

## IMPROVING THE QUALITY OF LIFE THROUGH EDUCATION IN THE COMMUNITY LEARNING ACTIVITY CENTER (PKBM)

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### ***Abstract***

*This research discusses about how the existence of PKBM Paksi Safa Kawijayan in Cipinang Besar Utara Subdistrict and its relationship with efforts to improve the quality of life of the community living around PKBM Paksi Safa Kawijayaan. The purpose of this research is to provide an overview of the quality of life of the people who participate in the educational programs provided by PKBM Paksi Safa Kawijayaan. The research method used is a qualitative research with descriptive method. The results of this study indicate that the existence of PKBM Paksi Safa Kawijayan has improved the quality of life of the surrounding community, especially street children who are the targets of the Paksi Safa Kawijayan PKBM programs. This quality of life improvement can be seen in the economic, political, health, environmental and educational aspects.*

### **Keywords:**

*Quality of life, PKBM, Education*

## INTRODUCTION

Poverty according to the National Poverty Reduction Strategy is the failure to fulfill the basic rights of a person or group of people in: (1) adequate and quality food; (2) quality health services; (3) quality education services; (4) job and business opportunities; (5) housing services; (6) drinking water and sanitation services; (7) certainty of ownership and control of land; (8) access to natural resources and the environment; (9) obtaining a guarantee of security; and (10) participation in development. In this sense, education is an indicator where a person is said to be poor because they are unable to get quality education services.

Education is a necessity of life to increase the level of welfare. Referring to the 1945 Constitution Article 31 Paragraph 1 which states that every citizen has the right to education. Education is also a part of the second generation of human rights. Originally, the state was obliged to intervene in fulfilling second generation human rights without exception, including education.

Education must be given from children to adults. Children are the nation's next generation who must be provided with early education. No exception are children from poor families, both in urban and rural areas throughout Indonesia. Education is a means to equip children with various basic abilities according to their needs and age development. Education must be felt by everyone, regardless of economic and social status. Even so, there are still many who feel that education is an expensive item that cannot be obtained by everyone. The government, with all its policies for the advancement of education, has set 12 years of compulsory education for this, the School Operational

Assistance (BOS) program has emerged, various scholarship programs carried out to increase the level of education in Indonesia.

Not only that, the government also encourages the community to participate in advancing education, one of which is by establishing a Community Learning Activity Center (PKBM). PKBM can be said to be the forerunner of education in Indonesia. PKBM is established by the community, from the community and for the community. In Indonesia, PKBM is a follow-up to the Community Learning Center (CLC) idea that has been known since the sixties. Institutionally, its pioneering in Indonesia under the name PKBM was only started in 1998 in line with efforts to expand community opportunities to obtain educational services (Sudjana, 2003, 2). PKBM is one of the solutions for reducing poverty in the field of education and also equality of education in Indonesia.

The large number of school dropouts and illiterate children in Indonesia encouraged the birth of Community Learning Activity Centers (PKBM) in various parts of Indonesia. The presence of PKBM is a solution for education in Indonesia so that it can be more equitable and felt by everyone. PKBM is able to embrace children to adults to develop themselves through education without having to be embarrassed and rejected by formal schools. The concern and concern of a group of people for education in the surrounding environment is often the reason for a PKBM to be established. One of the PKBMs in Jakarta is PKBM Paksi Safa Kawijayan which has been established since the early 2000s. PKBM was founded on the initiative of a local resident,

YN, who felt that something was missing and wrong with the parenting style in her surrounding. The large number of school-age children who are allowed to play with adult games and many of them have dropped out of school in the area, prompting YN to invite her friends to establish a place for children to gather.

The term community development is often used to refer to programs for social and economic progress in various developing countries. According to Glen (1993), the community development approach has three main elements, namely:

1. The goal is for people to determine their own needs and make provisions for themselves.
2. In the process, it must involve and encourage creative networks and cooperatives of individuals and community groups.
3. There are community practitioners who are also involved with community development who operate in a non-directive manner.

Furthermore, Glen said community development aims to develop independence. The main principle is to build a sense of community, although not exclusively on an environmental basis. The community must be involved in managing a local community based like a village hall in a village. Various forms of development can be carried out by the community to meet their needs. They can also provide opportunities for people to identify their needs and express their own views, developing self-confidence. They must also be able to cooperate with other parties in order to fulfill social services.

One of the community development processes can be done through non-formal education

programs or community -based education . The implementation of non-formal education programs is to carry out the function as a substitute , addition to , and / or complement to formal education. Non-formal education is sometimes referred also to the lane outside the school . Shape and type of education a national non-formal them is skill alive, children ages early, youth, empowerment of women, literacy, skills and training work, equality, and education Another aimed to develop the ability of participants learners (Faturrahman, et al, 2012:18).

Organizers of education non-formal is the institute courses, institute training, group learning, the center of activity learning community, and assemblies taklim, as well as the unit of education were similar. Harry in Mulyono (2011) said that one of the forms of education non-formal is an attempt empowerment of communities. Community -based education is a manifestation of the democratization of education through the expansion of educational services for the benefit of the community. In conceptual, education-based community is a model organization of education which is predicated on the principle "of the community, by the community, and for society". Education "from the community" means that educators provide answers to community needs. Education "by the community" means that society is placed as the subject / actor of education, not the object of education. In this context, society is required to play an active role and participation in every education program, especially in its implementation. The definition of education "for the community "means that people are included in all programs designed to answer their needs" in short is said , people need to be

empowered, given the opportunity and freedom to design, plan, finance, manage and assess their own what are needed are sesifik on the inside, for and by the people themselves " (SIH, 1999:134).

While it is, in Law number 20 of 2003 on System of National Education chapter 1 verse 16, mentions the meaning of education -based society is the organization of education based on the peculiarities of religious, social , cultural , aspirations and potential of the community as a manifestation of education of , by, and for the community . So it can be said to approach to education -based community is one of an approach that considers the community becomes an agent at the same destination , see education as a process and considers people become facilitators that can cause changes become more good . In the National Education System Law number 20 of 2003, article 55 concerning Community / Community Based Education is stated in paragraphs 1 - 5 as follows;

1. Society is entitled meneyelenggarakan education -based society in education , formal and non-formal in accordance with the peculiarities of religion, environmental social , and culture for the benefit of society.
2. Community -based education providers develop and implement education curricula and evaluations , as well as management and funding in accordance with national education standards.
3. Budget implementation of education-based community can be sourced from the organizers, the community, the Government, the local Government and / or sources other does not contradict with the rules law - law that applies.

4. Institute of education -based community can obtain the help of technical , subsidy funds, and the source of power other in a fair and equitable from the Government and / or the government of Regions.
5. Provisions concerning the role as well as the public as referred to in paragraph (1), paragraph (2), paragraph (3), and paragraph (4) arranged more about the regulation of government.

One of the form of education -based community is through the P arty Activity Learning Community (CLC). CLC is the institution of empowerment community that was formed by the Government at the bottom of the target Office of Education in the governance of society. With all forms of activity of learning (education) are based on, by and for the people , that its presence there in the entire ground water. The program of activities that take place in it is a program of activities that is based on a program to alleviate poverty, especially engaged in the field of education, such as; education age early , chasing pack, a course, learn the business, entrepreneurship, youth productive, skills alive (lifeskil), product business community, partnership, skilled people are oriented on the activities of the development community with the purpose of improving the quality of quality of life.

While it is, Sutaryat in Abdiilhak (2012: 58) defines the CLC as a place of learning that is formed of , by, and for the community, in order to improve the knowledge, skills, attitude, hobbies and talents residents of the community , which dotted the starting of the significance and usefulness of the program for residents learn to explore and exploit the potential of the source of the power of man and source of the

power of nature that exist in the environment. The involvement of the community in the procurement, planning, utilization, and management is very decisive that the CLC is not belong to the government, will however belong to the public and managed by the community.

Programs of learning are implemented in CLC excavated from the needs of the real that perceived residents of the community, associated with potential environmental and the possibility of marketing the results of learning. In the activity of learning skills of functionally integrated with the entire program of learning, a learning adapted to andragogy and learning while working (Abdiilhak, 2012: 57). Of understanding that. the CLC is a form of education -based society that is done within the scope of education non-formal.

In essentially the purpose of the existence of CLC in a community is the realization of an increase in the quality of life communities are in a sense broad. An understanding of the quality of life of a community of highly determined by the values of the life and believed by the community. Value- the value of which is believed by some communities will differ from one community to community to another. With such formulation of objectives every CLC must be unique to each PKBM. Talking about the quality of life will include a dimension that is very broad measuring dimensions of life that itself. Starting from the spiritual, social, economic, health, mentality and personality dimensions, art and culture and so on. There is a community that only offers one or two dimensions only while the dimensions of other less attention, but there is also a community that is trying to look

important of all dimensions. There is a community that considers a dimension particularly is the primary while the community more even less attention to that dimensions.

To obtain a concept of quality of life that in general can be accepted by the various communities are diverse, it is developing several concepts such as the Human Development Index (HDI). This index describes the level of quality of life of a community. By using this index we can compare the high and low quality of life of a community relative to other communities. By using the index is also we can monitor the progress of efforts to increase the quality of life of a community specific as quantitative. A CLC can only take advantage of an index such as the vehicle in formulating its objectives and the measure has been the extent to which the CLC that has been effective in advancing the quality of life of the community around it . In harmony with the purpose of CLC is the realization of an increase in the quality of life community , where the dimensions of quality of life was very spacious , the fields of activity are covered by a CLC was very broad covering all dimensions of life that itself . To facilitate the analysis , planning and evaluation , diversity of fields of activities are held in the CLC this can only be grouped in several group activities were more little but illustrate the similarity characteristics of each activity are classified in it . Special for countries developing such as Indonesia, based on experience of CLC, the entire activities of CLC can be grouped in three areas of activity , namely the field of activity of learning (learning activities), the field of activity of business economics productive (business activities) and field activities of the

development community (community development activities).

The existence of CLC is expected able to improve the quality of life of society. Development requires any change in the quality of human beings become more better (than the quality of the lower becomes more high level). Repair quality is expected to be able to achieve the public a fair and prosperous evenly distributed in the material and spiritual. Residents who live in areas that together will have the value of a culture that is relatively common, case is shown through habits and patterns of life. The nature and change in a region where to stay determined and will participate determine changes in the condition of the population which became the occupants , in the form of dynamic changes in the demographic , social , economic , and cultural , as well as the diversity and uniqueness are also experiencing changes and developments. (Hertita, 2002)

Quality of life is a measure that describes the quality of various aspects of human life is an effort to meet their needs. The quality of life that is increased characterized by the increased standard of living humans and the role of participation in development and to maintaining the continuity of the quality of the source of the power of nature that supports life as a whole . In measuring the quality of life, Ben-Chich-Liu in Hendratno (1996) revealed at least there are five components of the base that is used to measure the quality of life, namely (a) Components of Economics, the measurement of the level of income of the area, (b) Components of Politics , measurements on professionalism government local, participation of the population in the activities

of social communities, (c) Components of the Environment, the measurement of the quality of air, water and noise, (d) Components of Health and Education, the measurement of the means of health as well as the level of the birth and death of the baby, the level of education population and the means of education, and (e) Social Component, measurement on gender discrimination, crime rates that occur in society.

## METHOD

Method or methodology refers to how we approach problems and seek answers. The assumptions, interests, and objectives of the research are decisive for choosing the right research method (Taylor, 2016) . The research is aimed at giving a description of the condition of society by way of collecting data and information to get an idea thoroughly about how the quality of life of society in the region of Cipinang Besar Utara which is adjacent to the location of CLC Paksi Safa Kawijayan . Based on the objective mentioned , the research is using approach qualitative.

According to Creswell (2014) qualitative research is an approach to investigate and understand the perceived intentions of individuals or groups on social and human problems . The process of research involves the emergence of questions and procedures , data is usually collected with the situation of participation , the analysis of data inductive built on the theme specifically to the public , and researchers make interpretation of the meaning of the data in the can . For this reason, the data collection method used in this study is to conduct literature studies, interviews, and observations. The literature study was

conducted as a reference theory for analyzing the PKBM program. In the case of this, the theory of education -based society and the theory of quality of life into things that are used to support the analysis of this research.

Interviews were conducted to obtain information about PKBM Pakis Safa Kawijayaan, Cipinang Besar Utara village, Jatinegara sub-district, East Jakarta. In interviews it conducted elections informant with methods purposive. Where informants are determined based on the objectives of this study. So the informant of research this is the Management and business PKBM Pakis Safa Kawijayaan, as well as the community around that received the impact of the CLC. In addition to doing the interview was also conducted observation a tau observation field which aims to look at the environment CLC Pakis Safa Kawijayaan and activities that take place there. This research was conducted in May - June 2016.

## RESULT AND DISCUSSION

The research findings are divided into three sections namely the CLC as an education -based society, the factors supporting and inhibiting CLC, as well as the impact of CLC to increase the quality of life of society around the village of Cipinang Besar Utara (CBU).

### A. PKBM Pakis Safa Kawijayaan as Community Based Education

According to Glen (1996), there are three main elements that must be fulfilled in community development, namely: (1) the goal is for the community to determine their own needs and make provisions for themselves; (2) the process must involve and encourage creative networks and cooperatives of individuals and community

groups; and (3) there are community practitioners who are also involved with community development who operate in a non-directive manner.

Based on these three elements, PKBM Pakis Safa Kawijayaan is included in the community development program because it has these three elements. PKBM Pakis Safa Kawijayaan has the aim of creating a potential community in the lives and needs of local residents in the fields of information, education, science, research that reflect people's lives. In implementing the program, PKBM Pakis Safa Kawijayaan is present from the community who feel there is a need for education, especially for children. "*Economic problems in this region make parents do not care about their children's education, there is a wrong parenting style. That's why Pakis was created to provide a proper place as well as exemplify good parenting for children.*" - YN.

Meanwhile, in terms of its formation process, the existence of Pakis also involves community groups. As said by Ibu Yuni Pujiarti: "*At first, the community refused. I was told that I wanted to sell my child, but after seeing the benefits, they were the ones who suggested to procure programs in Pakis, especially skills programs for mothers.*" - YN.

For practitioners, there are also PKBM Pakis Safa Kawijayaan. The practitioner is YN herself who was originally a functional literacy tutor for migrants to the Jatinegara area. In addition, the existence of the Safa Kawijayaan PKBM Pakis also aims to

provide independence from the community, especially children. This reflects if PKBM Paksi Safa Kawijayan is a community-based institution because it seeks to carry out community development. As PKBM, PKBM Paksi Safa Kawijayan also complements the principle of "from society, by society, and for society". This is reflected in the payment system that PKBM Paksi Safa Kawijayan charges for its students. " For PAUD, there is a fee. However, the collective agreement is adjusted to the conditions of the people here. For the equivalence of the package, how many children do I accept, they usually mostly sing. So I taught them to save, as much as they can. Later, if it is lacking, cross subsidies from others. " - YN.

This statement was also agreed by Oj, who is a former street child who participated in the PKBM program at the Safa Kawijayan Paksi and now assists in the management of PKBM. *"If we are here there is no special fee, be sincere. "* - Oj.

#### *B. Supporting and Inhibiting Factors for PKBM*

Despite being present and growing in the midst of society, the existence of PKBM Paksi Safa Kawijayan is not without obstacles. There are many twists and turns that must be passed to maintain PKBM until it still exists today. However, the support of various parties has also helped the existence of PKBM until now.

When it was first established, PKBM Paksi Safa Kawijayan, which was managed by YN, was viewed negatively by the community. PKBM land expansion is also a

problem, because there are community groups who do not like the existence of PKBM. *" Previously, this was just a place to study, 3x6 was the size. It accommodates 60 children. I was overwhelmed, we finally raised it. This is in addition to the new building, initially the empty land used by the men here to play gambling and the teenagers were drugs, their marijuana. But because this land still has parents, so I restored the PKBM. Those who were there didn't like it because the land was taken, but because I continued to defend it, they didn't bother anymore. "* - YN.

In addition, in establishing PKBM, YN was reported to the local official because she was complained about having problems constructing buildings without permission. However, after successfully proving the permit, the problem was finally resolved. This also encouraged YN to immediately legalize the existence of PKBM, which at that time was only in the form of a reading garden and a children's playground.

Support from the mothers is one of the keys to the existence of PKBM Paksi Safa Kawijayan. Mothers who initially gave up on their husbands' jobs, who only gambled, received skills training so that they could also earn a living for their families. *"There are many women here who make their own businesses, mostly selling cakes. Meanwhile, his fathers, who initially gambled, started to work. "* - YN.

In addition, support from the local government and the Education Office is the key to the existence of PKBM Paksi Safa Kawijayan. The legality of the existence of

PKBM which is recognized by the Government also has its own added value and drawbacks. With the existence of a standing permit, PKBM has rules and programs that are in line with Government programs, but its drawbacks make PKBM less flexible in running the program if the program is not listed in Government regulations, especially the Education Office.

*C. The impact of PKBM Paksi Safa Kawijayan on improving the quality of life of the community around the Cipinang Besar Utara village (CBU)*

In seeing the impact of changes on the quality of life of the community after the PKBM Paksi Safa Kawijayan was established. There are five components that can be seen to analyze this impact. The five components are economy, politics, environment, health and education.

**1. Economy**

Measurement of changes in quality of life is usually measured by income level. However, in seeing the impact of the PKBM Paksi Safa Kawijayan, it is not seen based on the level of income but on the community's ability to be independent, especially in working. The PKBM program with an equality of packages and skills training allows people to find and create jobs. People who are unable to get formal education choose an equal package to improve their standard of living. This was expressed by Ifandi, a graduate of the package equality program who now has a job. *" I used to be a street child and then took a package from A, now I have graduated from B and have been working in hotels for a year. Of course there is a difference with my diploma so I can*

*work because previously I was singing with my friends"*- If (20).

Not only If, many children who graduated from the package equality program have become more decent jobs with the PKBM. In addition, by joining the package equality program, it is also beneficial for cleaning workers recruited by the local government so that they can advance their job careers in the local government.

**2. Political**

Measurement on the political component is more on the professionalism of the local government and the participation of the population in community social activities. In this case, PKBM Paksi Safa Kawijayan received recognition from the local government, in this case the Cipinang Besar Utara village (CBU). Although this change in political terms is not yet clear, from the results of observations there has been participation from the community to support existing activities in PKBM Paksi Safa Kawijayan.

**3. Environment**

In the environmental component, it has not been seen that the PKBM Paksi Safa Kawijayan has been able to contribute to changes in environmental conditions such as air, water and sanitation. But the existence of PKBM can change the social environment of the community, from the beginning where many houses in front of it were used as gambling locations and also drug parties to have decreased.

**4. Health**

After its arrival, PKBM Paksi Safa Kawijayan was able to bring changes in

terms of health in society, especially for children. One of the requirements set by the PKBM manager to be able to participate in the children's program is required to take a shower first, making the children care about their own hygiene. " *In the past, the children smelled like the sun, so we required that if you wanted to come you had to take a shower. If you haven't taken a shower, you usually just spray the children in front of the house. This is for their own good, so it's clean because the children used to bathe only once a week, not necessarily every day.* "- YN. Apart from the habit of bathing, the habit of littering was also changed with the PKBM. Children who used to littering became more concerned about throwing garbage in its place.

## 5. Education

Changes in the education component have become the most obvious changes with the PKBM Paksi Safa Kawijayan in the midst of society. The existence of PAUD programs, Functional Literacy, Equality Packages, Skills, and Reading Gardens are able to increase the level of education and knowledge possessed by the community.

- a) *PAUD*: Children who initially did not have a space to play and study, can get proper education by attending PAUD at PKBM. Many PAUD PKBM Paksi Safa Kawijayaan graduates excel when they enter the Elementary School (SD) level. " *It is well known here, Paksi PAUD graduates in SD always get the top 10.* "- YN.
- b) *Literacy*: Reading training conducted at PKBM Paksi Safa Kawijayan, increases the level of education of the local community. " *There is a child here who*

*has learned to read for seven years, because he is a bit deficient, so he is slow. However, yesterday he was able to take the package A exam and is now waiting for the results . "* - Oj. This proves that the functional literacy program gives people the opportunity to improve their education.

- c) *Equality Packages A, B, and C*: Many children dropping out of school and unable to continue their education choose the equality package route to increase the level of education they have. Of course, by joining the equality package program, people who initially did not graduate from elementary school (SD) were able to get an SD certificate by joining the equality program; who previously did not graduate from SMP can get a SMP diploma; Likewise with high school. Where this certificate will be used by the community to get a decent job.
- d) *Training Skills*: The perceived change from skills training has a greater impact on the mothers around PKBM Paksi Safa Kawijayan located. Mothers who previously did not have the ability to earn a living, became able to provide additional support and even became the backbone of the family after attending skills training in the field of culinary. Meanwhile, teenagers who are given computer training and screen printing have knowledge in this field and can support them in getting a job.
- e) *Library Corner*: The existence of a library corner increases people's knowledge through books. With the existence of books in the reading garden, lessons that are not found in class can be found by reading books in PKBM Paksi

Safa Kawijayan reading garden. Various children's books and knowledge are the collections of PKBM.

## CONCLUSION

Paksi Safa Kawijayan Community Learning Activity Center (PKBM) is here to help people improve their quality of life, especially from education. PKBM was born on community initiative and aims for community development. Despite finding obstacles in its implementation, the community still needs PKBM to exist today. Various changes have occurred in society with the existence of PKBM, especially in terms of getting a decent and better job. The recommendations given to PKBM in particular and for the community are:

- a) For PKBM to be more innovative in carrying out programs that are able to change other issues that arise in society.
- b) PKBM teaches independence to the community so that PKBM must also be able to find ways to be independent in carrying out activities. Actively involving various elements of society to help sustain PKBM.
- c) The growth of other PKBMs which also have the aim of building and developing the community.
- d) The community is actively involved in helping the sustainability of PKBM.

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