Concept of Community-Based Education in Indonesia

Purnomo[1,*], Putri Irma Solikhah[2]

[1] *IAIN Salatiga, Indonesia*
[2] *IAIN Surakarta, Indonesia*
[*]*Corresponding author. Email: purnomo@iainsalatiga.ac.id*

ABSTRACT

Community-Based Education is education that focuses on community empowerment. Community-Based Education starts from the perspective of critical education who wants to oppose the hegemony of the government in education through the democratization of education. This research examines the concept of community-based education in Indonesia through library research. This study is library research, analysis through critical and in-depth study of the relevant literature data, either in form of reference books, results of previous studies, articles, notes and journals. Library data is positioned as source of ideas that can generate other ideas. This research shows that community-based education in Indonesia can be carried out through various forms developed in the functionalist paradigm. The community has right to organize CBE in formal and non-formal education in accordance with the uniqueness of religion, social environment and culture for benefit of society. There are several obstacles for implementing CBE in the Indonesian education system, including: a. the level of community dependence on government is still high, b. weak community economy, and c. the domination of school-based education. There are several supports, including: a. among the Muslim community, there are many who have succeeded in organizing education independently, b. Indonesian people, who are generally Muslim, believe that everyone who has knowledge is obliged to teach others, and c. the spirit of mutual cooperation.

Keywords: C*ommunity-Based Education, Functionalist Paradigm, Indonesia*

1. INTRODUCTION

In perspective of critical education, the educational curriculum is considered of indoctrinating the power system. Schools are only a bureaucratic vehicle to perpetuate the government power structure. The government determines the direction of education through regulation, directives and instructions for the specified patents [1]. For response to this perspective, here an idea for democratization in education. The democratization of education means the provision of education from, by and for people without any pressure from the government.

Based on the critical paradigm, in the 1970s Ivan Illich idea is *deschooling society* (society without schools). According to him, society needs to have free education from the tendency to deify formal schools. For this reason, it is necessary to reform the classroom layout of the school system, develop free learning in society and transform society into giant classrooms [2]. The community needs independently develop education more democratic, planned and implemented according to people who needs the educational participants so the results can be truly beneficial.

Educational democracy realized through application of the concept community-based education in implementation of national education [3]. Community-based education (CBE) can expand community to participate in the design of places for learning, action and reflection in accordance with the character and needs of the community [4]. In other way, CBE can appropriate educational model for community

Community-based education regarded the responsibility planning to implementation in the hands of public education. Education seen maturing process and communities is the facilitators. The maturation process includes formation public awareness to develop, manage and utilize potential to improve quality of life

for the community [5]. In this case, society is considered both agent and educational goal.

CBE refers to the concept lifelong education, where education uncompleted by studying formal schools. CBE is not always positioned to replace the existence of formal schools, but complements the school's function in preparing students for social change towards civil society [6]. CBE is often associated with adult group education to develop competences, attitudes and skills, and ultimately gain controller over local aspects of society [7]. CBE has an aspect that looks more humanist, democratic and functions practically because organized to community as education participants.

On development, CBE is no longer carried out only based on the paradigm of critical pedagogy but also the functionalist paradigm in historical and sociological perspective. The historical perspective places CBE as the development of school-based education while the sociological perspective places CBE as educational process to build community potential and participation [3]. Historical and sociological perspectives are CBE concepts that are more suitable to develop in Indonesia. The existence of CBE is legally recognized through the National Education System Law No. 20/2003 article 55 [8]. This research will discuss further about how the concept of CBE in Indonesia.

2. METHODS

This study is library research, analysis through critical and in-depth study of the relevant literature data, either in form of reference books, results of previous studies, articles, notes and journals related problem to be solved. Library data is positioned as source of ideas/inspiration that can generate other ideas/other thoughts. For that, there are several stages of the process that need to be passed, which is record of all discoveries regarding the issues examined from variety of literature, then combine theory with new findings, analyzing the findings relating to deficiencies of each source, excess or relationship of each issue examined, as foothold in criticizing the results of previous research in order to present new findings regarding object under the study [9].

In this study, literature data related to community-based education (CBE) is the author's foundation in developing theoretical aspects of CBE implementation in Indonesia. The author combines, identifies and criticizes the existing CBE literature, then becomes the author's base in developing theoretical aspects of CBE implementation in Indonesia.

3. DISCUSSION

3.1. Definition

This study uses term "community-based education" (CBE). This assertion is to avoid confusion over the language of "society" and "community". Society is translated into Indonesian as 'masyarakat', while community can be translated into 'masyarakat' as well as 'komunitas'.

The formulation of Community-Based Education (CBE) cannot be separated from meaning of two main words, "education" and "community". According to Oemar Hamalik, study or education is process of influencing students to adapt as best as possible to their environment, to foster change in person that allows maximum functioning of their potential in social life [10]. In other words, education is process of maturing students then they are able to adapt the environment and be able to solve problems exist in society. From this definition, illustrated that there is close relationship between the procurement of education process and meeting the needs of community.

Lexical community or society is often interpreted as geographically-locational, which is group of people who live in certain area with all norms and ties. This understanding then broadens, community is formed no longer limited geographic-locational similarities, but also similarities to demands of certain needs, beliefs, thoughts, and ambitions. Bound in certain systems, traditions, conventions laws and lead to collective life. This similarity then encourages the existence of certain dominant thought patterns and habits becomes characteristic of community [6].

Galbraith made overlapping to understand broader community. According to him, there are four perspectives formation community: First, the perspective of interests, community is formed because there is bond of interests such as pleasure, civic and political interests, or religious and spiritual beliefs. For example, bird lover group. Second, the function perspective, community is recognized because of its function in society, for example the doctors 'alliance, the teachers' alliance, the labor alliance, etc. Third, the demographic perspective, community is formed because bonding of general demographic characteristics such as race, gender, and age. We can take example an elder community. Fourth, psychographic perspective, community is formed based on the components of value system, social class and lifestyle. We take example, socialite groups and gay groups [3]. This division shows the broad meaning of society that can applied in CBE.

Law No. 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 manifestation of education from, by and for the community [8]. Education from the community means that education is solution to the needs of community, education by the community means that the community is not positioned as object, but the subject/actor of education, while education for community means that the community is actively involved in all programs designed to solve their

problems. In other explanation, people are empowered, given opportunities, and freedom to design, finance, manage and assess education according to their needs [11].

Community-Based Education includes a variety of education that occurs in society whose processes are formulated and involve people in that community. This education provides high portion for the community to independently involved in decision making from issues of input, process and output to issues of financing [3]. CBE has much wider and more free space for development than school-based education because the role of the community is more dominant than government.

Among the Muslim community-- Indonesian people generally Muslim, CBE tradition hasstrong normative and historical basis. Normatively, society is seen as means of fostering people. This coaching is manifested in orders to instruct each other to be good, and to prevent munkar as form of group responsibility [12]. The order is contained in QS. Ali Imran 104:

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ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون

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And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful. (QS. Al Imran 104)

Whereas we take from Islamic history, Islamic education started from house to house, then switched to mosques, developing into *kuttab*, *suffah*, *dar al-arqam* and various other forms.[13] During its development in Indonesia, Azumardi Azra stated that almost all Islamic education institutions in Indonesia, from framework, *dayah, meunasah* (Aceh), *surau* (Minangkabau), *pesantren* (Java), *bustanul athfal*, *diniyah*, and other Islamic education were founded and developed by and for the Muslim community [3].

In review of the various literatures, there are three perspectives on the CBE concept:

1. Historical perspective. CBE is continuation of school-based education. CBE is directed at increasing sense of awareness, care, ownership, involvement and responsibility of the community for their own development. CBE can implement when the community understands the importance of education for their progress, and then plays an active role in its implementation.
2. Sociological perspective, namely CBE as educational process to build community potential and participation in local decision-making processes. CBE is positioned as public response to the inability of the state to serve its citizens in completing various development activities.

3. The third perspective is political perspective, where CBE is seen as something that is against the education organized by the government. CBE can be implemented if education is fully owned by the community, where educational institutions, educational objectives, educational curricula and funding are carried out independently [3].

In the Indonesian context, CBE refers to various meanings, including: a. Community participation in education; b. School-based decision making; c. Education provided by private schools or foundations; d. Education and training provided by private training institutions; e. Government-provided out-of-school education; f. Learning centers; g. Outside school education provided by grassroot organizations, such as LSM and Islamic boarding schools [3]. All these aspects show that CBE implementation is very flexible because it does not have follow rigid rules such as school-based education.

3.2. CBE Characteristics

CBE is learning process designed by particular community, by involving the active participation of its members in design of places for learning, action and reflection according to their personal, social, political and economic needs [4]. The character of education is formed between one society and another may be very different from one another. The difference substance of implementing CBE includes 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 society. In the economic aspect, provides opportunities to develop life skills according to the potential and needs of community. In the socio-cultural aspect, provides opportunities to preserve, foster cultural norms and values according to conditions of society. In the socio-political aspect, process of internalizing political norms, values and beliefs that occur in society. Meanwhile, the socio-religious aspect is related to improving the quality of morality and diversity of society, especially in aspects of appreciation and experience of norms [14]. The formulation of CBE curriculum requires careful analysis from participants so the output of this education has real practical use in society.

3.3. CBE Implementation Principles

Spencer said that society is like a living organism, where both of them grow and change. Change in society occurs at all levels of complexity, from the macro, mezzo to micro levels. At macro level, there are economic, political and cultural changes. At mezzo level, there are changes in groups, communities and organizations. Meanwhile, at micro level, there are changes in interaction patterns and individual behavior in community [6].

These changes often cause complex and varied problems in society. CBE works on assumption that every society is naturally equipped with potential to solve its own problems [11]. Therefore, CBE aims to address specific societal issues such as career training, culture, ethnic history, political education and like, in order to overcome various social problems of society [15].

There are three basic elements form philosophical foundation of CBE implementation, namely learning society, critical pedagogy, and being locally based [3].

1. Learning society. CBE relies on developing a learning society. This foundation emphasizes the belief in people's ability to carry out education based on their strengths, skills, knowledge and experience. CBE must give priority to citizens as basis for developing learning programs and always pay attention to learning needs of community, because people know what the community needs them. CBE development focuses on interest's form of democratization of education and liberation from government hegemony [3]. To create a learning society, it can be done with a humanistic approach, participatory approach, collaborative approach, and cultural approach [16].

2. Critical pedagogy. CBE is based on critical perspective on education. In contrast the conservative and liberal paradigms which regard education as non-political, the radical or critical paradigm sees relationship between education and political structure and domination. Its development, CBE was not only held with critical perspective but also sociological perspective. The sociological perspective places CBE as educational process to build community potential and participation, as effort to improve people's basic abilities in solving problems [3]. This perspective is more relevant to Indonesian conditions 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 [8]. This means that CBE is not positioned as resistance movement against education organized by government. The government can even contribute to developing CBE by preparing regulations that can optimally encourage public participation [17].

3. Locally based. CBE is implemented by following principle of locality. By being located in community, it is hoped that the community can design, decide and organize their own education according to their needs so sense of belonging will arise [3]. The essence of CBE is community empowerment its implementation should not be only based on idealism without seeing the reality of community who is both organizer and participant. On the mark for empowerment to have an effective effect on society, there are several things that must be considered in the implementation of CBE, namely: need oriented (based on the needs of community members), endegenious (according to local values), self-reliant (building community confidence to be independent), ecologically sound (oriented to the surrounding environmental ecosystem), and structural transformation (changes in the system structure in more open management pattern and community participation [5].

Galbraith added several other principles that must be considered in the implementation of CBE, namely: self-determination, self-help, leadership development, localization, integrated service delivery. of service), reduce duplication of service (reduce duplication of service), accept diversity, institutional responsiveness, and lifelong learning [15].

1. Self-determination means that all members of community have the right and responsibility to involved in determining needs and identifying resources in the community.

2. Helping themselves (self-help) means that CBE must encourage and develop the capacity of the community so they can help themselves. People must be part of the solution and build self-reliance because they are main responsibility for their own welfare.

3. Leadership development means that local leaders must be trained in variety of skills for problem solving, decision making and group processes as way to create independence.

4. Localization. Community participation can be increased through CBE if people are given opportunity to provide services, programs and opportunities to closely involve with life in community lives. That way, the community is expected to be able decide and design education according to their real needs.

5. Integrated delivery of services. There is relationship between agencies and community also agents who carry out public services spot in to better fulfill public objectives and services.

6. Reduce duplication of services. Community services must optimize all available resources in their locality and coordinate efforts without duplication of services.

7. Accept diversity. Involvement of community members needs to be done as widely possible. There is no segregation of society based on age, income, social class, gender, race, ethnicity, religion. All members are encouraged to take an active role in development, planning and implementation of service programs and community activities.

The above principles give birth to several conditions for implementing CBE, including:

1. The technology used must be in accordance with real conditions and situations that exist in society. The advanced technology that is introduced and sometimes has little benefit for people who are uncomplete to accept it. This means that

technology needs to provided is not the latest technology but the one that has the most useful value for society.

2. There are institutions whose status is clearly owned or borrowed, managed and developed by community. This is form of community independence to help themselves.

3. The learning program to be carried out must be of social value or meaningful to community life. Learning programs in CBE must be based on environmental potential and market-oriented, not academically oriented because CBE's goal is not to produce academics.

4. Learning programs should belong to the community, not government agencies. This needs to be emphasized because it reflects on experience, educational institutions owned by government agencies are often proven only program enforcement. Program designers do not know the real needs of community, so programs are often failed.

5. Non-formal education agencies partner with community organizations to implement the program. These community organizations are implementers and partners of community in meeting their learning needs and liaising with program support resources [18].

3.4. CBE Curriculum

The basic concept of CBE is education that designed, regulated, implemented, assessed and developed by community which leads to efforts to answer existing challenges and opportunities by being oriented towards future and taking advantage of technological advances. Therefore CBE education curriculum must be integrated with community life, the sequence of learning depends on learning community, learning time is flexible, uses concept of functional skills, uses andragogical approach, and does not use a diploma [14].

According to Nurhattati Fuad, the CBE curriculum has following characteristics:

1. Positioning community an important and functional role in formulation of objectives, determining structure of the curriculum program, competence, substance, and assessment.

2. Aims to produce learners who have ability: self-determination and help, leadership development, accepting diversity, and lifelong learning.

3. The substance of education includes intellectual, economic, socio-cultural, socio-political and socio-religious aspects.

4. The learning approach uses cooperative learning, and learning based on group problem solving.

5. Assessment is oriented towards overall natural, real, observable, and measurable individual performance [14].

The CBE curriculum must meet criteria for democratization of education, namely from, by and for community. The CBE curriculum does not aim to create academics but people who have practical abilities are useful in people's lives. The CBE curriculum is oriented towards increasing people's ability to take care of them.

3.5. CBE Implementation Model

CBE can be understood as aprocess and program. CBE as process is education that is born from people's awareness of social interactions that can generate focus on learning, social, politics and environment. Meanwhile CBE as program must be based on the basic belief that active community participation is the most important thing in education process. Community active participation must be based on freedom, ability to participate and desire to participate in the community [15].

CBE in Indonesia developed from sociological perspective has administrative system is regulated by government. In the National Education System Law no. 20/2003 in article 55 concerning Community Based Education are stated as follows:

1. The community has the right to provide community-based education in formal and non-formal education in accordance with peculiarities of religion, social environment and culture for benefit of community.

2. Community-based education providers develop and implement education curricula and evaluation and funding management in accordance with national education standards.

3. Funds for provision of community-based education may come from administrators, community, local governments or other sources do not conflict with prevailing laws and regulations.

4. Community-based educational institutions can obtain technical assistance, subsidized funds, and other resources fairly and equitably from government and/or local governments

5. Provisions regarding community participation as referred to paragraph (1), paragraph (2), paragraph (3), and paragraph (4) shall further regulated by government regulations [8].

From explanation above, it is 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 require educational services. It functions as substitute, enhancer and/or complement to formal education in order to support lifelong education. Non-formal education institutions have more flexibility than formal education institutions. So it is easier to adapt to changes in the socio-economic and technological environment [19].

Non-formal education includes life skills education, early childhood education, youth education, women's

empowerment education, skills education and job training, equality education and other education aimed at developing the abilities of students. Non-formal education units consist of course institutions, training institutions, study groups, community learning activity centers, majelis taklim and similar educational units [14].

For this reason, the objectives of community-based non-formal education can lead to specific community issues such as career training, attention to environment, ethnic culture and history, government policies, political and civic education, religious education, agricultural education. Meanwhile, organizing institutions includes community-based institutions such as social fraternity organizations, religious institutions and others [14].

Specifically, the implementation of CBE according to Fuad can be realized in several models, namely [14]:

1. Direct service model (pure Community-Based Education), is model that provides direct services to community needs. For example, direct service activities, student cooperation with community members in community project activities, activities providing mentoring or tutorials for young people in the community, helping with social activities. This model is 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 different things.

2. The indirect experience model is educational model carried out by organizing activities to solve problems. Example of this model is the student mobilization program to collect used goods, foodstuffs to donate to poor people. This model is usually carried out by groups to appropriate for forming group work skills and organizational skills.

3. Models of advocacy action. Organized by providing opportunities for students to provide service experiences in effort to solve problems. The purpose of this model is to eliminate the causes of certain problems faced by community and provide awareness to community in point to understand the real problems faced and find solutions. This model activity program such as socialization program of development programs, awareness of social issues and solutions, motivating changes in society.

4. Community-based research model. It is a partnership process between students from educational institutions and community to find ways to solve problems faced by society. The aim of this model is to move society through social change. Examples of such programs are student/school collaborative programs in community development planning, community innovation development program trials.

5. Community-based religious education (pesantren, seminars, pasraman). Is form of community-based education that emphasizes development of religious values or certain religious teachings.

3.6.Obstacles and Supports

There are several obstacles and supports for implementing CBE in the Indonesian education system, including:

3.6.1. Obstacles

1. The level of community dependence on government is still high. The world of education in general is accustomed to assistance from government. Various problems arise in provision of education such as limited funds, buildings where education takes place, teaching and learning equipment, recognition of certificates, and employment opportunities for education graduate produces, usually delegated to the government [20]. As a developing country, Indonesian people still have limitations to fully carry out education independently.

2. Weak community economy. In general, the economy of the Indonesian people is below the poverty line, this reduces economic participation of community in supporting the implementation of community-based education [20]. The large amount of funds needed in provision of education means CBE is not automatically implemented even though there is desire from the community.

3. The domination of school-based education is still strong. The community still considers that education which administered independently in CBE cannot match the quality of school-based education. The output of CBE is considered to be less competitive in the professional world which still prioritizes school-based education. This view has made CBE always in an inferior position compared to school-based education organized by the state and private sector.

3.6.2. Support

1. The successful implementation of CBE. Among the Muslim community—Islam is the majority religion in Indonesia, there are many who have succeeded in organizing education independently with results to be proud [21]. Many private Islamic educational institutions have sufficient credibility and marketability. This situation can support the implementation of CBE concept if these institutions are willing to assist other underdeveloped private Islamic education institutions [3]. Previous CBE experience can be basis for making improvements or refinements to next CBE.

2. Religious spirit. Indonesian people, who are generally Muslim, believe that everyone who has knowledge is obliged to teach others. In addition, people also believe that helping activities in the field of education is practice that will bring great rewards [6]. Having culture of *waqf* and *infaq* will greatly facilitate the implementation of CBE, especially in the financial

sector. The public's love for science can also increase participation in the implementation of CBE.

3. The spirit of mutual cooperation. 'Gotong royong' (cooperation) has become a key cultural operator in Indonesia [22]. The spirit of mutual cooperation in Indonesian society in general can facilitate the implementation of CBE. Communities who actively contribute in planning, implementing and evaluating CBE can ensure that CBE implementation runs according to community needs.

4. CONCLUSION

Community-Based Education was born from perspective of critical education which considers education curriculum organized by state as means of indoctrinating power system. In development CBE also held from sociological perspective, placing CBE as educational process to build community potential and participation. In Indonesia, CBE from sociological perspective has great opportunity to develop because has legal support in National Education System Law No. 20/2003 article 55.

The substance of implementing CBE includes intellectual, economic, socio-cultural, socio-political and socio-religious aspects. These various aspects are developed through education process to achieve CBE goals, namely community empowerment. CBE aims to address specific societal issues such as career training, culture, ethnic history, political education and such a thing. The implementation of CBE cannot only be based on idealistic ideas without paying attention to realities of the needs and potential of community.

CBE has flexible character therefore it can be realized in various forms of education such as direct service models, indirect experiences, community-based research, advocacy action and community-based religious education. CBE may still develop in other forms that allow for active participation of the community as providers and participants of education.

CBE implementation has obstacles and supports in Indonesia. Supporting factors include the spirit of religion and mutual cooperation as well as the success of holding CBE in the past. CBE also has obstacles, including the high dependence of the community on the government, the weak economy of the community in general and the dominance of school-based education.

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