

Democratic Culture in *Sanggar Anak Alam*

Ahmad Juanda
Graduate School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
ahmadjuanda.ips@gmail.com

Taat Wulandari
Graduate School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
taat_wulandari@uny.ac.id

Abstract—This study aims to describe democratic culture practice in teaching-learning process at *Sanggar Anak Alam*. This study was a qualitative research with a naturalistic approach. Research subject's selection used purposive sampling technique. Data collection was obtained from interviews, observations, and documentations. This study took place at *Sanggar Anak Alam*, Nitriprayan, Kasihan, Bantul. The study results showed that the democratic culture in *Sanggar Anak Alam*, Yogyakarta, was implemented in every habituation activity such as programs, policies, and teaching-learning processes.

Keyword: *democratic culture*

I. INTRODUCTION

Democratic culture is one of important pillars in the civic life. One way to develop democratic culture in society is done through an education. Through an education, it is expected to be able to build a community that has a strong character in the midst of global dynamics basically demanding transitional changes. Looking at the context of national education, education is an effort in shaping students to be good citizens so that they can carry out their roles as good citizens in the future. In order to realize this, students should be provided with an understanding of democratic culture.

School is a strategic place in inculcating a democratic culture because schools are educational institutions that can be planned systematically to inculcate a democratic culture. Based on Regulation Number 20, Article 4, of 2003 concerning the National Education System, education is organized democratically, fairly, and non-discriminatorily by upholding human rights, religious values, cultural values, and national pluralities. In addition, education for all becomes the basis for education implementation for all children with normal or special needs. As stated in Regulation Number 20, Article 13, of 2003, education type consists of formal, non-formal and informal education that can complement each other. Therefore, democratic culture needs to be developed in learning activities in all formal, non-formal and informal schools.

Democratic culture cannot just accrue in every individual without a strong determination. Accordingly, it is needed a medium to develop a democratic culture. According to Zamroni, democracy is a learning process that grows and develops gradually towards a maturity in democracy. Growing and developing process of democratic attitudes can be established through a supportive education system, so democratic education needs to focus on democratic personalities [1]. Education is as a transmitting medium of knowledge, attitudes, and values that can develop ones to achieve a mature personality that can accept differences amid pluralism.

However, there are still many people thinking that democracy is only used as a government system, and it has not been fully used as a life value or life view by the society. Of course, this influences the actions taken by society in social and political life. The real evidence of violations done by society is that there are a lot of undemocratic ways used in political dynamics such as the practice of corruption, collusion, nepotism, and so on inside the Indonesia democratic system.

Based on measurement report of Indonesian Democracy Index 2013 by Democratic Education Association and LPPsi of Universitas Indonesia, the average National Democracy Index is 61 which is into the category of "rather Democratic". The index score was relatively low because there were still many components of a democratic system that were considered bad. These results are generally in line with the results of a survey presented in Freedom House: Countries at the Crossroads in 2012 stating that Indonesia was still categorized as a country that had not fully implemented democracy. However, based on the latest Indonesian Democracy Index (IDI) issued by the Central Bureau of Statistics (BPS), Indonesia's democratic condition had continued to increase to reach its highest point in 2014 which is 73.04. However, lately it had decreased from 72.82 in 2015 to 70.09 in 2016 [2]. From some of the data above, it can be said that the democracy quality in Indonesia is not fully good as countries that use a democratic system. It is because some components or institutions of democracy are still considered bad in carrying out their roles.

Unfortunately, there is still a lot of undemocratic attitudes from various domains of political life in Indonesia. It is in accordance with the study done by Irham which examined democratic corruption in political parties using Warren's conception [3]. Based on the Warren's conception, he identified four domains of corruption locations which were the state, the public, the civil society, and the market. Whereas, in that study researcher managed to get another identification related to the corruption location, which was in political parties. Thus, it could confirm that there had been many undemocratic ways in Indonesia's democratic system. These undemocratic ways had developed in various domains or dimensions in Indonesia political system, both from the people and the people's representatives. From the description above, it can be said that the Indonesia democratic system opens up opportunities for undemocratic actions in political dynamics in various domains.

In fact, the existing education practice has not been able to explore the individual's potency, especially in developing students' democratic attitudes. Some of the problems include discriminations, student fights, and bullying among students. Based on data from KPAI

(Indonesian Child Protection Commission), current cases of bullying occupied the top rank of public complaints. From 2011 to August 2014, KPAI recorded 369 complaints related to bullying. That number was around 25% of the total complaints in the education sector as many as 1,480 cases. The bullying mentioned by KPAI is that of violence in schools, and it defeated student brawls, educational discrimination, or complaints about illegal levies [4]. From the data above, it can be an indication that schools have not been optimal in utilizing the diversity of school community. It needs to be reviewed and studied more deeply why it does not reach its maximum development of democratic culture in the school environment.

Of course, the teacher's role in managing class is also one of determining factors in the success of developing democratic attitude of students in the school environment. It is in accordance with Agustina's study regarding The Effect of Scientific Approach on Learning Achievement of Civic Education Reviewed from Democratic Attitude of Students in Class V of Cluster I at Abang Sub-District [5]. The study results explained that there was an interaction between learning models implementation and democratic attitudes of students towards learning achievement of civic education on student of class V of cluster I at Abang sub-district. For high democratic attitude students, learning achievement of civic education of students taking lessons with a scientific approach was better than conventional learning. In addition, the learning outcomes of high democratic attitude students taking lessons with the scientific approach were better than students taking lessons with conventional models.

However, the success of the scientific approach influence in improving students' democratic attitudes is still too premature when placed in a broader context. Because it is necessary to realize that the characteristics of students are proportionally more dominant than the factors inherent in school and class. Therefore, the success of the scientific approach in creating a democratic attitude really needs to consider these factors. Some factors that need to be observed are students' gender, parents' educational background, learning support from the family, teachers' gender, teachers' education background, and their teaching experience. Therefore, behind the shortcomings in the study, researchers will examine in more depth about how the democratic culture implementation in schools and what factors supporting and inhibiting behind it.

Study examining this democratic culture was carried out at SALAM (Sanggar Anak Alam) Yogyakarta. SALAM was founded by Sri Wahyaningsih based on her concern for various social and educational problems in the society. SALAM criticizes formal education because it is considered to alienate students from the reality that exists. Sri Wahyaningsih's awareness of the ineffective education model first appeared when following the activities of Romo Mangun (YB Mangunwijaya) on the banks of Code River, Yogyakarta. Therefore, SALAM uses educational practices that are different from formal schools. SALAM believes that to organize education is not enough to only be done in classrooms between teachers and students. Thus, teaching-learning process that is holistically built in relationships with parents and the local environment is

needed. Then, teaching-learning process is a movement to find and live up the values and understanding of a better life. Creating an independent learning life in which the entire educational process is built based on collective needs, departing from mutual agreement.

SALAM is positioned in Nitiprayan, Kasihan, Bantul, Yogyakarta. The school building is in the middle of rice fields, and the classrooms are also very simple. The values developed at SALAM are certainly important to be studied in more depth. Especially in learning related to the social environment in which the school is located. Social sensitivity is a characteristic that is inherent in the character of entire SALAM community because the school invites students and community to participate in understanding social environmental issues so that they are expected to increase their awareness.

Currently, educational institutions such as schools strive to develop a democratic culture in students by reviewing reality around them. Based on researchers' observations, the teaching-learning process at SALAM departs from real everyday events that are in the surrounding environment. The teaching-learning process at SALAM is like a laboratory where facilitators and students undergo an active teaching-learning process, have mutual roles, reinforce each other, and more importantly, bring everything to be a fun teaching-learning process. Observation which is chosen as a method in the teaching-learning process at SALAM is a medium to avoid uniformity as well as an effort to present events, so students are facilitated to find out for themselves what they are looking for. Through the teaching-learning process, SALAM seeks to humanize their students where they are not uprooted from the roots of life, environment, and nature. That is why, SALAM is Sanggar Anak Alam, which means that they are a gift from nature, not a school that takes place in nature.

II. REVIEW OF RELEVANT RESEARCH

Research conducted by Herly Janet Lesilolo, Zamroni, and Suyata entitled "Students' Freedom in Democratic Culture at Schools." Findings of this study showed the following results. First, school gives freedom to students because students have excellence and capacity. Second, the reason for the practice of students' freedom can be done in a democratic culture at schools because democratic culture can play a role as a driving force in the democracies learning space so that interactions, relationships, and freedom behavior of students can be democratically organized. Third, the practice of student freedom, namely: academic freedom with social control and implementing independent learning activities [6].

Research on the implementation of character education that was carried out by Endrise Septiana Rawanoko with the title "Implementation of Democratic Character Education Through the Learning of Pancasila and Citizenship Education in Class XII at SMAN 1 Kesamben, Jombang District." This study showed that the implementation of democratic character education through Pancasila and Citizenship Education (PPKn) can applied well using discussion learning methods. Democratic character education is developed based on democratic

culture starting from the planning, implementation, and evaluation stages of learning [7].

III. METHODOLOGY

This study uses qualitative methods with a naturalistic approach. The study was conducted at Sanggar Anak Alam, Nitiprayan, Kasihan, Bantul. The allocation time for this study was September to December 2018. Reasons for choosing Sanggar Anak Alam as a place to conduct study because democratic culture can be observed in the behavior of school community who respect and appreciate differences. In addition, the teaching-learning process at Sanggar Anak Alam is carried out based on the needs needed by students. Observation as an approach chosen in teaching-learning process in Sanggar Anak Alam is one way to avoid uniformity as well as an effort to present events, so students are facilitated to find out for themselves what they want to find.

Research subjects' selection was carried out by purposive sampling technique. The data source of this study was explored through the research subject that has been determined by various considerations including facilitators, students, and parents. The subject selection assumed that the subject is an actor who has a democratic understanding and attitude with quite prominent social control. The facilitator as subject was chosen to be represented as one of the democratically friendly facilitators with students and parents. Selected students as subjects were students who have active and less active characteristics. Chosen parent as subjects were parents who are active in participating in discussion forums and actively involved in various activities.

Data collection techniques were carried out through three techniques, namely: interview, observation, and documentation. The researcher contacted all parties who became the data source to determine the schedule and ways to obtain the required data. The researcher compiled guidelines for participant observation, in-depth interview guidelines, and documentation. Interviews were carried out using in-depth interview guidelines containing questions that had been prepared previously. The researcher formulated a list of open questions to ask for answers or opinions from the subject under the study. Participation observation was carried out by recording all events that occurred in the Sanggar Anak Alam. Observation activities were captured in the form of field notes. The researcher done participant observations if the study began with thorough observations, the subjects observed were facilitators, students, and parents. The researchers' presence in participatory observation is likely to be known or unknown to the relations of facilitators, students, and parents that take place in various activities in Sanggar Anak Alam.

IV. FINDING AND DISCUSSION

Democratic culture is an effort to educate students to have a democratic attitude, so that students can become good citizens and be able to contribute to their social environment. The democratic attitude in students is certainly inseparable from the role of the school as an educational institution striving to develop democratic attitudes and all potency in students. Students'

understanding of democracy needs to be supported by their understanding of the diversity found in their environment through a form of tolerance.

Some of the things as background of the formation of mutual respect and appreciate differences in SALAM are students' heterogeneous backgrounds. One of the factors that can support the development of a democratic culture was the students' diverse conditions. Students at SALAM come from a variety of different social, cultural, and religious backgrounds (Results of interviews with RC facilitators; 12-11-2018).

The democratic culture developed at SALAM was all integrated into all activities in the school. One of the democratic values developed at SALAM was free speech. Democratic culture can be seen from the students' daily activities, for example during the process of teaching and learning activities, how students are always given the freedom to express their opinions. Thus, what it can continue to be built is to give students the opportunity to argue (Results of interviews with DM facilitators; 11-14-2018).

Based on researchers' observations, SALAM did not impose policies regarding uniform provisions that must be worn by students. All SALAM communities, both students, facilitators, and education staff, were free to wear free clothes every day, and they did not even require wearing shoes like other formal schools. The policy regarding giving free choice for students not to wear uniforms or shoes was not without reason. This is considering the location of SALAM which is in the middle of rice fields and irrigation channels. The researcher observed that the teaching-learning activities at SALAM were not only when in the classroom but were also carried out outside the classroom, for example when students were doing observation on snails, so that the condition of students became dirty by mud.

The students' freedom in dressing was also related to one of the democratic cultures developed at SALAM. Students need to be introduced to diversity since early stage, one of which, is about freedom in dressing. Therefore, the school can be a place of learning to respect differences (Results of interviews with TR Facilitators (11-15-2018)). In this way, students will gradually understand the differences in the surrounding environment. SALAM tried to bring students closer to the reality that occurs regarding diversity such as differences in economic, social, cultural, and religious status.

The teaching-learning process at SALAM made students interacting with each other. It can sometimes lead to conflict in friendship. However, in the teaching-learning process at SALAM, conflict becomes a learning in solving problems. Students were accustomed to solving their own personal problems, for example when they make mistakes to others or when they are hurt by others, they need to be accustomed to solving their problems in an upright manner by inviting them to communicate well. In this way, they will learn to respect and appreciate each other (Results of interviews with TR Facilitators (15-11-2018)). The approach in which facilitators done when dealing with conflicts among students was part of the way of SALAM developing a democratic culture. It was also included one

of the values of democracy implemented at SALAM which is being able to resolve disputes peacefully.

The teaching-learning process at SALAM was carried out based on the needs and what is needed by students. Observation as a method chosen in the teaching-learning process at SALAM was one way to avoid uniformity as well as an effort to present events, so students were facilitated to find out for themselves what they want to find. At the planning stage in the learning process, students were asked to determine what objects they will study.

Based on the interviews results with the facilitator, planning in the teaching-learning process at SALAM did invite students and parents to participate. SALAM provided opportunities for students to develop their interests started when they want to determine what research themes they want to learn with the agreement of parents and facilitators. The selection of research themes still involves parents and facilitators, so not all the research themes desired by children can be received by researchers because we need to consider the achievement indicators that we have determined (Results of interviews with AV facilitators 11-21-2018).

The above opinion is in accordance with what was expressed by the SALAM facilitator that, in its process, students, facilitators, and parents discuss to carry out the research that will be carried out. Observation is a medium for children to learn the knowledge they need. Determination of the research theme already has democratic culture such as meeting, participation, and justice. Then, when it has agreed to something or has agreed between the three parties, the child will begin the process at the school (Results of interviews with DM facilitators; 11-14-2018).

The SALAM method in carrying out the teaching-learning process by involving the role of students and parents above is very supportive for the development of a democratic culture, especially regarding the value of justice and participation. Based on the researchers' observations during the learning planning activities at the beginning of the semester, SALAM did involve the role of students and parents to participate in determining the research theme that would be held for one semester. However, the research themes chosen by students are not immediately agreed upon, but it need to adjust to the basic achievement indicators of learning that have been prepared by the facilitator. Therefore, in the selection of research themes, there needs to be an agreement between students, parents, and facilitators during the planning stage at the beginning of the semester.

Researchers' observation was in accordance with the findings of the results of the documentation study in the form of a book written by one of the facilitators at SALAM with the title "Ordinary Schools (Experiences Records of Sanggar Anak Alam)". It stated that each student can choose any material that is in accordance with his hobbies. SALAM develops his own research-based curriculum, stages with the Learning Cycle pattern and determines the success of students in learning with different achievement indicators at each grade level.

The SALAM method in involving students and parents in the learning planning stage is one of the implementations of democratic culture, especially regarding the value of justice and participation. Thus, it can be concluded that SALAM has a democratic culture development program that is implemented in various activities and habituations. Democratic culture is carried out consistently and well structured, so that the goals of developing democratic culture in students can be achieved well.

The development of a democratic culture at SALAM is indeed more emphasized in the habituations made by all school communities in the hope that these habits can become a school culture. However, it is undeniable that the process of implementing democratic culture at SALAM can be carried out because of the curriculum factors that have been developed. The research-based curriculum that has been developed at SALAM can affect the teaching-learning process so that it can form habitual patterns that can support the development of democratic culture in students.

Based on the results of document analysis, the material was related to the outline of the SALAM teaching-learning process, the structure of the teaching-learning process at SALAM can be known based on five stages, including:

1. *Experiencing*

The process always starts from experience by being directly involved in various activities. Students engage, act, and behave by following a mutually agreed pattern. All things that are done and experienced are doing, observing, seeing, or expressing something. This experience can be the starting point of the next process.

2. *Expressing*

The next process is that students try to express by restating what they have experienced to give a response and have their impression of the experience, including the overall experience of what has been done or experienced by the students.

3. *Processing*

The next process is processing. In the process of processing, students study all expressions of experience, both their own experiences and other people's experiences. After that, link them with other experiences that might contain similar teachings, values, or meanings.

4. *Concluding*

The next process is the necessity to develop or formulate principles in the form of general conclusions (generalizations) from the experiences experienced by students. It is hoped that in the process of concluding this, students can express what has been experienced and learned so that in this way it will help students to formulate, detail, and clarify things that have been learned.

5. *Implementing*

The final stage in the teaching-learning process at SALAM is planning to apply the principles that have been concluded from previous experience. The teaching-learning process scheme above makes SALAM like a laboratory where the facilitator and learners undergo an active teaching-learning process, both have a role, mutually reinforce each other, and more importantly, are together to bring everything to a fun teaching-learning

process. The structure of the teaching-learning process above is also intended so that the facilitator understands what reasons must be done in various planned activities and what values and meanings are contained in the activity in helping develop a democratic culture in the learners. If the facilitator does not know what happens in the minds of students to understand something, then the facilitator will not be able to provide the right encouragement to students.

V. CONCLUSION

This Study is titled Democratic Culture in Sanggar Anak Alam. The democratic culture at SALAM (Sanggar Anak Alam) is an effort so that students have a democratic attitude. The development of democratic culture at SALAM is implemented in all aspects such as programs, teaching-learning processes, and activities involving the role of students, facilitators, and parents.

Democratic values developed in a democratic culture at SALAM included freedom, justice, tolerance, participation, and being able to resolve disputes peacefully. Students who understand the concepts and practices of democracy well, will find it easier to adjust to the reality and social dynamics that exist in the surrounding environment. Through a good understanding of democracy, students can understand the development of modernization and globalization.

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