COMMUNITY EDUCATION IN COMMUNITY DEVELOPMENT

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ABSTRACT

Community education in the concept of science has long developed in the midst of people's lives. However, a variety of different names become obstacles in building a system related to the approach to community education in teaching the community itself. So that on a number of occasions, basic concepts, evaluations, methods, approaches and conclusions are raised that are related to the education of the community itself.

Keywords: community education, community development

A. INTRODUCTION

In the National Education System Law, it is stated, "National education functions to develop capabilities and form dignified national character and civilization in order to educate the life of the nation, aiming for the development of the potential of students to become believers and fear of God, noble , healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen, (National Education System Law Number 20/2003). This indicates that education and development are a series that cannot be separated from one another. Therefore, a more comprehensive and sustainable approach is needed in the world of education, not only by using an approach that is limited to providing certificates or diplomas, but it does not provide accessibility for education services for the Indonesian people as a whole.

The existence of education is inseparable from the educational objectives of UNESCO namely learning to know, learning to do, learning to be and learning to live together. With these four pillars explained that in the process education goes according to human needs in their lives. Not in the framework of completing education that leads to diplomas which in fact often cause the emergence of problems in the form of discrepancies between diplomas and fields of work that are in accordance with human talent and needs themselves. According to data from the Central Bureau of Statistics in 2017 (Mustikoaji, 2017), the high unemployment rate at undergraduate education level (606,639 people) compared to education under primary school (546,897 people) critically shows that there is a difference that is not too far between undergraduate education and their who did not even complete elementary school education. So in this,

UNESCO's view to be able to build education with the learning objectives of to be and to live together is a necessity in the midst of various challenges in today's society. Education cannot only build a path of education, but all education pathways, because the dichotomy only makes education run each other without being able to answer the challenges of life in a global context, so that local potential is forgotten and left behind globally.

The role of society in education is important, not just waiting for a helping hand from the government. Society gives a big role in building and developing education. This is because there is intensive social interaction in the community (Soekanto, 2004). Therefore, both in the world of Indonesian education gave birth to a concept of community education aimed at building the power of social awareness that teaches each other. The concept of consciousness itself, is built within the framework of the praxis power of social and intellectual life that supports each other. Community-based education is expected to provide added value in the formation of the character of the community itself. Not in the context of the pathway per educational path that seems to narrow the space for education in the community. Because the community is the estuary of all educational processes, where education provides an opportunity for every human being to be able to move into himself by presenting the greatest benefit for the surrounding social life.

Education equality is included in every education path in Indonesia, all of which are inseparable parts. The naming of a path that seems to be a separate field of study will only break the coordination of the community development system itself and disperse social capital which should synergize with each other and work together to become unity. Therefore, it takes a unity of programs that complement each other with the same definite steps, because the estuary of education itself is community development, so it would be appropriate if we were more prioritized to be able to fill a community education program that is able to provide continuity in the strengthening of education. in Indonesia. Because education itself does not stand between educational paths, but in the midst of communities that complement each other. Building an active citizen is a necessity from the world of education (Tett, 2010).

The education problem that has been symptomatic so far is the issue of relevance, quality and even distribution of education. The relevance of education is constrained because the output produced is not in accordance with the demands of the community, other than that, the quality of education also still invites various questions, especially related to various products produced from the world of education itself that have not demonstrated its ability to answer the problems and problems that exist in the community and, finally, education equality which leads to the availability of educational services for the entire community. Therefore, if later the development of education is released from its main estuary, namely the community, it will certainly have an impact on the ability of the graduates themselves. This in Freire's language (1984) is a form of

alienation of education that gives birth to new problems, not alternative solutions to problems in the midst of people who are trying to answer the various challenges that exist.

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B. THEORY FOUNDATION

1. Philosophical Foundation for Community Education

Philosophically, public education still puts forward a philosophical approach as taught by Ki Hadjar Dewantara, as the father of education in Indonesia as one of the main foundations of public education. This is because Ki Hadjar Dewantara's philosophy with educational nationalism teaches that how education is built on three main pillars. The pillar is ing ngarso sung tulodo, madyo mangun karso and tut wuri handayani. The first pillar that mentions ing ngarso sung tulodo is the meaning that every educational process requires a character, a model in the praxis of education itself. On various occasions, the main problem of education in Indonesia is the poor character that can be used as the main model in the development of people's lives. Education does not only talk about the power of theory in building development infrastructure, but how to provide references to reformers, who are productive and actively campaign for community development with the strength of social capital and ecological potential. The second pillar is ing madyo to build kararso, amid giving strength. In this context education requires practitioners who master and are able to map various solutions to development problems in the community, not to add to existing problems. Educators, managers, instructors are the implementing parts who become power builders in the community in collaboration with the community itself. So that development can be developed sustainably and in accordance with the needs of the community. The third pillar, tut wuri handayani, the one behind gives encouragement. In particular, studies on education development not only require initiators, but require support from leaders and stakeholders in the community's education itself, so that various programs can run

according to the targets set. Encouragement is not only material but also moral, the support of various parties in the development of education in Indonesia is a necessity and necessity in providing the right portion in the context of the full development of Indonesian human beings.

Ki Hadjar Dewantara's philosophy is generally in line with the thoughts of constructivists. All people need to support and strengthen each other in the framework of future education development, so that they can have a positive impact on improving the lives of Indonesian people in the future. All people are actively involved, even though in the principle of mutual respect for the potential of each other. The reality-based education praxis in the field is also expected to provide valuable experience in order to prepare the output of educational programs to participate in the development of the surrounding community.

2. Life-long Education Theory

Life long learning is a statement and conviction that in the process of the journey of human life cannot be separated from the process of learning and learning. Humans will continue to learn, from the womb until later towards the time to go to the grave. Humans begin the learning process after the senses of hearing function in the womb, then learn to master basic competencies related to biological abilities that must be mastered, such as walking, talking and interacting with parents. Humans then learn to be able to interact and place themselves in a wider environment in the community, then study the summary of experiences of human life in the form of theory that is on the school bench. Everything requires a learning process and people continue to need education. If the question then arises whether what results from the human learning process to master good running techniques, then the answer is competence, not diploma. Because there is never one child under five who is certified in his ability to walk after 12 months of birth. This then needs to be re-examined, that the current diploma seems to be a new god and even many young people depend their lives only for a piece of paper called a diploma, then forget their task to learn to understand that real life can only be learned when he comes down and is involved in social life around it, this is what later became known as diploma disease.

Lifelong's human journey contains developments and changes that include three components, namely the stages of individual development (infancy, childhood, schooling, adolescence, and adulthood), general social roles within life, which varies in each environment, and aspects of personality development (physical, mental, social, and emotional) (Mudyahardjo, 2001). Awareness about the social role that each member of the community holds has the character of each who must complement each other, so that there are no conditions that are truly the same. But because of this difference, everything can complement each other.

In the UNESCO text on Institute for Education (1979), it was explained that education throughout life was developed on the principles of education as follows: a. Education only ends when humans have left this mortal world. b. Life-long education is a strong motivation for family members to plan and conduct learning activities in an organized and systematic way. c. Learning activities are aimed at acquiring, renewing, and / or increasing knowledge, attitudes and skills that are owned and who want or do not want, must be owned by family members in connection with continuous change throughout life. d. Education has a series of goals in meeting learning needs and in developing the self-satisfaction of every person who conducts learning activities. e. The acquisition of education is a requirement for the development of human life, both to motivate themselves and to improve their ability, so that people always do learning activities to meet their needs (Saepudin, 2009).

3. Critical Pedagogy as a Fund for Community Education

Freire once mentioned that "Education ... is the practice of freedom of means where men and women deal critically and creatively with reality and find ways to be involved in the transformation process in their own world" (Freire, 1984). In this understanding, it is obtained the description that education is not a rigid process, understood only according to educational paths that are not in accordance with the concept of lifelong education. It should be understood that the report of Coombs and Ahmed (1974) mentions three educational paths as a form of lifelong education implementation process to build a community. It is not then that education in Indonesia is cut into pieces that are completely formless due to being too focused on one path of education and forgetting that the basic function of education is the practice of liberation so that people move and develop into fully human beings.

Criticism delivered by Freire (1984), and Illich (2000), is not without reason. They criticize schooling education because they really understand that education cannot be built using rigid buildings, rigid approaches, closed theories and frozen educational paths. Criticism of schooling education is in order to build a strength and awareness that the main context of education is human life itself, and not in the concept of how to provide life through schools, paths or artificial institutions. With the existence of various institutions the aim is to facilitate rather than justify that failure is the end of a life. Even though humans since prehistory have never needed a diploma to live, they need awareness that they are part of the universe and try to work together and cooperate with various parties in order to build themselves and the community and even the surrounding environment.

4. Theory of Learning, Knowledge and Community Development

Conceptually, empowerment or empowerment comes from the word 'power' (power or empowerment). Therefore, the main idea of empowerment comes into contact with the concept of power. Power is often associated with our ability to make others do what we

want, regardless of their desires and interests. Traditional social science emphasizes that power is something that does not change or cannot be changed. Real power is not limited to the above understanding. Power is not vacuumed and isolated. Power is always present in the context of social relations between humans. Power is created in social relations. Therefore, power and power relations can change. However, the power in this context is to give the community the opportunity to build independence so that it can sustain its own life, independently. In everyday life, the empowerment program is to strengthen the role of the community in the development carried out. This empowerment appears in the ability to make choices and actively participate in the development programs implemented.

Empowerment itself, according to E. Suharto (2010: 57-58) refers to the ability of people, especially vulnerable and weak groups so that they have the power or ability to (a) fulfill their basic needs so that they have freedom, in a sense not only free to express opinions, but free from hunger, free from ignorance, free from pain, (b) reaching productive resources that enable them to increase their income and obtain the goods and services they need; and (c) participate in the development process and decisions that affect them. Thus, empowerment emphasizes more on the ability of the community to be able to determine the direction of life they have with their potential and strength.

Thus, empowerment is a process and purpose. As a process, empowerment is a series of activities to strengthen the power or empowerment of weak groups in society, including individuals who experience poverty problems. As a goal, empowerment shows the state or outcome of a social change; that is, people who are empowered, have power or have the knowledge and ability to fulfill their needs, both physical, economic and social, such as having self-confidence, being able to convey aspirations, have a livelihood, participate in social activities, and be independent in carrying out their life duties. The definition of empowerment as a goal is often used as an indicator of the success of empowerment as a process.

C. DISCUSSION

1. Basic Concepts of Community Education

The basic concept of community education is to provide an opportunity for the community to gain access to education carried out in various units and levels of education. This is because community education is a series of learning processes carried out based on the needs of the community in order to prepare and develop the ability of the community to be able to move forward and be able to participate in the entire development series, both for themselves and the surrounding community.

CeVe (1990: 2) suggests that public education is "..A process designed to enrich lives of individuals and groups by engaging with people living within a geographical area, or sharing a common interest, to developing voluntarily a range of learning, action and

reflection opportunities, determined by their personal, social, economic and political needs. With this understanding, public education prioritizes processes designed to enrich the lives of individuals and groups by expanding the range of life of the community itself, both in terms of geography, common interests, to build self-reliance in the learning process, opportunities for action and reflection determined by pesonal needs. social, economic and political. Public education requires a clear identity, because it is an old concept with a new approach and nuance, so that strengthening-strengthening of concepts, clear constructs will give a clear character, especially in the implementation of community education programs, informal and non-formal education in the future (D. Mulyono, 2014; 63-68).

2. Community Education Objectives

The goals of public education in general are:

a. Building a learning process that is done to enrich the quality of personal and social life.

b. Building partnerships to expand cooperation in the community, based on their potential.

c. Providing opportunities for the community to be able to build action and reflection on the development of existing social potential.

d. develop self-reliance in development undertaken to improve the quality of life.

3. Community Education Methods

The method used in public education programs in general is a series of learning methods that are formed and implemented in informal, formal and informal education programs. So that in the process of the approach (especially in the education approach) it can be done with several approaches at once, such as training, seminars, workshops or classics even in accordance with the learning needs that are carried out. However, in general, public education programs require studies that are adjusted to the dialogical approach between initiators and community members and participants of the education program itself (Scottish Government Guidance for Community Learning and Development, 2004).

4. Community education approach techniques

Approach techniques used in public education can be seen in the following diagram:

Figure 1. Approach Techniques in Community Education
(Source: Franz, 2002)

In general, Figure 1 can be explained as follows; first, service or service function is carried out by educators who bring learning participants into study groups to help them in solving problems that can be completed in a short time. The evaluation carried out in this approach is quite simple, namely the approach to client satisfaction involved in the service process.

The second approach is, facilitation that puts educators as group facilitator servants in a series of learning placements that provide learning material or information. The evaluation carried out was to provide a series of pre-tests and post-tests.

The third approach is, content transmission is an approach that seeks to build and share information including newspaper articles, online papers, presentation materials and other sources. The evaluation process in this approach is to provide a test of the ability to understand the information and knowledge gained by the learning community.

The fourth approach is transformative education, where the learning approach places learning resources in a long-term education process that focuses on changing learning abilities and behaviors that lead to social, environmental and economic change. The process of this approach requires a longer time, and places a central issue that is more important in people's lives, not on small-scale issues and short tempos. In this learning process learning citizens must obtain new competencies, share with other learning citizens, and adjust the competencies they have with what is needed. The evaluation process carried out needs to be developed thoroughly for learners, families, communities and organizations as a result of the learning process.

5. Scope of Community Education

The scope of public education extends from early childhood education, family education, social communication, mentoring, building collaboration between communities to the

process of involvement in determining public policies related to education itself. With a very large scope, it is possible for practitioners and implementers of community education programs to be able to develop various learning approaches that can be used as new methods, approaches or evaluation techniques in public education. In reality, public education also does not close itself, towards strengthening the economy developed in the framework of community empowerment, therefore, it becomes important for managers in public education programs to understand the economic implications of each program implemented (D. Mulyono, 2018 : 41-50).

6. Challenges for Future Community Education

The biggest challenge in public education in the future is change in the community itself. This is because in the process of development there are still many obstacles in building and completing community development targets in the midst of various social relations. Researches related to marginalization in the community are one of the most important parts of the community education process. This is because cultural and socio-economic approaches will become important domains in the development of personal life, family and community life itself. In short, community education still leaves a huge gap in the field of sustainable and comprehensive public education research in various fields that are interrelated in the life of society, now and in the future.

D. CONCLUSION

Public education has various advantages that mutually reinforce one another, especially in the processes related to education, economic life, social, political and even health and law. This allows community education practitioners to open up further so that they can answer the challenges of developing community education in the future in Indonesia. Basic concepts that are still open, provide opportunities for researchers to build new concepts in public education science. This is because in general the general strength in the basic concepts of public education still requires adjustment and strengthening, especially as a foundation in the implementation of programs in the field and the process of determining education policy itself.

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