual pilgrimage, community gathering (sharing forum).

It is a self development training starting from the simple and programmed one. The inclusive character shaping is practiced through living together along with others with diverse cultures, races, ethnics, economic strata, character, tastes, religions, languages, and habits through the programs above. Such the training and habituation can change every individual living and willing to pass through the process in Sedes Bedono Dormitory. In Figuration theory, Elias states that "Personality is habituated so deeply and strongly, so that it seems to be natural or inherent to themselves, and Elias calls it habitus. It is this habitus that becomes the guidelines of human behavior, but the habitus itself is created and molded continuously in social situations, becoming the part of wider and ever-changing social structure. It is just like what is experienced by students living in SMA Sedes dormitory, in which practices or habituations create good character. Practicing to be a part of fraternity and living together in dormitory educate the students to be the opened person who want to interact with everyone with different background.

Inclusive character is reflected on the attitude to accept, appreciate, respect, and to interact socially with fellows with different racial, cultural, and language background. The output of inclusive character shaping in the dormitory of SMA Sedes Sapientie Bedono is recognized and felt by the people seeing the character of dormitory students who are willing to fuse into the society, opened to community environment, mutual cooperation within community, and tolerance to the community.

The dormitory of SMA Sedes Sapientie has developed various character values becoming typical characteristics of school, one of which is inclusive character. The inclusive character shaping has been developed in Sedes Sapientie dormitory by means of cultivating daily routine even in the dormitory and the programs planned in dormitory. There are some dimensions contributing to students' successful self-character development.

In Figuration theory, Norbert Elias argues that community is put appropriately into historical time: "every member of community existing currently grows from previous community and contains a seed of potential changes in the future" (Elias in Sztompka, 2010: 243).

Community life is identified from two sides: community life constitutes structured social relations (social order). From this aspect, it is assumed that in community life there is a group of people establishing social relationship to meet a variety of needs or interests. They have objective and develop certain strategy through collective agreement and power to remind everyone in order not to deny easily. On the other hand, Elias views community life as dynamic one, characterized with social process. People are not immobile but develop (new) social relations different from those previously.

People are not only silent and submitted to accepting the condition and to social life framing it, but also it develops the opportunity of accepting their wish and belief. Through this opportunity, the people can change the wish and belief along with the shift of distribution and the power relation, affected by social condition occurring in the past, in the present, and the consequence in the future.

All factors determining it becomes a belief that social transformation does not occur suddenly and immediately but due to a variety of social factors. Secondly, the shift of collective attitude and action in social transformation occurs repeatedly and regularly. Such the shift is acceptable to the community as something common or reasonable as it becomes collective desire.

In relation to the figuration theory above, a positive encounter in SMA Sedes Sapientie Bedono dormitory results in an interactive relationship between one individual and another, leading to interdependence and transformation among them. Positive transformation in each individual will affect the community positively. Thus, a community with positive character, one of which is inclusive character, is created. The positive effect of inclusive character

shaping in SMA Sedes Sapientie Bedono dormitory is felt strongly by individual students, parents and community.

Generally, the character development in SMA Sedes Sapientie Bedono dormitory conducted by consultant in facilitating students to approach personally the students and to give special direction to the children to create and to have good character, particularly inclusive character. Nevertheless, this shaping process is also helped with teachers, parents and surrounding people. Viewed from social behavior, having lived in dormitory and passed through the process, students experience significant change generally and affect themselves, family, and community environment. It can be seen from the testimony of students who experience behavioral change into the better one. Students tend to be more sensitive to social environment existing surrounding, supple, accepting difference, accepting their fellow friends just the way they are, more independent, the self bravely, opened to different culture, religion, race, class, wealth, and character during living in dormitory. There is a strong fraternity bond between friends.

It applies commonness system and loves social environment and bravery to express their opinion and themselves in the activity existing in the dormitory. In addition, some of students' behavior is common, not indicating the change of behavior into the better one, for example, some students do not want to comply with the dormitory's order, are lazy, and less happy, etc.

The effect of building in Sedes dormitory is also recognized by the parents of students, whose children live in dormitory. They said that the effect of Sedes dormitory construction changes students' behavior into the better one, so that they can think critically, make their own decision (not dependent on parent and environment), are disciplined, establish brotherhood/sisterhood with everyone, are more opened to diversity, and accept the life just the way it is (living simply).

The building and development of inclusive character among the students of Sedes Bedono dormitory is highly affected by Bedono villagers' inclusive character (living adjacently with other with different religions peacefully). This positive contribution affects positively the surrounding people. People admit that 90% of graduates or output of Sedes education become good persons, with good character (friendly, knowing etiquette despite urban people, adapting to the village situation during living in the village, having high solidarity, opened to the community, and willing to interact with the citizen, and participating in societal events) despite less comprehensively. People (community) admit that the presence of Sedes affects very positively the surrounding people; at least it gives Bedono Village good reputation. The presence of Sedes can benefit the people, as it exerts economic effect. Some stalls or small shops emerge around it due to the presence of SMA Sedes, particularly its dormitory. The dwellers of Sedes dormitory are shopping in surrounding stalls and in market. The significant change occurs in Bedono market, as it is visited by Sedes students, moreover on Sunday.

The result of character building in SMA Sedes dormitory affects considerably the surrounding people. The people trading around it admit that Sedes students are shopping without discrimination and they come to all sellers and buy their products. There is fraternity, happy, and peaceful circumstance in Bedono market due to Sedes students' straightforwardness and sincerity who want to greet and to interact with anyone. The presence of Sedes students is considered as making the market peaceful, while it is formerly segmented and it makes the market inclusive and opened to anyone's presence.

The inclusive character shaping in religion-based dormitory in SMA Sedes Sapientie affects socially students, parents, and all members of society not only in Bedono and surrounding but throughout Indonesia.

All students having ever studied in Bedono Dormitory come from many areas, either Java or out of Java Island such as Sumatera, NTT, Papua, and Ambon. Social effect resulting is the fulfilled need for personnel readily catering on all areas.

6. Conclusion

Considering the problem and objective specified in this study connected to the finding of research and discussion, overall it can be concluded that the implementation of inclusive character shaping in SMA Sedes Bedono dormitory involves many things designed and implemented in both school and dormitory in integrative learning in school through National Curriculum and Special Curriculum constituting the Curriculum of Development to create life habit to students. This inclusive character shaping is attempted through daily life by means of 100-day program to new students (10th grade) in the first 100-days in dormitory. After the 100-day building program has been completed, it is followed with ongoing formation, by Introducing St. Franciscus Assisi and Madam Magdalena Daemen's Spirituality, Catholicity, Dormitory Tutorial: scheduled and routine, dormitory self-development (the typical characteristics of dormitory), Basic Leadership Training for dormitory administrators, rotation of daily chores in dormitory, social action, spiritual pilgrimage, community gathering.

Overall, the inclusive character shaping in SMA Sedes Sapientie dormitory, conducted either personally or communally, affects students, parents, and community significantly. It can be seen from the testimony of students experiencing behavioral change into the better one. The effect of building in Sedes dormitory is also recognized by the parents of students, whose children live in dormitory. They said that the effect of Sedes dormitory construction changes students' behavior into the better one, so that they can think critically, make their own decision (not dependent on parent and environment), are disciplined, establish brotherhood/sisterhood with everyone, are more opened to diversity, and accept the life just the way it is (living simply). The building and development of inclusive character among the students of Sedes Bedono dormitory is highly affected by Bedono villagers' inclusive character (living adjacently with other with different religions peacefully). This positive contribution affects positively the surrounding people. People admit that 90% of graduates or output of Sedes education become good persons, with good character (friendly, knowing etiquette despite urban people, adapting to the village situation during living in the village, having high solidarity, opened to the community, and willing to interact with the citizen, and participating in societal events) despite less comprehensively. People (community) admit that the presence of Sedes affects very positively the surrounding people; at least it gives Bedono Village good reputation. The result of character building in SMA Sedes dormitory affects considerably the surrounding people. The presence of Sedes students seems to make the market formerly segmented more peaceful and to create an inclusive market circumstance, opened to the presence of anyone, despite some of them not accepting the presence of Sedes students.

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