



Agroforestry Based Education for Forest Edge Communities (Analysis of Agroforestry Education in MTs Pakis, Banyumas Regency)

Ankarlina Pandu Primadata¹; Alfian Birolu²

¹ Sociology Study Program – FISIP, Jenderal Soedirman University, Purwokerto, Indonesia

² Sociology Study Program – FISIB, Trunojoyo University, Madura, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v7i7.1753>

Abstract

Education is a right for every individual, but sometimes not everyone can get the education as expected. Forest edge communities residing in Pesawahan Hamlet, Gunung Lurah Village, Banyumas Regency are examples of people who cannot enjoy the beauty of education properly. The condition of remote areas, with access to transportation that is quite difficult, and the absence of telecommunications signals increasingly makes it difficult for forest edge communities to obtain proper education. MTs Pakis is a school that was built in the area of Pesawahan Hamlet as an effort to provide better education services for forest edge communities. The school has two methods of education and learning, namely formal education and learning methods and agroforestry education and learning methods. The agroforestry education method is carried out because of the condition of students who must continue to help their parents in the fields and rice fields even though they attend school. With agroforestry education, students not only receive subject matter indoors, but also gain expertise and skills related to agriculture and animal husbandry. This is done so that students get provisions for their daily lives.

Keywords: *Education; Forest Edge Communities; Agroforestry; Alternative Education*

Introduction

Education is a conscious effort made by the family, community, and government through guidance, teaching, and or training activities that take place in school and outside of lifelong school to prepare students to be able to play a role in a variety of environments precisely in the future. came (Mudyahardjo, 2014). The Government of Indonesia, through the Law of the Republic of Indonesia No.20 of 2003 Concerning the National Education System, has mandated the limits of education for all Indonesian citizens. Getting education is a basic right of every human being without exception. The existence of education makes an individual get various experiences and insights that are very useful for the development of life. Someone who has education will more easily organize the state of the environment so that it can accommodate the desired aspirations and can implement it well. The process of obtaining education can be obtained through formal, non-formal and informal education.

Education with regard to the development and changes in behavior of students. Education is related to the transmission of knowledge, attitudes, beliefs, skills and other aspects of behavior to the younger generation. Education is the process of teaching and learning patterns of human behavior according to what is expected by the community (Nasution, 2016). Education in Indonesia today is very diverse, all people can enjoy the education they want. Bertrand Russel (1993) in his book "Education and Social Order" suggests that there are at least three different educational goals, namely:

1. Education aims to provide opportunities for the community to grow and eliminate the hindering influences.
2. Education aims to develop the capacity of an individual and to fully cultivate the individual.
3. Education aims to train people to be useful citizens in their relationships in a community.

Seeing the educational goals put forward by Russel, it can be said that education in Indonesia today still aims to develop the potential that exists in each individual and aims to civilize individuals so that they can build the nation and state to be even better.

According to Karsidi (2011) the formation of educational institutions is a logical consequence of an already complex level of community development. Therefore, it is not possible to organize sets of knowledge and skills to be handled directly by each family. Through educational institutions such as community schools can experience very rapid development. Formal school institutions can be found anywhere. Not only in urban communities, but in rural communities has also been reached. The rapid progress of education is certainly supported by adequate facilities and infrastructure. Ideally all needs between the educator and student students are fulfilled so that the teaching and learning process runs smoothly. However, in reality, not all regions in Indonesia can provide adequate facilities for educators and their students. Some regions even have to work extra to provide adequate educational facilities. Communities in remote areas are even isolated and some even have difficulty in obtaining good education services.

One area that can be said to be remote and has difficulty obtaining access to education is Pesawahan Hamlet, Gunung Lurah Village, Banyumas Regency, Central Java. Pesawahan Hamlet community which numbered 111 families with 500 inhabitants in 2013 (Gatra.com, 2019) had to leave their area if they wanted to get a good education. In 2013, of the 500 inhabitants living in Pesawahan Hamlet, only 1 person managed to finish school at the senior secondary level. This is a picture of the low level of education in Pesawahan hamlet. People in Pesawahan hamlet usually work as farmers or farm laborers. Economically, it can be said that they are included in the category of sufficient and empowered, but public awareness of the importance of education is still very low. For some people, a child does not need to go to school or get a high education, but a child must be able to do work in their fields, gardens or fields. For the community, being able to work on cultivating agricultural land and plantations is enough, there is no need to get a higher education. The lack of public awareness of the importance of education, coupled with the location of remote housing increasingly makes the portrait of education in the area apprehensive.

In 2013, MTs Pakis was present in the midst of Pesawahan Hamlet community, as an effort to raise public awareness of the importance of education for the younger generation. MTs Pakis is a school equivalent to the junior high school level (SMP) and is one of nature-based schools that also develops patterns of education based on local wisdom with an agroforestry model as a later education for children in remote areas. At this school, students not only learn about subject matter in the classroom, but also learn about how to survive by utilizing the natural potential that is around them. Students at this school learn about farming, raising livestock, gardening and how to recognize nature and its natural phenomena.

MTs Pakis indeed stands as an alternative school for children from poor and disadvantaged families, in remote areas on the slopes of Mount Slamet. Agroforestry education needs to be included in student learning when the school is in the forest. According to Mayronawi and Ashari (2011) the use of forests for agricultural activities is known as agroforestry. Agroforestry-based alternative education in MTs Pakis is a hope and a support for the surrounding community. Alternative education exists as a breakthrough in overcoming obstacles in the field of education.

According to Tahir (2011) alternative education refers to the national education system that is developed and developed within the framework of realizing community-based education and the government takes responsibility therein. Alternative education is carried out so that people get an education while still paying attention to local wisdom in their area. For people in remote areas, alternative education can be a solution so that young people can get formal education, but also can get everyday skills.

Discussion

Education for Forest Edge Communities

Talking about education problems will never end. Education should indeed be a right for all people, including forest edge communities in Pesawahan Hamlet, Gunung Lurah Village, Banyumas Regency. For people on the edge of the forest, being able to enjoy education is a luxury in itself, how can they not, if they want to taste the sweetness of education, they have to walk kilometers away, or even have to pay extra expensive fees just for their transportation to and from school. The life of forest edge people who daily wrestle with the hot sun in the fields or fields, making them finally have to give up with the dream of getting an education. Education became a dream that seemed unattainable by them.

Departing from concerns about the low awareness of the community about the importance of education, as well as the condition of the region without a school around the edge of the forest, some residents began to move to realize the people's dream of education. In 2013, starting with the founding of the learning activity studio, MTs Pakis began to stand. MTs Pakis is a school on the slopes of Mount Slamet. This school was originally a studio learning package C¹. This school is very remote so that the facilities and infrastructure are very minimal away from schools in general. Existing teachers also come from volunteers, meaning that there are no permanent teachers teaching at the school. With a series of problems, this school education has been around since 2013 and continues to this day. Teaching and learning activities are the same as formal education in general. Simplicity in learning activities is very visible from students who do not wear school uniforms like most formal schools. Clothing worn by students, stationery and simple facilities, in fact does not reduce the determination of students to study.

In the formal teaching and learning process, the curriculum used and applied is the same as other formal schools, and in accordance with applicable rules. According to Brown in Ahmadi (2007) the curriculum is a group situation that is available to teachers and school administrators (administrators) to create behavior that changes in the unbroken flow of children and youth through the school's door. Although applying the same curriculum as other formal schools, the condition of the school which is very limited in the end makes the existing curriculum cannot be applied in its entirety at that school. This Pakis MTs school is also a filial school which is a school which is a parent to another school. MTs Pakis became a filial school of MTs Ma'arif NU 2 Cilongok.

¹ Package C is a designation for teaching and learning activities which is equivalent to junior high school level.

Agroforestry-Based Alternative Education

Alternative education answers various current education problems to provide choices in their coping strategies. Alternative education can happen to any class society whether upper, middle, or lower class, where there are situations that make the situation in the field of education hampered. In alternative education patterns, the local system can be maintained. According to Hanani (2017) in general in developing countries the education system cannot be separated from the local system. This is because the local system is part of the mentality of the people. Alternative education in MTs Pakis develops two educational models simultaneously, namely the formal education model and the agroforestry education model. Education at MTs Pakis Banyumas also still maintains and implements the values of local wisdom. According to Nadlir (2014) so that the existence of culture remains strong, the next generation and directors of the national struggle need to be instilled a sense of love for local culture, especially in the regions. One of the ways taken by the school is by integrating the values of local wisdom in the learning process, extra-curricular, or student activities at school.

MTs Pakis Banyumas also applies local wisdom-based education. Starting from the admission of students who pay to enter school by ransom / provide agricultural products or agricultural products. Communities in the lower middle class are greatly helped by these educational institutions. The existence of MTs Pakis Banyumas has become a foundation for local residents to continue their 9-year education. Remote areas make people unable to freely choose educational institutions for their children. In addition, the availability of educational institutions such as schools that are also not diverse. If parents choose to send their children to school outside their neighborhood, at least they need a fee of Rp. 400,000 / month just for the transportation costs of their children going and going to school. Of course this is very burdensome for parents who almost all work as farm laborers.

The presence of MTs Pakis Banyumas has brought a change in behavior for the surrounding community, especially school-age children. Children who are accepted as students at the school can gain knowledge and skills by not leaving the culture of the surrounding community. In the learning process knowledge is also given in accordance with the curriculum, in addition it is also taught how to grow crops, so that students can get to know the nature in the environment more closely and better. Armed with formal education based on local wisdom, students are required to have knowledge that is in line with school education out there, besides the addition of skills in agriculture, animal husbandry, and forestry to make students have provisions for their daily lives. The hope is that when they graduate, students will get a provision for livelihood, although it does not rule out the possibility of continuing school to a higher level.

Agroforestry education is a hallmark of the learning model implemented in MTs Pakis Banyumas. Maydell (1978) in Alrasjid (1980) in (Mayrowani and Ashari, 2011) defines agroforestry as a land use system where on the same land is planted together between forest stands and agricultural crops. Learning done at MTs Pakis Banyumas is to combine material from relevant sources with a mix of introducing students to activities around agriculture, fisheries, and forestry. The alternative education makes students think creatively not only get theory but also direct practice in learning activities. Integration of lessons delivered becomes more integrated with existing environmental conditions.

Agroforestry education implemented in MTs Pakis, has been proven to make students more empowered. Utilization of land around the school has given more value to students at the school. Through the agroforestry method, students can not only excel in formal education values, but can also be empowered with the skills that have been taught in schools. In agroforestry-based alternative education, students are not always in the classroom, but they can also develop interests and talents in other ways. Alternative education like this is needed by the community, especially people in remote and isolated

areas, because through this alternative education, life values and educational values can coexist, without favoring one of them.

Conclusion

Agroforestry based alternative education as implemented by MTs Pakis, can be an example for other alternative schools. Providing formal education, does not always have to be in the classroom, but can also be done outside the classroom by taking into account the local wisdom of the community. Agroforestry education provides opportunities for students to get to know nature, they are also taught about farming and animal husbandry techniques to support their lives. The presence of agroforestry-based schools in the midst of forest edge communities has given its own color to their world, especially in the field of education. Now, people no longer need to worry about their children's education, nor do they need to fear that their children will not help them in the fields, because the education their children receive is agroforestry-based education.

Bibliography

- Ahmadi, Abu. (2007). *Sosiologi Pendidikan*. Jakarta. Rineka Cipta.
- Hanani, Silfia. (2017). *Sosiologi Pendidikan Keindonesiaan*. Jogjakarta. Ar-ruzz Media.
- Karsidi, Ravik. (2011). *Sosiologi Pendidikan*. Surakarta. LPP UNS dan UNS Press.
- Mayrowani, Henny dan Ashari. (2011). “*Pengembangan Agroforestry Untuk Mendukung Ketahanan Pangan Dan Pemberdayaan Petani Sekitar Hutan*”. Forum Penelitian Agro Ekonomi. Vol. 29, No 2.
- Mudyahardjo, Redja. (2014). *Pengantar Pendidikan*. Jakarta: Rajawali Pers.
- Nadlir. (2014). “*Urgensi Pembelajaran Berbasis Kearifan Lokal*”. Jurnal Pendidikan Agama Islam. Vol. 02, No 02.
- Nasution. (2016). *Sosiologi Pendidikan*. Jakarta. Bumi Aksara.
- Russel, Bertrand. 1993. *PendidikandanTatananSosial*. Jakarta :Yayasan Obor Indonesia.
- Tahir, Ratnawati. (2011). “*Pendidikan Alternatif Untuk Perempuan Marginal Di Pedesaan*”. Jurnal Ilmu Pendidikan. No 04.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).