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Research paper

The Conceptual Model of Community Learning Center (PKBM) in Indonesia and Community Cultural Learning Center (Kominkan) in Japan

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Abstract

This study explored the model of public education services conducted in two countries, namely Japan and Indonesia, particularly in understanding the objective condition of society between the two countries (background/history), then the conceptual model and implementation of public education model in industrial society in Indonesia and Japan. The concepts used in this research were lifelong learning, community-based education, and community learning centers. This research used descriptive study method with a qualitative approach. The data collection techniques used included interview techniques, observation, literature study, and documentation study. The results showed that; 1) the objective condition/Indonesian society during the establishment of PKBM in 1997 was in the economic crisis/monetary crisis. The infrastructure and education system were relatively existing and running. Institutionally, PKBM was separated from the existence of formal education (in this case, school); moreover, the orientation of the program services tended to be on the basic fulfillment. As for Japan, in post-World War II, the condition of infrastructure and social system was destroyed. At the beginning, school and *kominkan* were side by side by and the service orientation was holistically integrative and for the leisure time 2) the conceptual model of community education in the industrial society was based on the principle of community-based learning, Education for All as well as Education for Sustainable Development (ESD), and the cultural values and local wisdom. 3) The implementation of community education model in the industrial society developed by PKBM was through a) The Input Program (raw input, instrumental input, environmental input, process, output, other input, and impact), b) Learning Process and c) Output of learning. As in Kominkan in Japan, it adhered to the three main characteristics which were the information centers, the centers of participation and self-actualization which were open to all ages and circles as well as a place that guaranteed freedom and equal rights, free services, had an autonomy as a learning and cultural institution, had staff, was affordable (accessibility) with adequate facilities and high community participation.

Keywords: *Conceptual Model and Community Learning Center*

1. Introduction

Community Learning Center (CLC), as a non-formal education unit and one of the government's partners in educating people through non-formal education programs, is expected to explore and grow the potential of individuals in the effort to form a learning society that will ultimately shape self-reliance, self-empowerment, attitude and behavioral development, and innovation in seeking new information to improve their lives.

This is in line with what is described by UNESCO that the Community Learning Center is an educational institution organized outside the formal education system directed to rural and urban communities, managed by the community itself, and providing them with opportunities to develop various learning models with the aim of developing capabilities and skills of the community to improve their quality of life and to create an active community learning center, in order to support the fulfillment of the millennium development goals [1, 2, 3, 4, 5, 6].

Based on the data in 2015 obtained from the Directorate of Education Development of Equity and Literacy, the Directorate General of Early Childhood Education and Community Education, to this day, there have been formed more than 8,862 PKBM throughout Indonesia in the existing district. PKBM varies starting from the establishment party, management system, funding source of PKBM, types of learning programs held, community/area built and so on [7].

The existence of PKBM as a strategy in building and empowering the community becomes an interesting study material both nationally and internationally. As a reference country studied in this comparative study, Japan is chosen as a country that has the concept of Community Learning Center. Japan is a unique country because it has two rules in the history of adult education development, one of which is the social education regulation that has become the backbone of improving the knowledge and skills of adults after the war in 1949. To this day, Japan has embarked on promoting central government policy on adult education and community education through the regulatory mechanisms and the lifelong learning promotion and improvement.

Social education in Japan has similarities with non-formal education in other countries. In some articles explain that social education has the same concept with non-formal education, especially in the context of adult education development and community education. As a country with a high level of discipline, both for the government and society, the development of social education is very rapid since it began to receive an affirmation in 1949 until the formulation of the lifelong learning promotion law in 1990 [8].

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One of the most popular forms of social education for adults and public education in Japan is the Citizens' Public Halls, also called CCLC (Community Cultural and Learning Centers) which, in Japanese, is known as *Kominka*n. *Kominkan* was founded around 1946, exactly one year after World War II ended. *Kominkan* was established and socialized in the midst of Japanese society as a manifestation of the government's concern about the importance of reconstruction of education in restoring the glory of Japan as a sovereign and democratic country.

Kominkan's management is tailored to the needs of the target conditions of the regions throughout Japan which are divided into 5 regions. Based on the result of the social education survey report conducted by the Ministry of Education, Sports, Science and Technology of Japan in 2008, it is obtained that the number of *Kominkan* (including similar institutions) in Japan is 16,566. The number of building facilities for the development of social education programs (non-formal education) in Japan is much more advanced than the non-formal education activities in the developing countries, especially in Indonesia, with limited budgets. Social education programs (non-formal education) in Japan are always integrated with school education programs (formal education).

Referring to the formulation of the above problems, the main issues to be studied from this research are:

1) How are the objective / empirical conditions of Japanese and Indonesian societies at the emergence (the birth and historical background) of *Kominkan* in Japan and *PKBM* in Indonesia?
2) How is the conceptual model of community education in the industrial society, especially related to the Community Learning Center in Indonesia and Japan
3) How is the implementation of community education model in the industrial society developed by the Community Learning Center in Indonesia and Japan?

2. Literature Review

2.1. The Concept of Lifelong Learning

The lifelong educational idea was first coined by the International Education Commission Development (IECD), an international agency under UNESCO. The emergence and development of lifelong educational activities basically meet the learning and educational needs that develop sustainably in the history of human life. The lifelong educational mission is essentially the formation of learning society and planning community [9]. Life-long educational activities are in fact a natural phenomenon in human life [10].

Cropley [11] argued that the lifelong education in its implementation constitutes a unity of educational stages as a totality of schooling, non-formal education, and all existing activities and operations within society. In the context of community activities as part of the totality of life-long education, he states that if all activities in society become the vehicle of education for every citizen, a rapid change of a better life will be realized immediately.

2.2. The Concept of Community based Education

CBE or Community Based Education is one of the innovative findings in solving various educational problems, such as dropping out of school, to improve community change, to increase school participation (from the elementary school to the university level), as well as participation and improvement in non-formal education channels. Furthermore, there are five aspects that serve as a reference for out-of-school education in developing and implementing the concept of community-based education [12].

First, the technology being studied should be appropriate to the real conditions and situations that exist in society. This means that existing technology in the community must be in accordance with what is needed by the community.

The *Second* is institution, meaning that there must be a container whose status is clearly owned or borrowed, managed, developed by the community. Here, it is encouraged for the community to participate in the planning, procurement, use, and maintenance of the non-formal education units.

The *third* is social, meaning that the learning program must be socially valuable or should be meaningful for the lives of the learners. Therefore, the program should be explored based on the potential of the environment, or market oriented, not merely academically oriented.

The *fourth* is the ownership of the learning program, meaning that the institution must belong to the community, not the government agency. So far, it has been proved that the sense of belonging by the government agencies is incapable of generating public participation. There is only coercion of the program, in the sense that everything is designed by the agency concerned.

The *fifth* is the organization, meaning that the non-formal education officers do not handle their own program, but they build a partnership with community organizations. It is these organizations that act as the implementers and community partners to meet their learning needs and relate to the program support resources.

Meanwhile, the Provincial Education Board of West Java suggested that community-based education has three elements. "First, it is concerned that the citizens learn. Second, the program starts from a critical perspective. Third, the community development emphasizes that learning programs should be located in the community, respond to the community learning needs, create a sense of belonging, and the program is designed, decided, and regulated by society so that they form a larger unity [13]."

2.3. Empowerment of Non-Formal Education Organizing Units

Kindervatter [14], as an expert in community empowerment, provides empowering constraints in terms of results as; "People gaining an understanding of and control over social, economic, and political forces in order to improve their standing in society". This limitation puts more emphasis on the final product of the empowerment process, that is, the people who gain understanding and are able to control the social, economic, and political power in order to improve their position in society.

2.4. Community Learning Center

PKBM by Kamil tells that the CLC or Community Learning Center is "an educational institution held outside the formal education system, directed to rural and urban communities, managed by the community itself, and providing opportunities for them to develop various models of learning with the aim of developing the knowledge and skills of the community in order to improve the quality of life [15]."

3. Method

This study was conducted by using descriptive method towards the object of study PKBM or Community Learning Center and *Kominkan* in order to give explanation to the problems which appear in the present time and its development since several years ago. Research subjects consisted of 6 people (3 people from *Komiken* and 2 people from PKBM), then 2 people from Education Board of Bandung and 1 person from Education Board of Sendai. The total number of respondents taken was 9 people.

This research used qualitative approach. With this qualitative approach, it is expected to produce a picture of the object fully under the study.

The suitability of using a qualitative approach is also based on the problems in this study and some considerations: 1) it is easier when dealing with the reality. 2) It directly presents the nature of the relationship between the researcher and the respondent. 3) It is

more sensitive and more adaptable to much sharpening of mutual influence on values patterns encountered [16].

4. Findings and Discussions

4.1. The Objective/Empirical Condition of Japanese and Indonesian Societies at the Emergence (the Birth and Historical Background) of *Kominkan* in Japan and PKBM in Indonesia

The Community Learning Center is interpreted, understood, and practiced in the participating states as a community-based entity that embodies sustainable initiatives. The activities organized by CLC include community-based development programs in terms of health, agriculture, education, and entrepreneurship skills for children, youth, as well as the disadvantaged and impoverished women in rural and urban areas.

The Indonesian study reported that CLC programs had begun to show a positive impact on the learner community. Highly successful programs were related to the literacy programs whose emphasis was on reading and writing, which had enabled citizens to learn to join the industrial companies, then the equal education and other productive skills, including small home industries. It is very important that the Indonesian National Plan of Action has been endorsed and incorporated into the early childhood development, learning the right life skills, ensuring social justice and gender equality, ensuring indigenous peoples' rights to basic education, and achieving adult literacy within their scope of activities.

Looking at the above data, it can be concluded that the objective conditions of Indonesian society are; (1) PKBM was formed in 1997 during the time of economic crisis/monetary crisis. The infrastructure and education system had relatively existed and run; (2) at the beginning of establishment of Community Learning Center (PKBM), It is separated from the formal education (in this case, school); (3) the orientation of the service program is more on basic fulfillment (skills in economic/income fulfillment). This is due to the effect of the monetary crisis that occurred.

Community Learning Center in Japan is called *Kominkan*. Facilities owned by *Kominkan* vary widely to support the education, skills, culture, and community needs. Many commissions were established after World War II under the Social Education Act. Since 1946, the Ministry of Education in Japan introduced the establishment of *Kominkan* cross-country when the Law on Social Education was ratified in 1949. The establishment of *Kominkan* has been confirmed in the legislation. The results of the initiation and construction of *Kominken* are to move quickly to provide educational services for the community. Community facilities become the most important thing in providing community-based access.

The National Government in Japan said that the establishment *Kominkan* was based on meetings and needs of the community to learn values and develop their lives. Despite the impact of poverty after the war, *Kominkan* quickly developed and became a social education facility in the grassroots-based community.

Relating to the objective conditions of Japanese society, it can be concluded that (1) The conditions of Japanese society post-World War II and after the Hiroshima and Nagasaki bombings that destroyed infrastructure, social systems, education, and culture became the driving factor for making the product of the Social Education Act passed in 1949 which gave birth to a community education service under the *Kominkan* label; (2) In the early stages, *Kominkan* and formal education (in this case school) were side by side; (3) The orientation of the program services organized by *Kominkan* was holistically integrative and for the leisure time (utilizing free time) according to the specialization and needs.

If we conclude about the empirical condition regarding the background of the birth/establishment of the Community Learning Center (PKBM) in Indonesia and *Kominkan* in Japan, it can be seen in the Figure 1:

4.2. The Conceptual Model of Community Education in the Industrial Society, Especially Related to the Community Learning Center in Indonesia and Japan

The management of the learning programs developed by Non-Formal Education units in Indonesia and Adult and Continuing Education in Japan is still related to the principles of community-based learning and Education for All (EFA) as well as Education for Sustainable Development (ESD) principles, the emphasis of the principle among others is from society, by society, and for society. The good management, of course, will realize the learning community which is based on the needs of the community.

Implementation of PKBM and *Kominkan* programs is oriented to the learning needs of the community which of course aims to develop, build, and guide the learning community. The essence of lifelong education developed by PKBM and *Kominkan* has experienced ups and downs. Nevertheless, PKBM and *Kominkan* have a potential and strategic opportunity to build the learning community.

PKBM and *Kominkan*, as a community empowerment process, aim to build a learner community that requires the collaborative efforts of each element or party to align with the vision of the education mission in Indonesia as well as in Japan. These values are interrelated in a system.

The order of the system, also learned in PKBM and Kominkan, ranges from artistic values, social norms, social/humanitarian values, cooperation or mutual cooperation, language values, religious values, and economic values, which are oriented to the welfare of society, or better known as the cultural approach/local wisdom.

The steps taken by PKBM and *Kominkan* as the effort to empower the community are: 1) involving the community in every planning and decision making of the development program as a form of social democracy; 2) the legitimized development programs can guarantee the priority of community's rights and the equal distribution of business opportunities; 3) empowering the attitude of independence of the community participation; 4) building partnerships with governments, intellectuals, and related institutions.

4.3. The Implementation of Community Education Model in the Industrial Society Developed by the Community Learning Center in Indonesia and Japan

The Implementation of public education model developed by Indonesia namely; a) Learning Program Input refers to 7 components of non-formal education consisting of raw input, instrumental input, environmental input, process, output, and other input. b) Learning process is an educational interaction between inputs, especially educators with raw input of learners by using a learner-centered, andragogical approach based on the needs' analysis. c) Learning Output is the ability or learning outcomes obtained by the people learning in PKBM and the ability to apply learning outcomes in their community.

The implementation of community education model developed by *Kominkan* Japan, based on the findings of the researcher, holds on three main characteristics namely; (1) *Kominkan* is an educational institution that not only implements specific information in providing knowledge or working skills, but also has the objective of providing additional information of knowledge, etc. to the community through a personal direct contact. (2) Referring to the first characteristic, some of *Kominkan*'s activities are not only tailored to the educational needs of work, but to how the community or learners are involved in the search of self-actualization or the meaning of life. One of the basic reasons for learning at *Kominkan* is to improve one's cultural level so as to enhance his/her quality of life. (3) *Kominkan* is not limited to adult education and community education in general, but it involves various groups including the activities for youth and children, since *Kominkan* is a system open to all.

Based on these characteristics, the basic principles used as a benchmark for *Kominkan*'s development and establishment include the following categories: (1) First, the guarantee of the principle of freedom and equality of rights, (2) Second, the services provided *Kominkan* must be free of charge, (3) Third, the autonomy as an institution for learning and a place of cultural development, (4) Fourth, *Kominkan* must have staff. (5) Fifth, *Kominkan* shall not be located in a remote place but should be located in a place that is accessible to people or the wider community. (6) Sixth, the facilities available at *Kominkan* must be adequate, particularly to facilitate access for the elderly and the disabled. (7) Seventh (the last point), the local community participation.

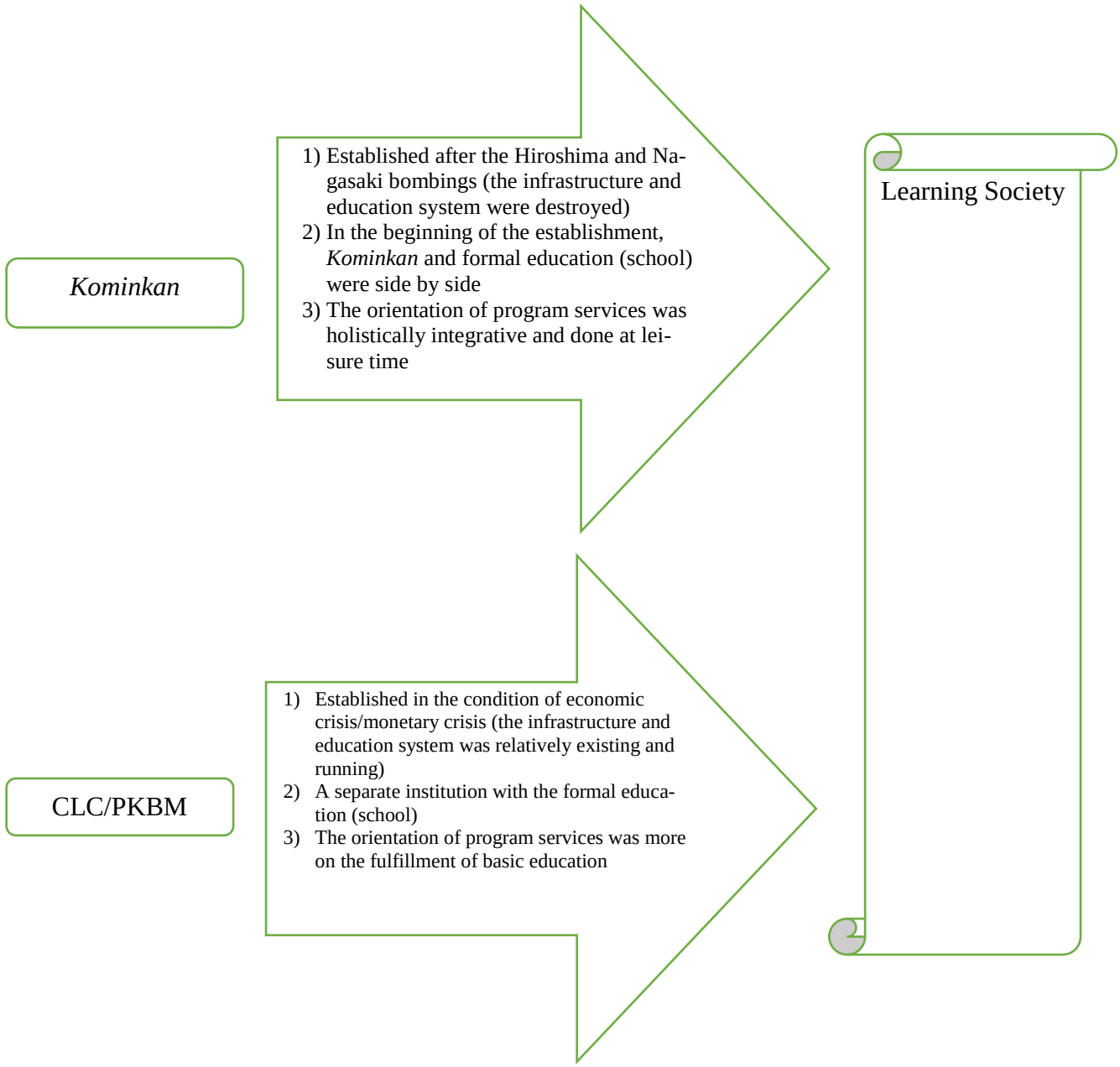


Fig. 1: Reflections on the History of *Kominkan* and CLC in Japan and Indonesia

5. Conclusion

The objective condition of Indonesian society at the establishment of PKBM was in the condition of economic crisis/monetary crisis in which the infrastructure and education system was relatively existing and running. Then, PKBM was a separate institution with the existence of formal education (in this case school); moreover, the orientation of program services is more on the fulfillment of basic education. As for Japan in the post-World War II, the infrastructure and social system were destroyed. At the beginning, the school and *Kominkan* were side by side and the service orientation was holistically integrative and done at leisure time.

The conceptual model and the community education model in industrial society are based on the community-based learning principles and the principles of Education for All and Education for Sustainable Development (ESD), as well as cultural values and local wisdom.

The implementation of community education model in industrial society developed in Indonesia by PKBM is based on managerial function and through a) input program (raw input, instrumental input, environmental input, process, output, other input, and impact), b) learning process and c) learning output. As in *Kominkan*, Japan adheres to three main characteristics, including the center of information, the center of participation and self-actualization, the center which is open to all ages and circles and a place that guarantees freedom and equality of rights.

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