

# Binary Opposition in the Educational Study in Indonesia: Non Formal Education Deconstructs Formal Education

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**ABSTRACT:** This paper aims to explain the impact of the implementation of the 2003 Education Act, National Education System. Particularly in the contents of article 1 verse 11 and verse 12. Which of the articles of the law have the same meaning and which are not the same? Is the content of the law neutral or even worthless? Or the contents of the two chapters are loaded with ideological content? This study uses an approach with critical discourse analysis methods. The results of this study concluded that formal education and non-formal education has a strong ideological content and has a hierarchical binary opposition. The formal education system is currently leading to the commodification of education and has an impact on the high cost of education. So in this context, non-formal education in Indonesia should have gained the right position to support the growth of community-based critical education. An educational system that is not interfered with the hegemonic interests of those who take only the advantages and benefits.

## 1. INTRODUCTION

Education is a topic that is always interesting and actual to talk about. Education is also a complex issue and it will never be resolved completely. There are many complex aspects and elements to parse the educational problem in order to provide satisfactory answers to various parties.

As an Indonesian citizen, the easiest thing to understand the word of education is by referring to Law No. 20 of 2003 on National Education System. This paper intends to highlight the contents of article 1, paragraph 11, and article 1, paragraph 12. Article 1 paragraph 11 states that formal education is a structured and tiered education pathway, which consists of primary education, secondary education, and higher education. While in article 1 paragraph 12 states that non-

formal education is a path of education outside the formal education that can be implemented in a structured and tiered.

This paper seeks to deeply understand the text of the law by using deconstruction, to get a more detailed explanation. The effort is made by asking the following questions. Which of the articles in the law have the same meaning and which are not the same? What does it mean? Is the content of these two chapters being ideologically charged? Can the contents of a law be said to be neutral, or even be said to be value-free?

In order to answer that question, by using Derrida deconstruction, the author tries to understand the reality of education in Indonesia more clearly. This paper specifically emphasizes the importance of the concept of binary

opposition as the first step in deconstruction.

## 2. METHOD

This research approach using critical discourse analysis method that follow the way of thinking of deconstruction according to Derrida.

Deconstruction is a way to open the eyes, ears and minds to the differences of others, while respecting the other's differences, without trying to make the difference to be the same.

Deconstructing means being in tension between two opposite binary poles. Keep in mind, for so long as a term dominates another term, deconstruction still needs to reverse the old order, so that what is already so deeply rooted in tradition, within the institution, is completely uprooted. Reversal must be done continuously, because the hierarchy in the binary opposition will continue to strengthen itself. (Sumarwan, 2005)

## 3. RESULT AND DISCUSSION

### **Double Reading to UU Sisdiknas 2003 Article 1 verse 11 and verse 12**

Two verses of UU Sisdiknas in 2003 namely article 1 verse 11 and verse 12 contains the same word that is structured and tiered. In the meantime there are words that contain hidden antonyms that are inside and outside.

What is the meaning of those words? The word structured provides an understanding that the ongoing education system should be guided by the established provisions in order to achieve educational goals. These provisions include curriculum, learning strategies, learning approaches, and learning methods. Which ultimately requires educators to implement them in their classrooms.

Implementation of the national education curriculum in Indonesia at the elementary and secondary levels, has changed by 9 times, since the

independence of the Republic of Indonesia. (Idi, 2014)

So the phrase appears in the community "if the minister of education changes, the curriculum also replace". That's the condition of curriculum changes in Indonesia that always cause culture shock for the educators and students.

Erich Fromm explains, how the school will first suppress feelings that are directly related to opposition and feelings of displeasure. A student must not be allowed to choose a lesson that is liked or free to reject what the teacher declares. The method is used to make children loyal, obedient and inhibit diversity. (Prasetyo, 2005)

Similarly, in the non-formal education path, the students are also required to pursue a structured and tiered education, such as following Package A, Package B and Package C, so that learners get 'formal' recognition from the state.

In the context of formal and non-formal education, there is an antonymic hidden meaning inside and outside. It indicates some questionable aspects. First, it is related to the difference of learning age for learners. Second, the inability of learners to follow the rules and 'systems' that apply, so it must take the path of non-formal education.

This raises a very disturbing question, that is why such differences and disabilities occur? By asking these questions and through the approach of political economy, would the author want to obtain answers and information comprehensively. Through the illustrations in the following descriptions, the author tries to gain an "understanding" of the ongoing 'thing' in the life of public education.

The 9-year compulsory education program, launched in May 1994 under the concept of universal basic education, is essentially the provision of equal access to education for all children. The goal to be achieved by this program is to

stimulate the aspiration of parent and child education, which in turn is expected to increase the productivity of the work of the population nationally. The government continues to expand the learning opportunities especially for school-age children.

The program is said to be nationally successful. As evidenced by the SAKERTI data on enrollment rates indicating that primary school-age children counted in school enrollment rates after the 1998 crisis were slightly higher in 2000 than in 1997, although the increase was not significant.

In the range of 1997 to 2000, the enrollment rate of poor children aged 7-12 years was 94% (growing significantly). Then the enrollment rate for Junior High School age is about 76-80%. The enrollment rate for senior high school age is 66-75%. (Strauss, 2012)

The 9-year compulsory education program that has been running for more than twenty years is still leaving bitter evidence. It is the poor children who eventually enter the path of non-formal education, because formal education has marginalized them to meet the need for education. The condition proves that between expectations and reality do not go hand in hand. The two dominant factors that are thought to be causing the condition are poverty and the commodification of education.

The systemic impact of making the cost of education expensive is to make education a contributing factor to the increase of the poor population. Liberation in education has been instrumental in promoting poverty. Especially considering the fact that schools have a role in generating unemployment. The more complete accusations that the school will create an endless spiral of poverty.

### **Dehumanization**

When the *laissez-faire* political economic competition has penetrated the

world of education, the inequalities in human resource development are becoming greater. So that people are judged only rational. They also have principles to do the calculation of profit and loss in terms of education.

As a result, there is a decline in the quality of human life (dehumanization). All things that were once subjective can be transformed into objective, as well as qualitatively become quantitative.

The suppression of new forms has been born as a result of the commercialization of education. Paulo Freire asserts that whatever the reason is, oppression is an inhumane act and denies the dignity of humanity (dehumanization).

Dehumanization is ambiguous, because it occurs over the majority of the oppressed and over the few oppressors. The oppressor is dehumanized by the act of oppression that blinds him that it can destroy himself. While the oppressed are dehumanized by the existential reality of oppression and the internalization of the shadow of the oppressor.

Freire claims that the humanitarian obligation of the oppressed is to free itself from its oppressors. For the majority of the oppressed, they become inhuman because their fundamental rights are defamed. They are made powerless and submerged in the culture of silence. In the culture of silence, the lower layers of society will be silent. They are forbidden to participate creatively in social transformation. And at the extreme point they are forbidden to live. They are alienated from the power that is responsible for their silence. (Santoso 2003)

Commercialization of education, according to Freire, will only give birth to a banking concept of education that has a pattern of contradictory relationships that suppress each other. When the teacher is placed in the above position, the learner must be under by accepting the teacher's authority

pressures. The teacher himself is not independent, he must be subject to the oppressive structure of the capital owner. Therefore education like this will only give birth to oppression and not in accordance with nature. Social inequality due to role domination should not be allowed. Freire asserts that education should aim to free humanity from fear or suppressed confinement by the authority of power.

Freire also argues that education to liberate the oppressed must be based on a spirit of optimism, resistance and critical attitude. Optimism means changing the mindset of the people from this highly deterministic magic consciousness. Basically every human has the "will" and "freedom" to determine his own fate. Therefore, one should be optimistic in the face of this life process, because the world is full of "possibility". (Topatimasang et.al. 2005)

### **Potential of Liberating Education**

Deconstruction demand to solve education problem is education should be cheap. Education must be accessible to the poor. Schools should be a seeding field for the growth of social movements; A movement encouraged by the motivation of partisanship and great support for teachers' welfare.

Schools anywhere should be a place to sharpen thinking and politics skills. Like social miniatures, schools are a place to interact with various social classes in society. It is in this section that schools have an important function to train students' social skills and abilities.

All critical pedagogical thinking is rooted in Karl Marx's thought (1818-1883) which gave rise to theoretical categorization on marxian or neo marxian. Neo Marxist is a perspective that is critically influenced and seeks to develop Karl Marx's ideas. This perspective often combines several intellectual traditions: critical theory, psychoanalysis and existentialism. This

perspective is heavily influenced by Hegel's thought (1770-1831), Nietzsche (1844-1900) and Sigmund Freud. The basic assumption is built on the thought of a linkage between processes at the macro level such as culture and the effects of psychology and individual consciousness. (Hidayat, 2013)

The essence of "liberation" is a process of awakening the people's "critical awareness" of oppressive social systems and structures. Liberation for them is not only freed from the difficulties of the material aspect, but also the space of freedom from the spiritual, ideological and cultural aspects. According to Freire, the people not only need to be free from hunger, but also "free" to create, construct and have ideals.

At the same time, Ivan Illich (1926-2002) offered his thoughts that forced the community to reexamine some of the existing educational assumptions. His subversive book, *Deschooling Society*, drives the importance of the cultural revolution to create a more dignified education. Henry Giroux and Michael Apple as influential critics of critical pedagogy today, adopted the thought of Herbert Marcuse (1898-1979) and Paulo Freire. Herbert Marcuse is a German sociologist and philosopher and member of the Frankfurt School. The Frankfurt school is a group of philosophers who have affiliations with the Institute for Sozialforschung (social Science) in Frankfurt, Germany. The early period of the Frankfurt School occurred in 1930 when Max Horkheimer was appointed as its Executive Director. Other incorporated thinkers never defined themselves in a group or 'school'. Most of them have an intellectual interest with neo-Marxism and cultural criticism. Attention to this cultural criticism will lead to cultural studies. Each thinker applies both things in ways and to the subject of different studies. The early thinkers of the frankfurt school were

known by the Neo-Marxian thought, the first generation: Max Horkheimer (1895-1973), Theodor Adorno (1930-1969), Herbert Marcuse (1898-1979) and Erich Fromm (1900-1980). While Jurgen Habermas (1927-2009) is the most phenomenal thinker of the second generation of Frankfurt School. (Topatimasang, Roem, et.al. 2005)

Critical education is basically a thought in education for empowerment and liberation. A school of thought among theorists and practitioners regarding the role of education, rooted in a tradition of critical thinking that aspires to social and structural change, to a just and democratic society, without exploitation and oppression.

The main task of education is to create space for critical attitudes toward discriminatory systems and structures against the oppressed and marginalized. And perform the process of deconstruction and various practical and strategic actions toward sensitive and non-discriminatory social systems.

Critical pedagogy has two fundamental meanings, namely as a thinking paradigm and as a social movement. As a paradigm of thinking, critical pedagogy aims to provide certain strategies and ways of learning to occur a dialogue between knowledge and reality to create new knowledge that reflects revolutionary ideals. Pupils and teachers must have a parallel relationship. As a social movement, critical pedagogy means that education must be made from, for and by society, with the aim of creating the principles of democracy and freedom from the practice of oppression.

In the context of Indonesia, the role of non-formal education is well positioned to support the emergence of critical education. The thing to note is that education should be community-based, away from the interference of the hegemonic interests of those who only take advantage, because it can create anxiety.

So it is appropriate that Gramsci's concept of organic society is put into the concept of organic society education and not the concept of traditional education, such as SKB (Sanggar Kegiatan Belajar), PKBM (Center for Community Learning Activity) which has become an extension of the interests of the ruling elite. Various forms of existing critical education institutions such as SD Mangunan, Qaryah Thooyibah Junior High School, Masters School, Kartini School of Emergency, can be a boost to the growth of organic critical education.

#### 4. CONCLUSION

Formal education and non-formal education as mentioned in article 1, paragraph 11 and 12 of the National Education System Act 2003, in the perspective of deconstruction, has an ideological charge and is in a hierarchical binary opposition. Formal and non formal education processes have an important role to legitimize and even perpetuate existing social systems and structures. On the contrary, it can also be a fairer process in social change.

From a deconstruction perspective, with an emphasis on the social justice context, education in Indonesia should have a major impact on critical education so as to bring education into a counter to the dominant discourse that inspires the culture of resistance.

As a genealogy, critical education encourages the empowerment of local and grassroots communities through healing or breeding people's knowledge not to be "subjugated" by dominant knowledge or power.

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