

“Lentera Asa” Documentary Film: A Relationship between Social Status and Education Awareness

Azkal Azqiya^{1,*} Irwan Sarbeni¹ Nenden Suryamanah Annisa¹ Dendy Kanaya¹ Nela
Aulia Nurliani¹

¹ Film and Television Study Program, Universitas Pendidikan Indonesia, Bandung, Indonesia

*Corresponding author. Email: azkalazqiya@upi.edu

ABSTRACT

Education is a core element of Indonesian nation development. Qualified education may improve human resources quality of life. ‘Lentera Asa’ is a community engaged in community-based education that aims to improve human resources by providing free additional learning. To this day, Lentera Asa has been teaching regularly in three locations, including in Gajah Mekar Village, Jati Sari Village, and Babakan Village, Bandung City. This research aims to study the relationship between social status and the level of education awareness of Lentera Asa students which is then visualized as a documentary film. The research uses qualitative method through interviews and observations, supported by statistical data. The result states that there found a relationship between social status and the education awareness level of the Lentera Asa students.

Keywords: *Lentera Asa, Social level, Education awareness, Street children.*

1. INTRODUCTION

Any experience that has a formative effect on the way people think, respond, and act can be considered education. According to M.J. Langeveld education is an effort to guide children to face life, to become independent, morally responsible [1]. The purpose of national education according to Law Article 3, Number 20 of 2003 is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become good citizens. democratic and responsible. Education has the role and function of educating a citizen to shape the characteristics of a workforce that is needed, and increase one's knowledge to be able to do things correctly and quickly. It should be noted that education is not only knowledge in general, but education also includes education in attitudes, behavior, character, as well as education in psychomotor aspects [2].

Various efforts have been made by the government to make it happen, either by improving the curriculum, educational facilities, and providing training for teachers and education personnel. However, these efforts would never be enough [3]. The results of the 2003 National

Socio-Economic Census (Susenas) show the high dropout rate in Indonesia and economic factors are one of the biggest causes, with a percentage of 75.7%.

This condition triggers public empathy to the condition of education in Indonesia. This empathy can be seen from the emergence of non-formal education spaces or community-based education. According to Tilaar, the ideal education is education that is alive and comes from the community itself. This kind of education is a tangible manifestation of decentralized and democratic education [4]. Of the many community groups, some of them seek to directly organize community-based education, one of which is the Lentera Asa Community. Lentera Asa is a volunteer community engaged in education. The formation of Lentera Asa on October 20, 2020 is a form of youth concern in order to improve the quality of education in Indonesia. Education in Indonesia is still under-advanced. This is indicated by the number of children who do not get education [5]. Lentera Asa itself contains children from various social statuses, ranging from scavengers, street children, to children who are able to attend formal schools. Most of them are from poor economic level.

The responsibility for inequality in education cannot be fully borne by the government, but the people who feel the impact must also participate in advancing education [6]. To help increase awareness of the importance of education for children from 'lower' communities, the researcher processed the above issues into a documentary film entitled "Lentera Asa: Harapan dari Selatan" (Light of Hope: Hope from The South). Broadly speaking, the documentary describes how the social status of the lower class is related to the level of awareness of the community towards the education of their children. This 'hope from the South' means that Lentera Asa will be a bearer of hope for children in South Bandung where the community movement began. This film is expected to ignite public empathy for the problems faced by the subject, as well as open public insight about the condition of education in the lower classes of society.

2. METHODS

This study uses descriptive qualitative methods to obtain descriptive data in the form of written or spoken words from people or observable behavior [7]. The research will be directed to the subjects who are mostly children. Creswell asserts, qualitative research is an attempt to collect information by interacting intensely and directly with the subject or object of analysis with certain techniques to obtain relevant data to be analyzed using certain approaches [8].

This study is also supported by statistical data from the relationship test results from two variables to test the probability of the relationship between the level of social status of Lentera Asa students and the level of awareness of education. The variables in this study consisted of: 1) the independent variable (x), the level of social status as an information about family background and economic conditions of the parents of students; 2) The dependent variable (y), the level of education awareness of the Lentera Asa Community students as information regarding the level of awareness of the importance of education as measured by learning motivation, and students' opinions on education. For the research instrument, the researchers distributed questionnaires to Lentera Asa students using the Cluster Random Sampling technique as the basis for taking samples. Cluster Random Sampling is used when the population does not consist of individuals, but consists of individual groups or clusters [8].

Data analysis was carried out not separately from data collection. Researchers conducted data reduction, data presentation and interactive drawing of conclusions at the time of data collection [9]. The research results are described as the conditions in the field based on the overall data obtained.

3. RESULTS AND DISCUSSION

Lentera Asa teaches at three different places in the South Bandung, including the villages of Gajah Mekar, Canguang, and Pasir Koja. The students in the Gajah Mekar area relatively grow up in families with middle economic conditions and study in formal schools. Although their behavior indicate their low level of education, the children have good manners, are easy to manage, and are a bit shy towards new people. The number of students attending Lentera Asa classes is not fixed, ranging from two to 5 people. Their low motivation and enthusiasm for learning seemed to be greatly influenced by the small number of participants.

Another place is Canguang Village. The children in this village belong to low-income families who live illegally in slum areas on the outskirts of abandoned railway. Their parents work as scavengers and farmers in other people's fields. Local residents do not dare to repair the huts they live in due to their fears that one day their land might be evicted by the rightful holders of land rights, or their whereabouts are known by the government, and they must always be prepared for this risk at any time. This concern also makes them shut themselves off from government data collection so that they do not get wealth compensation from the government. The low economy of the children in Canguang Village does not necessarily dampen the awareness of education there. When the learning process was about to begin, the children seemed always enthusiastic and ready to take part in the learning held in one of the residents' houses.

Compared to Gajah Mekar Village, the number of students in Canguang Village is a bit higher. Some of the students actually also attend formal schools, but the online learning obstacles they face during the pandemic such as the absence of gadgets, internet quotas, and teachers who rarely teach, make their learning process in formal schools delayed. The presence of free classes from the Lentera Asa hopes to restore their enthusiasm for learning. Despite their low economic background, their parents really hope that their children can get a better life through education.

The next place is Jalan Pasir Koja Bandung where the Lentera Asa Community teaches on a rather shabby side of the sidewalk. In accordance with the environment, the behavior of the children here is much wilder and lacks manners. They are used to playing on the side of the road and running across the street. The demands of their parents to earn money through begging or busking have eliminated their awareness of going to school. The number of children who attend Lentera Asa's class is quite large. Learning process almost never goes serious because of the behavior of children in class who prefer to joke or fight when learning is taking place.

Some of them even came to class just to wait for the food rations that Lantern Asa handed out. The lack of awareness about education is clearly visible here. In their life, money is a priority, and parental attention becomes impossible for them to feel. Lentera Asa's team must have felt the harshness of the street life, from children who were dragged out by their parents while attending lessons, to being expelled by thugs who felt aggrieved because their subordinates, who were supposed to be homeless for money, were absent from attending the class which is held for only one to two hours long.

Based on these data, it can be said that the low quality of the environment and social status greatly affects children's awareness to learn. The environment in question is the place where the children live which is classified as less suitable or even cannot be said to be a place to live at all, as well as the number and character of students in the class that affect learning motivation. Meanwhile, social status can be measured from the economic and professional conditions of parents which affect the optimism of parents of students to encourage their children to learn.

In addition, the researcher also accompanies the results of statistical tests to strengthen the qualitative data that has been described, which are summarized as follows table 1.

Table 1. Statistical analysis results

		Social Status	Awareness Level of Education
Social Status	Pearson Correlation	1	.532**
	Sig. (2-tailed)		.003
	N	29	29
Awareness Level of Education	Pearson Correlation	.532**	1
	Sig. (2-tailed)	.003	
	N	29	29

** . Correlation is significant at the 0.01 level (2-tailed).

According to the test result, the significance value is 0.003, which means it is smaller than 0.05 (0.003 < 0.05) illustrating that there is a relationship between the social status variable (x) and the education awareness level variable (y). The results of the correlation test also state that the degree of relationship between the two variables is moderately correlated. This can be seen from the Pearson correlation value of 0.532. Referring to the correlation degree guideline, the value of 0.532 is included in the moderate correlation which ranges in value between 0.41 - 0.60. From the person correlation value, it can also be seen that the relationship between the two variables is positive. Therefore, if the social status variable (x) is higher, the higher the level of education awareness variable (y).

The analysis of Lentera Asa's activities, which is manifested in the form of a documentary, illustrates the point of view of those who refuse to develop and choose to put education as secondary. However, in line with the results of the research, this film also illustrates the existence of a handful of people who are members of the Lentera Asa Community who still want to fight for equal distribution of education for the underprivileged. In accordance with the mission of this community, which is to participate in equalizing education in Indonesia.

4. CONCLUSION

The documentary film Lentera Asa contains research results which state that there is a relationship between a person's social status and their level of education awareness. The higher the social level of a person, the higher the level of awareness to receive education, and vice versa. As depicted in the film, low economic factors make access to education even smaller, this is also exacerbated by the pandemic conditions which further hamper the learning process in formal schools. Giving space for cultural knowledge and local wisdom in each segment of community life becomes an effort in order to maintain the existence of the nation's cultural values that are increasingly eroded [10].

Even so, not all people in the lower economic circles have a low level of education awareness. Some of them still have a desire for their children to continue their education. One of them is reflected in the efforts of parents to take advantage of free learning as organized by the Lentera Asa Community.

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