THE CONCEPT OF COMMUNITY AND ITS RELATIONSHIP WITH EDUCATION

Fitriani Syamal [1*], Firman[2], Riska Ahmad[3]
[1,2]FIP Guidance and Counseling, Padang State University, Padang, Indonesia

[1]*_fani02905@gmail.com, firman@konselor.org, ra5402945@gmail.com_

Abstrak

This article discusses the concept of the nature of society and its relation to education. Society is a group of living things that are closely intertwined because of certain systems, certain traditions, conventions and certain laws in common, and lead to collective life. People's personalities are formed through the amalgamation of individuals and their cultural actions and reactions. Education is very important in life because it can improve human quality, but there are still many people who do not realize the importance of education. Families, schools and communities will be the center of activities in the implementation of education.

Keyword – Education , Society, Relationship

1. Introduction

Education is the need of every individual, because with education individuals can become fully human, who can develop their potential to the fullest and optimally. In accordance with the Law of the Republic of Indonesia No. 20/2003 on the National Education System explains that "education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, religious, self-control, personality, intelligence, noble character and skills. needed by himself, society, nation and state."

National Education System Law no. 20/2003 also states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing 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 a democratic and responsible citizen. To achieve this goal, students must develop optimally, be independent and responsible and be able to solve or solve problems encountered in education.

Human nature is seen from the side of its creation is a perfect creature because it is equipped with reason. So with that sense, humans will always think about their survival and future generations. Humans will do many ways to survive both for themselves and their descendants or generations, while improving the quality of their life, both physical and non-physical, which takes place naturally. Along with the development of human civilization, education is carried out more systematically and organized in the form of formal education in schools. In this case, humans can basically be both the subject and the object of education.

Amelia, Firman, & Rusdinal, (2019) Educational democracy gives full authority over broad community participation in providing education by participating in determining the direction and policies of formulating

educational strategies, goals, objectives, and being more active in its implementation (Berru, Firman & Riska, 2021).

Community-based education according to Sihombing (Jalal and Supriadi, 2001) is education that is designed, implemented, assessed and developed by the community that leads to efforts to answer challenges and opportunities that exist in certain community environments with a future orientation. In other words, community-based education is the concept of education "from the community, by the community and for the community".

2. Method

This article is about the concept of the essence of society and its relation to education. Typei methodi this research is istudy analysis library (literaturei researchi) articlei ithis willi describe ianalysis ijournal irelevant scientificiwith selected discussion.

3. Result and Discussion

a. The Concept of the Nature of Society

The term community comes from the word musyarak which comes from Arabic which means to participate or participate, while in English it is called Society. So it can be said that society is a group of people who interact in a social relationship. They have a common culture, region, and identity. Human groups in an association with existing characters or backgrounds will automatically form a society even though there is no prior agreement which then creates culture because of the participation/human behavior in it (Khoerul Anam, 2020).

The term community in English is society, which means a group of people who have long been formed, have their own social system or social structure and have shared beliefs, attitudes, and behaviors. According to Paul B. Horton and Hunt, society is a collection of humans who are relatively independent, live together for a long time living in a

certain area, have the same culture and carry out most of the activities in groups or groups of people.

According to Ogburn and Nimkoff, a society is a group or group of groups that inhabit an area. Meanwhile, according to Plato, society is a reflection of individual human beings. A society will experience shock as well as individual humans whose mental balance is disturbed which consists of three elements, namely lust, spirit and intelligence. In the concept of an-Nas that society is a social creature. Humans cannot live alone by ignoring their involvement with the interests of the association between each other in social life.

Peter L. Berger argues that society is a complex whole of broad human relations. A complex whole itself means that the whole is made up of parts that make up a whole. In this response, it means a creative activity from various individuals who are not limited by the nature of their creativity but still upholds the value of unity and respects the differences that arise from other individuals in the area of the relationship (Khoerul Anam, 2020).

Koentjaraningrat (1994) defines society as people who live and produce culture, even though they violate the existing order because they are influenced by the development climate which affects the mentality of the person. Marx argued that society is the whole relationship-economic relations, both production and consumption, which originate from the forces of economic production, namely technique and work. The society here referred to by Marx is an economic society both as consumers and producers in which they need each other in order to realize a balanced economic cycle between work and its utilization (H. Kaelan, 2002).

Society is a system consisting of interrelated parts and each part continuously seeks balance (equilibrium) and harmony according to the needs of the group to the ethics behind it such as cultural ethics, economics and pure social society that have no interest. cultural and economic but can produce cultural and economic products.

In general, society is a group of people who live in an area and interact with each other to achieve goals. Community members consist of various kinds of education, profession, expertise, ethnicity, nation, religion, and social strata so that they become a pluralistic society. Directly and indirectly, each member of the community has established communication, cooperates and influences each other in order to achieve goals (Zainuddin, 2010).

b. Relation to Education

Education means the process of humanization or better known as humanizing humans, therefore we should be able to respect human rights. Students or students are not robots that we can manage at will, but they are humans who we must help and pay attention to in every process of maturation so that they can become independent humans and can think critically, so education does not only make humans different from other creatures who can eat and drink, dress and have a place to live, this can be called humanizing humans (Ab Marisyah, Firman, Rusdinal, 2019).

The involvement or participation of the community in education in Indonesia, according to Suyata (1996) is not a new thing. It has been implemented by private foundations, volunteer groups, non-governmental organizations, and even by individuals. In particular, Azra (2002) mentions, among the Indonesian Muslim community, community participation in the context of community-based education has been carried out for much longer, which is as old as the history of the development of Islam in the archipelago. Almost all Islamic educational institutions in Indonesia, ranging from skeletons, dayah, meunasah (Aceh), surau (Minangkabau), pesantren (Java), bustanul atfal, diniyah and other Islamic schools were established and developed by the Muslim community.

UU no. 20 of 2003 Article 13 paragraph (1) states that "Education pathways consist of formal, non-formal, and informal education that can

complement and enrich each other". Therefore, community-based education can also take formal, non-formal and informal channels.

Community-based education with a formal process is usually education organized by formal bureaucratic organizations such as schools or colleges University. Community-based education with non-formal processes can take the form of education outside the framework of a formal system that provides selected types of learning, such as in a library or museum. Meanwhile, community-based education with an informal process is education that is obtained by individuals through their interactions with other people at work, with family, or with friends.

Surakhmad (2000) offers six conditions that can determine the implementation of the concept of community-based education, namely:

1) The community itself has a concern and sensitivity about education.

2) The community itself has realized the importance of education for the progress of society.

3) The community itself has felt that education is a potential for their progress.

4) The community itself has been able to determine educational goals that are relevant to them.

5) The community itself has actively participated in the implementation of education.

6) The community itself is a supporter of financing and procurement of educational facilities.

The concept of community-based education is an urgent thing to do in the context of democratizing education. Community-based education is a political struggle towards social transformation. Community-based education is part of a critical pedagogic agenda that always seeks to free education from the shackles of power.

4. Conclusion

Education is very important in life because it can improve human quality.Activities in the field of education will continue to take place in people's lives. In this day and age, humans are led to be highly educated, because being educated can affect a person's social status. Education is a conscious effort that takes place continuously in a learning process with the aim of developing human potential at the cognitive, affective, and psychomotor levels.

With education, it is hoped that changes in human behavior will form to become more mature and have character. The community will be the center of activities in the implementation of education. The progress of a country can be influenced by the education of its citizens. So that students can actively develop the potential that exists within themselves, to have religious spiritual strength. As well as self-knowledge, personality and intelligence, noble character and skills needed by himself, society, nation and country

References

Ab Marisyah, Firman, Rusdinal. 2019. Pemikiran Ki Hadjar Dewantara Tentang Pendidikan. *Jurnal.* Padang: Universitas Negeri Padang.

Azra, Azyumardi. 2002. Masalah dan Kebijakan Pendidikan Islam di Era Otonomi Daerah. *Jurnal.* Jakarta: Universitas Negeri Jakarta Himpunan Sarjana Administrasi Pendidikan Indonesia.

Berru Amalianita, Firman Firman, Riska Ahmad. 2021. Penerapan Sistem Pendidikan Disentralisasi serta Upaya Peningkatan Mutu Layanan dengan Pengembangan Profesionalisme Guru Bimbingan Konseling. *Jurnal.* Padang: UNP.

H. Kaelan. 2002. *Pendidikan Pancasila Edisi Enam.* Yogyakarta: Paradigma.

Khoerul Anam. 2020. Hakikat Masyarakat dalam Tinjauan Filosufis. *Jurnal.* IAIN Purwokerto.

Koentjaraningrat. 1994. *Kebudayaan Mentalitas dan Pembangunan*. Jakarta: Gramedia Pustaka Utama.

Surakhmad, Winarno. 2000. Manajemen Pendidikan Berbasis Sekolah dalam Rangka: Pengembangan Pendidikan Berbasis Masyarakat. *Jurnal.* Jawa Tengah: Kanwil Depdiknas.

Suyata. 1996. *Community Participation in School Development: Acces, Demand, and School Construction.* Jakarta: Directorate of Seconday Education, Directorate General of Primay and Secondary Education, Ministry of Education and Culture.

Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

Zainuddin. 2010. Nasir, *Filsafat Pendidikan Islam.* Bandung: Cita Pustaka Media Perintis.