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SOCIAL-CULTURAL INFORMAL EDUCATION IN GARDU (POS KAMLING)

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ABSTRACT

Informal education does not only occur in the family environment but also occurs in the community environment and the substation as the media place. The knowledge contained in the community is closely related to social knowledge referring to social relations, meaning that this aspect means that it has existed since humans were born, then the cultural aspect plays a very important role in the educational process, it can be said that there is no education that does not include cultural elements. This study aims to (1) describe social activities at the substation; (2) Describe the socio-cultural informal education at the gardu. The method used in this research is a qualitative method. The data sources were selected by purposive sampling. Observation, interview and documentation techniques were used for data collection. Technical analysis of data using qualitative analysis with data reduction steps, data presentation and drawing conclusions. The results of this study are: (1) Social activities at the gardu are almost the same every day depending on the supporting facilities, such as TV, dominoes, chess and carom boards. (2) Socio-cultural informal education is divided into two, namely the social field (Attitudes and Morals) and the cultural field (Habits, Knowledge and Religion). The conclusion of this study is that the activities that occur at the gardu have informal education for visitors, especially in the social (attitudes and decency) and culture (Habits, Knowledge and Religion) fields. Based on the results of the study, it is hoped that readers will know about informal education that occurs in the community specifically at the substation

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PRELIMINARY

Education is very important for every individual, according to Sobirin(Zubaedi, 2013)Education is to be human, namely education must be for individuals who have positive personalities with human characteristics, self-discipline and awareness of their environment. In the National Education System Law. No. 20 of 2003. Chapter VI article 13 paragraph 1(Education, 2003)emphasized that education is carried out through three channels, namely: formal, non-formal, and informal. The three education systems have differences that complement and complement each other, gradually and integratedly carrying out an educational responsibility for the younger generation. The three are expected to cooperate directly or indirectly, by supporting each other's educational activities. The educational process carried out by parents for children is also carried out by schools and is strengthened and controlled by the community as the child's social environment.

Informal education does not only occur in the family environment as an individual's first educational forum but also the community environment has a role in the learning process of an individual as informal education. 20 of 2003. Chapter VI article 27 paragraph 13(Education, 2003)that informal education is a path of family and environmental education in the form of independent learning activities, while according to Coombs(Noya et al., 2017)Informal education is a lifelong process of acquiring knowledge, skills, attitudes and views from home, work, playgrounds, examples of behavior and attitudes of family and friends, travel and accumulation, experiences and environmental influences. Society has a role in the education of an individual because basically humans are social creatures who live in groups (in society), so that the process of self-development will always occur in an individual through informal education.

The community environment has an important role from informal education in addition to the family environment, where society can influence the development of an individual from the habits carried out by the community, such as values, norms, beliefs, knowledge, habits and so on, according to Subianto.(Zahroh & Na'imah, 2020)The community environment also plays a central role in instilling ethical and aesthetic values in the formation of a child's personality. Society is the most effective place to learn about experience, because there are no written guidelines about what individuals do in social interactions, everything is only wrong and right or good and bad.

The knowledge contained in the community is closely related to the socio-cultural knowledge that exists in the community, according to Tjipto(Subadi, 2015)Social refers to the relationship between individuals, between communities, and individuals naturally, meaning that this aspect has existed since humans were born. As with social, cultural aspects play a very important role in the educational process. In fact, it can be said that there is no education without cultural elements. The material that children learn is culture, their way of learning is culture, as well as their activities and the forms they do are also culture, while according to Taylor(Subadi, 2015)Culture is a complex totality that includes knowledge, belief, art, law, morals, customs and the skills and habits acquired by people as part of society.

Informal education, especially community environmental education, can also be obtained at the substation or what is often called the kamling post, in Indonesia the function of the substation is to maintain the security of the community's living environment. In contrast to people who live in urban areas where security guards play a very important role in maintaining environmental security, for people who live in rural areas maintaining environmental security is carried out by the community itself, it can be on a scheduled basis where each community has representatives from members or voluntarily come to the substation.

According to Hancock and Matthews(Afila, 2012)pos kamling is where the approach to the community is focused on the capacity of the community's power related to crime prevention in the development of social control in an informed manner. This also proves that the substation is not only used by the community to maintain security but is also a place for exchanging information and other social activities which indirectly informal education takes place at the substation.

There are several studies that discuss informal education in the form of theses and journals, first by Dwi Restiana(Restiana, 2018)with the title Implementation of Informal and Non-Formal Education in Islamic Religious Education According to Hamka (Book Review "Institution of Life"), Graduate Program Students, Study Program of Islamic Education Concentration on Islamic Religious Education, UIN Sultan Syarif Kasim Riau. The results of this study are in Hamka's view, school education cannot be separated from education at home. First and foremost, the family, namely education, plays a major role and is responsible for the education of children. According to Buya Hamka, society is an educational institution that is very broad and influential in the process of forming children's character, a form of informal and non-formal education, and studying books about the institutions of life. , to secure the emotional life of the child, to provide basic moral education, to lay the foundation for social education and lay the foundations of religion.

Second by Anisatun Nur Laili(Nur Laili, 2020)with the title Concept of Informal Education from Ibn Sahnun's Perspective (Review of the Book of Adab Al-Muallimin), Indonesian Journal of Islamic Education Studies (IJIES), IAIT Kediri.

This research is a literature research that focuses on examining the thoughts of Ibn Sahnun, a scholar in the field of education in the 2nd century H. Regarding the concept of informal education which he has written in the book of Adab al-Mu'allimin. According to Ibnu Sahnun, the main curriculum for informal education is Qur'anic education, which is integrated with general knowledge that children receive in formal education. The obligation to educate is absolutely the property of parents, and in addition to preparing knowledge, parents must develop noble qualities as educators. However, if parents are not really capable of educating their children, it is obligatory to find a teacher for their child and pay the teacher's salary, but still need to supervise and accompany their child.

Third by Arianti(Arnianti, 2018)with the title Analysis of Informal Education of Corn Farmers' Families in Relation to the Desire to Send Children to School, the journal of Makassar State University. The results of this study indicate that the educational process that occurs in farming families in general, parents educate and guide their children since their children are still small in the form of education about morals, religion, economy and good character and personality according to the child's physical development, then farmers have the view that education is very important, but there are many factors that influence it, so that they are constrained in their desire to send their children to school, and there are also those who think that education is less important, education is described as only being able to read and write.

Fourth by Demmu Karo-Karo(Karo-karo, 2019)with the title Building Children's Character By Synergizing Informal Education With Formal Education, journal Elementary School Journal (ESJ) PGSD, Faculty of Education, State University of Medan. The results of this study indicate that education and character building are not only the responsibility of the school, but also the responsibility of the family, community, government and mass media.

Education and character development of children through informal education (education in the home environment) is constrained by the influence of technology, limited knowledge, and lack of parental attention. Success in raising children in a family can be determined by the parenting applied by parents to their children, whether authoritarian, tolerant, or democratic, then the success of a student (child) grows into a person of character and education is determined. Through education in the home environment (informal) and in the school environment (formal). Character education is more effective when education in the home environment (informal) and education in the school environment (formal). The school

relationship with parents (family) is a partnership relationship where children complement each other, support each other, learn from each other, and work together to foster the growth and character development expected of children. In character education in schools, teachers can act as role models, inspirations, motivators, dynamists and evaluators.

Fifthby Alfin Julianto(Julianto, 2019)Collaboration of Non-formal, Informal, and Formal Education in Youth Education in the Special Region of Yogyakarta, DIKLUS: Journal of Out-of-school Education, Postgraduate Program in Non-Formal Education, Yogyakarta State University. The results of the study can be concluded that: First, a collaborative approach between the village youth community, parents, formal schools, and the community to support and participate in forming a learning environment that can educate youth in Munengan Hamlet, Sidoluhur Village. Second, the collaboration of three types of education can create an informal learning situation in Munengan Hamlet, Sidoluhur Village through youth organizations, namely youth organizations and Islamic youth mosques. Third, The youth activities in Munengan Hamlet, Sidoluhur Village have good benefits for youth to develop organizational skills and participate actively in non-formal and informal communities, as well as provide a forum for youth to carry out productive activities. Youth activities that exist in the community as a forum for youth to carry out positive activities in the community and not fall into activities that are destructive to the younger generation.

Judging from the above background, education is not always obtained from the formal environment (schools) but can also be obtained in an informal environment (family and community) where family and society have an important role in providing education for an individual, different from previous research by focusing on Informal education in library research by highlighting the work of a figure, then focusing on informal education in the family environment that shapes the character of an individual and finally focusing on informal education that occurs in organizations or communities in the community, this research carries the title:socio-cultural informal education at the substation (Pos kamling) by focusing on the role of the community in providing informal education with substation media or better known as pos kamling as the place, where social activities that occur at the substation can be a lesson for visitors, especially teenagers who participate in activities at the substation, with this research it can be seen that the substation is not only a place to maintain environmental security as it functions but also becomes a means of informal education, especially socio-cultural education for visitors to the substation. With this research, it can be seen that the substation is not only a place to maintain environmental security as it functions but also becomes a means of informal education, especially socio-cultural education for visitors to the substation. With

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RESEARCH METHODS

This study uses qualitative methods and was conducted in Tambak Sari Panji Village, Haur Gading District, Hulu Sungai Utara Regency, with qualitative research, the problems studied were clearer and more complete through observation, interviews and documentation. The selection of data sources used purposive sampling technique with the criteria of informants being visitors to the substation at least 4 days a week and active at the substation until 22.00, so that 31 informants were obtained. Qualitative analysis as an analytical technique used with data reduction steps by selecting important data that has been collected, presenting data in a narrative.

RESEARCH RESULTS AND DISCUSSION

1. Social Activities at Gardu (Post Kamling)

The social activities that occur at the substation are almost the same every day which is influenced by the facilities provided by the activity at the substation, the weather also affects the number of visitors if the weather is sunny many visitors to the substation from parents to teenagers, it will be inversely proportional if the weather is rainy the visitors to the substation prefer to rest at home rather than working at the substation, according to Mulyono(Okta et al., 2019)Activity means “activity or activity”. Therefore, every activity carried out both physically and non-physically is an activity.

According to JJ Hoeningman(Sidiq, 2013)Activity is a form of culture as a patterned behavior by people in that society. This form is often referred to as a social system. This social system consists of human activities that interact, relate, and make friends with other people according to certain patterns based on habitual behavior. It is concrete and can occur, be observed and documented in everyday life. Activities carried out every day can be said to be the same as exchanging information, watching TV, playing dominoes, playing chess, playing carom and playing cellphones even though teenagers have to play with people who are older than them.

Facilities greatly affect the activities that take place at the substation, if the substation does not have a TV or only has a TV as a supporting facility, apart from watching TV, the

substation visitors also exchange information through life stories that have been experienced by people in the past so that it can be a separate experience for the community. visitors who were at the substation at that time were mainly teenagers, according to Sarlito(Sarwono, 2014)Puberty (adolescence) is known as a difficult period. It was difficult not only for the people who were in those days, but also for parents, the public, and often the police. Adolescence is a transition period between childhood and adulthood. This transition period is often a confusing situation. On the one hand, they are still children, but on the other hand, they have to behave like adults. The social activity ends around 00:00 because people want to rest and sleep so there are no more community activities taking place, especially at the substation, this happens every night except during rainy weather.

If you have other entertainment facilities as support, such as carrom, chess and dominoes for other activities besides watching the first TV, carom and domino games that are carried out by more than one person are always followed by teenagers every day when visiting the substation even though they have to play with older people, if there is no carrom, chess and domino playing activity then the only activity that takes place is gathering and watching TV.

Substation visitors have a motive other than watching TV and playing carom, chess or dominoes at the substation, namely looking for android signals to look for subject matter, especially tomorrow there will be an exam or opening social media (Facebook and Instagram) or just playing games on the grounds that the signal at the substation is smoother. than at home if on weekdays or there is no work from school. According to Walgito(Panggabean, 2017) As individual beings, humans have drives and motivations related to themselves, but as social beings, humans have drives related to other humans, or humans have social drives. With human encouragement and social motives, humans look for other individuals/groups to establish relationships or interactions.

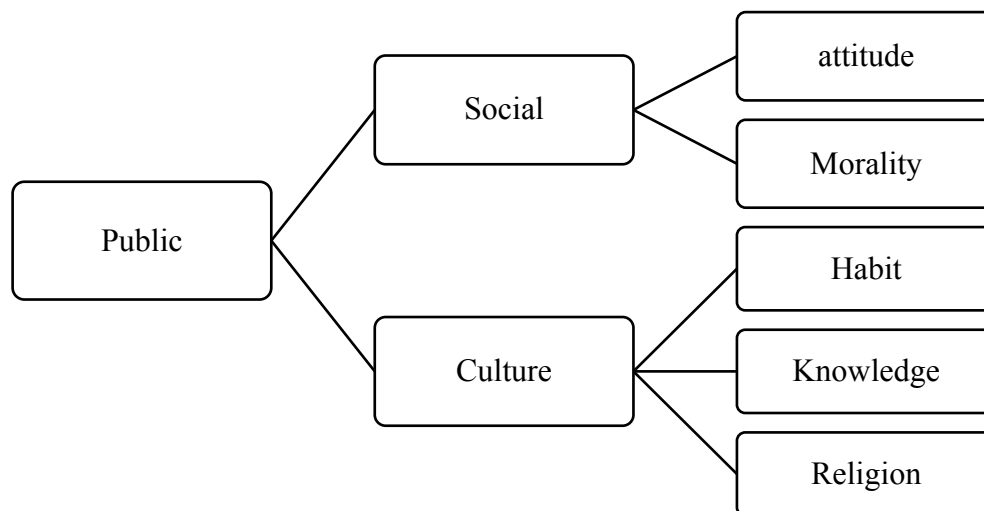
In contrast to many previous studies that focused on interactions in the family environment, the results of this study discuss interactions that occur outside the family environment, namely the community environment with the substation as the medium where the interactions occur. The interaction that occurs is not binding and not free, so it is not only focused on one point, but anyone can be the focus of the interaction, so that social activities that occur in one substation are not just one activity.

2. Socio-Cultural Informal Education at the Substation (Pos Kamling)

People who visit the substation (Pos Kamling) as a place for community institutions to maintain security have a major role as socio-cultural informal education that occurs at the

substation, especially for young people, according to Zuhairini. The community is the third educational institution after family and school. This education begins in children and lasts several hours a day after family and school education. There are many types of education that students receive in this society, including customs, knowledge, attitude formation, and moral and religious formation.(Zuhairini et al., 2013). Based on this, the community has a role in the socio-cultural informal education process at the post (Pos Kamling) which can be seen from the following scheme:

Socio-Cultural Informal Education at Gardu



Source: 2021 primary data analysis

Based on the above scheme, the community is the third educational institution after family and school. Substation visitors indirectly provide lessons about life (social) and culture, firstly, attitudes and decency as a social role where the community teaches all substation visitors not only teenagers but also parents have a role in this educational process where the way of living in society is taught by parents to the youth who visit the substation and vice versa, the youth who visit the substation will accept and make it a living learning from the teaching they have received through stories or experiences of parents so that every visitor to the substation can respond to what is experienced at the substation as learning both positive and negative things, according to Schiffman and Kanuk(Tjandra & Tjandra, 2013)Attitude is a learned tendency to act in a consistently favorable or unfavorable manner towards a particular subject.

Morality (norms) are agreed upon and applied in the community as well as learning about life (social), taught at the substation through communication between visitors such as warning not to be noisy and keeping each other quiet in the village by not making noise when

doing activities at the substation so as not to disturb the people who are resting. . This process will continue to occur as long as the substation and its visitors are still there even though the giver of different objects of knowledge, informal education will continue to occur. With regard to decency (norms) according to Hwian(Christianto, 2017)A measure of what people in society consider appropriate and inappropriate, including perspective on the consequences of one's thoughts and actions.

The habit of becoming an informal education is then related to the culture / culture that occurs at the substation, the habits of the community in living daily life such as working together at weddings, cleaning the environment, making substations and so on, then the knowledge possessed by the community is also taught to visitors to the substation in particular. younger ones such as how to tie a hook, look for frogs or insect eggs by using the calculation of the Hijri month which indirectly from these habits and knowledge is passed on to the next generation, in line with Nurmansyah's opinion.(Gunsu et al., 2019)About the habits of human life that can be passed down and developed from generation to generation. It is hoped that all knowledge will develop over time as a result of direct human efforts and their communication with one another.

Religion becomes the last cultural informal education that takes place at the substation, visiting the substation on certain days and hours such as Monday at 18.30 or Tuesday night after Maghrib prayers, unconsciously inviting other substation visitors to the place of recitation/recitation sitting in the house of one of the teachers or leaders. There are religions in Haur Gading District because waiting for friends to go to the recitation/mangaji sitting at the substation will make other substation visitors interested in going or deliberately inviting substation visitors to go to the recitation/mangaji sitting place to study religion.

Informal education always occurs outside the school environment as well as previous research regarding informal education which emphasizes development, experience, knowledge and so on, obtained not only in schools that are limited by time but also obtained in the community environment as a place for lifelong learning. A significant difference from previous research is in the place and center for providing informal education or knowledge where the substation becomes a medium for informal education to take place with all the components in it, especially the visitors to the substation, namely the community with teenagers who are the main focus in this study.

CONCLUSION

Based on the results of the research analysis above about informal socio-cultural education at the substation (pos kamling), then it can be concluded that 1) social activities at the substation practically the same every day depending on the supporting facilities such as exchanging information, watching TV, playing dominoes, playing chess, playing carom and playing cellphones even though teenagers have to play with people who are older than them, and 2) informal socio-cultural education that occurs in The substation is divided into two, namely the social field (Attitude and Morals) such as the way of living in society, warning not to be noisy and maintaining the tranquility of the village, then the cultural field (Habits, Knowledge and Religion) such as people's habits in living daily life such as mutual cooperation, how to tie a hook, look for frogs or insect eggs using the Hijri month calculation and invite other substation visitors to go to the teacher's or religious leader's house to study together.

The shortcomings or weaknesses of this study are 1) the research was conducted only focusing on one village so that it did not know the possibility of other activities taking place at the substation, 2) the research was carried out more focused on the substation which became a medium for the community not in general so that this study could not find out whether there was any other places as a medium for informal education, and 3) this research only focuses on the perspective of the people who visit the substation, not on the environment around the substation or people who do not visit the substation.

Thus the results of the analysis and research conclusions, here are some recommendations regarding informal education, especially those related to the community. 1) research on informal education with a larger object of research is not focused on one village, so there may be other activities that can be learning, 2) research on informal education that affects student learning outcomes to determine the effect of education that occurs in the community with the results student learning in schools, and 3) research on informal education with other media places such as stalls, bridges and other places where social activities occur continuously to find out what things can be used as learning.

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