Communicative Action in Public Sphere "*Solo Mengajar*" Community

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Abstract — **Solo Mengajar community is a movement that gathers volunteers who are ready to contribute education to children. This community aims to develop children's education and morals Solo branding as a child worthy city. This study aims to describe the communicative actions in public sphere 'Solo Mengajar' community. This study uses a qualitative method and colloecting data interview with 5 'Solo Mengajar' volunteers. The discussion is limited to communicative actions and discourse ethics in the public sphere of Hebermas, and Solo Mengajar in the perspective of Habermas theory. The results show that Solo Mengajar is present as an educational empowerment movement that creates communicative action and discourse ethics. Communicative action here opens public sphere as a meeting place or the continuation of ethical discourse, namely the learning process in order to develop education. Public sphere that open discourse between volunteers teaching with children, as well as actors Solo Mengajar with the society.**

Keywords: public sphere, communicative action, Solo Mengajar

I. INTRODUCTION

So far the world of education is assumed to be a region that will build noble and cultured human beings. This has led to an ideological clash, on the one hand the world of education is expected to be able to make the nation's children the successors of the nation that are able to compete in the world of international education. However, on the other hand, the world of education in Indonesia cannot turn a blind eye to any changes that are born from the acculturation of globalization which is reflected in technology, information, openness of social territory and economic freedom. Forming the mental and moral of children in the present is a difficult challenge in the world of education. Because in the current era education is faced with the decline of the morality of the nation's children, as one example is pornography that has damaged the moral and mental state of the nation. This illustrates the thinner morality of the nation's children. Globalization has a positive impact on better change, but in other cases it can also be a boomerang, especially in the world of education. The negative impact of technology and information media that creates a moral crisis in children becomes a big problem, especially in the world of education. This is the responsibility of the teacher in the world of education that must be able to educate and provide good value and role models for students. Through teaching teachers are required to be creative and innovative in inserting moral messages and Pancasila that will be given to students.

In the world of informal education also has demands to develop the moral and character of students. Informal education that is obtained in the family and environment also plays an important role in developing moral potential. However, the reality seen at this time was that informal education obtained by children appeared to be less than that of families. Children are facilitated by tools that make it easy for them to learn but far from their parents' observations, so that children consume the technology themselves without positive guidance from their families, so that children are tempted to consume something that is pleasing to them, without having to know exactly what value is obtained from the facilities. [1] said that the presence of technology indirectly also changes a person's social behavior in everyday life. The development of the technology has made fetters in any aspects of human life and smartphone becomes a divider between real and unreal lives [2]. This is what troubles the public, after the negative consumption of globalization is swallowed up raw by children who do not get guidance from parents. However, the public tries to present places that become playgrounds and learning for children who are threatened by lack of attention from parents. The existence of child care centers as a place where children are cared for and guided by others.

In the city of Solo, there is also a public space for children to develop their education and mentality. This institution is called *Solo Mengajar* which has a mission as a place for children to shape children's creativity, education and morals. This institution is a gathering place for volunteers who are ready to talk to children with simple education from the results of community cooperation with education. In this case we draw attention to analyze it using Habermas theory in communicative

action, discourse ethics and public space. How can *Solo Mengajar* exist to foster children in the development of education and morals of the nation's children.

II. METHOD

This study uses qualitative methods with a qualitative descriptive approach in looking at social and educational phenomena in the *Solo Mengajar* community. Qualitative research is an active process that expresses logically, systematically and empirically the social phenomena that occur around to be reconstructed to reveal the truth that is beneficial to the life of society and science. The truth in question is the order that creates security, order, balance, and welfare of the community [3]. According to Miles and Huberman [4], qualitative research is more or less analogous to the investigation process, not much different from the work of detectives who must get an overview of the particular phenomenon being investigated. Kirk and Miller [5] define qualitative research as a particular tradition in social science that is fundamentally dependent on human observation in its own region and in contact with these people. Bogdan and Tylor [5] propose qualitative research methods as research procedures that produce data descriptions in the form of written or verbal words from people and observed behavior. This study attempts to explain social and educational phenomena in society with the presence of *Solo Mengajar* community. This paper describes sociological arguments for existing social and educational phenomena related to *Solo Mengajar* activities, programs, and etc.

III. RESULTS AND DISCUSSION

A. *Communicative Actions and Discourse Ethics in Habermas Public Sphere*

Individuals as members of society cannot be separated from social relations. Social relationships that are intertwined between individuals or groups in society, create different actions for each type and form of society. That is what sometimes creates different perceptions of the emergence of social actions among observers of relationships and social actions. In this case one of the sociology figures Jurgen Habermas divided social actions into two main types, namely strategic actions and communicative actions. Strategic action is formed when someone wants to make other parties do what he wants to do by giving influence to other parties through threats of sanctions or pleasant prospects. In this case it can be interpreted that, the actor wants the other party to do what he thinks about an action by influencing it through a stimulus in the form of reward and punishment. While communicative actions are more oriented towards achieving understanding. Habermas states "I call an interaction communicative if the parties concerned can coordinate the action plan consensus, the agreement reached at each point is always evaluated in relation to intersubjective recognition of claims of validity" [6].

In communicative action, the parties who speak assume that they interpret the same thing with certain expressions, what they are talking about is understood by listeners, and their propositions are true, where each is sincere and ready to carry out obligations for the sake of achieving consensus, and they come to communicate to understand each other through a dialogue process where they listen to each other. This communicative action can be possible, because the other person has "lifeworld" in the form of the same background assumption, namely: "a horizon in the form of shared trust and is not disputed", in the context of social solidarity [7], then, Habermas describes communicative actions as rational which are often equated with rationality.

It is said that communicative action is a key concept of Habermas's theory of law and legitimacy, so communicative competence is the basis of the theory. Communicative actions (and ethical discourse) are limited to those who have communicative competence. This communication competency is the ability of the speaker to fulfill the obligation of speech validity in communicative actions which include comprehensibility, truth (truth), normative rightness (normative truth) and truthfulness [8]. Comprehensibility here is a minimum requirement, namely the ability to produce sentences in correct grammar.

Communication competence is also indicated in moral awareness which also determines three important characteristics for communicative action and discourse ethics, namely non violence, moral feeling (moral feeling or empathy) and ideal role (taking an ideal role). In this communicative action, competent actors must be non violence, but this is not enough, so it must be supported by a moral feeling, because in that case Habermas explained that someone who is blind to moral phenomena means also feeling blind. He lacks the feeling of suffering vulnerable people who have claims that their integrity, personally and physically, must be protected. This feeling is clearly closely related to sympathy or compassion [9].

This moral feeling can also help in assessing someone who has been hurt or harmed, this also shows emotional capacity, namely a set of cognitive capacities called ideal role taking ie actors must be able to step out of their own perspective to see the world of other people's perspectives. The establishment of this communicative action is related to the creation of discourse ethics. In this case Habermas has two objectives regarding communicative action and discourse ethics, namely first, to explain how agreement, law and intersubjective legitimacy are really revealed by real people and how the law gets its legitimacy (through communicative actions). Second, to propose how decisions will become more legitimate. The view of discourse ethics is not descriptive, which merely gives a picture, but is prescriptive, that is, gives instructions and is intended as a teaching to understand actual deliberation. If the parties speaking do not reach agreement, they still have several choices. Including switching to strategic actions, breaking total

communication, or continuing communication in a more formal manner using ethical principles of discourse.

Discourse ethics is a procedure for testing the validity of norms that are being proposed and hypothetically being considered and applied. Discourse ethics is a communicative act that has become reflexive or self-conscious. The ethical argument for discourse depends on assumptions in three levels, namely logical and semantic rules, procedural rules for competitive argumentation and communication processes. In logical and semantic rules there is no speaker who contradicts himself, meaning that he must be consistent with reasoning and other speakers may not use the same expression with different meanings. At the procedural level the speaker must be sincere and state what they believe, if there is a problem with propositions or norms, it must give reasons and in the level of communication in the ethics of discourse must be immune to repression and inequality. In the sense that the discourse must be inclusive, if there are problems, everyone has the right to speak to question statements, or submit statements and express attitudes, desires and needs. Discourse ethics also presupposes moral awareness or high level moral development. Ideal role taking adopting another person's perspective is important for discourse ethics. This is to find out whether the claimed norm applies to all those who are affected or not. Empathy here makes it possible to create the ideal of role taking, empathy as the ability to feel as perceived by others in view of communication competencies seen as a form of sustainable existence for the communication community in guiding all members to act selflessly empathy through taking an ideal role.

Communication conducted by actors will certainly produce an opinion related to a problem. Then the actor as a member of a society, uses public as a space to create opinions from the communication he does. Habermas sees public space as a place where communists meet with communicators in order to form a discourse in the form of discourse. In studying this matter Habermas began by looking at the differences between the public and the private. Private and private domains that are open. Habermas explained the development of the public sphere of the 17th and 18th century bourgeois in Europe at the intermediate level between the private and public spheres. Public scope is the actual and abstract space used to communicate and form an opinion. Its historical analysis traces literary developments and public spaces where the bourgeoisie can be seen in discussions about literature, art and politics. And often these discussions also widen into economic and political debates. While in France the example given by Habermas, this kind of debate is common in salons. French citizens usually discuss books, works of art in the form of music and paintings there.

Furthermore, Habermas explains that public space is a medium for communicating information and views, as illustrated in English and French. People meet, chat, discuss new published books or new artwork. In a state of meeting and debating something critically, what will be called civil society

will be formed. In simple terms civil society can be understood as a society that shares interests, goals and values without coercion which in theory are contradicted by a coercive concept of the State. [10] also explained that the community is also a place or public space for certain groups to move massively in actualizing themselves and shared interests within the group, even for those who are considered weak. The community as a public space also functions as a reinforcement of weak social groups so as to be able to be empowered, including for marginal groups [11]. In further developments public space also involves non-physical spaces such as fields, stalls or salons, but also spaces where the communication process can take place, for example from public spaces that are not physical, are mass media. Where is the mass media the community talks about cases that occur in their environment. The ruler who did not receive criticism from the media and mass media refused to load the article for fear of the authorities as a sign that a public space had not yet been created.

B. 'Solo Mengajar' in the Perspective of Habermas Theory

Solo Mengajar is a name for a movement built by volunteers who are ready to educate the nation's children, especially in the city area of the solo. *Solo Mengajar* is present as a movement or movement, which tries to move in the field of education, to provide additional education for children so that they grow as children who criticize education which is not only formal education but also non-formal. This *Solo Mengajar* is one of the non-formal education that is spread in the city of solo. *Solo Mengajar* which is present as a movement distinguishes itself from other educational institutions that have programs and shape such education as a program. Here a *Solo Mengajar* that identifies itself as a movement is a continuous movement, participates with the encouragement of the heart to uphold and share knowledge and forms of volunteerism. It is different from educational institutions in the form of a program where the program may stop when it has found its target.

This activity was inspired by Indonesian teaching activities, which in this *Solo Mengajar* had a motto that inspired his movement, "do not curse the darkness, light a candle". Then departing from this, *Solo Mengajar* is present as a volunteer that is ready to accommodate any child who wants to learn without being charged, and for his teaching staff, he is called a volunteer who is also a volunteer who is ready to share time to educate the nation's children. The vision and mission of the formation of this *Solo Mengajar* are: 1) Vision: Making *Solo Mengajar* as one of the movements in the field of education and becoming a home for volunteers to fulfill the call of heart in serving and serving children in the fields of education and culture with a spirit of volunteerism, simplicity and togetherness, to give birth to future generations who have a call to serve others; 2) Mission: a) Caring for and accompanying wholeheartedly/"Momong" children to learn together, play and art with excitement, b) Return children to their essence as children in a child-friendly environment and community, c) Mobilizing inspiration that

education is the responsibility of all elements of society carried out in mutual cooperation. From this we can see that *Solo Mengajar* requires the community to pay attention to education and restore the lives of children into the traditional or supposed world of children. Not as a child who knows education from the media who sometimes treat him precocious.

Communicative competence. The actor as a communicant here is an individual actor who has the ability to speak who fulfills the obligation of validity of his speech, both in the domain of competence, truth, normative rigtheness, and truthfulness. This can be proven from learning activities that have references to support the validity of the speech communicant (children). *Solo Mengajar* also approaches the world of children not only for the sake of cognitive teaching material, but also includes morals and skills. Sometimes a *Solo Mengajar* also introduces children to the professional world by bringing in speakers who are in accordance with the profession to explain the preoccupation of the world of work to motivate them to build work motivation within themselves.

In addition to that, in *Solo Mengajar* also emphasizes educating the ethics and morals of children, so that children here grow into moral children who have extensive knowledge. Because in truth in terms of moral knowledge which takes precedence before studying, because healthy morals will lead to ways to demand good knowledge so that knowledge is accepted as a good and useful knowledge (ta'limul muta'allim). Likewise in communication competencies, moral awareness also determines important characteristics to form communicative actions and plan ethics, moral awareness here includes non violence, moral feeling, and ideal role. Nowadays there are a lot of cases of violence against children, cases of sexual abuse and even murder, such as the case of "Anggeline in Bali" where the case is a case that does not necessarily occur in children his age, so to overcome this *Solo Mengajar* is formed to speak to children children who need attention and return to the world of children who play, play while providing socialization to instill strong self-norms, values, and mentality by creating, doing activities, and reading the surrounding environment. In terms of education a moral awareness is also needed to develop good interactions with educational actors. Non violence is an action that is suitable to be developed in training mental children, but sometimes in the learning process, often found a problem in dealing with emotional or psychological children, then moral feeling can be a solution to the approach used to assess the child's condition that can show emotional capacity, then volunteers who are involved as educators equip themselves with the ideal of role taking by getting out of their own perceptions and entering the world of children to find out what is important and needed by the child.

The existence of a *Solo Mengajar* can be a public space which means it is open to people who pay attention to children's education. Teaching and learning activities are a forum for the formation of discourse between volunteers and students. Not

only that, *Solo Mengajar* is also a public space for volunteers (communities) to exchange ideas about how to educate the nation's children. In the scope of such an actor arises as a communicant who also carries out communication actions that lead to ethical discourse. Where in this *Solo Mengajar* can be found communicative actions that have become reflective or aware of the existence of activities after a discourse has been formed. Thus in *Solo Mengajar* there is also a logical and semantic rule, where communication that occurs in this *Solo Mengajar* must be a consistent foundation. Basically, the foundation built is the foundation in developing education.

IV. CONCLUSION

Solo Mengajar is a movement that gathers volunteers who are ready to contribute education to children. This activity aims to develop children's education and morals to go solo as a child worthy city. In this activity volunteers as a volunteer came to fulfill the call of heart in serving the children in the field of education and culture with the spirit of simplicity, togetherness and having a call to serve others. *Solo Mengajar* is present as an educational empowerment movement that creates communicative action and discourse ethics. Communicative action is an action oriented to reach understanding. In this case the *Solo Mengajar* is present as a communicative action to open up people's insight into the importance of education in interactions that have consensus with valid communication competencies.

Communicative action here opens public space as a meeting place or ongoing discourse ethics namely the learning process in order to develop the education. Public spaces that open discourse between volunteers and children, as well as solo actors teaching with the community at large. The existence of a *Solo Mengajar* can be a public space which means it is open to people who pay attention to children's education. Teaching and learning activities are a forum for the formation of discourse between volunteers and students. Not only that, *Solo Mengajar* is also a public space for volunteers (communities) to exchange ideas about how to educate the nation's children. *Solo Mengajar* not only educates children, but is open to the community or parents as a place or public space to direct insight into education, because basically the first and foremost basic education is from the family, so in this case parents must have an educational insight as the first educational agent for the nation's children. As a young generation and every level of society elements should participate in activities to develop insight into the nation's children, especially in the *Solo Mengajar* community, meaning that all parties can contribute to volunteering in *Solo Mengajar* activities in order to achieve predetermined educational goals.

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