

EDUCATION FOR MARGINALIZED COMMUNITIES AS ALTERNATIVE SOLUTION ON THE COASTAL AREAS

Asep Kurniawan

IAIN Syekh Nurjati Cirebon

E-mail: asepkurniawan.ak@gmail.com

Abstrak: Indonesia merupakan negara kepulauan dengan wilayah pesisir yang sangat luas yang membentang dan mengelilingi negeri ini. Banyak penduduk tinggal di daerah pesisir dengan mata pencaharian sebagai nelayan. sumber daya laut Indonesia sangat melimpah, namun sayangnya, tidak dibarengi dengan kualitas sumber daya manusia yang bagus. Secara umum, tingkat pendidikan masyarakat pesisir rendah. Akibatnya, mereka tidak dapat memanfaatkan sumber daya laut secara maksimal dan mereka hanya mengandalkan mata pencaharian sebagai nelayan atau buruh. Meskipun sumber daya laut sangat melimpah dan mereka dapat memperoleh uang dari pekerjaan kasar, namun mereka selalu mendapatkan banyak rintangan dan situasi yang tidak menentu. Situasi ini membuat mereka termarginalkan dalam banyak hal, terutama dalam ekonomi dan pendidikan. Pemerintah memang telah mengimplementasikan beberapa program seperti pendidikan formal dan pendidikan gratis. Namun masyarakat pesisir meresponsnya dengan malas karena pola pikir, budaya masyarakat, dan tuntutan ekonomi. Oleh karena itu, dalam konteks ini, mereka membutuhkan program terobosan seperti life skills berbasis pendidikan non-formal. Dengan begitu, pendidikan masyarakat pesisir akan meningkat, dan pada akhirnya, dapat meningkatkan kesejahteraan mereka pula.

ملخص: تتركب إندونيسيا من آلاف أرخبيل، تحيط بها الولايات الشاطئية الواسعة. وثمة عدد كثير من السكّان يعيشون في شواطئ البحر ويعملون صيادين للسّمك. والموارد البحرية لإندونيسيا كثيرة وفائضة، ولكنّ الموارد البشرية فيها ضعيفة. وغالبا يكون المستوى التربوي لسكان الشواطئ منخفضا، وأدى هذا إلى عدم قدراتهم في استفادة الموارد البحرية أحسن استفادة، ويعتمدون فقط على كونهم صيادين للسّمك أو عمّالا. ورغم أن الموارد البحرية غنيّة وفائضة هم يحصلون على المبالغ من النقود منها إلا أنهم يواجهون مشكلات وعقبات وظروف غير ثابتة. هذه الظروف تجعلهم كمجتمع طرفي في كثير من النواحي، خاصة في الناحية الاقتصادية والتربوية. وقد قامت الحكومة بإجراء عدد من الأنشطة مثل التربية الرسمية والتربية المجانية. إلا أن استجابة المجتمع ضعيفة بسبب طريقة تفكيرهم وثقافتهم وحوادثهم المعاشية. بهذا الواقع الملموس فإنهم يحتاجون إلى أنشطة أخرى جديدة احتياطية، مثل تزويد القدرة على الحياة على أساس التربية غير الرسمية. بهذا سترقى المستوى التربوي لمجتمع الشواطئ، وفي الأخير أدى إلى ارتقاء رفاهيتهم وتحسّنها.

Keywords: Pendidikan, life skills, non-formal, masyarakat pesisir.

INTRODUCTION

As a maritime nation and the world's largest archipelago by a coastline of 99,093 km (second longest after Canada), hence most regions of Indonesia is the coastal zone. Unfortunately, in that coastal zone there are many poor people who mostly work as fishermen, fish farmers, fish processors and fish traders. Empirically, however, among coastal communities, economic actors in the subsystem production as primary-fishermen and fish farmers often encounter a number of problems, for example the injustice price, lack of technology and capital, limited human resources, limited access to resources, and the organization weakness. Coastal communities are defined as groups of people living in the coastal areas. The sources of their economy are dependent on the use of marine and coastal resources. Poverty of coastal communities is motivated by some kind of issues that relate to each other. Poverty of coastal communities is categorized into structural poverty, super-structural poverty, and cultural poverty. One of the job categories associated with poverty is fishermen. They are often called as the most indigent community of all (the poorest of the poor). Based on World Bank data of poverty, stated that as many as 108.78 million people, or 49% of Indonesia's population is poor and prone to be poor. Moreover, according to the Statistics Central Bureau in 2013 stated that the poor in Indonesia reached 28.07 million people (11.37%) and 17.74 million people including the people who live in coastal and rural areas (2013).

It can be seen from the above summary that the lives of fishermen in Indonesia still can not be said prosperous. Fishermen and coastal communities, in general, are parts of a group of poor people who are at the lowest level and often the first most affected victims due to helplessness and vulnerability. Several studies have been conducted found that the fishermen, not only in daily life they have to deal uncertainty income and the pressure of the long fish bad season, but also more than that, they often have to deal the pressures and exploitation that arise simultaneously with the development of the modernization process. This is very irony when we know that most regions of Indonesia is sea, it has a wealth of natural resources and fishermen as one of the vital livelihood should be able to use the results for the welfare of marine life and other people, but in fact the situation is worse.

Poverty happens to fishermen associated with poor quality of human resources in the coastal areas. If we talk about the quality of human resources, so we can not be separated from education. Education in the coastal areas generally lags behind from other regions both in infrastructure and academic quality. Improving the quality of education looks unequal. Coastal communities are in fact poor people as if forgotten in national development.

In coastal areas, education is still lack of attention. This resulted in a lack of equal access to education. Most of the founding educational institutions, which is initiated by the people, are still oriented to urban areas, so it needs alternative educational services especially for the unlucky communities (poor, sedentary, isolated, difficult terrain, and remote).

Indonesia is also known as the owner of an incredible marine wealth. Unfortunately, however, it is not supported by good education. Coastal communities are still seduced by the abundant marine wealth. It could even be called a spoiled by marine products that can actually run out at any time, if it is not managed properly. It becomes an obstacle to the education development in the coastal areas. Coastal people still think that without education they can live. According to them only by fishing as much as possible, they could become rich. This traditional thinking does not allow education in coastal areas for the better.

Phenomena of low educational awareness in coastal communities has been attempted by various government policies and strategies such as free education approach. However, it apparently does not produce maximum results yet in encouraging coastal communities to receive an education.

Why is the coastal communities educational interest still low? What are the factors of that, do not the parents want to send their son or do not children want? The answers could be both of them, could be due to lack of parental care for the children future, because according to them, school is not profitable. In addition, coastal children are reluctant to go to school. According to them, it is better to work than learning. They consider the school does not make money, while work, they could get money, even the parents do not care about the future of their children. They encourage their children to work rather than school.

Coastal children more familiar with the value of money than children in other areas. This because the habits of the children who always be ordered to help the fishermen to clean boats after home from the sea. They do it every afternoon, as a reward, they get money. From here, coastal children began to understand the value of money, and it is exacerbated by parents' low educational awareness. They more often take their sons to go to sea rather than ordering them to school. Many school-age children in the fishing village are lazy to go to school. They choose playing and working on school hours. The reason, they can earn money from works. Even though, education is very useful for their future and can improve the economic success of their family.

This mindset develops because of several factors. First, hardships of life in coastal communities. Limited access to livelihood, just rely on the sea, makes them work harder. If they want to eat today, so they must work today. It is not enough

although sometimes the whole family members are deployed to earn an income from the sea. Consequently, the importance of educational paradigm shifted by the work paradigm to earn an income, because it is much more important. Education eventually ignored because they only visioned today, ie work to produce something in order to survive. Schools do not make money and work obviously produce something that could make them survive to face the hard life.

Second, these displacement factors and the importance of education in coastal areas due to difficult to get children to school. Sometimes, the distant and inaccessible of school cause the number of children out of school in the coastal area. They have to row canoes, cross the river and pass through the muddy streets to go to school. This condition makes parents and children give up.

The third factor is a lack of qualified teachers assigned in the coastal zones. Many cases, the schools in those areas always have minimal teachers. They are lazy to teach at remote and large transportation costs locations. This condition causes the school often have a lack of teachers, further adds to the reluctance of parents to send their children.

Based on these problems, we need to find alternative solutions for improving the quality of education in the coastal areas in order to raise people welfare, because education has high economic value such as MJ Bowman's statements in the Human Investment Revolution in Economic Thought.¹ Accordingly, Ronald Inglehart states "Economic developments linked with a syndrome of change that includes not only industrialization, but also urbanization, mass education, occupational, specialization, bureaucratization, and communications development".²

Indeed, the government has sought to overcome by establishing formal schools in the coastal areas. However, these efforts are less welcomed by the community for the reasons and factors as described previously, so their times are depleted by making a living.

Therefore, the government should do breakthroughs in accordance with the character of coastal communities. Free education only, as a government program, is not enough for them, but proper education is community-based life skills non-formal education. This is needed for work and academic. With these

¹ M. J. Bowman, "Human Investment Revolution in Economic Thought," *Journal of Sociology of Education* 39, no. 2 (1996): 111–137.

² Ronald Inglehart, *Modernization and Postmodernization* (Princeton, New Jersey: Princeton University Press, 1997), 128.

skills, a person can be brave and want to face all the problems of life with an active and proactive in order to solve them.³

This education is flexible because it adapts to the needs of coastal communities, which is attached to the sea. Similarly, education is flexible with coastal communities free time, so they do not only make a living, but they also can take time afterwards to get education. A concrete example for this, as the program package A, B, C, courses, and others.

Life skills education for coastal communities will provide basic provisions and training are carried out correctly on the values of life which is necessary and useful for their development of life. Thereby, life skills education must reflect real life in the process of learning to make the learners acquire that life skills and ready to live in the community.

In the context of coastal communities, however, education of life skills as an alternative education, certainly has own peculiarities. What is education policy should be programmed by the government to solve it? And others. This needs to be explored further by this paper.

THEORITICAL REVIEW

Community-Based Non-Formal Education

Community-based education is a mechanism that provides opportunities for people to enrich science and technology through lifelong learning. The paradigm of coastal community-based education is driven by the large flow of modernization, which requires the creation of democratization in all dimensions of human life, including education. Inevitably, education should be managed in a decentralized by providing greater opportunities for the participation of coastal communities. Its implication, education is a collaborative effort involving the participation of coastal communities. Participation, in this context, is a collaboration between citizens and government in planning, implementing, maintaining and developing the educational activities. As a cooperative activity, so coastal communities are assumed to have aspirations to be accommodated in the planning and implementation of an educational program.

³ Departemen Pendidikan Nasional, *Pola Pelaksanaan Pendidikan Berorientasi Kecakapan Hidup melalui BBE untuk PMU* (Jakarta: Tim Broad Based Education (BBE) Ditjen Dikdasmen, 2003), 22.

1. Concepts Community-Based Education

Community-based education is a manifestation of the educational democratization through the educational services expansion for the benefit of coastal communities. Community-based education is a coastal community awareness programs for lifelong learning in responding the challenges of changed life.

Conceptually, community-based education is an educational model which is based on the principle of “from the community, by the community and for community”. Education from the community means that education responds to the communities’ needs. Education by community means that community placed as the subject/the actor of education, or they are not the object of education. In this context, coastal communities are required to actively participate in any educational program. Whereas the understanding of education for the community means that they are included in all programs designed to respond their needs. Briefly, coastal communities need to be empowered, given the opportunity and freedom to design, plan, finance, manage and assess what specifically is required by them.

In Law number 20/2003 article 1, paragraph 16, the meaning of community-based education is to provide education based on the peculiarities of communities’ religion, social, cultural, aspirations, and potential as the embodiment of education, by, and for the communities. Thereby, coastal community-based education, in essence, is an education that provides independence and freedom to the coastal communities to determine education in accordance with their wishes.

Meanwhile, in an academic environment, the experts also define community-based education. According to Michael W. Galbraith, community-based education could be defined as an educational process by which individuals (adults) become more competent in their skills, attitudes, and concepts in an effort to live and gain more control over local aspects of their communities through democratic participation.⁴ The broader opinions of the community-based education stated by Mark K. Smith as follows ... as a process designed to enrich the lives of individuals and groups by engaging with people life within a geographical area, or sharing a common interest, to develop voluntarily a range of learning, action, and reflection opportunities, determined by their personal, social, economic and political need.⁵

⁴ Michael W. Galbraith, Burton R. Sisco, dan Lucy Madsen Guglielmino, *Administering Successful Programs for Adults: Promoting Excellence in Adult, Community, and Continuing Education* (Malabar, USA: Krieger Publishing Company, 1997), 13.

⁵ Mark Smith dan Alison Smith, *Local Education* (Buckingham: Open University Press, 1994), 25.

Thereby, the approach of the community-based education is one of the approaches that consider the community as an agent and goal, education as a process and coastal communities as a facilitator who can lead the change better. From this, it can be understood that education is considered as a community-based, if its responsibility, planning and implementation are done by the community. The community-based education assumes that every community, actually, has provided the ability to solve their own problems. Coastal communities have abilities to solve their own problems based on the resources they have and to mobilize collective action to solve the problems they face.

In the National Education Law Number 20/2003 article 55 of the Community-Based Education stated as follows:

- a. People have a right to organize community-based education in formal and non-formal education according to the particularities of religion, social environment, and culture for the interests of the community.
- b. The community-based education providers develop, implement educational curriculum and evaluation, the management, and funding in accordance with national standards.
- c. The Funding of community-based education can be sourced from the organizers, community, central government, local government or other sources that are not contrary to the applicable laws and regulations.
- d. The Institutions of community-based education can acquire technical assistance, subsidized funds, and other resources in a fair and equitable from the government and / or local governments.
- e. Provision of community participation, as referred to paragraph (1), paragraph (2), paragraph (3), and paragraph (4) regulated further by government regulation.

It appears, from the above quote, that community-based education can be organized through formal and non-formal. Its foundation is the needs and conditions of the community, and the public is given a broad authority to manage it. Therefore, it should pay attention to the purpose in accordance with the interests of the local community.

For that, the goal of community-based non-formal education leads to community-specific issues, such as career training, attention to environmental, cultural and ethnic history, public policy, politics and citizenship education, religious education, vocational education, education of fishermen, health problem solving, such as victims of narcotics, HIV/Aids and others. Meanwhile, the educational institutions that organize the society is from business and industry, community-based organizations, farmer associations, healthcare

organizations, humanity service organizations, labor organizations, libraries, museums, social brotherhood organizations, religious institutions and other.

2. Community-Based non-Formal Education

The models of community-based education in Indonesia, nowadays, increasingly recognized after the enactment of Law number 20 of 2003 on National Education System. The existence of this institution is regulated at 26, paragraphs 1 to 7. Its model is formal or non-formal.

Non-formal education is organized education outside of school, whether institutionalized or not. Non-formal education activities more open, free, and centralized. Non-formal education can be an advanced or enrichment of part of the school program, the development of school programs, and education programs equivalent to schools.⁶

In this case, community-based non-formal education is non-formal education organized by the coastal communities, which requires educational services and serve as a replacement, addition, and/complement of formal education in supporting lifelong education. Non-formal education serves to develop the potential of learners with emphasis on knowledge, functional skills, attitude development, and functional personality. Non-formal education covers life skills education, early childhood education, youth education, women's empowerment education, literacy education, vocational education and job training, educational equivalency, and other education aimed at developing the ability of learners. Unit of non-formal education consists of courses institutes, training institutes, study groups, community centers, *majlis ta'lim*, and other similar educational units.

Thereby, it appears that non-formal education, in essence, is more likely to lead to community-based education, which develops due to public awareness of the social relations that arouse concern to the related learning problems faced by coastal communities, in social, politic, environment, economic and other factors. Meanwhile, community-based education as a program must be based on the basic belief that the active participation of coastal communities is very essential. For that, community participation should be based on freedom without pressure in capability to participate and willingness to participate.

⁶ Oong Komar, *Filsafat Pendidikan Non formal* (Jakarta: Pustaka Setia, 2003), 213.

3. The Community-Based Education for Development of Coastal Communities

In an effort to encourage the establishment of the community-based non-formal education, it is necessary to make such education, as part of efforts to build coastal communities. In this case, we need a proper understanding of the coastal communities' condition.

Development of coastal communities is an important foundation to strengthen and encourage the increasing of national development. Therefore, the involvement of coastal communities in developing non-formal education can be a major that gives meaning to the smooth development. Coastal community development, social development, or developments of coastal communities, those terms are defined in this discussion, means togetherness. Development of coastal communities, if we compare it with development of urban areas, it clearly shows an imbalance. Therefore, this imbalance needs to be overcome seriously. Coastal community development indicates a deliberate and organized effort to advance all aspects of human life, which is performed in one unified region. It can consist of coastal areas or urban areas, and others.

This development aims to improve the quality of human life and the quality of his territory or the environment to a better condition. In order for the construction work, it must be a reasonable answer to the needs of individuals, communities and governments, both at the local level and at the national level. Thereby, the activities content and objectives of the coastal communities development will be closely related to national development.

Development of coastal communities is the process undertaken firstly by the community to discuss their needs or wishes, then collectively plan and implement efforts to fulfill them. In the process, the involvement of coastal communities can be described as follows:

- a. The first phase, coastal communities identify problems, needs, wishes and the potential they have with, or without, others' guidance. Then they discuss and inventory them based on the level of the purposes, interests, and fulfillment. In identifying the needs, they also discuss the needs of individual, coastal communities, and local government. They arrange the order of needs priority based on source and potential contained in their area.
- b. The second phase, they explore the possibilities of efforts or activities that they can do to meet them, whether it is appropriate with existing resources, and consider the obstacles possibilities that will be faced in those activities. Furthermore, they determine the choice of activities or efforts that will be done together.

- c. The third phase, they determine the planning, which is a program that will be done to fulfill their needs. It is intended to foster a coastal communities' sense of belonging that becomes a prerequisite sense of success shared responsibility.
- d. The fourth phase is to implement activities. In this case, the fourth motivation needs to be done. Additionally, communication and implementation must be nurtured continuously. There is a problem-solving demands in this implementation phase. It performed after coastal communities and implementers discussed it together.
- e. The fifth phase is an assessment of the process, operations and the results effect of activities. For sustainable activities, the results of the evaluation are used as an input for follow-up activities or for material preparation of a new activities program. All phases of the activities carried out by coastal communities in a participatory. Coastal communities' development, which is based on the needs and goals of national development, has two types of goals. These goals can be classified to the general purpose and specific purpose. General purpose leads to national objectives, whereas specific purpose leads to measurable changes occur in society. That change associated with the quality of coastal communities' life, improvement of the living standards of coastal communities and involvement in development after the implementation of the coastal community development program. In other words, the specific purpose confirms the change achieved after a joint activity, i.e. a change in behavior of coastal communities. This behavioral changes, in essence, are the result of education, which means reasonable and broad, i.e. knowledge change, skills, attitudes and aspirations of coastal communities, The application of behavior for improvement of their lives, and for increased participation in the development of coastal communities. Participation in community development consists of participation of mind, possessions, and energy. In a broader sense, the purpose of the coastal communities' development, in essence, is the development of democratization, dynamics, and modernization.

The principles of the coastal communities development, that presented here, is integration, sustainability, compatibility, self-reliance, and regeneration. The principle of integration emphasizes on coastal community development based on programs developed by coastal communities with the guidance of community development agencies. The principle of sustainability means that coastal communities development should not be implemented completely at a certain stage, but implemented sustainability toward a better condition. The principle of harmony applied to the programs of coastal

communities development to consider the communities and the government interests. The principle of own abilities means that basic implementation of the activities is the own ability of the coastal communities.

These principles clarify the meaning of community-based non-formal education should encourage and foster the spirit of coastal communities development, including the skills that should be used as the learning substance. Therefore, an attempt to make the non-formal education as part of coastal communities' activities requires serious efforts, so that the results of education can be used by coastal communities in improving their quality of life.

In this case, it is important to realize that the development of coastal communities will run smoothly if they have motivation to develop particular abilities and skills. Through non-formal education is expected to grow a high motivation to build, generally, coastal communities as a contribution to the national development.

RESULTS OF RESEARCH AND DISCUSSION

The Suitable Community-Based Non-Formal Education Life Skills For The Coastal Communities

Non-formal education programs are life skills education to provide practical skills. It associates with daily work routine, labor market needs, business opportunities and potential economic or industry in the communities. Life skills through non-formal education are organized to improve learners' skills, knowledge and attitudes in work / business in accordance with certain talents, interests and potential. It refers to the potential of physic and soul in accordance with the environment, so that people will get the ability to work independently.

Implementation of life skills education in non-formal education unit focused on learning that can provide the community-based income with reference to the needs of coastal communities, the needs of the market, the local potential, and it cannot be separated from human resource development and utilization of existing natural resources.

The community-based life skills education is to provide educational policy, which is entirely dedicated to coastal society in our country. Basic considerations of its implementation are the real needs of society, i.e. education should focus on mastery of skills for life. In philosophical orientation a community-based education is a life skill for work, not merely academic oriented. For that reason, schools are required to be able to realize a clear linkage with the world of work.

The paradigm of school to work should underlie all educational activities. Education with emphasis on life skills actually expected to improve the lives and dignity of the community. Actually, here the role of non-formal education to take part, how to increase the links and match of non-formal education with the world of work? Based on Law, number 2, 2003 on the National Education System, education is divided into:

1. Formal education, such as kindergartens, primary school, secondary school, senior high school, and universities.
2. Non-formal education, such as courses, equivalency education, skills education, etc.
3. Informal education, such as family education.

Coastal communities generally earn a living by finding fish in the sea. Therefore, many school-age children participate in fishing or just to help their parents in fulfilling the needs of life. If these children go to school in a formal school, they tend to be often absent because they go to sea to help their parents. Therefore, to provide education to them it is necessary to provide flexible education.

Communities' motivations to education in the coastal areas are generally classified as still apprehensive. It is seen from coastal communities' low participation to follow the program of 9 years old compulsory education and a few education institutions organize non-formal education. In fact, if we look at the benefits, it is helpful to formal education. The poor coastal communities require flexible equivalency education and life skills in order to respond to development era.

Coastal communities, generally, have a livelihood as fishermen, laborers, merchants, and very few civil servants, so their awareness of education is relatively low. Therefore, it is needed a breakthrough education, which gives many conveniences for so many advantages and disadvantages of coastal communities.

One appropriate education for the coastal communities is a communities-based non-formal life skills education. The examples of this education are the equivalency education, and life skills education. Further explanation as follows:

1. Equivalency Non-Formal Education

In order to expand access to education, especially in lagged coastal areas, equivalency non-formal education program plays a very important and very significant in providing education services for those who drop out of school, underprivileged children, street children, children from minorities ethnic, children in remote areas, unlucky mature students. The strategic role of

equivalency education to compulsory national program reaches approximately 3%.⁷

Learning system of equivalency program designed specifically to have the ability to develop comprehensive skills and competitive, which is useful in improving the ability of lifelong learning. The learning process is implemented using a more inductive approach, constructive, and self-learning through an emphasis on the introduction of environmental problems and ways of thinking to find solutions to the inter-scientific approach, which is more relevant to everyday life.

Especially, if we remember that this century has entered the era of knowledge-based economy and technology. The advancement information, communication and technology create increasingly globalization penetrated the world. In the era of knowledge-based and technology, the ability of intellectual, social, knowledge, life skills, and credibility of a nation are the main capital for the welfare and progress of a nation. Ability to compete, adapts, master knowledge and technology, become increasingly important in order to survive in the big market of this knowledge century. Therefore, it requires people who want to undertake lifelong learning, so that no one is overlooked in acquiring knowledge and life skills, especially coastal communities who left in educational access.

According to Law number 20/2003 on National Education System, non-formal education develops the learners potential with an emphasis on the acquisition of knowledge, functional skills, attitude development, and professional personality. Non-formal education is rewarded as equivalent to formal education through equivalency assessment by the agency designated by the government, which is based on national standards of education.

There are several types of educational equality for marginalized communities in the coastal areas, namely:

a. Primary Schools Equivalent A Package Program

Primary schools equivalent A package program is an education program for people who do not have an opportunity to acquire the knowledge, skills and attitudes equivalent to primary school. Students of primary schools equivalent A package program are categorized into two age groups, i.e. school age and adult age. School age students, for example, are street children, fishermen's children, labor's children. Meanwhile mature age students have been working or going into the community but they

⁷ Ella Yulaelawati, *Pendidikan Kesetaraan Mencerahkan Anak Bangsa* (Jakarta: Direktorat Pendidikan Kesetaraan Direktorat Jenderal Pendidikan Luar Sekolah Depdiknas, 2006), vi.

do not have received a basic education. They have not been educated in primary schools, with age priority of 15-44 years, primary school dropout, they do not take a formal school by own choice, they can not go to school because there are no any schools, or the schools are not affordable, because inappropriate time, or because of other causes.

b. Secondary Schools Equivalent B Package Program

Secondary schools equivalent B package program is an education program for people who do not have an opportunity to acquire the knowledge, skills and attitudes equivalent to junior high schools. This education is intended for students, who come from disadvantaged communities, never been to school, drop out of school, old age, students reproductive age who want to improve their knowledge and life skills, and other people who require special services in meeting their needs as a result of changes in the increase in the standard of living, science and technology. Thereby, package B, part of a type of junior high schools equivalent, is higher than primary schools equivalent A package program and lower than senior high schools equivalent C package program.

Students B package is students who pass the A package, do not study in junior high school with age priority of 15-44 years, junior high school dropout, do not take a formal school by own choice, cannot go to school due to various factors (potential, time, geography, economics, social, legal, and beliefs).

c. Senior High Schools Equivalent C Package Program

High dropout rates in formal educational the high school are still quite large. In 2007, 100 percent of primary school students, who continued study in junior high school, graduated only 80 percent, while 20 percent dropped out. From 80 percent who graduated from primary school, only about 61 percent who continued to junior high school or other high schools, then out of that, they learned until passed only about 48 percent. Of course this is a very alarming number, considering the primary and junior educations are basic education that should be owned by the entire young generation of Indonesia to day. Meanwhile, 48 percent of students, who continued to high school, only left 21 percent, and passed only about 10 percent.⁸ The data will be more clearly seen in coastal areas that lag behind in educational participation.

Therefore, to solve these problems, it needs a breakthrough educational program; one of the solutions is senior high schools

⁸ Lampost, "Angka Putus Sekolah di Indonesia Masih Tinggi," 3 Juli 2014, <http://lampost.co/berita/angka-putus-sekolah-di-indonesia-masih-tinggi> (retrieved).

equivalent C package program. This program, a secondary education program of non-formal education, can be followed by students who want to join senior high schools equivalent education. Graduates of C package program entitled to certificate, recognized senior high school certificate equivalent, and have the skills to work in the business or industry.

C package students are communities, both men and women, who develop their own potential through a learning process of certain non-formal education. They can also be called learning communities. Students of this program are graduates of B package, senior high school dropout, students who do not take a formal school by own choice and cannot attend school due to various factors (potential, time, geography, economics, social and legal, and beliefs).

The three (A, B, C) equivalency programs are parts of the non-formal education addressed to disadvantaged coastal students, who are never been to school, drop out of school, and productive age who want to improve their knowledge and skills. Also for other people who require special services in meeting their needs as a result of changes in the increase in the standard of living, science and technology.

Primary school equivalent A package program, junior high schools equivalent B package program, and senior high schools equivalent C package program, and even early childhood education are the non-formal education. Through this equivalency education, students can continue their studies in universities, so it enabled them to live a more prosperous.

There are still many people who still do not understand that equivalency education, generally, have equal status with formal school. Thus, some of them doubt the graduates' validity of this equivalency education whether acceptable or not in higher education (university) and employment.

Graduates of the A/B/C equivalent package program have the same rights and status in opportunity as above. This is consistent with what contained in Law number 20, year 2003 on National Education System which states that education consists of formal, non-formal, and informal education.

The learning process of equivalency A, B, and C package program, especially in coastal areas, should be more focused on the introduction of coastal environmental problems, and ways of thinking to solve them through interdisciplinary approach of relevant knowledge. To that end, assessment of equivalency education performed with more emphasis on competences tests.

2. Life Skills Education

Life skills education, in this case, is more emphasis on life skills education diversification for coastal communities. It can be organized vertically and horizontally. Vertical works diversification is an upstream or downstream development related to fishing activities. Horizontal works diversification is a complement works development that related, or not related to fishing activities. Various kinds of works diversification of life skills education, in essence, are coastal community efforts to expand the works to other sectors, with not too depend on fishing income that it is sometimes full of uncertainty.

Uncertainty can be seen from the declining of fish catches, even globally, due to the further degradation of the environment⁹ and the price of fish, which sometimes, can be zero in over supply, meanwhile, until today, there is no price assurance mechanism to overcome these problems. This low fish prices make the fish thrown back into the sea. If this happens, so not only the economic problems of fishermen collapse, but also fish resources will be on the wane due to discard fishing.

The purpose of life skills education is to give understanding to the fishermen that fishing activity is not the only activity they can do, but also there are many other activities that can be done without changing their identity as fishermen. This activity is expected to be an alternative solution for the fishing effort, when the economic value of the catch fish decreases.

Fishermen's life skills education, to develop alternative work, can empower fisherman's wife. They can perform their spare time productively at home to support the family's income in suppressing consumptive lifestyle. The examples of diversification are processing the catch of fishermen, tourism, and aquaculture. Some of the activities, which can be done by fishermen, are marine fish farming with cages, improving the quality of marine products. E.g. in Japan, salt is mixed with algae to increase mineral content and price. In fact, whenever it is possible, aquaculture, which is carried out by fishermen, can be sustainable. So it no longer requires fishermen risking their life in distant places and no longer has to use a lot of fuel. Problems of advanced technology for fishermen is necessarily have to be done quickly, even it must be eco-friendly. It means that people can innovate without having to sue sophistication.

There are some types of diversification life skills education, such as life skills education of works diversification for fisherman's wife, life skills

⁹ Tietenberg, *Environmental and Natural Resource Economics: A Contemporary Approach* (Boston: Pearson/Addison Wesley, 2006), 2008.

education of making fish meatballs, life skills education of aquaculture, life skills education of photosynthetic cultivation, life skills education of mangrove preservation and utilization, life skills education of making shredded fish, and so many others.

Strategic Efforts of Community-Based Non-Formal Life Skills Education for Coastal Communities

Implementation of life skills education program, as an educational program, requires the maximum support of the relevant elements in society, then it should be done by the Community Learning Center (CLC) to set the right strategy for the public participation. Planning of life skills education should be a part of the village plan drafted by the community at a particular meeting. On that occasion, the Community Learning Center managers and educational elements of coastal areas should be able to propose and ask for support of community leaders and local government such as head of village, sub-district and district, because this program is very beneficial for the community.

Thereby, this is a strategic factor that can affect the participation and contribution of the community, because the proposed implementation of this program originated from the basic needs of the community, which is planned through community meetings.

Therefore, the steps of implementation program should be done by holding a special meeting to invite community leaders. Its purpose is to determine the appropriate type of skill with the village potential and the marketing prospect and to divide the tasks that can be done by people. Thereby, the planning, implementation, and benefits can be obtained by the community collectively.

CONCLUSION

Communities-based non-formal education is believed can overcome the educational backwardness of coastal communities and also improve their welfare. This is reasonable, because this type of education is flexible in its implementation by adapting communities' spare time. In addition, it is based on the real needs of society.

Communities-based non-formal education can be realized through A, B, and C equivalency package program or life skills education based on the needs of coastal communities, such as life skills education of fisheries diversification, aquaculture, conservation and mangrove utilization. Thereby, the education given to the marginalized communities in coastal are actually based on local wisdom.

However, this ideal program cannot be successfully implemented, if it is not implemented with the strategic effort. The effort is to involve local government

or villages' government, sub-districts government, districts government and informal community leaders' support. Similarly, Community Learning Centers (CLC), in this case, needs to be empowered as its implementation place.

BIBLIOGRAPHY

- Bowman, M. J. "Human Investment Revolution in Economic Thought." *Journal of Sociology of Education* 39, no. 2 (1996).
- Departemen Pendidikan Nasional. *Pola Pelaksanaan Pendidikan Berorientasi Kecakapan Hidup melalui BBE untuk PMU*. Jakarta: Tim Broad Based Education (BBE) Ditjen Dikdasmen, 2003.
- Galbraith, Michael W., Burton R. Sisco, dan Lucy Madsen Guglielmino. *Administering Successful Programs for Adults: Promoting Excellence in Adult, Community, and Continuing Education*. Malabar, USA: Krieger Publishing Company, 1997.
- Inglehart, Ronal. *Modernization and Postmodernization*. Princeton, New Jersey: Princeton University Press, 1997.
- Komar, Oong. *Filsafat Pendidikan Non formal*. Jakarta: Pustaka Setia, 2003.
- Lampost. "Angka Putus Sekolah di Indonesia Masih Tinggi," 3 Juli 2014. <http://lampost.co/berita/angka-putus-sekolah-di-indonesia-masih-tinggi> (retrieved).
- Smith, Mark, dan Alison Smith. *Local Education*. Buckingham: Open University Press, 1994.
- Tietenberg. *Environmental and Natural Resource Economics: A Contemporary Approach*. Boston: Pearson/Addison Wesley, 2006.
- Yulaelawati, Ella. *Pendidikan Kesetaraan Mencerahkan Anak Bangsa*. Jakarta: Direktorat Pendidikan Kesetaraan Direktorat Jenderal Pendidikan Luar Sekolah Depdiknas, 2006.