



## Developing system congruence for the integration of formal and Non-Formal education

Dwi Eristi<sup>1\*</sup>, Prof. Dr. Bambang Supriyono, M. S<sup>2</sup>, I Gede Eko Putra Sri Sentanu, S.AP., M.AP., Ph. D<sup>3</sup>

<sup>1</sup>Higher Education Management, Faculty of Administrative Sciences, Brawijaya University, Malang, Indonesia

<sup>2,3</sup>Public Administration, Faculty of Administrative Sciences, Universitas Brawijaya, Malang, Indonesia

### Abstract

This study examines the implementation and development of system congruence as a strategic framework for integrating nonformal education specifically psychosocial mentoring and family literacy into the formal education system at SMAN 4 Kota Bima. The background of the research arises from the growing need to strengthen student character, emotional regulation, and family school collaboration in response to challenges such as inconsistent parental involvement, limited psychosocial support, and the weak alignment of home school values. The study aims to analyze how system congruence is applied, how the integration process is developed, and how it contributes to character education through the synergy of school policies, pedagogical practices, cultural values, and family roles. Using a qualitative descriptive design, data were collected through interviews, observations, documentation, and coding analysis involving school leaders, teachers, counselors, parents, students, and the MEW Foundation. Findings indicate that system congruence is achieved through institutional alignment (RKAS, SOP, MoU), curriculum integration (P5, PPKn, Religion), psychosocial mentoring, family literacy activities, and multi-layered evaluation. The integration strengthens character development such as empathy, discipline, responsibility, communication, and emotional regulation through the alignment of institutional demands and individual needs. The study concludes that system congruence forms an adaptive, collaborative, and culturally grounded character education ecosystem.

**Keywords:** System congruence, Psychosocial mentoring, Family literacy, Character education, School–Family collaboration.

## 1. Introduction

The rapid evolution of the modern era places education at the forefront of shaping intelligent, ethical, and adaptable future generations. One of the greatest challenges faced by educational institutions is cultivating student character particularly empathy, responsibility, honesty, and social intelligence. Education functions not only as a medium for transmitting knowledge but also as a process of internalizing values and preparing learners for real-world challenges. Scholars such as (Assefa & Mohammed, 2022) argue that global education in the digital age must go beyond technological access, emphasizing the formation of adaptable and integrity-driven character. (Moen et al., 2025) emphasize the persistent fragmentation between formal, non-formal, and informal education, resulting in weak internalization of character values. These issues parallel the Indonesian context, where gaps in access and quality shaped by both school and family environments continue to hinder character development, as reflected in the increasing cases of bullying and the low consistency between students' moral understanding and their daily behavior.

The Indonesian government has introduced several initiatives such as the Character Education Strengthening Program (PPK) and the Pancasila Student Profile Project (P5) within the Merdeka Curriculum framework. These policies emphasize the importance of religiosity, nationalism, integrity, independence, and cooperation as core foundations for shaping student character. However, the implementation of these initiatives continues to encounter challenges, particularly due to the insufficient alignment among formal, non-formal, and informal education pathways. Historical developments in national education policies indicate a gradual paradigm shift from rigid instructional approaches toward a more participatory and ecosystem-based model. Despite these advancements, a more coherent and integrative system is still needed to ensure sustainable collaboration between schools, families, and community-based educational structures.

This gap becomes particularly visible in the local context of Bima City, where issues such as bullying, low learning motivation, and deviant behavior among adolescents indicate that character education has not been internalized effectively. SMAN 4 Kota Bima

exemplifies this situation, with its diverse student population and complex social dynamics that often lead to value conflicts and behavioral problems. The school has attempted to strengthen character education through psychosocial assistance and family literacy programs in collaboration with the Mitra Education World Foundation. However, initial observations reveal several barriers: limited teacher competence in non-academic counseling, environmental challenges within the school, and cultural diversity among students. These conditions are reinforced by local reports of student violence and disciplinary conflicts (Ida Rahmawati, 2023; Supian, 2025), suggesting that the school has yet to achieve a safe, participatory, and humanistic learning environment.

The situation also underscores the need for a theoretical framework that integrates the elements of educational systems. Getzels and Guba's Social Systems Model offers valuable insight, emphasizing the importance of congruence among structural, individual, cultural, political, and technical components. Previous studies have tended to examine these dimensions separately such as school culture, psychosocial aspects, or family literacy leaving a research gap in developing a systematic integrative model. The role of Guidance and Counseling (BK) teachers further illustrates this gap, as they often struggle to perform protective, preventive, and mediating functions effectively, particularly when navigating ethical dilemmas and institutional constraints. As a result, bullying and disciplinary violations remain inadequately addressed, despite BK teachers' expected role as value facilitators and agents of cultural transformation. This misalignment between ideal and actual practice highlights the urgency of constructing a congruent model that harmonizes formal and non-formal educational elements to strengthen character formation at SMAN 4 Kota Bima.

Based on the above background, this study aims to describe how system congruence is applied to integrate non-formal education particularly psychosocial assistance and family literacy into formal schooling at SMAN 4 Kota Bima; to analyze the processes involved in developing system congruence as a means of achieving effective integration between formal and non-formal educational domains; and to identify the strategic direction of system congruence

development as a framework for strengthening students' character education through synergy among formal instruction, psychosocial support, and family literacy initiatives at SMAN 4 Kota Bima.

## Method

This study adopts a qualitative approach using a case study design to examine in depth how the System Congruence Model is applied to integrate formal and non-formal education through psychosocial assistance and community-based family literacy programs at SMAN 4 Kota Bima (Sugiyono, 2019). Grounded in the constructivist paradigm of Guba and Lincoln, the research views educational reality as complex, contextual, and shaped by participants' interpretations and interactions. The case study method is employed to answer "how" and "why" questions related to the integration process, utilizing multiple data sources such as participant observation, in-depth interviews, documentation, and field notes (Sugiyono, 2021). Data analysis follows the interactive framework of Miles, Huberman, and Saldaña, which includes data collection, condensation, display, and conclusion verification in a cyclical and iterative manner. Through these procedures, the study explores the interplay among structural, individual, cultural, political, and technical dimensions within the school, family, and non-formal partner institutions (MEW Foundation) (Miles, Huberman, 2019).

The research focuses on two primary areas: the implementation and development of the System Congruence Model, and the formulation of an ideal model along with its impact on educational stakeholders. It investigates how integrated psychosocial support and community-based family literacy programs contribute to character formation by aligning values, structures, and roles across educational systems. The study also analyzes the model's influence on students' character development, learning motivation, family participation, and communication patterns between the school and the wider community (J. W. Creswell & Creswell, 2023). By combining primary and secondary data and employing validation techniques such as triangulation, audit trails, prolonged engagement, and member checking, the research provides a comprehensive understanding of how synergy among formal, non-formal, and informal

education can be effectively realized within the socio-cultural context of Bima City, offering meaningful theoretical and practical contributions to character education strengthening (J. Creswell, 2017).

## Result and Discussions

SMAN 4 Kota Bima is a public senior high school located on Soekarno-Hatta Street in Jatibaru, West Rasanae District, occupying a 2.5-hectare campus with a two-story main building and several additional facilities that support both academic and extracurricular activities. Serving 820 students across 24 learning groups, the school accommodates a diverse population predominantly Bima-Dompu, followed by Sasak, Javanese, and other ethnic backgrounds with varied socioeconomic conditions that shape the level of academic support available at home. Its strategic placement along the city's main transportation corridor ensures broad accessibility for students from different neighborhoods, although geographic characteristics typical of island regions still present challenges such as limited digital infrastructure, distance from higher education centers, and dependence on mid-tier urban facilities. Surrounded by residential areas, small businesses, and government offices, the school is situated within a socially dynamic environment that enriches students' learning experiences while simultaneously requiring the institution to design inclusive programs responsive to cultural diversity and economic disparities.

The development of the System Congruence Model represents a strategic effort to ensure that all components of the educational ecosystem formal and non-formal operate in an integrated manner to strengthen student character formation. This phase focuses on examining the interrelationships among inputs, processes, and outputs through the formulation of a congruence model that maps the functions and interactions across educational subsystems. Collaboration with the MEW Foundation significantly reinforces this effort by providing psychosocial support, family mentoring, and institutional capacity building, thereby fostering sustainable alignment among the school, families, and the community in response to the developmental needs of students at SMAN 4 Kota Bima. Empirical evidence shows that inputs within this model include the perspectives of teachers, educational staff,

students, parents, and MEW Foundation representatives, school resources, family conditions, and local cultural values; however, differences in stakeholder perceptions regarding the role of non-formal education and psychosocial support remain evident. These findings reveal that despite the school's strong structural readiness, comprehensive integration is still constrained by inconsistencies in family literacy and the limited application of digital parenting.

The alignment of curriculum, instructional strategies, learning media, and evaluation mechanisms does not occur automatically but depends on the quality of collaboration among the school, families, and MEW Foundation. The principal emphasized that system integration is guided by the school's formal policies *"as stated in the RKAS and the annual work program, as well as through formal collaboration with the MEW Foundation,"* indicating institutional readiness at the policy level. However, meaningful integration is hindered by parents' varying degrees of literacy and limited understanding of modern parenting practices. The school counselor confirmed these challenges, noting that *"the challenge is that students are not very open at first, but gradually many of them become more confident and able to manage their emotions,"* demonstrating the need for sustained psychosocial reinforcement to improve students' emotional well-being. MEW Foundation added that *"the biggest challenge is the inconsistent attendance of some students and the lack of parental involvement,"* highlighting that home-based support often fails to align with school-based initiatives. Organizational factors also influence the process, as the principal stated that *"there were differences of opinion regarding task distribution, but these were resolved through internal dialogue,"* revealing ongoing negotiation in the school's internal governance structure.

The integration of local cultural values, particularly the Bima philosophy of Maja Labo Dahu, plays an important role in strengthening students' character. As the school counselor explained, *"the values of Maja Labo Dahu are explained in the context of daily behavior, especially honesty and responsibility,"* although their implementation has not yet been consistent across all subjects or non-formal activities. Despite these challenges, the overall outcomes indicate positive transformations. MEW Foundation

highlighted that “*positive changes can be seen in students’ increased courage to express their feelings, improved discipline, and better reading habits*,” which reflects the impact of psychosocial mentoring and character-based learning. Parents have also experienced shifts in their understanding of educational roles, as noted by the counselor: “*helping parents better understand their children’s needs*,” demonstrating the effectiveness of family literacy initiatives. At the institutional level, MEW Foundation emphasized the need for continuity in this collaborative model, stating that “*synergy must be sustained with clearly defined roles and open communication channels*,” underscoring the importance of maintaining integration across the system.

This empirical evidence indicates that the development of the congruence model originated from initial conditions marked by divergent stakeholder perceptions, strong structural readiness within the school, and significant challenges in family engagement, literacy, and psychosocial support. In the integration process, field observations reveal that curriculum alignment, learning outcomes, instructional materials, and teaching methods have not yet fully connected formal and non-formal domains, while collaboration among the school, families, and MEW Foundation remains partial.

Nevertheless, the implementation of the model has resulted in substantial gains, including enhanced student character and psychosocial well-being, improved family communication patterns, the strengthening of parental literacy, and the development of a system integration map that visualizes functional relationships among the school, family, and community. These outcomes mark the early success of the System Congruence Model while indicating the need for continued support, strengthened organizational commitment, and improved coordination strategies to ensure long-term sustainability.

The findings indicate that the implementation of the System Congruence Model at SMAN 4 Kota Bima has begun to create alignment between formal and non-formal education, although differences in stakeholder perceptions, limited family literacy, and inconsistent parental involvement still hinder full integration. Despite these challenges, collaboration with the MEW Foundation has strengthened psychosocial support, improved student character development, and enhanced communication between school and home. Overall, the emerging system map shows early success in building a unified educational ecosystem while highlighting the need for stronger organizational support and sustained coordination:

**Table 1.** Results of the material expert validation assessment

No	Indicator Assessed	Expert Evaluation	Score	Description
1	Alignment of indicators with research objectives	Good	4	Feasible, because the indicators accurately and consistently reflect the focus of the system congruence study.
2	Clarity and accuracy of indicator formulation	Very good	5	Highly feasible, as the indicators are clearly formulated, operational, and easy to understand.
3	Relevance of indicators to theory (Getzels-Guba & Miles-Huberman-Saldaña)	Good	4	Feasible, because the indicators align with theoretical foundations and support methodological system analysis.
4	Consistency among instrument items	Good	4	Feasible, indicating that the instrument items are non-contradictory and logically coherent.
5	Completeness of aspects (structural, individual, cultural, political, technical)	Very good	5	Highly feasible, as all research domains are comprehensively covered.
6	Feasibility of instrument use in qualitative research	Good	4	Feasible, because the instrument fits the characteristics of field research and supports data triangulation.
7	Accuracy of the instrument in eliciting in-depth data	Good	4	Feasible, as the instrument encourages reflective and detailed responses from

No	Indicator Assessed	Expert Evaluation	Score	Description
8	Practicality of instrument use in the field	Good	4	Feasible, since the instrument is easy to use and appropriate for the school context.
9	Language and structure of the instrument	Very good	5	Highly feasible, as the language used is clear, communicative, and free from ambiguity.
10	Instrument adequacy as a research support tool	Very good	5	Highly feasible, because the instrument effectively assists the researcher in observation, interviews, and documentation.

The instrument feasibility assessment produced a score of 88%, placing it in the *highly feasible* category for use as a data-collection tool. In line with Arikunto (2019), an instrument is considered valid when it exceeds 70%, and Sugiyono (2020) emphasizes that strong validity enhances the credibility and trustworthiness of qualitative findings. Therefore, this high validation result confirms that all indicators observation, interview, and documentation meet the required standards of content relevance, structural clarity, and alignment with the study's objectives on system congruence in education.

The expert validation results show that the research instrument meets high feasibility standards, with strong alignment to research objectives, clear indicator formulation, and comprehensive coverage of all structural, individual, cultural, political, and technical aspects. The instrument also demonstrates consistency, practicality in field use, and the ability to elicit in-depth qualitative data, supported by clear and non-ambiguous language. The validation confirms that the instrument is highly appropriate for qualitative research and effectively supports observation, interviews, and documentation:

**Table 2.** Results of media expert validation assessment

No	Indicator	Assessment	Score	Description
1	Alignment of media display with research objectives	Very good	5	Highly feasible
2	Readability and clarity of design	Good	4	Feasible
3	Consistency of format and layout	Very good	5	Highly feasible
4	Ease of use (user friendly)	Good	4	Feasible
5	Visual quality and aesthetics	Very good	5	Highly feasible
6	Relevance of media to the research context	Very good	5	Highly feasible
7	Clarity of media usage instructions	Good	4	Feasible
8	Media support for effective data presentation	Very good	5	Highly feasible

The media expert validation indicates that the research instrument meets high feasibility standards in terms of design quality, visual presentation, and ease of use. Most indicators received a "Very Good" score, supported by strong visual relevance, clear formatting, and effective alignment with the research context, while a few aspects such as readability and user practicality were rated "Good" and still considered feasible. With an overall feasibility score of 92.5%, the media instrument is categorized as Highly Feasible, confirming that it supports clear instructions, consistent data presentation, and effective qualitative data collection in the system congruence study at SMAN 4 Kota Bima.

The validation process involving both material and media experts confirmed that the research instrument for developing the System Congruence Model is highly feasible, with material validation reaching 88% and media validation achieving 92.5%. These results indicate that the instrument aligns strongly with research objectives, theoretical foundations, and local cultural contexts, while also being visually clear, well-structured, and easy to use during field implementation. Together, these scores affirm that the instrument possesses strong academic and technical quality, requiring only minor refinements before being applied in the field.

Field analysis based on the system congruence indicators demonstrates that institutional structures at SMAN 4 Kota Bima already form a solid foundation for integrating formal and nonformal education. The principal emphasized that "we have already included the MEW program in the RKAS, MoU, and special decrees," while teachers noted that "regular coordination meetings and the WhatsApp group make it easier to monitor student progress," illustrating the institutional dimension described by Getzels-Guba. At the individual level, positive behavioral changes emerged as teachers observed that "students are now better at regulating emotions and communicating," students stated that "we feel more confident and disciplined because of the mentors," and parents expressed that "the family literacy program helps us better understand how to guide our children, especially with phone use." These accounts reflect congruence between personal needs and institutional expectations, while the integration of *Maja Labo Dahu* values reinforces alignment between individual behavior and cultural norms, as teachers explained that "values of honesty, shame in wrongdoing, and responsibility are applied in daily routines," and MEW facilitators stated that "we connect counseling with local culture so parents accept it more easily."

The application of system congruence in integrating psychosocial mentoring and family literacy into the formal school environment operates through four synergistic pillars: strengthened policy frameworks, multi-actor collaboration, cultural value internalization, and pedagogical innovation. Structurally, the school formalized the program through RKAS, official decrees, and MoU agreements, supported by a collaborative team involving principals, vice principals, teachers, counselors, MEW Foundation, and parents. Individually, students experienced emotional growth, improved self-confidence, greater discipline, and better communication, while parents became more actively engaged in learning at home. Culturally, the incorporation of *Maja Labo Dahu* values honesty, responsibility, and moral awareness into counseling, daily routines, P5 activities, religious programs, and family literacy sessions created harmony between school and community norms. Pedagogically, psychosocial mentoring was formally scheduled, integrated with P5, Civics,

and Religious Education, and evaluated through collaborative assessments and routine reporting, ensuring that formal and nonformal elements operate cohesively within the System Congruence framework.

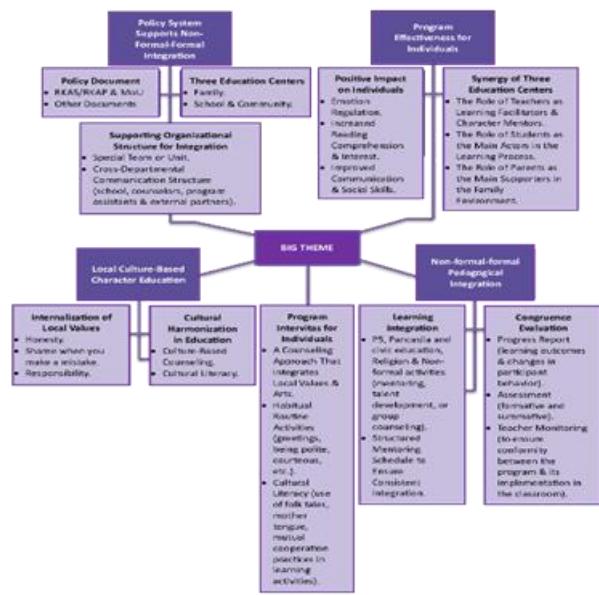
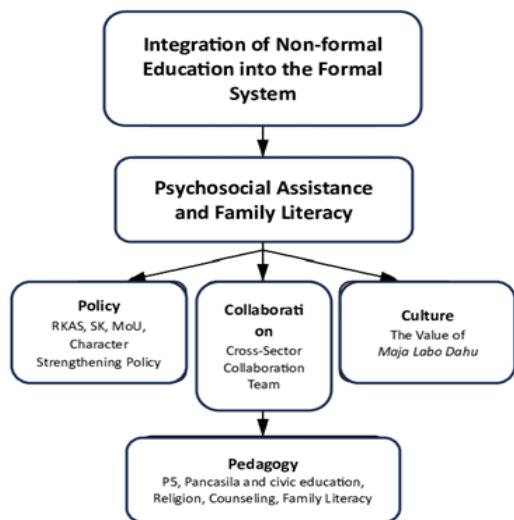


Figure 1. Thematic maps

The thematic map of this study shows that the integration of formal and nonformal education grounded in local culture operates through a systemic relationship between institutional structures, individual needs, pedagogical processes, and cultural-social contexts. This pattern reflects the Getzels-Guba framework, where organizational roles and policies interact dynamically with personal dispositions, resulting in harmonized learning conditions when supported by pedagogical alignment and cultural values such as *Maja Labo Dahu*. The findings indicate that successful integration strengthened through formal policies, multi-stakeholder collaboration, structured coordination, character-based learning, cultural internalization, and continuous evaluation creates coherence between school, family, and community, ultimately producing stronger character development, improved family literacy, and a sustained collaborative culture.



**Figure 2.** System congruence implementation flow

The implementation of system congruence at SMAN 4 Kota Bima operates by aligning formal policies, organizational structures, pedagogical practices, and local cultural values to integrate nonformal education effectively. The school formally institutionalizes psychosocial mentoring and family literacy through documents such as the RKAS, team decrees, and an MoU with the MEW Foundation, supported by cross-sector collaboration and coordinated through meetings, digital communication, and routine reporting. This integration extends into classroom learning reinforced by *Maja Labo Dahu* cultural values resulting in a more synchronized character-building process across school, family, and partner institutions, creating a cohesive and sustainable educational environment.

The implementation of system congruence at SMAN 4 Kota Bima is built through a structured alignment of school policies, organizational design, and coordinated collaboration across all stakeholders involved in character education. The school formally integrates nonformal components such as psychosocial mentoring and family literacy into its institutional documents, including the RKAS, decrees, MoUs, and character education policies, ensuring formal legitimacy for nonformal activities. This integration is sustained through a cross-sector collaboration team composed of school leaders, teachers, counselors, MEW Foundation facilitators, and parents, who coordinate through quarterly

meetings, digital communication channels, routine reports, and ongoing assessments. Through these arrangements, the school establishes a governance structure that treats formal and nonformal education not as separate entities, but as components of one coherent system.

The program demonstrates tangible benefits for students, teachers, and parents by improving emotional regulation, strengthening family literacy, and enhancing communication patterns. Teachers guide classroom activities, students engage actively in mentoring and reflective tasks, and parents support the continuity of values at home forming a synchronized triad between school, family, and community. Despite challenges such as inconsistent parental involvement and student attendance, positive behavioral changes emerged, including increased confidence, discipline, and responsibility. These outcomes illustrate how system congruence enables personal growth by aligning individual needs with institutional expectations and support systems.

Cultural and pedagogical integration strengthens this model further, especially through the internalization of the local value system *Maja Labo Dahu*, which emphasizes honesty, responsibility, and moral awareness. These cultural values are embedded into counseling activities, classroom routines, literacy programs, and religious practices, creating harmony between formal learning and local cultural norms. Pedagogically, nonformal activities are aligned with formal subjects such as PPKn, Religious Education, and P5 project learning, using character-based learning, experiential activities, group reflection, and psychosocial counseling. This ensures that character development occurs consistently across academic and nonacademic environments, reinforcing learning through multiple interconnected pathways.

The development process is supported by a multilayered evaluation system involving behavioral observations, monthly progress reports, needs-based assessments, and feedback from teachers, parents, and program partners. Findings highlight the need for stronger procedural clarity, capacity building for teachers, increased family engagement, and expanded program coverage in the future. Recommendations from stakeholders emphasize clearer SOPs, enhanced parental training, enriched

activity variations for students, and broader institutional partnerships to sustain long-term integration. Overall, the study concludes that system congruence implemented through policy alignment, stakeholder collaboration, cultural integration, and ongoing evaluation creates a holistic educational ecosystem that strengthens character development and ensures the sustainable integration of formal and nonformal education at SMAN 4 Kota Bima.

### Discussion on system structure and institutional alignment

The integration of nonformal education at SMAN 4 Kota Bima is grounded in the alignment between formal institutional structures and the social processes that support character development, consistent with the Getzels-Guba social system model. Institutional elements such as the inclusion of psychosocial mentoring and family literacy programs in the RKAS, school decrees, and the MoU with the MEW Foundation demonstrate that nonformal interventions have been formally legitimized as part of the school's governance structure. The principal stated, *"We have integrated the MEW program into the RKAS, the MoU, and specific decrees,"* confirming strong institutional readiness. This is reinforced by stakeholder collaboration involving leaders, teachers, counselors, students, and parents, coordinated through quarterly meetings, WhatsApp groups, and routine reporting. Such alignment exemplifies institutional-process congruence, where formal rules and social interaction patterns mutually reinforce one another (Kaewsuwan & Saengtong, 2024; Margeviča-Grinberga & Kalēja, 2025).

From a systems-development perspective, the school aligns initial inputs student needs, family conditions, local cultural norms, and available resources with integrative processes that create systemic coherence (Nordén, 2024). Curriculum alignment plays a central role, ensuring that character values, cultural identity (*Maja Labo Dahu*), empathy, and social responsibility are embedded across subjects such as Civics, Religious Education, and P5. A teacher noted, *"We connect psychosocial mentoring with P5 themes and daily character routines,"* illustrating pedagogical harmonization. This process mirrors global frameworks emphasizing SEL and culturally contextualized education. By synchronizing

curriculum, instructional methods, and family engagement, SMAN 4 Kota Bima constructs an ecosystem where institutional expectations and individual needs converge a condition described by Getzels-Guba in (Permana et al., 2025; Ahmed et al., 2024) as "effective congruence."

### Discussion on individual, cultural, and pedagogical integration

The system demonstrates measurable impacts on students' emotional regulation, confidence, communication skills, and behavioral discipline. A student shared, *"The program helps me feel more confident and more in control when I'm upset,"* while a teacher stated, *"Students are more communicative and calmer after the mentoring sessions."* Parents similarly reported better understanding of digital parenting and communication, as one parent explained, *"We learned how to talk without shouting and understand our children's struggles."* These outcomes illustrate the synergy of school-family-community interaction, reinforcing the triangular ecology emphasized in modern social-emotional education research (Asia et al., 2025). Despite challenges such as inconsistent attendance and uneven parental participation, positive behavioral change indicates that system congruence is taking root within the individual domain.

The integration of *Maja Labo Dahu* honesty, moral shame, responsibility acts as a normative bridge connecting formal learning with family practices. Teachers embed these values into routines, counseling, and narrative-based learning; MEW facilitators noted, *"We link stories and counseling to local culture so parents accept them more easily."* Pedagogically, experiential learning, reflective dialogue, role-play, and character projects function as bridges between formal and nonformal activities. Counselors support students with group guidance, emotional check-ins, and need-based assessments, while families strengthen learning continuity through literacy sheets and home reflection tasks. Evaluation is conducted through multi-layered assessments involving teachers, counselors, parents, and education officers (Sabri et al., 2024). Together, these processes create a holistic learning pathway where pedagogy, culture, and psychosocial support operate in unified alignment.

## Discussion on challenges, mitigation strategies, and system responsiveness

Although institutional structures are strong, several incongruence pockets mismatches between institutional demands and personal capacities still emerged. Parents' participation varied, some students missed mentoring sessions, and a disproportionate workload fell on a few teachers. The mitigation table shows strategies such as flexible schedules, repeated parent outreach, and task distribution through collaborative teams. Communication barriers also appeared: some parents struggled with digital platforms, resulting in uneven access to information. The school responded through alternative media, printed modules, home visits, and face-to-face meetings. These adaptations illustrate what (Abbas et al., 2025) describe as "system responsiveness," a crucial factor in stabilizing system congruence when disparities appear across subsystems.

Pedagogical challenges include inconsistent integration of *Maja Labo Dahu* across subjects and the absence of standardized SOPs for formal-nonformal alignment, causing variation among teachers. Limited instructional time also constrained character activities. Mitigation involves teacher workshops, integrated lesson plans, and SOP development to ensure consistency (Gerdruang et al., 2021; Souto-Otero, 2021). Evaluation issues such as subjective character ratings and incomplete family reports were addressed by creating standardized assessment instruments and digital reporting systems. These responsive mechanisms strengthen structural and pedagogical congruence and align with global recommendations on systemic positive education, which emphasizes multi-source evaluation and cultural adaptation. Thus, challenges become catalysts prompting the system to refine itself and strengthen alignment across institutional, individual, pedagogical, and cultural dimensions.

## Discussion on System Congruence as a Framework for strengthening character education

The implementation of system congruence at SMAN 4 Kota Bima reveals that psychosocial mentoring and family literacy serve as complementary pillars for

character education. The principal affirmed, "*This program stabilizes students' character and helps teachers manage the class better*," demonstrating institutional recognition of its value. Students reported greater confidence and emotional control, while teachers observed warmer student-teacher relationships. MEW facilitators highlighted increased student discipline and willingness to express feelings. Parents echoed this by noting improved communication and emotional understanding at home. These findings align with (Kicherova & Trifonova, 2023) assertion that character development thrives when psychosocial support, family interaction, and school climate operate as a synchronized ecosystem.

The collaborative synergy among school, family, and MEW Foundation confirms (Caldana et al., 2023) system congruence theory, which asserts that effective systems require alignment among tasks, individuals, structure, and culture. Regular meetings, parenting workshops, continuous communication, joint monitoring, and SOP-based collaboration demonstrate consistent alignment across these elements. Bronfenbrenner's ecological systems theory is also reflected: when the Microsystems of school, family, and community interconnect, character development becomes stronger and more sustainable. Through integrated nonformal programs, cultural values, coordinated evaluation, and shared responsibility, SMAN 4 Kota Bima has developed an ecosystem of "systemic positive education" (Assefa & Mohammed, 2022), enabling character education to shift from a standalone program into an embedded, institutionalized culture.

## Conclusion

The study demonstrates that the implementation and development of system congruence at SMAN 4 Kota Bima effectively integrates nonformal education particularly psychosocial mentoring and family literacy through the alignment of institutional structures, individual needs, and cultural values across schools, families, and the MEW Foundation. This integration unfolds through sequential processes such as needs assessment, curriculum alignment, synergistic instructional methods, layered evaluation, family engagement, and continuous monitoring, supported by mitigation strategies like

curriculum workshops, parenting classes, reflection modules, and formal SOPs. As a result, system congruence becomes not merely a technical mechanism but a transformative institutional process that strengthens character education by harmonizing values, behaviors, and daily practices between home and school. When these subsystems operate in alignment, students exhibit improved empathy, responsibility, discipline, communication, and emotional regulation—showing that system congruence provides a strategic, sustainable framework for building a holistic, culturally grounded, and socially supported character education ecosystem.

## References

Abbas, D. A., Muhammad Aslam, Shahzad, S. A., & Butt, D. S. A. (2025). Leveraging Artificial Intelligence to Enhance Non-Formal Education: Bridging Learning Gaps Beyond the Classroom. *Research Journal for Social Affairs*, 3(5), 607-621. <https://doi.org/10.71317/rjsa.003.05.0360>

Asia, M., Rahim, A., & Sujarwo. (2025). *Exploring Preschool Teachers' Psycholinguistic Approach to Enhance Children's Language Development in Non-Formal Education* (Issue Icesta). Atlantis Press SARL. [https://doi.org/10.2991/978-2-38476-489-1\\_44](https://doi.org/10.2991/978-2-38476-489-1_44)

Assefa, Y., & Mohammed, S. J. (2022). Indigenous-Based Adult Education Learning Material Development: Integration, Practical Challenges, and Contextual Considerations in Focus. *Education Research International*, 2022. <https://doi.org/10.1155/2022/2294593>

Caldana, A. C. F., Eustachio, J. H. P. P., Lespinasse Sampaio, B., Gianotto, M. L., Talarico, A. C., & Batalhão, A. C. da S. (2023). A hybrid approach to sustainable development competencies: the role of formal, informal and non-formal learning experiences. *International Journal of Sustainability in Higher Education*, 24(2), 235-258. <https://doi.org/10.1108/IJSHE-10-2020-0420>

Creswell, J. (2017). *Qualitative Inquiry Research Design Choosing Among Five Approaches*.

Creswell, J. W., & Creswell, J. D. (2023). Research Design: Qualitative, Quantitative, and A Mixed-Method Approach. In *SAGE Publication*. <https://doi.org/10.4324/9780429469237-3>

Gerdruang, A., Panwatanasakul, C., & Nurnazar, P. (2021). The Development of Administrators Affiliated with the Office of Non-Formal and Informal Education (NFE). *Review of International Geographical Education Online*, 11(9), 250-258. <https://doi.org/10.48047/rigeo.11.09.23>

Ida Rahmawati, Y. (2023). Implications of the Andragogy Concept in Various Community Education Settings: a Literature Review. *Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah*, 12(2252), 85-96.

Ahmed, F., Naqshbandi, M. M., Waheed, M., & Ain, N. U. (2024). Digital leadership and innovative work behavior: impact of LMX, learning orientation and innovation capabilities. *Management Decision*, 62(11), 3607-3632.

Kaewsuwan, N., & Saengtong, T. (2024). Knowledge Management with SECI Model to Develop Sustainable Learning Process under the Principles of Sufficiency Economy of Non-Formal and Informal Education Students, Rusamilae Sub-District, Pattani. *TLA Research Journal*, 17(2), 67-79.

Kicherova, M. N., & Trifonova, I. S. (2023). Non-Formal Education: the Review of Current Studies. *Obrazovanie i Nauka*, 25(2), 46-67. <https://doi.org/10.17853/1994-5639-2023-2-46-67>

Margeviča-Grinberga, I., & Kalēja, A. (2025). Job shadowing adults' non-formal education programme through social-emotional learning. *Frontiers in Sociology*, 10(August), 1-20. <https://doi.org/10.3389/fsoc.2025.1524922>

Miles, Huberman, S. (2019). Qualitative Data Analysis. In *Sustainability (Switzerland)* (Vol. 11, Issue 1). [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_SISTEM PEMBETUNGAN\\_TERPUSAT\\_STRATEGI\\_MELESTARI](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI)

Moen, F., Lervold, K., Olsen, M., & Haugan, J. A. (2025). Investigating Effects from a Non-Formal Coach Education Program Based on Mentorship. *Youth*, 5(3), 74. <https://doi.org/10.3390/youth5030074>

Nordén, B. (2024). Advancing Sustainability through Higher Education: Student Teachers Integrate Inner Development Goals (IDG) and Future-Oriented Methodologies. *Challenges*, 15(2), 28. <https://doi.org/10.3390/challe15020028>

Permana, H., Ruslan, U., Ridwan, W., & Iqbal, I. (2025). Contextualising Islamic Education Management : Integrating Local Culture and Religious Values in the Muslim Convert Community of Outer Baduy. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 10(3), 665–681.

Sabri, I., Kusuma, R. F., & Alfarisi, S. (2024). Sanggar Seni Matoh Mime as A Non-Formal Education Forum: Increasing Creativity and Developing Community Potential. *AL-ISHLAH: Jurnal Pendidikan*, 16(3), 3118–3131. <https://doi.org/10.35445/alishlah.v16i3.5169>

Souto-Otero, M. (2021). Validation of non-formal and informal learning in formal education: Covert and overt. *European Journal of Education*, 56(3), 365–379. <https://doi.org/10.1111/ejed.12464>

Sugiyono. (2021). *Metode Penelitian Kuantitatif, Kualitatif, R&D*. Alfabeta.

Sugiyono, P. D. (2019). Buku sugiyono, metode penelitian kuantitatif kualitatif. In *Revista Brasileira de Linguística Aplicada* (Vol. 5, Issue 1).

Supian, Y. (2025). Transformation of Local Cultural Values Through Islamic Education: an Ethnographic Study of The Indigenous Community of Kasepuhan Gelar Alam, Sukabumi Regency. *Edunity*, 4(11), 755–767.