

## Community-Based Education as an Efforts to Improve Human Resources Productivity in Society

Mohammad Ichsan

Human Resource Development Master Program,  
Postgraduate School, Airlangga University  
Email: [ichsan.2168@gmail.com](mailto:ichsan.2168@gmail.com)

### Abstract

*The desire of people to fulfill their daily needs in terms of goods and services is increasing. The desire for the needs of this society ultimately boils down to the demands of fulfilling productive human resources (HR). In the context of human resource development, education is an important factor in supporting the development and quality of people's lives so that existing human resources can be productive. To achieve this, it is felt that efforts are needed to improve human resources in society through Community Based Education. Community-based education is non-formal education because non-formal education relies on the society which is an educational pathway outside formal education that can be implemented in a structured and tiered manner. This paper discusses the role of non-formal education programs in providing community-based education to improve HR productivity in the community so that it can be productive and increase its income. The results of this paper are non-formal education is very instrumental in providing community-based education including Literacy Education, Life Skills Education, Gender Equality, etc., the results of the program have been clear in increasing HR productivity in the society.*

*Keywords: Community-Based Education, Human Resources, Non Formal Education.*

### 1.0 INTRODUCTION

Education is essentially an effort to prepare students to face an environment that is experiencing increasingly rapid changes, education also improves the quality of personal and community life (Nunu Heryanto dalam Tim Dosen Adm. Pendidikan UPI, 2009:12). The 1945 law further emphasizes guarantees of citizens' rights to education and employment. This is contained in article 28C paragraph (1) which states that: "Everyone has the right to develop themselves through the fulfillment of his basic needs, the right to education and benefit from science and technology, arts and culture, to improve the quality of life and for the welfare of humanity". In the perspective of educational culture is an important vehicle and an effective medium for teaching norms, promoting values, and instilling a work ethic among community members (Ace Suryadi, 2009: 35). Education is a fundamental right for every human being. Therefore, education becomes an inseparable part and life for every soul that grows and develops unceasingly (Isjoni, 2009: 15).

Furthermore, according to HAR Tilaar in Abdul Latif (2009: 10) that education is a process of developing students who are socialized, cultured, in a life order that has local, national and global dimensions. That means education is not only for certain groups but also for all levels of society. Because the true purpose of education cannot be separated from education that is in the context of community life, because education is a product of a particular community (Abdul Latif, 2009: 11). Talking about the community, it will not be separated from the productivity and quality of life of its Human Resources. Based on BPS East Java data as of August 2017, the total working-age population reached 30.440.000 people, with a workforce of 20.940.000 people, while only 20.100.000 people were employed, bringing the total unemployment to 840.000 people (Source. BPS East Java). This indicates that the Open Unemployment Rate (TPT) in East Java reached 4%. Another problem is the low level of productivity, and the quality of human resources of the workforce which is also relatively low, both from the level of formal education and the level of skills or competence. From these data, it is felt that efforts are needed to reduce unemployment by increasing the quality of human resources to increase their skills and competencies so that human resources can be productive. One way that can be done is to provide Community Based Education services through non-formal education.

According to law no. 20 of 2003 concerning the National Education System which is meant by non-formal education is an education channel outside of formal education that can be implemented in a

structured and tiered manner. There are several types of educational institutions that provide non-formal education services in Indonesia, including the Non-School Education and Youth Development Center (BP-PLSP), the Learning Activity Development Center (BPKB), the Learning Activity Studio (SKB), the Community Learning Activity Center (PKBM) PNF similar institutions with the aim of each of these institutions are nothing but to improve productivity and living standards of learning citizens. This paper aims to discuss the extent to which non-formal education programs provide a role in implementing community-based education to improve the productivity of human resources in the community so that people can be productive and increase their incomes.

## 2.0 CORE DISCUSSION

### 2.1 Community Based Education

Terma "community" is a language transfer from society or community. Society is often interpreted as "general public", whereas the community is "local community" or "community" (Hassan in Toto Suharto, 2012: 73). Community-based education in this paper is focused on the general public (*society*), where there are educational program facilities provided by government agencies or the community for the community so that the community can learn and can realize the learning community. Community-based education always focuses on the ability of citizens to learn to recognize and support the community's surrounding needs. According to Surakhmad in Toto Suharto (2012: 85) that education consciously makes the community the foundation for development. The concept of community-based education is an effort to increase the sense of awareness, care, ownership, involvement and community responsibility. There are 6 (six) conditions that can determine the implementation of the concept of community-based education according to Surakhmad in Toto Suharto (2012: 85) including:

- a. The community itself has concern and sensitivity regarding education.
- b. The community itself has realized the importance of education for the progress of society.
- c. The people themselves feel they have education as a potential for their progress.
- d. The community itself has been able to determine educational goals that are relevant to them.
- e. The community itself has actively participated in the administration of education
- f. The community itself is a supporter of financing and providing educational facilities.

Furthermore, community-based education according to Umberto Sihombing in Toto Suharto (2012: 81) is an education that is designed, implemented, assessed, and developed by the community that leads to efforts to answer the challenges and opportunities that exist in certain communities with future-oriented orientation. In other words, community-based education is the concept of education "from the community, by the community, and for the community". With this, Sihombing emphasized that what became a reference in understanding, community-based education was non-formal education or non-formal education. Non-formal education is education held outside of school, whether institutionalized or not. The implementation of PNF activities are more open, not bound, and not centralized. Non-formal education has greater flexibility than school education. Non-formal education is quickly adapted to the changing needs of the community (Oong Komar, 2006: 197).

Therefore, many types of non-formal education programs and programs exist in the community both under the auspices of the government such as UPTD Sanggar Kegiatan Belajar (SKB), BPPNFI and others, as well as from private institutions such as PKBM and LKP.

### 2.1 Non-formal Education as a Form of Community-Based Education

As explained above that according to Sihombing in Toto Suharto (2012) that the reference in understanding community-based education is non-formal education or Non-Formal Education. It can also be said that non-school education is a model of community-based education. According to Oong Komar (2006: 159), Non-formal Education is an educational activity that is organized outside of school with an orientation to the needs of learning citizens. PNF is all forms of education (including training) that are organized in an organized manner outside of formal education to form skills according to the needs of the learning population. PNF is PLS, which can be used to fight poverty, equip skills for unemployed, shape productive behavior, improve skills and stem the flow of urbanization. Entering the era of industrialization and the development of the digital world especially nowadays it is known as the 4.0 industrial a revolution that will require rapid adjustment. This also affects the PLS condition in the community which also

develops. PLS is the perspective of the world of education that can be made a breakthrough to solve the urgent problem of human unrest. Especially for a nation that faces problems of poverty, unemployment, people who drop out of school and prepare a productive workforce. PLS is one of the most decisive discoveries of this a greater century than school education (Ruwiyanto W., 1994 in Oong Komar, 2006: 158). PNF always compiles various non-formal education innovations with the community which then becomes *the new mainstream*. By the mandate of the national education a system, PNF has a role as a substitute, supplementary, and complementary, also a superior PNF path is to serve the community with full meaning and quality (Ace Suryadi, 2009: 38). Ace Suryadi (2009: 28) states non-formal education programs based themselves on the vision, mission, and goals of non-formal education as follows:

- a. A vision of Non-Formal Education Realizing a Lifelong Learning Society.
- b. Non-formal Education Mission

Improving the quality of skills, life skills and professionalism for members of the community who need it to achieve physical and spiritual well-being by applying the principles of lifelong learning and to enhance the nation's competitiveness in the global era. In the context of non-formal education, values such as the partiality of the weak or poor, backward and remote, the principle of community empowerment, the principle of community participation, professionalism, and the principle of lifelong learning and oriented to market/community needs are some of the important values which must be understood and lived by the actors/managers.

1. Non-formal Education Programs
  - a. Literacy Education

In literacy education, the challenge of quality lies in how functional literacy provides practical skills that can be felt for the citizens to learn after they are literate (Ace Suryadi, 2009: 47). The illiteracy data in Indonesia in 2018 for ages 15 plus is 4.34%, aged 15-44 years is 0.86% and age > 45 is 10.6%. whereas in East Java in 2018 the illiteracy rate of age 15+ was 8.15%, age 15-44 was 1.04% and age > 45 was 17.97% (Source: BPS 2019). Because of the high illiteracy rate, it is very necessary to try to reduce the illiteracy rate through literacy education. It has become a common goal to eradicate illiteracy. Eradication of illiteracy places a strategic role because it will overcome the fundamental problems of human resources concerning various aspects of the following interests.

In Ace Suryadi (2009: 47) *First*; that literacy education is one of the efforts to fulfill the basic rights to obtain an education, which is also part of the fulfillment of human rights. Literacy education will increase community empowerment through the ability to read, write, and count towards a better quality of life, which is certainly the *outcome is* that community productivity will increase. *Second*; Literacy education with a functional literacy approach provides practical skills and improves students' skills aimed at increasing economic empowerment through utilizing the superior potential of the local environment to earn a living for their lives. This means that the community will be productive because of this literacy education.

*Third*; Literacy education can increase thinking capacity and develop personal potential optimally so that they can play a role in people's lives. *Fourth*; with the increased thinking capacity and personality of citizens, learning will be better able to place their role and actualization. *Fifth*; as an investment in human resources that can potentially move the dynamics of sectoral development in the context of achieving the economic and social welfare of the community and the *sixth*; decreased illiteracy rate. From the explanation above it is clear that by implementing a program of illiteracy, it can be an effort to invest in potential human resources that can play a role in the social environment, and can self-actualize every citizen learning to increase productivity by utilizing the local potentials in their area and utilizing the ability the self that is in his personality.

### 2.3 Life Skills Education

According to Ace Suryadi (2009: 55), non-formal education for Life Skills Education wants to carry out two strategic things so that PKH can be effective and beneficial for non-formal education students. *First*, encourage competent institutions to develop standardization, accreditation, and certification as well as strengthen the ability of non-formal educational institutions, including "*benchmarking*" with international, national standards and improving the quality of course institutions in rural areas. *Second*, strive for the expansion of students who are poor parents and poor adults and/or

unemployed, so they can obtain competencies that can be used as capital for independent businesses or work.

#### 2.4 Gender Mainstreaming (PUG)

With the gender mainstreaming approach, all education development planning, policymaking, and non-formal education programs such as illiteracy eradication, early childhood education, equality education, and life skills education are formulated and elaborated by considering aspects of gender equality and equity. At the level of implementation of the gender mainstreaming program follows the following strategies:

- 1) Providing access to quality education especially basic education equally for boys and girls through formal and non-formal education.
- 2) Providing access to equal education for men and women who are unable to attend formal education.
- 3) Increased provision of literacy education services for the adult population especially women.
- 4) Improved coordination, information, and education to mainstream gender-oriented education.
- 5) Development and strengthening of institutional (*capacity building*) education for gender authorities, both at the central and regional levels regarding gender-oriented education.
- 6) Improved coordination and provision of communication, information, and education (IEC) (Ace Suryadi, 2009: 57).

#### 2.5 The Role of Community-Based Education in Increasing the Productivity of HR in the Community

The role of community-based education as an effort to increase the productivity of HR in the community is to provide learning programs that can support in increasing the productivity of community HR. These programs such as literacy education programs, life skills education, gender mainstreaming and several other non-formal education programs. Why have to go through an education program because education in a broad sense can be seen from two sides, namely as a process of maturing students to tread life (democracy) and as a process of preparation to enter the productive economic sector. Education here is seen as an investment process in the form of "*human*" because its presence is a process of preparing humans to enter the productive sector. Through education will give birth to humans as "*human capital*", whose production power is residual, not inferior to factors of production such as land, physical capital, and technology (I Ketut Sudarsana, 2016).

Therefore, the a most effective strategy for increasing productivity is through developing human resources and enhancing the quality of the entire workforce sector. The way to develop human resources is through community-based education through Non-Formal Education. Community-Based education is sufficient and even plays a role in building and increasing human resources in the community. If we examine in depth a large number of community education programs that exist in the community as a form and form in increasing HR productivity in the community, the focus of community-based education is to provide skills or expertise to be able to help the community in increasing its productivity so that the community can earn a living to finance various activities in his life. The role of community-based education can be through non-formal educational institutions both from government institutions and social institutions, such as:

- a. Government Institutions
  - 1) Studio Learning Activities
  - 2) Education Agency
  - 3) PAUDNI PP
  - 4) Social Affairs, etc.
- b. Community Institution
  - 1) PKBM (Teaching and Learning Centers)
  - 2) LKP, etc.

Each of these institutions is a non-formal educational an institution that has community-based education programs including training, courses, vocational villages, literacy education, life skills education, gender mainstreaming and several other programs.

The role of community-based education in increasing the productivity of human resources, certainly community-based education is education that comes from the community and for the community, which was born from the needs of the community. This will be able to help so that program implementation can be maximized. As stated by Toto Suharto (2012: 81) that community-based education is the concept of education "from the community, by the community, and for the community." Each of these community education programs have no other purpose to provide skills education, both skills education life, *skills* for learning citizens, so that learning people can implement the *skills* received to be utilized in making a living, thereby increasing community productivity.

## 2.6 The Problem of Community-Based Education

Education is called community-based if the responsibility for education from planning to assessment is in the hands of the community (Toto Suharto, 2012: 103). The term "community-based" refers to the degree of community ownership. Therefore, if the community has the authority to make educational decision related to determining educational goals, curriculum, funding, and so on, then education is truly community-based. But on the contrary, if all have been determined by the government through government institutions then it is called State-based education. This is the real problem of community-based education. As the author discussed in the previous paragraphs a few paragraphs that a reality that occurred in the field that community-based education is organized by institutions engaged in non-formal education both government and social institutions. Because of many communities or participants are only objects of program implementers not as implementing subjects, meaning that the community is not involved in the process of exploring needs and planning, community-based education should be education from, by, and together with the community according to community needs. It is called from the community because of education must answer the needs of the community itself, it is called by the community because the community is not the object of education which implements the will of the State or also which implements the will of the organizer, but the subject of education which carries out education and is referred to together because the community is not subordinated by the government certain.

Although the government is the provider of funds, these subsidies or government assistance do not diminish the authority of the community in its administration (Toto Suharto, 2012: 104). If the community is only used as an object of education by the government and private institutions with a variety of projects and work programs, then education that is supposed to be for the community will become "foreign" to the community, because people feel they do not have it and don't even need it. The result is that only the program as a tool to complete program planning does not produce productive human resources. Therefore, for Tilaar in Toto Suharto (2012: 105), "Education belongs to the people and therefore the people have the right and responsibility to run it themselves. This is called *Community-based education* apart from bureaucratic authority. Galbraith in Toto Suharto (2012: 106) mentions several principles that can be held in the administration of education by the community including:

- a. Determine your destiny. Because of all community members have the right and responsibility to be involved in determining community needs in identifying community resources that can be used to meet needs.
- b. Help yourself. Community members are the best to be served when their capacity to help themselves is supported and developed. They become part of the solution by building self-independence, not dependency when they assume responsibility for their welfare.
- c. Leadership development, local leaders must be trained in a variety of skills, problem-solving, decision control.
- d. Localization. The greatest potential for creating high community participation occurs when various services, programs and opportunities for community involvement are made so close to where they live.
- e. Providing integrated services. Inter-agency collaboration between organizations and agents working for the community can be as they wish.
- f. Reducing service duplication. Communities need to use the physical, financial, and human resources they have and coordinate those resources without having to duplicate services.

- g. Receive diversity. Separation or alienation of people based on age, income, social class, gender, race, ethnicity, religion, or certain conditions can prevent the full development of the community.
- h. Institutional responsibility. Serve the needs of the community.
- i. Lifelong learning. Opportunities for the learning the process must be available to community members of all ages in broad society.

From the above principles, it is clear that every member of the community has the right to be involved in the resolution and identification of needs. In community-based education, the community has the independence and authority to determine the fate of their own education.

### 3.0 CONCLUSION

From the description above can be concluded by the writer to be able to carry out community-based education through non-formal education. Because true community-based education is non-formal education and at the same time as a model of community-based education.

In carrying out community-based education to increase human resource productivity in the community, the community needs to be involved as a subject, not as an object of education. Because true community-based education is education carried out from and by the community, which is extracted from the needs of the community and implemented and intended for the community.

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