CREATING A MODERATION VILLAGE BASED ON RECOGNITIVE LEARNING IN LEMBAR DISTRICT

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Abstract

The existence of an international port in Lembar District, West Lombok Regency, confirms the global village where all forms of foreign culture and variants will be easy to access.influenceattitudes and behavior of society that reflect a multicultural society. In addition, identity politics during general elections always threatens divisions between religious communities and diverse cultures in Lembar District. Borrowing the theory and concept of the encounter school to see the phenomenon of reconstruction and rehabilitation of the post-conflict social system in Mareje Village, Lembar District. This research was conducted because of the uniqueness of the existence of various tribes and religions in Lembar District, which are immigrant communities. There are three religions (Islam, Hinduism and Buddhism) that inhabit 10 villages, and there are Sasak, Javanese, Samawa, Mbojo and Balinese tribes in Lembar District.

Keywords: *Moderation, Recognitive Learning, Encounter School*

Abstrak

Keberadaan pelabuhan internasional di Kecamatan Lembar, Kabupaten Lombok Barat, menegaskan adanya global village dimana segala bentuk budaya asing dan variannya akan mudah untuk diakses. Hal ini akan mempengaruhi sikap dan perilaku masyarakat yang mencerminkan masyarakat multikultural. Selain itu, politik identitas pada masa pemilihan umum selalu mengancam perpecahan antar umat beragama dan budaya yang beragam di Kecamatan Lembar. Meminjam teori dan konsep sekolah perjumpaan untuk melihat fenomena rekonstruksi dan rehabilitasi sistem sosial pascakonflik di Desa Mareje, Kecamatan Lembar. Penelitian ini dilakukan karena keunikan keberadaan berbagai suku dan agama di Kecamatan Lembar yang merupakan masyarakat pendatang. Terdapat tiga agama (Islam, Hindu dan Budha) yang mendiami 10 desa, serta terdapat suku Sasak, Jawa, Samawa, Mbojo dan Bali di Kecamatan Lembar.

Kata kunci: *Moderasi, Pembelajaran Kognitif, Sekolah Perjumpaan*

INTRODUCTION

Indonesia is a country with ethnic, tribal, cultural, linguistic and religious diversity that is almost unmatched by any other country in the world. Referring to data from

the Central Statistics Agency (BPS) in 2010, the total number of tribes and sub-tribes in Indonesia is 1331,[1]although in 2013 this number was successfully classified by BPS itself, in collaboration with the Institute of Southeast Asian Studies (ISEAS), into633 major ethnic groups.[2]

On the one hand, diversity is a priceless wealth, on the other hand, like two sides of a coin, this diversity can trigger social conflict.[3]Indonesia, with a predominantly Muslim population, is an inseparable part of the issues of radicalism and terrorism above.[4]Until today, radicalism and terrorism have become hot issues to discuss, debate, hold seminars and study both in coffee shops and in academic spaces. Because the diction of terrorism and radicalism always disturbs, worries and even threatens the stability of the country, especially in the process of Indonesia's democratic transition.[5]This is confirmed by the handling of radicalism which is one of the focuses of the ministers of politics, law and security in President Joko Widodo's cabinet. Given that the threat of radicalism is so serious, this is a challenge for Jokowi's government in the next five years.[6]

In Indonesia, when the 2019 presidential and vice presidential elections were held, more themes of identity emerged, "who represents the ulama and who represents the millennials". In addition, demonstrations supporting LGBT, rejecting LGBT, defending monotheism, defending Islam, the 212 reunion, OPM, the phenomenon of hijrah and

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[1] BPS, "Indonesia Statistics 2010" (Indonesia, 2010).

[2] BPS, "Indonesia Statistics 2013" (Indonesia, 2013).

[3] S Djelantik et al., "Terrorism and Religiously Influenced Violence in West Java," … Report-Humanities and …, 2013, https://journal.unpar.ac.id/index.php/Sosial/article/view/222.

[4] A Sulistyanto, S Mujab, and A Jamil, "Radicalism, Jihad, Terrorism Frames in Islamic Online Media: Case Study of Makassar Bombing and National Police Headquarters Attack," National Security Journal, 2021,

[5] Nazar Naamy and Ishak Hariyanto, "Religious Moderation in Public Space in the Shadow of Radicalism," Sophist*: Journal of Social Politics, Islamic Studies and Interpretation*3, no. 2 (2021): 41–59,

[6] MA Adraoui, "Salafism in Context: Understanding the Issue of Ideological and Social Permeability, and the Value Placed on Quietism, Political Participation and Violence," Understanding Salafism, 2022,

bomb explosions in various places which were later known as radicalism and terrorism movements by transnational groups.[7]

In the period of 2015, according to the Wahid Institute report, there were 190 incidents of violations of freedom of religion and belief with a total of 249 actions.[8]Meanwhile, data from the Setara Institute Research over the past 8 years shows the consolidation of intolerant actors. According to him, the perpetrators of intolerance, discrimination and agents of violence are actually relatively constant even though in similar cases they only change costumes.[9]

Religious behavior of society is usually trapped in cognitive bias into two extreme poles. First, religious behavior that is too focused on the text while ignoring the context; Second, on the contrary, prioritizing the context and ignoring the text. Indonesia as a great nation with the diversity it has is very important to strive for awareness of religious moderation, where it is in the middle of the two extreme poles by respecting the text but dialoguing it with current reality.[10]

The diversity that lives in Indonesia is important to always be nurtured and maintained in order to oversee the achievement of ideal democracy. In the Province of West Nusa Tenggara (NTB) as a province in Indonesia, it is no less diverse than the provinces in Indonesia, inhabited by three large tribes (Sasak, Samawa and Mbojo) and small tribes such as the Javanese and Balinese. In addition to the diverse tribes, NTB is known for its highly religious society, marked by the many places of worship such as mosques for Islam, temples for Hinduism, churches for Christianity, and

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[7] S Laherv, "Salafism and Traditionalism: Scholarly Authority in Modern Islam," American Journal of Islam and Society, 2022,.

[8] The Wahid Institute," nd, http://wahidinstitute.org/wi-id/report-dan-publikasi/report-besar.html.

[9] NI Fatmawati and A Farid, "From Radical Attitudes to Terrorist Behavior: Description of Terrorist Behavior in Lamongan Regency," Madani Journal of Politics and Social ..., 2020.

[10] G Facal, "Islamic Defenders Front Militia (Islamic Defenders Front) and Its Impact on Growing Religious Intolerance in Indonesia," TRaNS: Trans-Regional and -National Studies of Southeast Asia 8, no. 1 (2020): 7–20.

monasteries for Buddhism. Islam is the majority religion, followed by Hinduism, Buddhism and Christianity.[11]

For the past 10 years, NTB with a relatively high level of tolerance supported by the existence of the largest religious organizations such as Nahdlatul Wathan, Nahdlatul Ulama and Muhammadiyah has become a buffer for open and tolerant attitudes and behavior in everyday life. The pious attitudes and behavior of individuals and social pious people of NTB are often threatened by clashes of identity politics that also color the patterns of social interaction of society both between and among religious communities as well as differences in ethnicity and language in NTB, especially often arising to the surface during the political season. Although national political tensions often heat up, then have an impact on the regions, including NTB. Nevertheless, the NTB community always has a recovery system that always dampens and returns the hot tension of identity politics to normal conditions.[12]

In West Lombok Regency, one of the regencies in West Nusa Tenggara Province has a sub-district that has long practiced cultural moderation and religious moderation. The sub-district is Lembar sub-district which consists of 10 villages, 5 unique villages with different beliefs including Jembatan Gantung Village, Jembatan Kembar Village and Lembar Village with the interaction of Hinduism and Islam, while Mareje Village and Mareje Timur Village with the interaction of Buddhism and Islam which allows for religious moderation.

In addition, Lembar District has 2 traditional markets in South Lembar Village and Eyat Mayang Village, Gili Mas International Port in Labuan Tereng Village and Loading and Unloading Port in South Lembar Village which allows interaction between people from various tribes and cultures. This is what then gave birth to cultural moderation.

There is an assumption that arises in the community of Lembar District that differences are natural and always give rise to unique interactions, but as long as they

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[11] Central Statistics Agency of NTB Province, "West Nusa Tenggara in Figures 2015," Central Statistics Agency, 2015.

[12] E Notanubun, "Muslim Intellectual Responses to Radicalism and Terrorist Ideology," Jar-Juir Jargaria (3J), 2020.

do not touch the political realm (disturbing power) and the economy (disturbing sources of income), peace over differences will be maintained. If both of these things are disturbed, irresponsible people will exploit them in the name of religious and cultural differences. In addition, there has been moral degradation due to the bias of globalization of industrial society in the port area. Manners towards older people have begun to erode, drunkenness, gambling can still be found in several areas in Lembar District.

RESULTS AND DISCUSSION

1. Building a Normal and Ideal Social Agreement

The social system is a system that is built from the unification of invariant components of society. There is no social system without encounters between subjects. The difference in components is a requirement for a system as a whole to produce an identity or is called emergent. Identity is the fruit or result that is born after the unification, relationship, friendship between invariant components. The identity of Water (H_2O) is born from the union of two hydrogens with one oxygen; The identity of a University building is born from the union of cement, sand, bricks, tiles, and others; Finally, the identity of life is born from the union of the components of the head, heart, lungs and so on in humans.[13]

Likewise, the social identity of society is built from the relationship between different components of society, both in terms of understanding, education level, work, race, religion and so on. In the midst of society there are structures and have certain functions. The existence of farmers plays a significant role in food matters, teachers take on the role of transforming knowledge, religious figures and traditional figures take on the role of providing spiritual guidance and how morals, ethics and morals are disseminated in society.[14]

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[13] Husni Muadz, "Anatomy of Social Systems," (Mataram, Sanabil 2018).

[14] Jennifer Lee, "The Legacy of Robert K. Merton: On Theories of the Middle Range*," Sociological Forum 36, no. 2 (2021).

Apart from that, there is a structure which is of an organizational hierarchical nature, such as the village government which consists of a village head,secretaryvillage, kaur, kasi, to the regional head (Kadus) and RT head. In the organizational system there is a hierarchy of authority, specialization of expertise based on tasks and functions and has rules that are implemented in the form of programs, RKP and APBDES, and RPJMDES. A good hierarchical system structure is one that organizes substance, structure and creates a positive culture. In the social systempublicThe ideal is a society that hasinclusivity towards differences, accommodating vulnerable groups and minorities. [15]

However, in recent years the collective face of the Indonesian nation has been tarnished by news circulating on social media such as the division in politics between cebong and kampret, believers and infidels, sexual harassment in educational institutions, police, prosecutors and supreme court judges becoming suspects, corruption by regents, governors and ministers, childrenreportmother, mother kills child, child kills father, child has child with mother, publicfigureusing drugs and so on.

It doesn't end there, our education prioritizes and produces experts in certain fields without touching on the moral aspect because religious morals are only measured by the value obtained in the exam text. The result today is that society is heading towards an individualistic society. The dominant factor is influenced by the wave of internet entry into villages which initially through shows and guidance on television screens is now also influenced and directed by social media algorithms.[16]

Social conditions are an order that is formed naturally or as a result of the design of a region such as capitalism, socialism, democracy and so on. Social conditions of society that are left alone are infiltrated by outside cultures like plants in a garden that are left without being arranged. So not only flowers but also weeds and wild grass will

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[15] Delpianus Taawoeda, "Development Planning Through Musrenbang in Arangkaa Village, Gemeh District, Talaud Islands Regency," Politico Journal 10, no. 2 (2021): 1–7.

[16] Kadri Kadri, "Social Communication of the Bayan Indigenous Community of North Lombok: An Ethnographic Study of the Communication Model of the Menyilaq Tradition," Journal of Islamic Communication 8, no. 2 (2018).

grow just like that, ruining the view of the garden. Likewise, a social environment that is not cared for and arranged will be vulnerablegnawedby external influences.[17]

The phenomenon of elementary school children smoking in the corner of the school,painthair during school holidays,bullyingto the poor and the disabled, graffiti and speeding on the highway when high school graduation day has become a common sight in today's contemporary environment. Families who are under one roof are unable to protect each other because each family member has their own world. Mothers who are identical to infotainment and soap operas, children and all family members with games, tiktok, instagram, facebook and so on. From these various platforms they are influenced to take guidance. On social media, it is shown how to make bombs, mixdrugs, assembling firearms, assault and so on.[18]

There is no place called safe today because private space has turned into public space. Things that are private today are displayed on social media. If this is left alone, it will threaten the social system of society that has created cohesiveness so far into mutual hatred, slander, public distrust until the peak of social conflict.[19]

Dialogue with all is neededelementsociety, especially parents, religious leaders, traditional leaders, village heads, hamlet heads, and teenagers in an area to build and re-agree on the prototype of an ideal society. Listening to ideas one by one without exception as a mechanism of responsibility when a consensus is born and agreed to be followed up.

In dialogue, the communicating subjects must be highlighted, they thento deliberate, discussing through the rationality procedures of each communication subject. Because they are subjective with limited access to their knowledge, then

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[17] . Sar'in et al., "The Concept of Encounter Schools in Promoting Holistic Character Education," International Journal of Academic Research in Business and Social Sciences 12, no. 3 (2022).

[18] M Haramain, Thoughts and Preaching Movement of Tuan Guru M. Zainuddin Abdul Madjid in Lombok NTB (repositori.uin-alauddin.ac.id, 2012), http://repositori.uin-alauddin.ac.id/6779/1/Muhammad Haramain_opt.pdf.

[19] Mi Zhou et al., "A Large-Scale Group Consensus Reaching Approach Considering Self-Confidence with Two-Tuple Linguistic Trust/Distrust Relationship and Its Application in Life Cycle Sustainability Assessment," Information Fusion 94 (2023),

there will be objections or further criticism from other subjects who listen.[20]In dialogue, subjective truth is relative, therefore there are issues related to the limited understanding of each subject in communication. Because every information is considered not final and true, therefore all information conveyed can be refuted and there is room to provide arguments from the truth conveyed. The logic is the same with the aim of finding a higher truth than just an assumption, namely the truth of intersubjectivity.[21]

The dialogue that is implemented must be based on the principles of awareness, freedom, equality and rationality. People withbackgrounddifferently aware of the blind spot in themselves discussing common needs, uniting perceptions and realizing them together. After projecting the prototype of an ideal society, the dialogue is then directed to see the existing conditions.[22]

After one by one presentation of the existing conditions or current conditions, the forum will see the gap between expectations and reality or between the prototype of an ideal society and their current conditions. The next agreed task is how community members can reduce the gap between the ideal and what is happening today. The responsibility must be borne by all components of society without any hierarchy. When a community member forgets, they will be willing to be reminded by other community members.[23]

Although it cannot be implemented yet inscalelarge, the Lembar sub-district learning community just started from small communities.[24]They consist ofchildrenand teenagers who agreed to come for reflection. Reflectingresultsagreement to minimize lies, encourage good deeds, learn

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[20] Hafifi Firdaus, Empirical, Encounter Experience, School Application (Mataram: Sanabil, nd).

[21] M Husni Muadz, Learning Quadrant, nd

[22] M Husni Muadz, Meeting, nd

[23] R Embong and N Anwar, "Developing Character Education Using the Concept of Sekolah Perjumaan Approach," Jurnal Mantik 6, no. 36 (2022).

[24] Agus Dedi Putrawan, "The Encounter School as a Community-Based Preaching Movement," Lentera 2, no. 2 (2018),.

sincerely,committedand so on even thoughvaluesThis has existed in the midst of society in the process of interaction between humans.

2. Wrong Room Learning

In the recognition learning community, a distinction is made between cognitive and recognition.Cognitive understoodas a result of the accumulation of memorization and knowledge, while people are said to be learning in recognitive learningiswhen there is a change in the realmbehavior.[25]

a. Cognitive

In the past, in the Lembar sub-district community, parents handed over their children to study with teachers in the village with the words "adekm pacu, adekm jari dengan solah" which means so that you become a serious person, so that you become a pious person. Islamic boarding schools and tuan Guru as a house of moral education, children who are entrusted can be monitored and taught about the principles of being a good and pious person, so that when they return home they can be role models for residents and the community. However, now many parents entrust their children to educational institutions so that their children are smart and win championships.

Some parents let their children go to schools to get high morals but are increasingly rude to their parents. Not to mention being strengthened by the decision of the child protection law, which has an impact on many teachers not daring to teach discipline that has an impact on morals like in the past. In addition, parents also defend their children when they fight teachers. Not a few parents come to school to undermine teachers because they have madecryhis son.

In addition, in educational institutions, moral principles are alwayspresentedIn class, students are forced to remember and memorize principles as a reference.behave.[26]In the law faculty, for example, the course on Ethics and Professional Responsibility is a compulsory course that must be taken.takenstudents and at the end of the semester, a test is carried out on their knowledge and

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[25]Husni Muadz, "Anatomy of Social Systems," 2018.

[26] Compilation Team, Encounter School Guidelines (Mataram: Gelar Hidup Foundation, 2017).

memorization strength regarding ethics and morals. When students answer perfectly, they are considered to know about ethics and morals.[27]

Knowledge of ethics and professional responsibility as provisions when carrying out duties as law enforcers, it is expected that when carrying out the enforcement function, they prioritize the ethical and moral aspects so that justice can be felt by the community. However, it is common knowledge that there are many legal brokers who sell articles and sacrifice the community's sense of justice for a pile of money, even recently there was a case that showed a supreme court judge, a lawyer and several of his friends as suspects in a gratification case. It is difficult to imagine a giver of justice or a representative of God in the world and a defender of justice carrying out actions that are contrary to moral and ethical principles.[28]Ultimately schools are only used to disseminate and transfer cognitive knowledge.

b. Recognitive

Recognition is the second learning that will be discussed inwritingthis time about howhis learning, what is the purpose, when and where the institution is and how to start it. The end of this learning is how to be peaceful, accepting each other in community life. To realize the above goals, recognitive values or good behaviors must become community behavior such as values of obedience, forgiveness, patience, accepting each other, generosity and others.

The fact that is happening now is that cognitively society understands the values of goodness, even the source of society knows the values of goodness, what is forbidden, becoming a master of talking about the concept of values of goodness but the question is how to start it, how is the learning? There has been an imbalance between understanding and behavior and morality because formal education has only touched the realm of cognition, it is undeniable that the output of formal schools today are

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[27]M Husni Muadz,*Encounter*, nd
[28] Abdul Quddus, "School Encounters: A New Model of Character Learning in Plural Community," Attarbiyah: Journal of Islamic Culture and Education 5, no. 2 (2020): 153–68, https://doi.org/10.18326/attarbiyah.v5i2.153-168.

smart people but not good people, where do we go to school to become good people? what is the institution to become a good person?

If people want to send their children to college to become lawyers, there is a place, how much it costs, the time or duration can be predicted. If people want to send their children to college to become doctors, there is a place, how much it costs, the time or duration can be predicted. If people want to send their children to college to become teachers, there is a place, how much it costs, the time or duration can be predicted. But where are the parents who want to send their children to college to become good, honest, sincere and have integrity. Where is the faculty of goodness and honesty department. The world does not lack smart and cognitively intelligent people, but the world needs honest, good, sincere and have integrity people.[29]

Moral institutions exist in society when there is a relationship between subjects. Because being good, honest and sincere is not only memorized in the head or in the classroom but must be practiced when interacting with other humans. That term is called wrong room learning. Being good is not enough to memorize the concepts and theories about honesty that are obtained in the classroom alone. Being good, honest, sincere and has integrity is in a space called the meeting room, because being good, honest, sincere and has integrity is the result of the accumulation of meetings. So thatinIslamic belief is called the title of life or husnul khotimah.

Cognitive related knowledge should be a guideline while recognitive space is the application of the guidelines that have beenagreedtogether with moral values.MemorizeThe Qur'an and Hadith are very good, but it would be much better if you mastered the Qur'an and Hadith.hadithAlsopractice itin social life. BJ Habibie is known to be able to makeaircraftflying, but have never flown an airplane.

Is it enough for learning institutions such as universities or schools to accommodate everyone who needs good character? The answer is no, because the number is limited, not everyone can enter a university, people who can attend school or university are probably only a few thousand people even though we are talking about the needs of

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[29] Husni Muadz, "Anatomy of Social Systems."

each person, so it is impossible for the institution to be a school or university because only some people can access it, only certain groups can reach it if what is imagined is a school or university as an institution of goodness. So what is the institution if you want to establish good relationships with others.[30]

Looking back to the time of the Prophet, the fact is that a civil society that accepts each other has been created in his time, how people in that time managed to reconstruct a community with types of people who are in accordance with morality even though at that time there were no schools or formal education such as universities. Simply, a recognitive learning institution is every encounter between humans.[31]

Can everyone be like that? The answer is yes, because there is no one who does not meet other people, so every encounter is included as a requirement for a recognitive learning institution. Every encounter is a recognitive institution, so that collective encounters (communities) become a container or place where recognitive learning begins, so that every encounter between humans is an institution.[32]The second catalyst after the encounter is language because everything in the context of mutual acceptance or roles begins with language, so that all embryos related to recognitive learning are centered in language actions.

In fact, it can now be likened to breathing which is so important but sometimes not everyone is aware of the importance of breathing, so that if breathing is disturbed or for example shortness of breath, only then does it feel that breathing is important, likewise with language, rarely does someone realize that language is important in communicating, almost everyone in life uses language as they please but it will feel very important when the language is disturbed and then creates conflict.

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[30] Ahmad Muntakhib, "Model of Strengthening Character Education at the Sekolah Perjumaan in West Nusa Tenggara Model of Strengthening Character Education at the Sekolah Perjumaan" 07, no. 01 (2021): 15–26.

[31] Agus Dedi Putrawan, The Encounter School as a Preaching Movement…" 1 (2018): 207–21.

[32] Abdul Hamid, Nashuddin Nashuddin, and Wildan Wildan, "Value Learning Model: Conception and Implementation (Model Study of Sekolah Perjumaan Lombok)," International Journal of Multicultural and Multireligious Understanding 8, no. 8 (August 15, 2021): 47.

Language as an action began to be introduced in the 60s, language is an action with words. If God can create the world with the language "kun fayakun" then it is created, and humans can create independence with language, humans can create divorce with language, humans can unite people with language, humans can express feelings with language, fight with language, so the role of language is very central.

Everyone has a language, everyone is able to speak. If language is able to unite everything, then learning begins with language. So it is impossible for unity to occur if there is no meeting, then language is the second requirement in recognitive learning. So meeting is the first requirement for unity and language is the second requirement. Because with language someone can understand and comprehend the contents of the heart andthoughtother people, not by touch or touch. Language isskillspecifically owned by humans, because of their ability to produce unlimited output.

3. Being in Dialogue and Blindness

Dialogue is a communication process between two or more people in determining a joint decision. Dialogue takes place by listening to the opinions of members or participants one by one, putting forward their respective ideas and thoughts which will then be filtered and sorted out which are more priority.proposal proposalothers based onagreementmajority. Dialogue should use the principles of awareness, equality and freedom.[33]

So far, people have practiced one-way dialogue. In the mosque, for example, there has been a prior conclusion within them which will later be led by the moderator and his colleagues tojustifytheir own desires, thus giving rise to disparticipation from the community. In addition, the practice of dialogue that has been practiced so far has always been based on authority, so that those who have authority and authority have the opportunity to speak in public, otherwise they are considered only as voters.[34]

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[33] Vittorio Bufacchi, "Truth, Lies and Tweets: A Consensus Theory of Post-Truth," Philosophy and Social Criticism 47, no. 3 (2021), https://doi.org/10.1177/0191453719896382.

[34]AgusPutrawan, "Encounter School as a Da'wah Movement..."

Lay people usually never dare to express their opinions because they think their ideas are not worth listening to. Smarter people are usually able to lead and control public opinion to agree with what they want. In addition, people who haveprivilegeusually have a special placeForheard such as village heads, hamlet heads, clerics, officials, rich people so that what they say is final. Finally, the dialogue that has been carried out so far is just a formality.

From the pathology of dialogue that has been practiced and then made a habit, passed down from generation to generation to their children and grandchildren. The absence of education on democracy regarding freedom of speech has finally made the next generation reluctant to express their opinions, criticize and give suggestions in every dialogue held. In schools, children are encouraged to dare to express their opinions, but in village meetings, RT meetings and mosque meetings they are justified as impudent children because of their opinions.

Another pathology is when people who consider themselves important (people who haveprivilege) see other people as mere objects, so their opinions are trivial and not so important.Even ifthere is a chance for them to speak will be considered a passing wind. Dialogue should accommodate every difference of opinion, respect everyone without distinguishing social status, remove the position of authority, see it as a human subject who has the same dignity and honor as other humans.

Dialogue does not only use awareness, equality and rationality (systematic explanation,structured, logical) but also using a heart approach. The heart approach is intended to see humans as subjects who have consciousness and love. If in every dialogue we acknowledge differences and unite every similarity, then what is being debated will find a meeting point, namely universal values that all participants in the dialogue agree with.

The function of dialogue, besides uniting similarities, recognizing differences, deciding on agreements, also confirms existence as a human being. In a recognitive learning community, human existence or existence is built through dialogue. If Jean PaulSartresaying other people are hell" being foritself" because we can

mutuallyobjectifySo in this community, even through dialogue, humans can be said to exist.[35]

If we imagine that a human being is alone on earth with all his luxury and wealth. We project him who has all the capital in the world, gold, palaces, land, money, and so on but it will feel empty if there are no other human subjects. That means that in humans there is a recognitive consciousness. Recognitive consciousness is an intersubjective consciousness which is one of the types of relational consciousness. In addition to recognitive consciousness or intersubjective relations, there is also objective consciousness (relationssubjectwith objects) and trans-Subjective (the relationship between the subject and God).

In dialogue, the awareness that arises is the awareness that there is a blind side in every person, therefore listening to other people's opinions is a means to...showthe side he didn't see. Like the story of Muhammad Ali, a professional boxer who always won and became world champion, needed a trainer named Angelo Dundee.IfIf Angelo Dundee were to fight Muhammad Ali, it would certainly be a given that Angelo Dundee would lose.

But Muhammad Ali needed a coach not to be defeated by his coach but rather to be shown the blind spot that Muhammad Ali could not see. Likewise in the dialogue each participant must feel that there is another truth besides the truth he brings. An open attitude to accept someone's suggestions and criticisms will make the dialogue more dynamic and have ideal results.

4. Uniting Similarities and Acknowledging Differences

There is a misperception about how society responds to differences, this will have implications for how other people see each other. The first is how to see humans as subjects not objects; the second is how to unite similarities not unite differences. For the second one, it is very often thrown out incoffee shops to the stages of academic seminars on various campuses, even the government uses this term.

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[35]M Husni Muadz, Learning Quadrant, nd

The implication that occurs then is forcing differences to unite so that identity politics occurs that considers others as enemies "the other is enemy". The division becomes more and more severe when everyone suspects each other in the name of ethnicity, religion, race and between groups. This is actually common in a multicultural society. In the motto of the Indonesian nation as stated in government regulation No. 6 of 1951 and Law No. 24 of 2009, the motto of the Indonesian nation is Bhineka Tunggal Ika which means different but still one.[36]

Differences are something that has been given to each individual even though they are under one roof in the family. These differences should also be under one roof where each room has been filled. Private matters should not be touched upon, let privacy be managed in the room, but a central space must be provided where when everyone comes out of their respective rooms they can meet, have a dialogue and discuss similarities over differences.

Differences cannot be united, they can only be acknowledged, realized and appreciated, while what can be sought are the points of agreement that we call similarities. The points of agreement are humanity, equality, freedom, and awareness of universal ethics (not killing, hurting, harassing, and so on).

Lembar District is an open area where everyone can earn a living in the harbor with various jobs. People from various regions gather and mingle, interacting with certain goals. There are various tribes mingling in the industrial area. In addition, in the hills there are residents who are immigrants from various regions on the island of Lombok. Therefore, Lembar District can be said to be a multicultural society.

There are three Buddhist communities, especially in Mareje and East Mareje villages, in Jembatan Gantung and Jembatan Kembar villages there are Hindu communities and the rest are in seven villages (Jembatan Kembar Timur, Lembar, Lembar Selatan, Labuan Tereng, Sekotong Timur and Eyat Mayang). They live side by side, several times doing mutual cooperation in the rice fields in making irrigation,

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[36] Tatu Afifah, "National Identity Reviewed from the 1945 Constitution and Law Number 24 of 2009," Adjudication: *Journal of Legal Studies* 2, no. 2 (2018).

participating in the success of Lembar sub-district events such as vaccinations and so on.

5. Cultivating Feelings and Practicing Language Actions

Someone who believes in the existence of God should ideally use their 24 hours to be consistent in the realm of goodness. In that time period, something that cannot be avoided is meeting, because humans are social creatures who need each other. Because meeting is a characteristic of humans, those who do not meet are considered deviations or sick, both physically and mentally. There are people who accidentally do not meet because they are sick for weeks, there are also those who deliberately do not want to meet by locking themselves in their rooms because they are stressed, or have other psychological disorders.

Through encounters all moral identities are born, as discussed above called life titles. A person becomes a good identity through encounters, becomes evil through encounters, becomes honest and a liar through encounters. The identity of a life title is different from an academic title obtained through cognitive achievement symbolized through certificate papers, diplomas and the addition of titles at the beginning and end of a person's name.[37]

In the recognitive learning community, Lembar District teaches language values in every community meeting. If language is classified as an action, there are 5 of them and what values can be drawn from the 5 language actions so that later those values will become the core of recognitive learning. The 5 language actions include the following:

a. Directive: The act of speaking so that other people do something, the act of speaking towards other people so that the listener does something. For example: appeals, orders, prohibitions, invitations, commands and so on. The value willstudiedin the community of recognitive learning is the value of goodness. People may order, forbid, appeal, command as long as it is in the

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[37]Muadz, Encounter School (Mataram: Sanabil, 2017).

interests of goodness for themselves and the person being ordered. People are said to have failed to learn if they lead, force, or harm others to evil.

b. Commision: Declaring to others about what you want to do in the future with the intention of making a serious effort to realize it. For example, promises, oaths, vows, contracts that are in the form of agreements and commitments to do something collectively. The value learned in the recognitive learning community is learning integrity.

c. Assertive: Language actions that describe something that is in accordance with reality as it is. For example; statement, description, stories, telling stories and so on. Consciously, if someone claims the truth of his story/statement, it must be in accordance with what it is. The values that are built are the values of honesty, trustworthiness, the way to start learning is by building language actions, or dialogue for tabayun, find out through references and so on. Actions that show that people do not doubt what is said.

d. Expressive: expressing feelings that are in accordance with what is in the heart. For example, congratulating others, condolences, small talk, and when chanting the tasbih which should have a sense of admiration for God's creation in the heart. The value that is trained from recognitive learning is the value of sincerity. The way to start it again is by speaking, both meeting with others and praying to God. So far, we have never been taught to be sincere.[38]

e. Declaration.

"When is this learned and how is it learned. If by providing awareness through lectures to be sincere, the question is how to evaluate it? So this is what must be sought. An extreme example is the application of honesty by creating an honesty canteen, clearly this is not effective because the process of interaction with the object, will even tempt children to be dishonest, eventually not wanting to pay. Because they don't know how to start it. People who lie are people whose words and actions are not in sync with their hearts, it can be seen from their facial

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[38] Compiler, Encounter School Guidelines.

expressions and expressions. Why is this dangerous because someone who is not sincere tries to lead others into a world that they themselves do not want to be in."

Then Wahyu added that someone who lies usually swears even though he knows it is not true. According to him, this is a habit that is very common in society, even though the person himself knows that it is false. Then according to Ustad Muhayadi, because in the recognitive learning community there is a meaning of religiosity, he directed it to the characteristics of the Dasan Daya Hamlet community, Lembar Village, Lembar District, namely reciting the Koran. After being able to recite the Koran, then with the commitment to memorize the Koran which happens to be a form of community commitment related to memorization. For Ustad Muhayadi, everyone can be involved in community evaluation, there are no technical requirements, for example, having to be able to speak English, be able to do this and be able to do that.

6. Values Practiced

Mental State; the inner condition underlying the expression of action. The habit of normalizing the inner condition and synchronizing it with the types of language actions is the core of learning in the encounter school. This mental state consists of four major categories that must always be in line with the type of language action, namely: thinking (knowledge and thought) which is the basis of assertive actions, emotioning (feelings) which is the basis of expressive actions, desiring (desire) which is the basis of directive actions and willing (intention/will) which is the basis of commissive actions.[39]

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[39] Compiler.

No	MENTAL STATE (Inner Mood)		SPEECH ACTS (Speech Actions)	
1	Emotioning (Feeling)	Feelings that form the basis for expressive expression.	Expressive	Speak as a way for express feelings.
2	Thought (Mind)	Knowledge, thought and rationality	Assertive	Use of language for make describeor make a statement about the truth which known about something
3	Desiring (Desire)	The desire for others to do what is requested.	Directive	Using language For ask someone else to do something
4	Willing (Will)	Will/intention to do something	Commissive	Speak to make an appointment or commitment realize something

Positive Languaging is the habit of practicing universal moral norms in language, in accordance with the types of language actions. The types of language actions and language norms referred to are as follows:

a. **Assertive;** namely the use of language to express or describe something and at the same timeinvite others tobelieve it.

b. **Commissive;** namely the use of language to make a promise or commitment to do something to another party.

c. **Directives;** namely using language to ask another party to do or not do something.

d. **Expressive;** namely using language toexpress feelings toother parties.

CONCLUSION AND SUGGESTIONS

Lembar District is an open area that fosters multicultural encounters. There are two traditional markets (Eyat Mayang Village and South Lembar Village) and national and international ports that are visited daily by various people from various tribes and cultures. As described above, Lembar District consists of 10 villages, 5 unique villages with different beliefs including Jembatan Gantung Village, Jembatan Kembar Village

and Lembar Village with Hindu and Islamic religious interactions, while Mareje Village and East Mareje Village with Buddhist and Islamic religious interactions that allow for religious moderation.

Avoiding differences is a stupid act, because through differences someone can be recognized. The efforts made are to initiate learning communities at several points and conduct cultural and religious moderation campaigns. Although the concept of recognitive learning of the meeting school has been indirectly practiced in everyday life by the Lembar community, it is very necessary to carry out a campaign through joint activities. Youth organizations such as the Karang Taruna Communication Forum of Lembar District are a forum for disseminating the concept of Recognitive Learning.

The campaign on how to humanize humans in relational awareness in Lembar sub-district continues to be carried out. Because the concept of the encounter school is a technology that reduces the distance between ideals and existing conditions. Some of the advantages of the encounter school technology are as follows: a) cannot be avoided (encounter, feeling and language), b) guaranteed sustainability, c) inexpensive/low cost, d) practice areas must be concrete, e) easy to scale up.

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