



Empowering Social Capital through Indonesia Mengajar (Indonesia Teaching) Movement, Embracing The Remote Island Students

Imron Wakhid Harits

Faculty of Education, University of Olomouc, Czech Republic 77140
Olomouc, Zizkovo Namesti, Czech Republic

Stefan Chudy

Faculty of Education, University of Olomouc, Czech Republic 77140
Olomouc, Zizkovo Namesti, Czech Republic

Jitka Plische

Faculty of Education, University of Olomouc, Czech Republic 77140
Olomouc, Zizkovo Namesti, Czech Republic

ABSTRACT

Indonesia with its large population less than 250 million people and as the biggest archipelago country in the world has the big problem dealt with the distribution of education, mainly in the remote area. Such difficulties are caused by many reasons like the poor of infrastructure and the rejection of the teachers to live in these areas. Otherwise, the huge population together with its cultural and social values can be functioned as the social capital to trigger and light up the education future in the isolated areas in Indonesia. This article is observed and investigated the role of the Foundation Indonesia Mengajar (Indonesia Teaching) to deliver the best students from some of the best universities in Indonesia to the 17 isolated areas that scattered in all around Indonesia archipelago. The young pedagogues live in such places for around one year.

KEYWORDS : Social capital, social pedagogy, Indonesia Mengajar

Introduction

The different nature and culture contribute to make all of Indonesia area to have the gap in development. This is also happened in education. For example, in Java Island that has a better access for infrastructure such as the better road condition, transportation and other facilities, the quality in education is much better than other islands. Consequently, it affects to the human development index among areas in Indonesia. Most of the educated people are reluctant to teach in the remote area, and the educated people from this area are also tried to earn much money in more developed area that can give them the wealth and proper life.

Social Capital and Its Education Implications

Looking at both the advantages and disadvantages of geographic condition in Indonesia, it is vital and urgent to make the social pedagogy roadmap and practice it to support the development in the remote areas for the big islands and in the small islands. Certainly, such social pedagogy that will be applied should concern to foster the children education as well as to empower the society to make them becoming an autonomous social community. Thus the roadmap and the framework of social pedagogy must consider the social condition and the social capital that is owned by Indonesia. Further, Fukuyama (1997) defines social capital as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them. While, Putnam (1995) suggests social capital as features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit. At last, the complete definition in line with the social capital is from Nahapiet and Goshal (1998), suggest social capital as the sum of the actual and potential resources embedded within, available through, and derived from the network of relationships possessed by an individual or social unit. Social capital thus comprises both the network and the assets that may be mobilized through that network. Generally, the examples of social capital are helping the neighbor to dig the soil while they want to plant the tree, conveying the weather forecasting in the pub or café with others, giving information to the police while we look at suspicious people in our neighbor house, the football player are shaken hand before and after the match. The social capital will be different between one society and others due to the differences and the uniqueness of each communities and culture. In Indonesia, the prominent social capital is *gotong royong*, it is the mutual cooperation in the society according to the solidarity and brotherhood. In the farm area for example, the farmers will be helped among others.

Social Pedagogy as the Solution

The term pedagogy is originated from the Greek, *paidagogos*, it is from the "paid" means child, and "agogos" means lead or teach. Then, the word social pedagogy is used firstly in Germany by Karl Mager in 1844. Further, Diesterweg foster it into the broader understanding of social pedagogy by separating the theory and practice in teaching, called "learning by doing". Based on Petrie et.als (2005) social pedagogy means pedagogy conducted on behalf of society. Other definition is given by the social pedagogy organization, Children Workforce Strategy (2005) it defines as A concept whereby the child is seen as being a social being, with his or her own distinctive behavior and knowledge, and where the social pedagogue (or children and young people's professional) works closely with the individual to enable them to develop their own potential. Natorp in Van Ghent (1994) divides into three types of environment namely: educating community of the household, the national and uniform school, and free self – education of adults of all social backgrounds. While in the work of social pedagogy there are three salient elements, head, heart, and hand. The head represents the cognitive competence that should be had by the pedagogues.

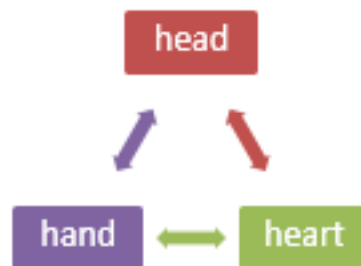


Figure1: social pedagogy cycle

However, the social pedagogy at the beginning is aimed for the children care, but today the social pedagogy has the broader aspect of social care. Diesterweg (Cannan, 1992) himself also has enlarged the aim of the social pedagogy, he argues that a social pedagogy is educational action by which one aims to help the poor in society. Further, Cannan (1992) states that aims of social pedagogy are to promote human welfare, through child rearing and education practices; and to

prevent or ease social problems by providing people with the means to manage their own lives, and make changes in their circumstances.

Embracing the Social Pedagogy in Indonesia: *Indonesia Mengajar* (Indonesia Teaching)

One of the aims in the Introduction of Indonesia constitution conveys to develop of the mental nation through the education. It indicates the education is very important and essential for all the people. Unfortunately, Indonesia geographic that comprises thousands island somehow is difficult to reach. Many areas in Indonesia are being isolated, because they are located in the mountainous land, in the middle of the jungle, and in isolated small islands. The lack of infrastructure such as the proper roads, school building, transportation as well as human resources contributes the gap of education among areas in Indonesia. To get the education, the children in an isolated area must struggle by walking for long distance 7 till 10 km to the school. Sometimes one teacher must teach for every level, because many teachers reject to teach in the remote areas. Therefore, to fasten the education distribution in Indonesia, there is the social pedagogy movement called, *Indonesia Mengajar*, or Indonesia teaching.

This movement to light up Indonesia future is initiated by AniesBaswedan (now he is Indonesia Minister of Education and Culture). He is worried of the education distribution in all of Indonesia areas and the distribution of the teachers too. Moreover, not all of the teachers have a standard and qualified as the teacher. The *Indonesia Mengajar* Foundation recruits the best students from the some qualified universities in Indonesia and gives the pre training as the pedagogues' skills around 7 weeks, before they come to the location and engage with the society for around 1 year. The main target of *Indonesia Mengajar* (Indonesia Teaching) is the children who study in elementary school, because 66% of elementary schools in Indonesia are lack of teachers. Besides, the children education is the basic and underpinned of the next education and future. The areas of distribution are really isolated places, because there are no electricity, no cell phone signal, and even no running water. Here the distribution areas of *Indonesia Mengajar*.



Figure 2: Indonesia Mengajar Mapp areas

The Recruitment and Training

Unlike the social pedagogy in Europe that has its own department/program in some of universities, and the pedagogues will be trained for 3/ 4 years, in Indonesia, social pedagogy is the new notion and movement. It is not popular term in Indonesia, thus *Indonesia Mengajar* is the pioneer of social pedagogy movement in Indonesia. The foundation hires the smart and the best students from the best universities in Indonesia. The criteria of the smart and the best students must have high GPA (>3.00), has an experience in student organization, has an academic achievement. They must write an essay telling their motivation and passion why they want to join with this program. Then, from all of essays, the candidates call to attend the interview and other tests such as health test. The next step around 50 students will be chosen and prepared for the 7 week training.

The training for the practitioners/ pedagogues is an intensive training with the combination of theory and practice materials. For the practice, the pedagogues will learn soft skill and hard skill materials for example, physical training, creativity, leadership, problem solving, adaptation, health, safety and survival. In the leadership training, the pedagogues give chance to meet with the inspired figure from dif-

ferent background to transfer their knowledge. It is hoped that the pedagogues will learn much how to inspire the children and society in their isolated area after the training has been completed. For teaching, because all of them have different background of knowledge, in the training, the pedagogues are given the chance to teach the elementary school in around the training camp location. Therefore, with the principle of holistic practice in social pedagogy, head, heart, and hand, they move forward to light up Indonesia future. Furthermore, they are labeled and called young pedagogues.

Activities in Indonesia Mengajar

After 7 week training, the pedagogues send to the location that are scattered in Indonesia archipelago. They embrace with many difficulties, not only because of the areas but they face to the real phenomena that it is really miserable in its education condition. They will live with the society and involve with them, participate and inspire to enhance the education. They must emerge the awareness that education is the foundation to change their life and future. To achieve their goal, the young pedagogues engage with school, society, parents, social leader. They should unify all of potency to reach their aim to enhance the education. Here two testimonies from the young pedagogues telling their experiences.

This first experience is from sub district Tarak, district Fak – Fak, in the West Papua.

...in the teacher's house there are 8 packages of book from the donation of ministry of education from 6 months ago. Unfortunately, all of these books are not displayed thus some of them are damaged because of termites. They cannot use it because they do not have the space for library. I remember one small space between the classrooms. The size is enough for 7 shelves. Then, I discuss with the headmaster and the society. They support my opinion. We wait for a month to buy all of materials for the library, because we need go to the closest town using "jonson" the small boat to get there. After the materials come, we work together to make it, and in two days the library is ready. The children in this school finally have their own library for the first time in their life.

The second testimony is the note from young pedagogue from Bajo, South Halmahera

...Here they learn the small things but it will be useful for their future. The children try to make the fire and cook something. In this place there is no stove, they make it manually. The most important thing from this activity, they try to be friendship with the fire, they use the fire for the beneficial activities. They learn how to responsible with the fire and use it without causing to injure them. This is also the learning to survive...

(sourced from the www.indonesiamengajar.org)

From the notes above, it is clearly depicted that the young pedagogues attempt to transfer their knowledge by inspiring others. They coordinate with all of people around them to invite them to attend and develop an education in their own places. The young pedagogues face many difficulties, but they can organize and manage all of the potency of the society and empower it becoming the positive activities like building the library, teaching how to survive, and making the school fence to protect it from the lambs. It is not an easy duty to empower the isolated society, because they often have the curiosity to the foreigners. But their smartness (as the best students in their universities), experiences (involving with organization in their university), and the 7 week proper training held by Indonesia Mengajar Foundation give them the provision to light up Indonesia future in many isolated areas.

Conclusion

Social pedagogy that is grown up in Europe today has been adopted by many countries in the world. Perhaps, it has bit different concept in application, because the practice will adapt with the social condition and situation of each countries. Nevertheless, the basic concept, the motivation, and the aim of social pedagogy among one and other countries are similar. The young pedagogues attempt to inspire the society and give awareness to the society to give more attention to the education for their children. It is not incidental program, although

the young pedagogues only live for around one year. After the young pedagogues back home they will be replaced or substituted by others. It is continuous program till such areas really have been lighting their future for children education.

REFERENCES

- Cannan, C. and Warren, C. (eds.) .1997. *Social Action with Children and Families. A Community Development Approach to Child and Family welfare*. London: Routledge
- Dewey, J. 1996. *Democracy and Education. An Introduction to the Philosophy of Education*. New York: Free Press
- Fukuyama, Francis. 1995. *Trust : the social virtues and the creation of prosperity*. London: Hamish Hamilton
- McGarrigle, Tessa MSW RSW and Christine A. Walsh PhD. Mindfulness, Self-Care, and Well-ness in Social Work: Effects of Contemplative Training. *Journal of Religion & Spirituality in Social Work: Social Thought*. P.212 – 233. DOI 10.1080/15426432.2011.587384
- Nahapiet, Janine, and Sumantra Ghoshal. 1998. "Social Capital, Intellectual Capital, and The organizational Advantage." *Academy of Management Review* 23: 242.
- Petrie, Pat, et.als. 2005. European Models for practice, training, education, and qualification. Briefing Paper
- Putnam, Robert D. 1995. "Bowling alone: America's declining social capital." *Journal of Democracy* 6: 65-78
- Regional Youth Work Unit - North East. 2010. A study on the Understanding of Social Pedagogy and its Potential Implications for Youth Work Practice and Training. University of Sunderland
- ThemPra Social Pedagogy Community Interest Company www.socialpedagogy.co.uk
- Van Ghent, B. 1994. 'the Invention of Dutch andragogy: The role of Octavia Hill and Paul Natorp' in S. Marriott and B.J. Hake (eds.) *Cultural and Intercultural Experiences in European Adult Education. Essays on Popular Higher Education since 1890*. Leeds: University of Leeds
- www.etnologue.com
- www.indonesiamengajar.org
- www.volcanodiscovery.com
- www.wikipedia.org