

# A Governance Model Study of Shimin Center in Japan and Educational House in Indonesia in the Basic of Education for Sustainable Development (ESD)

Achmad Hufad, Dadang Yunus, Yanti Shantini

Community Education Department

Universitas Pendidikan Indonesia

Bandung, Indonesia

achmadhufad@upi.edu, dadangyunus@upi.edu, yantishantini@upi.edu

**Abstract**—This study examines the governance model of community education units in two countries, namely the Shimin Center in Japan and the Educational House in Indonesia, particularly exploring the conceptual model and its implementation to support Education for Sustainable Development. This study aims to provide an overview of the implementation of community education units in two countries. This study employed descriptive study method with qualitative approach. The respondents of this study were 10. The results showed that 1) the conceptual model of Shimin Center governance is based on the principle of community-based learning, the principles of Education for All, Education for Sustainable Development (ESD), cultural values and local wisdom, 2) the governance model implementation developed by Educational House followed 7 program components; a) Program Input (raw input, instrumental input, environmental input, process, output, other input and impact), b) Learning Process and c) Learning output. The implementation in Japan's Shimin Center followed three main characteristics i.e. the information center, the participation center and self-actualization and it is open to all ages and parties and it is a place that guarantees freedom and equality, free services, autonomous learning and cultural institution, possessing staffs, accessibility, adequate facilities and community participation.

**Keywords**—governance model; Shimin Center; educational house and Education for Sustainable Development (ESD)

## I. INTRODUCTION

The Non-Formal Education Unit (*SPNF*) is a lifelong learning services provider in line with the needs initiated by, from and for the community which is capable of empowering, increasing independence, improving life quality, developing, and building society [1]. Shimin Center in Japan and Educational House in Indonesia, are educational units developed by the community in supporting the implementation of Education for Sustainable Development (ESD) based on the new vision of education to empower people of all ages to be able to contribute in creating a sustainable future. Sustainable development has three important perspectives, namely socio-

cultural, environmental and economic. These three perspectives are interrelated and support each other and pillared the sustainable development.

Education for Sustainable Development was begun from environmental education which became a global issue at the United Nation conference in 1972. Furthermore, it focuses on the need to examine the environment and socio-economic issues both concerning poverty and underdevelopment. Since 1980s the concept of sustainable development emerged as a response to the needs, balanced economic and social progress focusing on the environment and conservation of natural resources, and it was continued at The United Nation Decade Conference in 1992. After that, the United Nations held "The World Summit on Sustainable Development" concerning commitments relating to economic growth, social justice and environmental protection. The main goal is to eliminate the poverty, change the unsustainable patterns in producing, consuming the existing natural resources [2].

Non-formal education as a crucial education to community issues, often becomes a solution of the problems occurred in the community. The concept of lifelong learning is a fundamental principle in the implementation of non-formal education programs, hence, non-formal education seems to be crucial education in which its programs are in line with international policies, especially the Education for Sustainable Development (ESD) policy. Non-formal Education Units (*SPNF*) organizes its education programs based on the indicators of development efforts and community empowerment, both in the education system and in the learning processes. The indicators include: 1) The education system which is held together with the students as a means of reform, 2) The lifelong learning underlies the Implementation principle shown by revealing praxis processes (the integration between the actions of the mind and work), 3) Tutors' role and learning participants are the subject of conscious learning and make life reality as the object of learning, 4) The existence of dialogue on social life issues directed at the efforts to encourage understanding of normative behavior that has abstract

objectives such as the liberation, the independence or the empowerment in solving problems, 5) Learning takes place in a climate that respects differences such as in characteristics, needs, educational background, socio-cultural life as well as motivation and life experiences, 6) Education is organized based on students' needs.

Based on the previous research conducted by the Department of Non-Formal Education, Faculty of Education, Universitas Pendidikan Indonesia (*PLS FIP UPI*) in collaboration with Tohoku University in Japan in 2016, the establishment of Kominkan units were backgrounded by the following conditions: (1) The condition of Japanese society after World War II and the bombing of Hiroshima and Nagasaki which destroyed its infrastructures, social systems, education and culture became the driving factor for making the Social Education Law that passed in 1949 and brought out education services for the community named Kominkan; (2) In the early days of the establishment, Kominkan and Formal Education work (schools) together side by side; (3) The orientation service programs organized by Kominkan are holistic integrative and leisure time (utilizing free time) based on the desire and needs. Whereas in Indonesia, Educational House as one of the Non Formal Education Units was established based on the ideas of the First Lady of the Republic of Indonesia which was enacted in Minister of Education and Culture Decree No. 81 in 2013, aimed at: (1) People who do not have the opportunity for education, (2) Through Educational House, it is expected that the community is motivated to learn so that a learning community can be generated, (3) The implementation of Educational house programs is in line with the community needs, besides, for its accountability, it should act up on governments' regulation [3].

Furthermore, the research conducted in Sendai City and Tome City in Japan obtained an overview related to the background of public education establishment in Japan described as follows: (1) The condition of Japanese society after World War II and the bombing of Hiroshima and Nagasaki which destroyed the infrastructures, social systems, education and culture became the driving factor for making The Social Education Law which passed in 1949 and brought out community services named Kominkan; (2) In the early days of establishment, Kominkan and Formal Education work (schools) together side by side; (3) The service programs orientation organized by Kominkan are holistic integrative and leisure time (utilizing free time) based on the desire and needs [3]. Similar to Kominkan, Educational House, which has been established since 2013, its implementation has been widely developed by non-formal education institutions in Indonesia. The principle by community and for the community is always souled the implementation of its programs, this is evidenced by the administrators and the learners who involved in preparing their teaching and learning plan together.

The implementation of Education for Sustainable Development (ESD) program at Shimin Center and Educational House unit show that the activities facilitated by Shimin Center consisted of education for early childhood services (daycare/child care) schools, teenagers, adults and the elderly. Subsequently, learning activities are aimed to the improvement of abilities and skills, arts, sports and literacy

(library) for the community such as: cooking skills, hairdressing, technology workshops, speech and debate, learning Japanese and English language, various play skills, drawing for children, family health education etc. Shimin Center also prepares special classes for regular scheduled skills courses such as: dance course, organizing seminar course, tea ceremonies, modern musical instruments course, and other private courses. Commonly, all these activities are more recreational and channeling the hobbies and have supportive function for job and education. There are also various recreational activities, as well as visiting activities or study tours for families to visit various recreational places or other historical places. In the other hand, Educational House has several programs facilitated by many centers, including stage center, computer center, early childhood center, reading center, skill center and other developed centers such as health center, elderly center, religious centers, and etc. Although The establishment of the Educational House is relatively new, but the implementation of Educational House programs has supported regional and local development, especially facilitating remote and isolated communities or the 3 T areas (the foremost, outermost, and left areas), but still educational house governance need the right reference and the right prototype.

Shimin Center and Educational House have the same vision in optimizing the society. They are not only the object but also the subject of the development. The presence of each education unit in Japan and Indonesia indeed revealed different experience. Japan as a developed country has been popular in enhancing human resource capacity through education, whereas Indonesia is still looking for patterns in developing the education.

This study aims to provide an overview of the implementation of community education units in two countries. It identifies how the conceptual model and its implementation of the governance model of Shimin Center in Japan and Educational House in Indonesia work. This research is expected to obtain a prototype of non-formal education unit management to be implemented in educational house adjusted to Indonesia educational standards. The findings of this study are also expected to provide an overview of education for the society implementation through the andragogy approach [2,4,5], conducted at Shimin Center and Educational House are initiated by community interaction by exploring their potential and self-development.

## II. METHOD

This study was conducted by using descriptive method towards the object of study Shimin Center Japan and the Educational House in Indonesia in order to give explanation to the problems which appear in the present time and its development since several years ago. Research subjects consisted of 6 people (4 people from Shimin Center and 2 people from the educational house), then 2 people from Education Board of Shimin Center and 1 person from Education Board of Sendai. The total number of respondents taken was 9 people. This research used qualitative approach. With this qualitative approach, it is expected to produce a picture of the object fully under the study. The suitability of

using a qualitative approach is also based on the problems in this study and some considerations: 1) it is easier when dealing with the reality. 2) It directly presents the nature of the relationship between the researcher and the respondent. 3) It is more sensitive and more adaptable to much sharpening of mutual influence on values patterns encountered [6].

### III. RESULTS AND DISCUSSION

This governance model study of Shimin Center in Japan and the Educational House in Indonesia are divided into 2 discussions.

#### A. *Governance Conceptual Model of Shimin Centers in Japan and Educational House in Indonesia*

The learning program management constructed by the Community Education units in Indonesia and Adult and Continuing Education in Japan cannot be separated from the principles of community-based learning and the principles of Education for All (EFA) and Education for Sustainable Development (ESD). The above activities emphasize the principle on: from the community, by the community, and for the community. A good management will actualize learning community program based on community needs [7]. The implementation of the Shimin Center and Educational house program are based on learning needs of the community and aimed to develop, foster and build learning communities. The essence of lifelong education that was developed by Shimin Center and Educational House fluctuated once in a while, even though the Shimin Center and Educational House have the opportunity and strategic potential in building learning communities. Shimin Center and Educational House as community empowering institution are aimed to build a learning community that requires collaborative efforts from every element or party to be aligned with the vision and mission of education in Indonesia and Japan [8]. These values are interrelated in a system. The value system is also taught in Shimin Center and Educational House, ranging from art values, social norms, social/humanitarian values and mutual cooperation, language values, religious values, and community welfare-oriented economic values known as local wisdom approach. In empowering the community, Shimin Center and Educational House took the following steps: 1) involving the community in developing program planning and decision making as a form of social democracy; 2) legitimizing the development programs that commit the priority for community rights, and equal business opportunities; 3) empowering the attitude of community participation independence; 4) building partnerships with the government, intellectuals and related institutions [9].

#### B. *The Implementation of Governance Model of Shimin Center in Japan and Educational House in Indonesia in the basis of Education for Sustainable Development*

- Educational house model implementation developed by Indonesia based on Learning Program Input refers to the 7 components of non-formal education which consist of: raw input (learners/target), instrumental input (facilities and infrastructure, material, syllabus, curriculum, media used to support the implementation

of the learning processes), environmental input (input environment that supports learning programs), process (interaction between input facilities, especially teachers and learners), output (graduates quality indicated by the cognitive, affective and psychomotor improvement and behavioral changes), Other Input (another capacity that allows learners to learn and implement the ability already possessed for the advancement of their lives) [10]. b) Learning Process is an educational interaction - between facilities input, especially teachers with raw input i.e. learners in which student centered approach and andragogy employed based on student needs analysis. c) Learning Outcomes is the ability or learning process outcome obtained by Educational House learners and the ability in implementing learning outcomes in their environment. This is in line with what is described by Sudjana said non-formal education has components that are interrelated and support each other between one another and describe the functional relationship between the components.

- The research findings show that the implementation of the community education model developed by Shimin Center follows 3 main characteristics i.e. (1) Shimin Center is an educational institution that does not merely disseminate specific information in providing knowledge, or working skills, but also has the aim of providing additional knowledge and information for the society through personal direct contact. (2) Referring to the first characteristic, some Shimin Center activities are not only adapted to educational needs for work, but also to how the communities are involved in searching self-actualization or meaning of life. One of the fundamental reasons for learning at Shimin Center is to improve one's cultural level in order to be able to enhance life quality. (3) Shimin Center is not limited to adult education and community education, but involved various groups including the activities of youth and children, because the Shimin Center is a system that is open to all people.

Based on the above characteristics, the basic principles used as a benchmark to develop and establish Shimin Center include various categories: (1) The principle of freedom and equality are guaranteed, (2) The services provided by Shimin Center should be at no cost, (3) Autonomous institution for learning and a place for cultural development, (4) The Shimin Center should hire employees, (5) The Shimin Center should be located in a place that is easily accessible to people and the community, (6) The facilities available at the Shimin Center must be adequate especially to facilitate access for the elderly and disabled people, (7) Local community participation [11].

This is in line with what is described by UNESCO that the Community Learning Center or Shimin Center is an educational institution organized outside the formal education system directed to rural and urban communities, managed by the community itself, and providing them with opportunities to develop various learning models with the aim of developing capabilities and skills of the community to improve their quality of life and to create an active community learning

center, in order to support the fulfillment of the millennium development goals [12-17].

#### IV. CONCLUSION

The conceptual model of the Shimin Center governance is based on the principles of community-based learning, the principles of Education for All (EFA), Education for Sustainable Development (ESD), cultural values and local wisdom. In addition, the implementation of the governance model developed by Educational Houses in Indonesia constructed through 7 program components; a) Input Program (raw input, instrumental input, environmental input, process, output, other input and impact), b) Learning Process and c) Learning Output. The implementation in Japan's Shimin Center adheres to three main characteristics i.e. the information center, the center of participation and self-actualization and is open to all ages and is a place that guarantees freedom and equality, free services, autonomous learning and cultural institution, hiring staffs, accessibility, adequate facilities and community participation.

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