

CATHOLIC IDENTITY IN SCHOOL LANDSCAPE DESIGN SYURADIKARA CATHOLIC HIGH SCHOOL, ENDE NUSA TENGGARA TIMUR, INDONESIA

Akuilino Valdimir Laki¹, *Silia Yuslim²,
Eko Adhy Setiawan³ & Olivia Seanders⁴
*Corresponding Author

^{1,2,3,4} Department of Landscape Architecture,
FALTL, Universitas Trisakti

valdylaki@gmail.com¹, siliayuslim@trisakti.ac.id²
ekoadhys@trisakti.ac.id³ & oliviaseanders@trisakti.ac.id⁴

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ABSTRACT

Abstract. Catholic schools, as educational institutions, aim to equip students with gospel values, fostering wise, intelligent, and beneficial individuals for society. Syuradikara is a Catholic high school in Ende, East Nusa Tenggara Indonesia. Syuradikara does not optimally have a landscape design that supports learning activities and reflects Catholic identity. This research evaluates the extent to which Syuradikara High School has applied Catholic identity to its landscape design. The aim is to provide input for the development of school landscape design in order to become a high school with Catholic identity that can produce graduates of faith and benefit the nation and state optimally. The research used Qualitative methods with observation techniques and interview techniques referring to the three domains of education combined with Catholic Identity which is reflected through the use of Catholic symbolism ornaments. Its use is adjusted to the application of the five principles in Catholic identity, understanding of God and relationship with Him, and the hierarchy of space in the church. The results show that Syuradikara landscape design has not optimally utilized its outdoor space in supporting learning activities that reflect Catholic identity. The evaluation results can be used as input for the improvement of landscape design with Catholic identity by using Catholic symbolism



ornaments in accordance with the character of the space and its function so that the formation of students with character can be achieved as a whole through the provision of aspects of knowledge, skills, and attitudes.

Keywords: *Catholic School, Catholic Identity, Catholic Symbolism Ornaments, Landscape Design, Syuradikara Catholic High School*

INTRODUCTION

Education is a fundamental thing in life. Education is a very crucial thing and must be considered and prioritized (Fatah, et al., 2020). Along with the development of technology and science that is increasingly sophisticated in various fields, the role of school education institutions is very important in preparing physically and mentally qualified individuals (Luthfiyah & Zafi, 2021). In its implementation, education is combined with psychology which refers to aspects of human development, reflected in three main domains, namely cognitive, psychomotor, and affective (Ulfah & Arifudin, 2023). The cognitive domain concentrates on knowledge, the psychomotor domain focuses on skill development, and the affective domain focuses on values and attitudes. (Ayub, 2020). Understanding the development of these domains will result in effective education that helps students become better-rounded individuals of character who are useful in society.

The school's quality can be seen from the outputs produced by graduates who are useful in society (Epstein, 2019). The Catholic schools are educational institutions that play a central role in the life of the nation's generation and have contributed a lot, especially in preparing human resources, especially to help shape emotional, behavioural, and social development. (Hurai Ibo & Lorensius, 2023). This is because Catholic schools are a place for students to learn from childhood by training them in gospel values to create bonds of peace and harmony in society. (Farnsiscus, 2017). The church's involvement in Catholic schools is a tangible expression of its commitment to support the provision of education in educating and shaping students from all religious traditions and equipping them with intellectual and cultural hospitality. Such support is also an integral part of the mission to instill love in dealing with issues that lead to acts of violence. (Lohor & Nampar, 2021). Therefore, Catholic schools must have a Catholic

identity. The principles contained in the Catholic identity are a means of channeling the values of the Kingdom of God for children and young people. Through its implementation, Catholic schools will always be open to the progress of the modern world, educate their students to appropriately develop the welfare of the people in the world, and prepare them for service for the expansion of the Kingdom of God.

One of the Catholic schools in Ende, Nusa Tenggara Timur (NTT - East Nusa Tenggara), Indonesia is Syuradikara High School. The school is located on Jalan Wirajaya, Ende, NTT Indonesia. The problem with this school is that its landscape design, especially related to the availability of learning facilities with outdoor space facilities and infrastructure, does not fully reflect the Catholic identity. This causes the purpose of Catholic schools, which is to strive for students to become human personalities with character, a reflection of divinity and form a community that is witnessed by the Gospel, is not optimally achieved. This means that students, as God's most perfect creatures, will be equipped to have the ability to reflect divine attributes and be able to live according to the teachings of Jesus Christ contained in the Gospel, and to convey His message to others through words and deeds. Thus, the Christian mission to spread love, justice and peace in the world can be carried out.

Discussions that have been carried out by previous research related to the Catholic school curriculum related to student character building (Lohor & Nampar, 2021; Panda, 2019; Franchi & Davis, 2021) Religious moderation in Catholic schools (Hatmoko & Mariani, 2022) and child-friendly Catholic elementary schools (Ibo & Lorensius, 2023) and Catholic symbols and ornaments in church buildings (Cunha & Salura, 2022). (Cunha & Salura, 2023; Lake, Purbadi, Rayawulan, Daton, & Lau, 2019; Takaya, 2018; Trisno & Lianto, 2020).. There has been no discussion related to Catholic identity reflected in the Landscape Design of Catholic High Schools. This research will discuss the extent to which Syuradikara High School has applied Catholic identity to its landscape design. The goal is that the evaluation results can be used as a basis for further landscape design development, so that it can become a high school with Catholic identity that can produce graduates of faith and benefit the nation and state optimally

LITERATURE REVIEW

In Catholic thought, education is the study of humanity and its achievements. Positive perceptions and assessments of Catholic schools in the world arise from a favourable appreciation of the contribution their actions make to the common good (through ethos, commitment to excellence, and charitable works towards others). The foundation of action is understanding empowered by empathetic imagination and grounded in authentic knowledge and reasoning. The ethos of action is integral to the formation of the human person with character as a reflection of divinity and divinity shapes the community that bears witness to the Gospel. In this regard, the Catholic school curriculum supported by the unity of faith and reason, the focus on cultivating skills in knowledge is a bridge uniting the Catholic worldview with other intellectual traditions will encourage students to live life wisely and intelligently. (Franchi & Davis, 2021).

The implementation of the Catholic curriculum in the learning process prepares students to grow with a strong faith character that is full of love and service in practicing their knowledge and skills to the community and environment. For this reason, the cognitive, psychomotor and affective domains are not only packaged in the facilities and learning processes in the classroom, but also in the facilities and learning processes outside the school. The entire domain is applied in the five principles of Catholic school identity (Table 1).

The implementation of the five principles that reflect the identity of Catholic schools is crucial to the success of Catholic education. (Panda, 2019). The first principle is the supernatural vision. A Catholic school has the supernatural vision as its main source of inspiration. The Church's strong basis for this philosophy of education is the understanding that education is a process of forming the whole person, specifically a person whose heart is always directed towards God. Catholic schools have the primary goal of promoting the growth of good Catholic human beings who love God and fellows. The second principle is a strong anthropological foundation. Catholic schools are founded on a correct understanding of the dignity of the Christian human being. This is the distinctive character of Catholic schools, whose primary task is to nurture human values that are based on the figure of Christ as the primary model. With a solid Christian anthropology,

Catholic schools make Christ the basis of all educational endeavours with Gospel principles as the guiding norm. The third principle is the spirit of unity and togetherness. Catholic schools are imbued with a spirit of unity and togetherness. Church documents also emphasize the community aspect of a Catholic school, a reality that is rooted in both the social nature of the human person and the understanding of the Church as a house of unity and togetherness. Three things are important in viewing a Catholic school as a community, namely the need for: 1) a cohesive work team with good cooperation in school management; 2) interaction between students and teachers; 3) a beautiful and comfortable physical environment for all its citizens. The fourth principle is integral education. Catholic schools strive to implement the Catholic worldview in the entire curriculum. Integral education aims to assist the gradual development of every aspect of the student's abilities: intellectual, physical, psychological, moral and religious aspects. Education is aimed directly at the development of the whole person. For this reason, Catholic schools need to be inspired and guided by the spirit of the Gospel. The implementation of integral education in Catholic schools is expected to produce human beings who have the fullness of human life and are ready to serve others and also always prepare themselves for the life to come. The fifth and final principle is to support the witness of teachers. The role of teachers is crucial to the Catholic identity of a Catholic school. Teachers are responsible for creating a climate that is unique to a Catholic school, both personally and in unity with the school community. Teachers are individuals of integrity. For those of the Catholic faith, in addition to having personal integrity, they are also people of firm faith, faithful to the Church and living the sacraments of the Church. Teachers must be able to be role models for their students by actually living the values of the Gospel.

The application of these five principles is closely related to efforts to build an understanding of God and human relationships with Him within the framework of Catholic faith and ecclesial tradition. This understanding is realized through the combination of imaginative understanding of God, knowledge of God, and action towards God. This understanding will lead students to always be on the path of God. The understanding of human imagination towards God is based on correct understanding and in line with Catholic teachings. Students are taught to envision God as a source of wisdom, love, justice, and power beyond human comprehension, but also as a Person who is close to and cares for the lives of each individual.

(Takaya, 2018). The understanding of human knowledge of God is not only intellectual, but also involves aspects of spiritual experience and religious practice. This includes an understanding of the Holy Trinity, the saving work of Jesus Christ, and the teachings of the Catholic Church. Knowledge of God will awaken students' imagination, which in turn becomes the foundation that encourages students to demonstrate actions that reflect love and reverence for God in daily life. This includes worship, service to others, adherence to Catholic moral and ethical teachings, and a willingness to follow God's will in their decisions and actions. Students are also taught to develop a close relationship with God through prayer and other spiritual practices that strengthen their faith and deepen their spiritual experience. for an action that reflects wisdom and advancement (Franchi & Davis, 2021; Hatmoko & Mariani, 2022). This can be done through the inculcation of moral values from the gospel, the magisterium (doctrinal teachings referring to teachings or divine truths that are considered the basis of religious faith and practice), and the sacred tradition of the church which is the learning source of the Catholic curriculum as a whole. (Mariano & Aliano, 2021) which is packaged in an integrated manner in the five principles that reflect Catholic identity. Thus, the purpose of Catholic education can be realized (Figure 1).

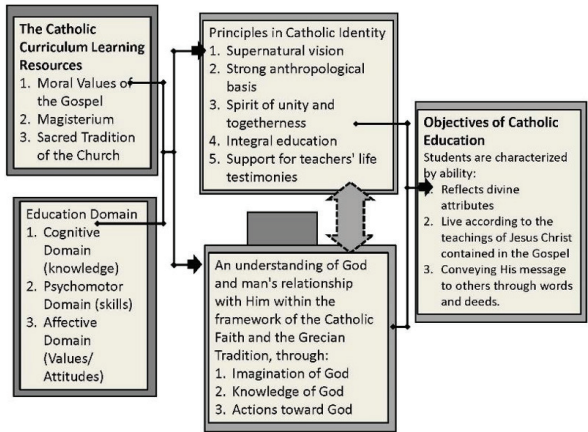


Figure 1. The Efforts to Achieve the Goals of Catholic School Education

Source: Author

In designing the school landscape, efforts to apply the five principles of Catholic identity must also refer to the division/grouping of spaces (zoning) in churches that accommodate liturgical activities as the main function supported by Catholic symbolism (Figure 2). Liturgical function is the main

foundation of the hierarchy of space and architectural forms of Catholic churches, both before and after the Second Vatican Council. Eucharistic celebration is the main event of Catholic liturgy. The Eucharistic celebration moves linearly from the preparation stage to the closing, starting from the profane liturgical zone to the most sacred zone, which is described in 3 zones, namely the Narthex zone, the Nave zone, and the Sanctuary zone. (Cunha & Salura, 2023; Trisno & Lianto, 2020) The use of Catholic symbolism should incorporate religious symbols and symbols of Catholic faith that represent the presence of the Almighty and draw humanity closer to the Divine. These symbols also serve as pathways to the Holy and bind humanity to the Sacred. Through the use of symbols, the constancy of Faith and the religious nature of the people can be formed. (Bruto, 2022). The symbols used contain implicit meanings about Christ, His life, the relationship of the people with Him and about the traditions and teachings of the Catholic Church. The use of liturgical colours in accordance with the activities, character and function of the space is an effort to apply Catholic symbolism. Liturgical colours (colours used during liturgies or certain celebrations) contain spiritual meanings (Cunha & Salura, 2023)The liturgical colours, consisting of; 1) white (or golden) symbolizes victory, eternity, purity, perfection, glory and holiness; 2) red symbolizes courage and sacrifice; 3) green, symbolizes fertility, hope, life, growth, and the missions of the church; 4) purple, symbolizes grief, repentance, and nobility (reminds Catholics of the story of Jesus' passion); and 5) black, symbolizes death and grief (can be used as a substitute for purple colour).

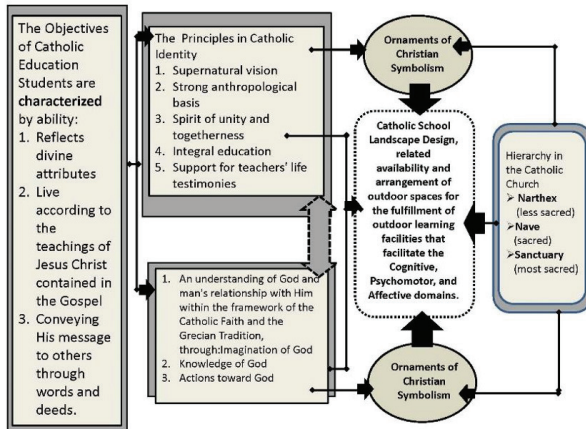


Figure 2. The Reference in Landscape Design of Catholic Schools

Source: Author

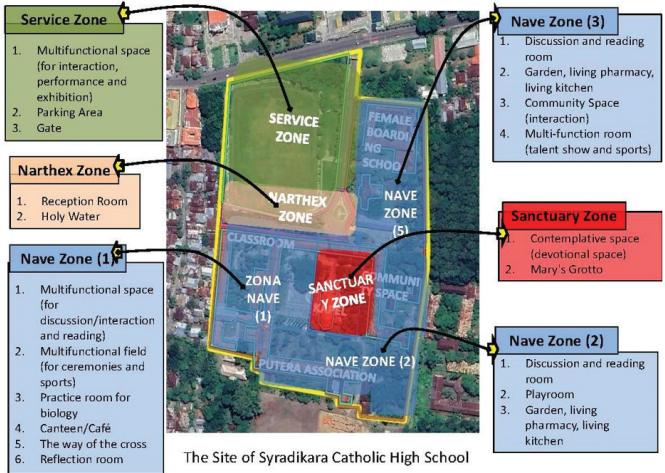


Figure 3. The Site of Syradikara Catholic High School

Source: Author

This symbolism is also done in the form of ornaments. Ornaments in the Catholic tradition can include statues, religious paintings, and other elements/materials that are accompanied by stories of his exemplary attitude and behavior towards God and others. This effort is used to convey religious, spiritual, and behavioural messages to the people (Nuriz M. A. F.; Maulana A. M. R.; Pertiwi, S.R.: Zulfa,A.K.; Tarmidzi, N.N.S.; Nabilah, D., 2023). The use of this ornament is tailored to the needs of the school and the stories of identity to be conveyed so that it can help deepen the public devotion to Catholic teachings and beliefs, as well as present a richer spiritual experience both in church worship and liturgy, and in everyday life. This means that the followers of Christ should be near, and keep all his commandments and his teachings(Lake, Purbadi, Rayawulan, Daton, & Lau, 2019). Symbolism gives a nuance to the outdoor space of Catholic high schools as a place for the development of cognitive, psychomotor and affective domains (Table 1) supported by the shape of the space, the atmosphere of the space, floor patterns, colors, the use of hard materials and soft materials that are adjusted to the hierarchy in the church.

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Table 1. The Interview Question Guide

Education Domain	Expected abilities	Outdoor Facilities
Cognitive Domain (knowledge), relating to thought processes, understanding, and problem solving	Recalling, and applying information provided in learning, related to comprehension, problem solving, and critical thinking	Discussion rooms, practice rooms (e.g. space for biology practicum), gardens, living pharmacy, and living kitchen
Psychomotor Domain (skills), related to physical skills and body movements	Physical skills, such as writing, playing music, or exercising, and performing other practical tasks, involve moving the body with precision, coordination, and speed.	Multifunctional space (cultural performance and talent show as well as for sports)
The Affective Domain (values and attitudes), deals with emotional aspects, attitudes, and values.	Positive attitude, motivation to learn, empathy towards others, and moral values, related to empathy, tolerance, and social responsibility.	Contemplative spaces (spaces that facilitate and encourage reflection, meditation or contemplation) and self-study/reading spaces.

Source: Author

The hierarchy of church space is very closely related to liturgy activities. (Cunha & Salura, 2023; Trisno & Lianto, 2020)First, it starts in the Narthex zone which is a less sacred space, and can consist of Eso-Narthex and Exo-Narthex. (Cunha & Salura, 2023). The Eso-Narthex is the area before entering the church entrance as a transition area from the

environmental area (profane symbols) and the less sacred area. Exo-Narthex is found on the inside of the church from the entrance to the Nave area separated by a column or wall, where there is a holy water container where people dip their hands to make the sign of the cross before entering the church, as a symbol of self-cleansing. The meaning of the Narthex space can be expressed as a symbolic space as the starting point of the sacred journey of the people who are ready to receive Christ. As a small and sinful human being before God, man must cleanse himself of sin before being welcomed by the Lord, the savior of His people.

Next, the congregation enters the Nave zone which is a sacred space that stretches from the entrance (Narthex) to the priest's parlor. The Nave is a symbol of the church community horizontally and the largest part filled with pews arranged in a row with a central path to the altar. The symbolic meaning of the Nave space is that humans are on a smaller human scale compared to God. The ornaments placed in the Nave have a symbolic meaning, which is a universal agreement, because of the presence of statue/painting ornaments as icons to remind people of the story of the miserable life of Jesus, Saints and Santa who can be emulated.

The last zone is the Sanctuary. This zone is the most sacred space of the Catholic church. Its sacredness is marked by the height of the floor which is higher than the nave. and is the center of all liturgical celebrations held in the Priest's Parlor area. Only priests and Eucharistic liturgists can enter the priest's parlor area. This part is usually made wider and different from the rest of the church as the place where the altar, pulpit, tabernacle, and the priest's chair are placed. The symbolic meaning of this zone is the universal agreement that the Sanctuary space is a meeting between the people and God. The composition and elements that form the space can be strengthened by presenting the works of the Mystery of God through symbolic ornaments, material expressions that signify the majesty of God and the scale of God that is higher than humans.

MATERIAL AND METHODS

Material

Syuradikara Catholic High School is located on Jalan Wirajaya, Onekore District, Ende, NTT Indonesia. The school has an area of ± 10 ha (Figure 4). The research was conducted from September 2023 to January 2024. Syuradikara Catholic High School is the first high school on the island of Flores, especially in Ende, NTT, Indonesia. This school not only equips students from academic aspects, but also with Catholic values so that the goals of Catholic schools can be achieved.

Syuradikara Catholic High School already has indoor facilities, including classrooms, male and female dormitories, a chapel and a community monastery. For the outdoor space, it is divided into a reception area, parking area, community area, shade area, and development area (Figure 4). However, this school has not optimally utilized the existing outdoor space for activities to support learning and reflect Catholic identity. This effort is intended so that students' understanding empowered by empathetic imagination based on authentic knowledge and reasoning of moral values sourced from the gospel can equip them to become wise and intelligent individuals.

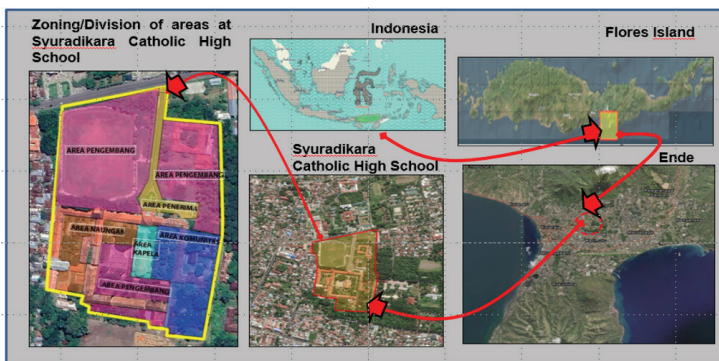


Figure 4. The Syuradikara Catholic High School Location and Zoning
Source: Author

Methods

The research used a qualitative descriptive method. Data collection was conducted using interview and observation techniques. The determination of research subjects was carried out using purposive sampling technique by referring to the criteria of informants who are influential and understand about historical values, space needs for Catholic seminaries/schools, and churches. The subjects involved in this study were 30 school residents consisting of the Head of Syuradikara Catholic High School and representatives of the church council, professional Landscape Architects with expertise in Church History and Landscape, professional Architects with expertise in Church History and Architecture, senior teachers, and class XII students. The interview questions (Table 2) focused on the application of Catholic identity in the design of the outdoor space, which is associated with the understanding of God and human relationship with Him within the framework of Catholic faith and ecclesiastical tradition, which is realized in the form of Catholic symbology ornaments. Observation was conducted by the researcher to the outdoor space of Syuradikara Catholic High School to evaluate the outdoor space facilities that have been available in relation to the needs of the school in implementing cognitive, psychomotor, and affective domains with Catholic identity for the development of students with character. The results of the Interview and Observation will be juxtaposed to validate the evaluation results as research findings that will be used as input for improving the school landscape design.

Table 2. The Interview Question Guide

Variables	Sub-Variables	Indicator
Catholic identity	Divine vision	Does the utilization of outdoor space and the use of Catholic ornaments and symbolism help students understand the love of God, the dignity of human beings, and the human values and spirit of service derived from the figure of Christ and the teachings of the Gospel?
	Strong anthropological basis	
	Integral education	

	The testimonies of the teachers' lives	Is there any utilization of outdoor space as well as the use of Catholic ornamentation and symbolism that provides an example for students to actually live out Gospel values?
	Spirit of unity and togetherness	Is there a use of outdoor space that facilitates interaction between students as well as between students and teachers in order to create a community that is cohesive, respectful, and cooperative in order to produce a thoughtful intellectual society?
Understanding of God and man's relationship with Him	Imaginative understanding of God Understanding knowledge of God	Is there any utilization of outdoor space as well as the use of Catholic ornamentation and symbolism that can help students? 1. envisioning God as a source of wisdom, love, justice, and power beyond human comprehension, but also as one who is close to and concerned about the lives of each individual. 2. understand aspects of spiritual experience and religious practice that include an understanding of the Holy Trinity, the saving work of Jesus Christ, and the teachings of the Catholic Church.
	Understanding actions toward God	Does the use of outdoor space facilitate students to practice actions that reflect love and respect for God in daily life, including worship, service to others, adherence to Catholic moral and ethical teachings?
Hierarchy of space in the church		Is there a zoning division of the outdoor space that refers to the hierarchy in the church?

Source: Author

RESULT AND DISCUSSION

Based on the interview results (Table 2) related to the landscape design of Syuradikara Catholic High School, it appears that:

For the application of the principles contained in the Catholic Identity:

There were 80% of informants who stated that there was no visible application of the principles of supernatural vision, anthropological basis, and integral education. This is reflected in the absence of optimal utilization of outdoor spaces and the use of Catholic ornaments and symbolism that help students understand God's love, human dignity, as well as human values and the spirit of service sourced from the figure of Christ and the teachings in the Gospel. Currently, the use of Catholic ornaments and symbolism is mostly done inside the building, especially in the Chapel. Thus, the development of the values and attitudes aspect of the affective domain has not been optimally achieved.

There were 100% of informants who stated that there was no visible application of the principle of witnessing the lives of teachers. This is reflected in the absence of utilization of outdoor spaces as well as the use of Catholic ornaments and symbolism that provide examples for students to actually live out the Gospel values. Currently, real examples of living the gospel values are mostly done in classroom learning. This means that the development of the values and attitudes aspect of the affective domain has not been optimally achieved.

There are 80% of informants who stated that there has not been an optimal effort to apply the principle of the spirit of unity and togetherness. This is reflected in the absence of utilization of outdoor spaces that facilitate interaction between students as well as between students and teachers in order to create a community that is compact, respectful, and cooperative in order to optimally produce a wise intellectual society. Currently, the facilities available to interact with others are in the form of open fields in the development area, play facilities in the community area, and shade areas. Thus, the development of the knowledge and skills aspects of the cognitive and psychomotor domains has not been optimally achieved.

For efforts to cultivate an understanding of God and man's relationship with Him:


There were 80% of informants who stated that there were no visible efforts to cultivate an understanding of the imagination of God and an understanding of knowledge about God. This is reflected in the absence of optimal utilization of outdoor space and the use of Catholic ornaments and






symbolism that can help students imagine God and understand aspects of spiritual experience and religious practice that include an understanding of the Holy Trinity, the saving work of Jesus Christ, and the teachings of the Catholic Church. Currently, understanding is mostly realized through classroom learning and worship in the Chapel. Thus, the development of knowledge, skills, and values/attitudes from the cognitive, psychomotor, and affective domains has not been optimally achieved

There were 80% of informants who stated that there were no visible efforts to cultivate an understanding of actions towards God. This is reflected in the absence of optimal utilization of outdoor spaces that facilitate students to practice actions that reflect love and respect for God in daily life, including worship, service to others, adherence to Catholic moral and ethical teachings. Currently, the facilities available to interact with others and cooperate are available in the form of open fields in the development area, play facilities in the community area, and shade areas. This means that the development of knowledge, skills, and values/attitudes from the cognitive, psychomotor, and affective domains has not been optimally achieved. For efforts to utilize the hierarchy of space in the church, it can be seen that 100% of informants stated that there was no effort to divide the zoning of outer space that refers to the hierarchy in the church

Based on the observation, it can be seen that the outdoor space at Syuradikara Catholic High School has not been optimally utilized to support learning activities and the Catholic school curriculum. The design of the outdoor space does not reflect Catholic identity and does not facilitate students' understanding of God and their relationship with Him (Table 3). In addition, the zoning division of the site has not referred to the hierarchy of space in the church (zoning in the church).

Table 3. The Results of Observations on the Outside Space of Syuradikara Catholic High School

Visualization	Observation Results
<p>The Reception Area</p> 	<p>-Facilities related to school introduction are quite complete (gate, school signboard, guard post) (photos 1, 2, 3, 4)</p> <p>-Gate lacks Catholic identity (photos 1, 2, 3, 4)</p>

<p>Parking Lot Area</p> 	<p>-This area lacks a Catholic identity (photos 1, 2, 3, 4) -The area has not been optimally utilized, related to the needs of developing educational domains and reflecting Catholic identity (photos 1, 2, 3, 4)</p>
<p>The Community Area</p> 	<p>-The Community Area has not been optimally utilized. The available facilities do not accommodate activities for the development of knowledge, skills and attitudes required by the cognitive, psychomotor and affective domains (Photos 2, 3, 4) -There are no Catholic ornaments and symbolism that can support the teaching of the Catholic school curriculum and reflect Catholic identity and can help students' understanding of God and students' relationship with Him (Photos 1, 2, 3, 4).</p>
<p>Chapel Area</p> 	<p>-The Chapel area does not facilitate spiritual activities (photos 1, 2, 3, 4). -There are no Catholic ornaments and symbolism that reflect Catholic identity and can help develop values/ attitudes aspects related to students' understanding of God and their relationship with Him (photos 1, 2, 3, 4).</p>
<p>Shade Area</p> 	<p>-The Shade Area does not facilitate activities that support learning related to the cognitive, psychomotor and affective domains in the Catholic school curriculum (photos 1, 2, 3, 4). -There is still a lot of land that has not been utilized (photo) -There are no Catholic ornaments and symbolism that reflect Catholic identity and can help students' understanding of God and their relationship with Him (photos 1, 2, 3, 4).</p>
<p>The Development Area</p> 	<p>-There is still a lot of vacant land that has not been utilized (Photos 1, 2, 3, 4) -The land is mostly used for parking for the general public who want to access the field (Photo 3). -Land can be utilized as a place to implement the education domain combined with Catholic identity.</p>

Source: Author

If the interview results and observation results are juxtaposed, it can be seen that the outdoor space of Syuradikara Catholic High School:

1. Has not applied the hierarchy of outdoor space that refers to the hierarchy of space in the church (the division of outdoor space zoning has not

- applied the zoning of space in the church).
2. It has not optimally used ornaments in Catholic symbolism as a whole in accordance with the hierarchy of spaces in the church that reflect Catholic identity and support the Catholic school curriculum related to students' understanding of God and understanding of students' relationship with Him as a foundation for the development of students with character who are equipped with aspects of knowledge, skills, and positive values.
 3. It has not optimally utilized outdoor space as a place for activities that support high school students' learning activities related to the development of aspects of knowledge, skills, and values/attitudes combined with an understanding of the imagination of God and knowledge of God, as well as an understanding of actions towards God in the form of facilities that can increase interaction, cooperation, and service to the community.

This situation does not support the formation of students with character and faith through Catholic traditions, student learning through exemplary attitudes and behavior towards Him and others through the life story of Jesus and the example of the Saints/Saints contained in the Gospel values. The results of this evaluation are expected to be used as input for improving the landscape design of Syuradikara Catholic High School (Figure 4).

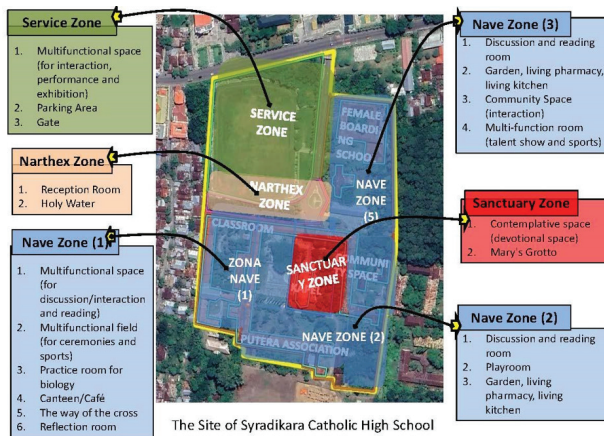


Figure 4. Proposed Zoning/Area Division and Placement of Learning Facilities

Source: Author

Based on Figure 4, Catholic symbols related to the placement of ornaments, the use of floor patterns, colors, shapes and spatial atmosphere as well as the use of hard materials and soft materials can be adjusted to the zoning of the space contained in the church equipped with a service zone. The service zone is placed so that all learning can have a place to practice it in the community. This will help to deepen people's appreciation of Catholic teachings, as well as a richer spiritual experience in both church worship and liturgy, as well as daily life. Ultimately, the students will graduate as individuals of character, faith, wisdom, and benefit to others.

CONCLUSION

The research findings show that the landscape design of Syuradikara Catholic High School has not reflected Catholic identity, related to the five principles in Catholic identity, students' understanding of God and students' relationship with Him and has not optimally utilized its outdoor space to support learning activities and Catholic school curriculum for the development of cognitive, psychomotor, and affective domains. Student learning through exemplary attitudes and behaviors towards God and others through the life story of Jesus and the example of the Saints/Saints contained in the Gospel values has not been applied in the school landscape design. This situation does not support the formation of students with character, faith, and wisdom through the Catholic tradition.

These findings can be used as a basis and input for improving the landscape design of Syuradikara Catholic High School. In its refinement, the division of outdoor space refers to the hierarchy of space in the church (Narthex, Nave, and Sanctuary). Catholic identity can be reflected through the placement and utilization of Catholic symbolism ornaments that exemplify the life story of Jesus and gospel values appropriately according to the character and function of the space. This effort can be supported by the use of floor patterns, colors, shapes and room atmosphere as well as the use of hard and soft materials which are also adjusted to the function and character of the space. Thus, the development of cognitive, psychomotor, and affective domains enriched by students' understanding through imagination of God, knowledge of God, and action towards God can become a unified whole and be reflected through a person with character,

faith, wisdom, and benefit for others.

This research is far from perfect. In order for the landscape design of Syudikara High School to reflect Catholic identity in accordance with local culture, further research can examine the application of Catholic identity integrated with local culture, so that the determination of Catholic ornament symbolism can be done appropriately in harmony with the culture of Ende, NTT Indonesia.

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CONFLICT OF INTEREST

The authors declare no conflict of interest.

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