



CONCEPT OF IMPLEMENTING CBE (COMMUNITY BASED EDUCATION) IN INDONESIA

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Abstract:

Community-based education begins with a critical educational perspective that wants to challenge the government's hegemony in the field of education through the democratization of education. This study aims to examine the concept of community-based education that is applied in Indonesia. This study is library research with analysis through a survey of relevant literature data, both in the form of reference books, previous research results, articles, notes, and journals. The results of the study indicate that community-based education in Indonesia has been implemented through various programs developed in the education process in the form of formal and non-formal education rights according to religious characteristics and social and cultural environments. However, there are several obstacles to its implementation in Indonesia, including 1) the relatively high level of community dependence on the government, 2) the weak economy of the community, and 3) school-based education still being dominant. Some supporting factors include: 1) many community-based institutions have succeeded in implementing this model independently, 2) the culture of the Indonesian people who are predominantly Muslim, and 3) the spirit of cooperation.

Keywords: *Implementation, Community Based Education, CBE*

INTRODUCTION

In the perspective of critical education, the education curriculum is considered as an indoctrination of the power system. Schools are merely a bureaucratic vehicle to perpetuate the government's power structure. The government determines the direction of education through regulations, directives, and instructions for certain rights (Fawzi et al., 2022). In order to respond to this perspective, the idea of democratization in education emerged. Democratization of education means providing education from, by, and for the people without pressure from the government. Based on the critical paradigm, in the 1970s Ivan Illich's idea was a deschooling society. According to him, society needs to have an education that is free from the tendency to deify formal schools. For this reason, it is necessary to improve the layout of classrooms in the school system, develop free learning in society, and transform society into a giant classroom (Rakuasa et al., 2024). It can be understood here that society needs to develop education independently, more democratically, planned and implemented according to the needs of the student community so that the results are truly beneficial. Educational democracy is realized through the application of the concept of Community-Based Education in the implementation of national education. Community-Based Education can expand community participation in designing places to learn, act and reflect according to the character and needs of the community. In other words, CBE can be the right educational model for the community.

Community-Based Education views the responsibility for planning to

implementation as being in the hands of community education. Education is seen as a process of maturation and the community is the facilitator. The maturation process includes the formation of community awareness to develop, manage, and utilize potential to improve the quality of life for the community. In this case, the community is considered both the actor and the goal of education. CBE refers to the concept of lifelong education, where education is not completed by studying in formal schools. CBE is not always positioned to replace the existence of formal schools, but complements the function of schools in preparing students for social change towards a civil society. CBE is often associated with adult group education to develop competencies, attitudes, and skills, and ultimately gain control over local aspects of society. CBE has aspects that appear more humanistic, democratic, and practically functional because it is organized for the community as education participants.

Rakuasa views that in its development, CBE is no longer carried out only based on the critical pedagogy paradigm, but also the functionalist paradigm in historical and sociological perspectives (Rakuasa et al., 2024). The historical perspective places CBE as a school-based education development, while the sociological perspective places CBE as an educational process to build community potential and participation. The historical and sociological perspectives are more suitable CBE concepts to be developed in Indonesia. This study will discuss further about how the concept of CBE implementation in Indonesia.

RESEARCH METHODS

This research is a library research, namely analysis through critical and in-depth review of relevant library data, either in the form of reference books, previous research results, articles, notes and journals related to the problems to be solved (Mahmud, 2011). In this study, library data related to Community-Based Education becomes the author's basis in developing theoretical aspects of CBE implementation in Indonesia. The author combines, identifies and critiques existing CBE literature, then becomes the author's basis in developing theoretical aspects of CBE implementation in Indonesia.

RESULTS AND DISCUSSION

1. CBE (Community Based Education) Concept

This study uses the term “Community Based Education” (CBE). This affirmation is intended to avoid linguistic confusion between “society” and “community”. Society in Indonesian is translated as ‘society’, while community can be translated as ‘society’ and ‘community’. The formulation of Community Based Education (CBE) cannot be separated from the meaning of two main words, namely “education” and “community”. According to Hamalik, education is the process of influencing students to be able to adapt as well as possible to their environment, to encourage changes in a person so that their potential can function optimally in community life (Arbi, 2018). In other words, education is the process of maturing students so that they are able to adapt to their environment and are able to solve various problems that exist in society. From this understanding, it is clear that there is a close relationship between the implementation of the education process and the fulfillment of community needs.

Community or society is often interpreted lexically as a geographic-locational community, namely a group of people who live in a certain area with all its norms and ties. This understanding then expands, the community that is formed is no longer limited to geographic-locational similarities, but also similarities in the demands of certain needs, beliefs, thoughts, and ambitions. Bound in certain systems, traditions, conventions, laws and leading to collective life. This similarity then encourages the existence of certain dominant mindsets and habits that characterize the community. Galbraith makes an overlap to understand the broader community. According to him, there are four perspectives on community formation: 1) interest perspective, a community is formed because there is a bond of interest such as pleasure, civil and political interests, or religious and spiritual beliefs. For example, a group of bird lovers. 2) function perspective, a community is recognized

because of its function in society, for example an alliance doctors, teacher alliances, labor alliances, and so on. 3) demographic perspective, communities are formed because of common demographic characteristics such as race, gender, and age. We can take an example of an older community. 4) psychographic perspective, communities are formed based on components of value systems, social class, and lifestyle. This division shows the broad meaning of society that can be applied in community-based education (Choiri & Sidiq, 2023). Law Number 20 of 2003 article 1 paragraph 16 concerning the National Education System article 55 states that Community-Based Education is the implementation of education based on the uniqueness of religion, social, culture, aspirations, and potential of the community as a form of education from, by, and for the community (Nurwahyuni & Hudaidah, 2021). It can be understood here that education from the community means education that answers the needs of the community, education by the community means that the community is not positioned as an object, but rather a subject/actor of education, while education for the community means that the community is actively involved in all programs designed to solve their problems. In other words, the community is given the authority, opportunity, and freedom to design, finance, manage, and assess education according to their needs. Community-Based Education includes various education that takes place in the community whose process is formulated and involves the community in the community. This education provides a high portion for the community to be independently involved in decision-making ranging from input, process, and output issues to financing issues. Community-Based Education has a much wider and freer space to be developed compared to school-based education because the role of the community is more dominant than the government. Among Muslim communities where Indonesian society is generally Muslim, the tradition of Community-Based Education has a strong normative and historical foundation (Nurwahyuni & Hudaidah, 2021). Normatively, society is seen as a means of community development. This development is manifested in the command to teach each other goodness, and prevent evil as a form of group responsibility. This command is stated in QS. Ali Imran 104: "And may there emerge from you a people who invites goodness, and enjoins what is right and prevents what is evil. They are the lucky ones." (QS. Ali Imran 104).

Meanwhile, if we take it from Islamic history, Islamic education started from house to house, then moved to mosques, developed into kuttah, suffah, dar al-arqam and various other forms. In its development in Indonesia, Azumardi Azra stated that almost all Islamic educational institutions in Indonesia, starting from the Islamic boarding school, Dayah, Meunasah (Aceh), Surau (Minangkabau), Islamic boarding school (Java), Bustanul Athfal, Diniyah, and other Islamic education, were founded and developed by and for Muslim communities (Azra, n.d.). In reviewing various literature, there are three perspectives on the CBE concept:

- a) Historical perspective, CBE is a continuation of school-based education. CBE is aimed at increasing the sense of care, concern, ownership, involvement and responsibility of the community towards their own development. Community-Based Education can be implemented if the community realizes the importance of education for their progress, and then plays an active role in its implementation (Harun, 2018).
- b) Sociological perspective, namely Community-Based Education as an educational process to build community potential and participation in the decision-making process in the region (Nurhayati & Rosadi, 2022). Community-Based Education is positioned as a public response to the state's inability to serve its citizens in completing various development activities.
- c) The third perspective is the political perspective, where PPK is seen as something that is contrary to education organized by the government. PPK can be implemented if education is fully owned by the community, where educational institutions, educational goals, educational curriculum and funding are

implemented independently (Hakim et al., 2022). In the Indonesian context, PPK refers to various meanings, including: a) Community participation in education; b) School-based decision making; c) Education organized by private schools or foundations; d) Education and training organized by private training institutions; e) Out-of-school education organized by the government; f) Learning centers; g. Out-of-school education organized by grassroots organizations, such as NGOs and Islamic boarding schools. All of these aspects show that the implementation of PPK is very flexible because it does not have to follow rigid rules like school-based education (Dina & Mustafida, 2021).

2. Characteristics of CBE

CBE is a learning process designed by a particular community, involving the active participation of its members in designing a place to learn, act, and reflect according to their personal, social, political, and economic needs. The character of education formed between one community and another can be very different from one another. The differences in the substance of CBE implementation include intellectual, economic, socio-cultural, socio-political, and socio-religious aspects. In the intellectual aspect, education is oriented towards enlightenment, intelligence, innovation, and intellectual development of the community (Setiawan et al., 2022). In the economic aspect, it provides opportunities to develop life skills according to the potential and needs of the community. In the socio-cultural aspect, it provides opportunities to preserve, foster cultural norms and values according to the conditions of the community. In the socio-political aspect, the process of internalizing norms, values, and political beliefs that occur in society. Meanwhile, the socio-religious aspect is related to improving the quality of morality and diversity of society, especially in the aspect of appreciation and experience of norms. The formulation of the CBE curriculum requires careful analysis of students so that the educational outputs have real practical uses in society (Choiri & Sidiq, 2023).

3. Principles of CBE Implementation

Spencer as quoted by Purnomo stated that society is like a living organism, both growing and changing. Changes in society occur at all levels of complexity, from macro to micro (Purnomo & Solikhah, 2021). At the macro level, there are economic, political, and cultural changes. At the middle level, there are changes in groups, communities, and organizations. Meanwhile, at the micro level, there are changes in the patterns of interaction and behavior of individuals in the community of problems in society. CBE works on the assumption that every society naturally has the potential to solve its own problems. Therefore, CBE aims to address various social problems in society such as career training, culture, ethnic history, political education, and the like, in order to address various social problems in society. There are three basic elements that form the philosophical foundation for the implementation of CBE, namely learning society, critical pedagogy, and locally based.

a) Learning society.

CBE relies on the development of a learning society. This foundation emphasizes the belief in the ability of the community to carry out education based on their strengths, skills, knowledge, and experiences. CBE must prioritize citizens as the basis for developing learning programs and always pay attention to the learning needs of the community, because the community knows what the community needs. The development of CBE focuses on the form of interests in the democratization of education and liberation from government hegemony. To create a learning society, it can be done with a humanist approach, a participatory approach, a collaborative approach, and a cultural approach.

b) Critical Pedagogy.

Community-Based Education is based on a critical perspective on education. In contrast to the conservative and liberal paradigms that view education as something non-political, the radical or critical paradigm sees a relationship between education and political structures and domination. In its development, CBE is not only carried out with a critical perspective, but also a sociological

perspective. The sociological perspective positions CBE as an educational process to build community potential and participation, as an effort to improve the basic abilities of the community in solving problems. This perspective is more relevant to the conditions in Indonesia because the implementation of CBE has been regulated in Law No. 20 of 2003, Article 1, paragraph 16 concerning the National Education System, Article 55. This means that CBE is not positioned as a resistance movement against government-organized education. The government can even contribute to the development of CBE by preparing regulations that can encourage optimal community participation (Setiawan et al., 2022).

c) Local Based.

CBE is implemented by adhering to the principle of locality. By being in the midst of the community, it is hoped that the community can design, determine, and organize their own education according to their needs so that a sense of belonging arises. The essence of CBE is community empowerment, its implementation should not only be based on idealism without seeing the reality of the community that plays a role as an organizer and participant. In order for empowerment to have an effective impact on the community, there are several things that need to be considered in the implementation of CBE, namely: need oriented (based on the needs of community members), endogenous (in accordance with local values), self-reliant (building community trust to be independent), ecologically sound (oriented to the surrounding environmental ecosystem), and structural transformation (changes in the system structure towards a more open management pattern and community participation. Galbraith added several other principles that must be considered in the implementation of CBE, namely: 1) self-determination, meaning that all members of society have the right and responsibility to be involved in determining needs and identifying resources in the community, 2) self-help, meaning that CBE must encourage and develop the capacity of the community to be able to help themselves. Communities must be part of the solution and build independence because they are the ones who are primarily responsible for their own well-being, 3) leadership development, Leadership development means that local leaders must be trained in various skills to solve problems, make decisions, and group processes as a way to create independence, 4) localization, that community participation can be increased through CBE if people are given the opportunity to provide services, programs, and opportunities to be closely involved in community life. Thus, communities are expected to be able to decide and design education according to their real needs, 5) provision of integrated services, Integrated service delivery. There is a relationship between institutions and communities and agents implementing public services are placed to better meet public goals and services, 6) reducing duplication of services, in the sense that community services must optimize all available resources in their area and coordinate efforts without duplication of services, 7) accepting diversity, 8) institutional responsiveness, and 9) lifelong learning (Aprilyani & Anwar, 2021).

4. CBE Curriculum

The basic concept of CBE is education that is designed, organized, implemented, assessed, and developed by the community that culminates in efforts to answer existing challenges and opportunities by orienting towards the future and utilizing technological advances. Therefore, the CBE education curriculum must be integrated with community life, the learning sequence depends on the learning community, the learning time is flexible, uses the concept of functional skills, uses the andragogy approach, and does not use diplomas. The CBE curriculum has the following characteristics: a) Placing the community in an important and functional role in formulating objectives, determining the structure of the curriculum program, competencies, substance, and assessment. b) Aims to produce students who have the ability to: determine their own destiny and help, develop leadership, accept diversity, and learn throughout life. c) The substance of education includes intellectual,

economic, socio-cultural, socio-political, and socio-religious aspects. d) The learning approach uses cooperative learning, and group problem-solving-based learning. e) Assessment is oriented towards overall individual performance that is natural, real, observable, and measurable. And the CBE curriculum must meet the criteria of democratization of education, namely from, by, and for the community. The CBE curriculum does not aim to produce academic people but people who have practical skills that are useful in community life. The CBE curriculum is oriented towards improving the community's ability to take care of themselves (Aprilyani & Anwar, 2021).

5. Implementation of the CBE Model

Community-Based Education can be understood as a process and a program. Community-Based Education as a process is education that is born from community awareness of the existence of social interactions that can foster a focus on learning, social, political and environmental. Meanwhile, Community-Based Education as a program must be based on the basic belief that active community participation is the most important thing in the education process. Active community participation must be based on freedom, the ability to participate and the desire to participate in society. Community-Based Education in Indonesia which is developed from a sociological perspective has an administrative system regulated by the government. In the National Education System Law No. 20/2003 in article 55 concerning Community-Based Education, it is stated as follows: 1. The community has the right to organize Community-Based Education on formal and non-formal education paths in accordance with the characteristics of religion, social environment, and culture for the benefit of the community. 2. Community-Based Education providers prepare and implement educational curricula as well as evaluate and manage their funding in accordance with national education standards. 3. Funds for organizing Community-Based Education can come from organizers, the community, local governments, or other sources that do not conflict with laws and regulations. 4. Community-Based Educational Institutions can obtain technical assistance, subsidy funds, and other resources fairly and evenly from the government and/or local governments. 5. Provisions regarding community participation as referred to in paragraph (1), paragraph (2), paragraph (3), and paragraph (4) are further regulated by government regulations (Zubaidi & Nadifah, 2023). From the description above, it can be understood that CBE can be organized through formal or informal channels. Community-based non-formal education is non-formal education organized by community members who need educational services. Non-formal education functions as a substitute, supplement, and/or complement to formal education in order to support lifelong education. Non-formal educational institutions have greater flexibility than formal educational institutions. So it is easier to adapt to changes in the socio-economic and technological environment. Non-formal education includes life skills education, early childhood education, youth education, women's education, and religious education.

Empowerment education, skills education and job training, equivalency education and other education that aims to develop students' abilities. Non-formal education units consist of course institutions, training institutions, study groups, community learning activity centers, religious study groups and similar educational units. Therefore, the objectives of community-based non-formal education can lead to specific community issues such as career training, attention to the environment, culture and history of ethnic groups, government policies, political and civic education, religious education, agricultural education. Meanwhile, the implementing institutions include community-based institutions such as social brotherhood organizations, religious institutions and others. Specifically, the implementation of CBE according to Fuad can be realized in several models (Setiawan et al., 2022), namely: 1. Direct service model (pure Community-Based Education), which is a model that provides direct services to community needs. For example, direct service activities, student collaboration with community members in community project

activities, activities providing assistance or tutorials for youth in the community, helping with social activities. This model is an effort to educate, teach, or train students to have a sense of responsibility for community actions or activities, and students learn that they can do various things. 2. The indirect experience model is an educational model that is carried out by organizing activities to solve problems. An example of this model is a student mobilization program to collect used goods, food supplies to be donated to the poor. This model is usually carried out in groups to form group work skills and organizational skills. 3. Advocacy action model. Organized by providing opportunities for students to provide service experiences in problem-solving efforts. The purpose of this model is to eliminate the causes of certain problems faced by the community and to provide awareness to the community in essence to understand the real problems faced and find solutions. The activity programs of this model are such as development program socialization programs, awareness of social problems and their solutions, motivating change in society. 4. Community-based research model. It is a partnership process between students from educational institutions and the community to find ways to solve problems faced by the community. The purpose of this model is to mobilize the community through social change. Examples of such programs are student/school collaboration programs in community development planning, trials of community innovation development programs. 5. Community-based religious education (Islamic boarding schools, seminars, pasraman). It is a form of Community-Based Education that emphasizes the development of religious values or certain religious teachings.

6. Dynamics in CBE Implementation

The implementation of CBE in the Indonesian education system has interesting dynamics including challenges and potentials related to its implementation, including:

a. Constraints

- 1) The level of community dependence on the government is still high (Setiawan et al., 2022). The world of education is generally accustomed to assistance from the government. Various problems arise in the implementation of education such as limited funds, buildings where education takes place, teaching and learning equipment, certificate recognition, and job opportunities for education graduates which are usually delegated to the government. As a developing country, Indonesian society still has limitations in fully implementing education independently.
- 2) Weak community economy. In general, the economy of Indonesian society is below the poverty line, this reduces the role of the community's economy in supporting the implementation of Community-Based Education (Choiri & Sidiq, 2023). The large amount of funds needed in the implementation of education means that CBE is not immediately implemented even though there is a desire from the community.
- 3) The dominance of school-based education is still strong (Purnomo & Solikhah, 2021). The community still considers that education that is carried out independently in CBE cannot match the quality of school-based education. The output of CBE is considered less competitive in the professional world which still prioritizes school-based education. This view has caused CBE to always be in an inferior position compared to school-based education provided by the state and private sector.

b. Benefits

- 1) Success of CBE implementation. Among the Muslim community, Islam as the majority religion in Indonesia, many have succeeded in organizing education independently with proud results (Arbi, 2018). Many private Islamic educational institutions have sufficient credibility and selling power. This situation can support the implementation of the CBE concept if the institution is willing to help other private Islamic educational institutions that have not

yet developed. Previous CBE experiences can be the basis for making improvements or refinements to the next CBE.

- 2) Religious spirit. Indonesian society, which is generally Muslim, believes that everyone who has knowledge is obliged to teach their knowledge to others (Arbi, 2018). In addition, the community also believes that mutual assistance activities in the field of education are practices that will bring great rewards. The existence of a culture of *waqf* and *infaq* will greatly facilitate the implementation of CBE, especially in terms of finance and participation in the implementation of CBE.
- 3) The spirit of mutual cooperation. Mutual cooperation has become the main cultural operator in Indonesia. The spirit of mutual cooperation in Indonesian society in general can facilitate the implementation of CBE (Rakuasa et al., 2024). Communities that actively contribute to the planning, implementation, and evaluation of CBE can ensure that the implementation of CBE runs according to the needs of the community.

CONCLUSION

Community-Based Education was born from a critical educational perspective that considers the educational curriculum organized by the state as a means of indoctrinating the power system. In its development, Community-Based Education is also based on a sociological perspective, placing Community-Based Education as an educational process to build community potential and participation. In Indonesia, Community-Based Education from a sociological perspective has a great opportunity to be developed because it has legal support in the National Education System Law No. 20/2003 article 55. The substance of the implementation of Community-Based Education includes intellectual, economic, socio-cultural, socio-political, and socio-religious aspects. These various aspects are developed through the educational process to achieve the goals of Community-Based Education, namely community empowerment. Community-Based Education aims to answer certain social issues such as career training, culture, ethnic history, political education, and so on. The implementation of Community-Based Education cannot only be based on idealistic ideas without considering the reality of community needs and potential. Community-Based Education is flexible so that it can be realized in various forms of education such as direct service models, indirect experiences, community-based research, advocacy actions, and community-based religious education.

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