

A HOLISTIC APPROACH OF ELLEN WHITE IN CHRISTIAN EDUCATION ORGANIZATION CONCERNING TOTAL QUALITY MANAGEMENT

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ABSTRACT

The educational management quality is poor and weak. Massive works have been issued to increase its quality. However, those approaches work independently and separately, as a consequence, it does not solve the problem comprehensively. Philosophical and Christian education approaches are far from attention. Ellen White as a Christian education philosopher with an American background shares a potential concept to the tension. This paper employs qualitative research methods and literature study to formulate White's holistic approach concerning total quality management. In sum, with her anthropological and religious features, she argues that spiritual, physical, and mental dimensions should work together in harmony to establish the expected result in educational total quality management in Indonesia.

Keywords: Ellen White, education, philosophy, total quality management

ABSTRAK

Manajemen mutu terpadu pendidikan masih lemah dan buruk. Banyak pekerjaan yang telah dilakukan untuk meningkatkan

kualitasnya. Namun, pendekatan-pendekatan dilakukan secara terpisah dan sendiri-sendiri, sebagai akibatnya, persoalan tidak terselesaikan secara utuh. Pendekatan filsafat dan pendidikan Kristen masih kurang mendapatkan perhatian. Ellen White sebagai filsuf pendidikan Kristen dengan latar belakang Amerika memberikan konsep yang menjanjikan untuk percakapan ini. Dengan menggunakan metode penelitian kualitatif disertai studi literatur, penelitian ini mencoba untuk mengformulasikan pendekatan holistik White sehubungan dengan manajemen mutu terpadu. Sebagai kesimpulan, dengan kekhasan antropologi dan agamanya, dia berpendapat bahwa dimensi rohani, fisik dan pikiran harus bekerja sama dalam keharmonisan untuk menciptakan hasil yang diharapkan pada manajemen mutu terpadu terhadap pendidikan di Indonesia.

Kata kunci: Ellen White, pendidikan, filsafat, manajemen mutu terpadu

Introduction

The comprehensive education approach in Indonesia, especially speaking, Christian education, receives less attention. For instance, the implementation of particular subjects in learning evaluation shows inconsistency between the plan and practice. It leads education quality far from the expectation (Ridhwan, etc., 2020). In the management education system, the relationship between the headmaster and teachers supplies another attention. Asfar (2019) argues that leadership ability is insufficient to establish total quality management; further, he emphasizes that it requires solid integration between the team to produce satisfying integration. Winarsih (2017) says that to manage total quality management, education organizations need to improve management quality optimally. Furthermore, the spiritual aspect has significance in religious education that expects to hit high quality. Religious dimension relates to differences in nature and conditions of education activities. Its universality involves anthropological, social, cultural, and education (Riyadi, 2019). Therefore, management system integration is crucial to be developed and improved, it is urgent and vital. The plan and practice should be considered as an integral part,

relationship between top manager and officers need to be repaired, and quality management should meet the customer expectation. Unintegrated management produces low quality. The tension demands a holistic and comprehensive approach, including the organizational system, philosophy foundation, and spiritual dimension, to reach the expected standard.

Moreover, the Ministry of Education in Indonesia issued the education quality in Regulation of Education Minister no.63, the year 2009, which manages the purpose, intention, limit, and related aspects of education quality. Moreover, the state does not formulate its philosophical concept. Consequently, education organizations develop their features that have no solid philosophical foundation and work separately. For instance, Wibisono (2018) shares how to analyze the quality of education service by occupying *servqual* and *QFD* method integration. Unfortunately, this study goes only to analyzing instead of developing or establishing. Further, an integration model has been occupied to accommodate character building and sociology in elementary school (Kanji et al, 2019), but it works specifically to particular education subjects and is not applied to Indonesia's whole scholarship system. In Bali, a study to integrate the culture and education has been developed. It aims to evaluate the integration between cultural issues with curriculum, learning system, and institutional (Indrawan, Sudirgayasa, & Wijaya, 2020). They conclude that the integration system is possible only to several dimensions and cannot accommodate all concerns. Indeed, it is so because the study focuses on a particular aspect geographically and does not equip a holistic approach. However, Fuad & etc (2017) offers a strategy to increase education quality from an Islamic perspective. It shares a promising philosophical foundation to develop the integration concept in Indonesian education.

Nevertheless, a holistic approach to establish total quality management in education is absent. Several works have been shared but do not lay a philosophical foundation that applied to the organizational system's whole dimensions in scholarship. In consequence, its concepts work partially and do not offer a holistic contribution to the tension. The Christian education approach is far from attention, where it offers

promising concepts as Christian education experience contributes rich inputs to scholarship systems. Contributions have been shared but bear broad distinction to Indonesian needs and tensions. In sum, the partial approach is the primary problem to establish total quality management in Indonesia, where a comprehensive approach is a must, formulating philosophical concepts to occupies the whole elements and dimensions of education. It is essential to unite the core concept to reach the expected total quality in the Education management system.

Furthermore, Fadhli (2017, p. 219, 238) insists that the managerial education quality is poor. He appraises seven indicators which need to receive attention to gain satisfied management quality; state support, headmaster leadership, teacher performance, relevant curriculum, alumni, effective organization, and public support. By these indicators, he claims that management quality is far from expectation. The debates to this discussion have no end and continuously provokes education activities. Therefore, this paper attempts to contribute a philosophical foundation that could develop total quality management in Christian education because some exercises are not explicitly addressed to Christian institutions and not from Christian academicians. Therefore, this research occupies Ellen White, an American Christian contributor, worked and supplied massive education materials. However, her influence shares a vital position in the development of Christian Adventist schools and university worldly. With this in mind, her works potentially bear constructive contributions to the tension in Indonesia. Her philosophical concept on education will receive special attention and will be reconstructed in the context of Indonesia. In sum, the research question that leads this paper is; what can be learned from Ellen G. White's holistic approach concerning the philosophical concept that could help education organizations in Indonesia establish total quality management?

Research Method

This research is qualitative work that employs literature, articles, and books related to the topic. References on White's works concerning educational philosophy will receive attention. Her ideas and

contributions will be reconstructed and redefine to gain a comprehensive idea. Her knowledge of spiritual, physical, and mental aspects are the primary subjects that will be explored. Afterward, this article will portray the existence of Indonesian educational management. Eventually, this paper will seek an opportunity on how the holistic approach of White could contribute to the tension.

Spiritual Dimension

In her works, White (1903, 15, 24) consistently maintains the relationship between the Creator and creature. The primary intention of education aims to restore human beings into the ideal form. She argues that man should gradually shift to the likeness of the Maker. In doing so, education organizations able to perform and reflect the majesty and holiness of God. However, Satan ruined the grand plan divine being that causes the man to commit and sin. With this in mind, the scene reflects the triangle relationship between man, God, and Satan. God's divine being occupies education to restore His original attention that the man could shine the Creator's character. On the flip side, Satan is against the master plan and should be defined as the obstacle and barrier in achieving the ideal concept of education. However, the main idea here is, restoration is the theme of education. The spiritual dimension of White expresses the significance of inviting schools to restore their vision and mission into the divine intention. Indeed, Indonesia contains six official religions and shares a distinct spiritual concern. Here White suggests restarting religious-philosophical that could equip as the foundation for total quality management. White invites Christian schools to involve divine intention in a narrow sense, including restoring education institutions' image to become God's instrument.

Furthermore, to gain the restoration in education, White (1903, 15-16) the importance of body, mind, and soul development. She states, *'To restore in man the image of his Maker, bring him back to the perfection in which he was created, promote the development of body, mind, and soul, that the divine purpose in his creation might be realized-this was to be the work of redemption. Restoration is the object of education, the great object of life.'* It reflects the anthropological approach of White. She maintains the center of education, which lies on the man, teachers, and

managerial teams. White's spiritual dimension confirms man's preparation as a vital requirement. The body shares health concerns, while the mind expresses the need for academic excellence, and the soul consists of a spiritual dimension. Here the attention lays to the man, both as a student of a teacher. The man as God's image is White's focus, which should maintain the balance of body, mind, and soul. However, White is not a doer. During her life, she contributes philosophical foundation of scholarship. Therefore, her donation does not address managerial strategy or system; instead, she focuses on the man required to restore to the perfection of the Creator's image.

Moreover, White connects the tension to the soteriological approach. She (White, 1903, 30) concludes that the work of education and redemption is one. Her religious background, however, significantly influences her view on education. She insists that education has a direct relationship to the end of the world. With this in mind, the scholarship exercises and activities must consider the soteriological aspect. Educators should involve a plan for the long term to gain high total quality management. Further, intentions and aims end to salvation plan. Here White consistently collaborates education and religious issue interactively. Therefore, to formulate education philosophical concepts, White suggests inviting religious dimensions, including the soteriological aspect related to school organization's continuous quality management. However, White's intention develops a total quality system that collaborates with the spiritual dimension because she distinguishes between religious and formal education. Both of them are gone in the philosophical foundation, but she shares a clear distinction in practice. White (Testimonies, 1:398) elaborates her view by saying that the parents fail to give religious education and school education. By saying this, spiritual responsibility has its nature compared to formal education, but in essence, both of them share a similar philosophical concern. She provokes the church community to combine religious education with science education, which invites fluctuation among the congregation (White, Manuscript Releases, 11:109). Indeed, she clearly states that respecting the divine being should be manifested in engaging to all highest standards of intellectual acquirements. Consequently, when

White occupies the term education without qualifying it, she comprehensively proposes the education philosophical concept.

In addition, White believes conversion is the primary concept of the spiritual dimension in academic activities. Nevertheless, the conversion should begin with restoration (White, 1903, 13-16). Conversion, however, is considered the primary aim of education, which requires human and divine being participation. Educators need to exploits body, mind, and soul capacity to reach the expected management system (White, Fundamental, 429-430). Further, she declares that power, physical, mental, and spiritual development is the consequences of loving God that implemented in one strength, mind, and heart (White, 1903, 16). She gives great attention to the harmony of religious and science education. White supplies massive materials to the tension to give a holistic concept toward educators. She means establishing total quality management in scholarship education does not simply exercise a particular dimension; in extension, it involves a spiritual dimension, which works together with public education.

In sum, she proposes the development of the spiritual dimension as the first philosophical foundation for education organization, contains restoration and soteriological approach. Furthermore, she clarifies between religious and science education, which combined to reach the expected intention in this study. Therefore, in the next stage, body or physical and mental or mind receive massive discussion and extendedly gain academic exploration, presented as the second part of White's educational philosophy.

Mental and Physical Dimensions

White has exceptional attention to the balanced approach of man's power. Educators should empower the strength, energy, and capacity to gain the expectation comprehensively. In other words, White penetrates man to explore all the powers. However, she believes that man and scholarship organizations have distinction; recognizes the differences between the people. She (White, Testimonies, 3:157) states that specific individuals' intellectual power while loving and joy are the strength. In

practice, physical labor receives interest from some people because they have a positive concern to be involved in such work. Here is the collaboration of mental and physical powers should be developed. The organization needs to define its vision and mission; besides, it considers its environmental aspect significantly to influence the management system. Total quality management in education demands mental and physical philosophical collaboration. Here again, White proposes the vitality of the anthropological approach. She argues that school management's primary focus should be based on academic staff's physical and mental. She ignores a single focus on its system or management formulation. In contrast, White argumentation preserves the balanced approach between the mental and physical dimensions of the managers.

From a Catholic perspective, Wetu (2017) concludes that character quality governs mental revolution. By saying this, his research agrees that quality management has a direct relation to the mental aspect. Further, Timor (2018) proves the relation between principal's leadership and school quality. He declares its significant influence where the quality correctly receives enhancement due to its mentality and character. However, white's philosophical concept of mental and physical issues does not discriminate against education activities in practice. She consistently maintains the importance of the harmonious and combination of mental and health, and in a broad sense, she invites together spiritual layer as the primary foundation to develop total quality management. White recognizes the vitality of collaborating on every dimension and layers of education issues. Rozi and friends (2021) emphasize the faith and body health weightiness for learning processes. Therefore, the character is the most object that needs to receive massive attention (Debora & Han, 2020). Character does not relate to any management system; in contrast, it involves the people's mentality, depends on the man's quality, and demands a holistic approach.

Moreover, White emphasizes the balance treatment of mental and physical. She (Testimonies, 3:157) suggests maximizing the weakness instead of ignoring it and occupies the strength. The deficiency will be improved and reach the expected quality while the strength receives more experiences and exercises. Regarding the harmony and collaboration of mental and physical dimensions, in extension, White

formulates a beautiful connection between them. She (White, 1942, 399) argues that the mind rules the body, and the body should serve the mind. Her philosophical thinking expresses the idea that the mind is the center of the human body. It is essential to formulate a well-mind because the body is inferior to the mind. The master plan of the education management system lies in the beautiful mind of educators. Here again, White insists on the importance of human mentality rather than massive management systems and theories. Indeed, because of the superiority of the mind, the body has to serve the mind. Therefore, *'the mind is the capital of the body,'* and *'every organ of the body was made to be servant to the mind'* (White, Testimonies, 3:136). Nevertheless, the body should not receive discrimination; total quality management must share an equal interest in the mental and physical aspects because they are an integral part of White education philosophy.

As the mind plays a significant role over the body, its intellectuality needs to be improved. White argues that self-controlled is the primary nutrition for the mind. In other words, she formulates it as intellectual will that controls all human powers' activities. Her primary idea here relates to the educator's freedom and responsibility. Because man will think, act, and decide for their intention, therefore, competitors cannot control the author's mind (Snorrasson, 2005, 205-207). White means that self-controlled should manages and conducts educational activities. Educators have the right and authority to define their managerial concepts. Secondly, nature's beauty is essential for the mind's power (White, Testimonies, 3:137). Impressing the mind from nature lessons is the other vital nutrition that could help develop an accommodative and holistic educational management model. Here she intends to restore the mind to the image of God. Further, it contains a philosophical idea that human beings need to respect nature because it is an integral part of the whole cosmic system. Therefore, speaking about education cannot be separated from nature. Again, White reflects his holistic and comprehensive view because the ecosystem's subject, however, significantly relates to spiritual dimensions. White's approach does not stand separately from other layers or aspects; in contrast, consistently, she manages the collaboration of the whole dimensions of education concern.

The philosophical concept of Franz Brentano supports White's idea concerning the power of the mind. Mental phenomena are characterized by intentionality and exhibit a distinctive way (Dewalque, 2021). Commonly, total quality management is presented as the consequences of massive educational management theory and constructed in a simple way that opens the possibility to be implemented according to a particular school organization's need. White against any form of a standard model; besides, her primary interest is the man. She does not share an extensive view of the system itself; instead, she displays a distinctive way by exploring the spiritual, mental, and physical dimensions. The current activities in educational managerial spend extra resources that share limited feedback. On the flip side, White offers a new perspective by occupying the central role of the mind in the educational process. Santrock (2010: 4) explores behaviorism philosophy, argues that the mind's rationality and power should be trained. Experience, nature, and science are the primary source of mind to gain respected knowledge. In other words, Santrock emphasizes the importance of nature as part of the cosmological system that could help the mind gain experience and express it nicely.

Furthermore, White adds a significant concept to the mind; she points out the human's critical quality, namely purposefulness, and usefulness. She encourages man to be using that can accomplishing targets in life. The mind should be aware of the danger of forming bad habits; therefore, it has to confirm its purpose in the whole life system. Eventually, if the mind conducts purposefulness and usefulness, it can change society (White, Testimonies, 3:147). It exposes the strong connection between the power of the mind and its direct impact on the public. White transparently displays how the mind could impact other spheres with its capacity. This idea, however, against any concept which believes a proper system has a significant contribution to the people, but White argues that even with the mind, the society could transform to be a better civilization. Following the tension here, the philosophy of mind prospectively could improve total quality management in educational organizations. The mind plays an essential role in the educational process in practice. To reach a usefulness management system requires feeding the mind with nutrition. Educators need to explore and maximize the whole mind's competence.

White insists on the importance of the physical aspect. It is a great treasure and the richest possessions mortals can have (White, Testimonies, 3:150-152). It is impossible to involve in a management system without physical exercise. The body needs to labor to train its ability for educational purposes (White, Testimonies, 3:155). In her work, she shares three reasons as the philosophical foundation of physical exercises. First, the body is a servant to the mind. The body supplies exercise to the mind, so the mind would labor for educational concern. Second, physical labor would prevent the mind from being overworked, further, it would ignore uncontrolled desire. And lastly, the physical is essential for moral good.

Physical exercise leads to the pure and virtuous character (White, Testimonies, 3:150-152). With this in mind, White's discussion on the physical dimension could not be separated from the existence of the mind, while the mind and physical are consistently related to the spiritual dimension. Therefore, White offers a holistic approach to grounding philosophical concepts to improve integrated quality management in educational organizations. The management system should comprehensively manage White's philosophical idea; it cannot be a single stand and separate from other dimensions.

Pot (2018, 5) agrees with White; he insists that the physical approach should involve a holistic dimension instead of standing separately. In doing so, the intention might not limit physical exercise and foster people's pleasure in being active and sharing life high quality. Besides, Asian educational philosophy, Kegonshu Philosophy from Japan, supports the holistic approach of White. Kim (2019) argues that *'it can be said that the correct mind-body relationship of human existence in physical education is unity of mind and body.'* In his study, he says that Kegonshu theory ignores the separation of the physical and mental. Further, John Dewey discussed the vitality of physical education and its correlation to educational philosophy. Recognizing intelligence is an excellent formulation to develop physical education (Jinno & Inoue, 2017). Dewey realized the unseparated connection between the physical and mental aspects. Therefore, White's argument on the mind and body unity is common. Nevertheless, White adds a spiritual dimension to her approach, which distinct from other philosophers.

The Weakness of Educational Total Quality Management in Indonesia

The quality management system, however, with proper approach, prospectively offers advantages to educational development, and consistent commitment able to share contribution (Syukron, 2017). Currently, the Indonesian educational management system stands separately. Educational institutions have the personal intention that considers other purposes as competitors. By doing so, education does not run in harmony; in contrast, competing to reach individual concerns. Schools are in distinction to share their interest. Kusnaendar (2018) focuses his work on middle school and finds out that school facilities and continuous evaluation are essential in the management system. He offers his research that educators could anticipate. However, he did not ground his concept holistically. In consequence, his novelty does not apply to other issues. Further, Setiardi & Munir (2018) argue that total quality management requires logical intelligence. They explore the philosophical idea based on elementary school, potentially not implemented to high school or university level. Besides, they conduct attention narrowly by presenting intelligence power as the primary dimension.

However, Islamic teaching shares a holistic approach to the tension. Hermanto (2018) argues that;

"Total Quality Management (TQM) in the field of Islamic education the ultimate goal is to improve the quality, competitiveness of output (graduates) with indicators of both intellectual competence and skills and social competence of students / high graduates. In achieving these results, the implementation of TQM within the Islamic education organization needs to be done in a truly not half-hearted manner. By utilizing all the existing quality entities within the organization, our education will not go where it is today."

It reflects a comprehensive approach to Islamic philosophy. It requires totality and resists a half-hearted manner. Utilizing all aspects and dimensions within the educational institution is essential and plays a significant role. Compared to White's insight, the similarity is, both Islamic teaching and White's idea suggest totality and holistic approach; however, the distinction is, White manages the importance of spiritual dimension while Islamic teaching focuses on the social aspect. Nevertheless, White educational philosophy is not strange but shares a unique concept.

Furthermore, most of Indonesia's total quality management regards system, formulation, and pattern as the vital matter that needs attention. In doing so, it has no interest to anthropological approach where White extends his works. However, the Indonesian perspective tends to manage technical matter while the Western perspective supports the anthropological approach as White did. Sfakianaki & etc (2018) argues that total quality management explores leadership style in the educational system. It has a close connection to total management. Therefore, leadership style, the anthropological aspect of the people, does integrate into the management system. Prestiadi (2019) says that *'the concept of visionary leadership in total quality management is an effort to build quality management oriented to the vision, mission, and principles to achieve customer satisfaction through continuous quality improvement.'* The leader's character is essential to educational management. Therefore, according to White, the anthropological approach is essential. In extension, she adds the importance of inviting spiritual dimension. Further, she suggests a holistic approach that the collaboration between physical, mind, and spiritual dimension should work together and in-separately.

Conclusion

White's argumentation and contribution to the tension here are clear. In sum, White offers a holistic approach to establish, improve and develop total quality management in Christian educational schools. Further, she suggests formulating a man with spiritual, physical, and mind balancing comprehensively. By doing so, the people will have the ability to think and implement a proper model for education activities in Indonesia. However, White's philosophical view on this issue could be an outstanding contribution and applicable for developing total management system in Indonesia.

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