



SCHOOL AND COMMUNITY RELATIONS (Comparative Study of Law No. 20 of 2003)

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Abstrak

Education is an attempt to change a person's circumstances from not knowing to knowing, from not being able to do to being able to do, from not acting as expected to being as expected.. An institution designed for the teaching of students or students under the supervision of educators (teachers). Society is an embodiment of life with man. In society, the process of social life is the process between relationships and interactions. Society as an institution of human life also takes place the whole development of human life. Community can be interpreted as a container or terrain where the interaction of community citizens takes place. All of these are national programs that have been researched and studied for truth. In the past, schools had places at high status. People who are highly respected and respected schools, teachers are respected by learners and the community. In addition, the School is a formal educational institution that has an important role in developing scientific insights to every citizen who will hold education. Therefore, to make the school as one of the educational institutions requires good management of the entire academic community and get support from the community and government.

Keywords:: *Education, School, Community, Comparative*

A. Introduction

Education in Islam is a series of processes of human empowerment towards taklif (maturity), both sensibly, mentally and morally, to carry out the function of humanity carried out as a servant ('abd) in the presence of his Khaliq and as a preserver (caliph) for the universe. (Tafsir, 1995, pp. 5-6) . The same thing is also expressed by Safrun Munir Islamic education is the process of training adhliyah, corporeal and spiritual human beings based on Islamic values that are derived from the revelation of Allah in the form of the Qur'an then rely on the Hadith of the Prophet to give birth to godly humans and

devote themselves to Allah solely. (Munir, 2009, p. 95). In the Qur'an there are many teachings that contain principles regarding educational activities or efforts.

According to Ahmad D Marimba education is guidance or leadership consciously by the director of physical and spiritual development siterdidik towards the formation of the main personality. (Marimba, 1997, p. 19). According to Ahmad Tafsir education is improving itself in all aspects. (Tafsir, 1995, p. 6). According to Ki Hajar Dewantoro education is an effort to advance the growth of ethics (inner strength and character), mind (intellect) and body of the child to advance the life of the protégé in harmony with his world. (Soewarmin, 1993, p. 34)

According to Hamdani Ali, education in the general sense includes all the efforts and deeds of the old generation to transfer his experience, knowledge, skills and skills to the younger generation to enable him to perform the function of living in association with the best. (Ali, 2007, p. 8). However, it cannot run well in education if there is no good relationship between official educational institutions in this case schools with the community. Law No. 20 of 2003 on the National Education System explains that "The community has the right to participate in the planning, implementation, supervision, and evaluation of educational programs. (Pemerintah Republik Indonesia, 2003, p. Pasal 8). Furthermore, article 9 is explained that "The community is obliged to provide resource support in the implementation of education". (Pemerintah Republik Indonesia, 2003, p. Pasal 9). Furthermore, article 54 states that "The participation of the community in education includes the participation of individuals, groups, families, professional organizations, entrepreneurs, and community organizations in the implementation and control of the quality of educational services and the Community can participate as a source, implementer, and user of educational outcomes". (Pemerintah Republik Indonesia, 2003, p. Pasal 54 Ayat 1 dan 2)

While according to Islamic Education, society greatly affects the education of children (students) outside of school, this is as stated by Zakiah Daradjat who said that "Whatchildren get from their association with society will influence and color their attitudes and behavior.

B. Method

This research uses normative juridical law research, a study conducted referring to legal norms contained in laws and regulations, court decisions and norms that apply in society. (Soekanto & Mahmudji, 1979, p. 18)

The research typology used in this study is a temporary research that is descriptive analytical, data collection techniques through literature study methods. The literature study is used to obtain secondary data by tracing first from sources of primary legal materials such as legislation, jurisprudence, secondly from secondary legal material sources such as theoretical or doctrinal conceptions, conceptual opinions or thoughts and previous research related to the object of this research, and the third from sources of tertiary legal materials such as encyclopedias, dictionaries, article indices, and others.

The approach taken in this study is a qualitative approach that outlines and analyzes data in depth using inductive reasoning.

C. Findings and Discussions

1. Findings

a. Understanding Education

In the language of Education comes from the word *didik* (educating), i.e. maintaining and giving training (teachings, leaders) regarding morals and intelligence". (Tim Penyusun, 2008, p. 353). The figures differ in defining education because they differ in emphasis and review of education.

In terms, many educational leaders give opinions about education including muhibbin shah, namely "education means maintaining and giving training. In maintaining and providing training, there is a need for teaching, guidance and leadership on morals and intelligence of the mind." In English, "education" comes from the word educate (educate) means to give warning (*to elicit, to give rise to*), and develop (*to evolve, to develop*). In a narrow sense, education or *education* means the deed or process of deeds to acquire knowledge." (Syah, 2002, p. 10)

According to Umar Tirtarahardja mentioned that education has an understanding of several limitations, namely:

- a. Education as a process of cultural transport. Education is defined as the activity of cultural inheritance from one generation to another. These cultural values undergo the process of transport from the old generation to the younger generation.
- b. Education as a process of personal formation. Education is defined as a systematic and systemic activity directed at the formation of the personality of learners.
- c. Education as a process of preparing citizens. Education is defined as a planned activity to equip learners to become good citizens. A good citizen is defined as a person who knows the rights and obligations as a citizen.

d. Education as a workforce preparation. Education as an activity to guide learners so that they have basic provisions to work. (Tirtarahardja, 2005, pp. 33-35)

While according to Prasetya mentioned education is all the efforts and actions of the old generation to transfer his experience, knowledge, skills and skills to the younger generation to allow him to perform his life function in association with the best. (Prasetya, 1997, p. 15)

Zakiah Daradjat said education is an attempt to change a person's situation from not knowing to knowing, from not being able to do to being able to do, from not acting as expected to being as expected. Educational activities are efforts to shape people as a whole aspect of humanity as a whole, complete and integrated. In general and concisely it is said to be personality formation. (Daradjat, 1996, p. 72)

Based on the above description it can be concluded that education is a planned, systematic and systemic activity in order to shape the human as a whole aspect of humanity as a whole, complete and integrated with the hope of being able to position humans in their living environment.

b. School Understanding

The word school comes from latin, namely *skhole*, *scolae*, *skhoe* or *scolae* which means free time or leisure time, where when school is an activity in free time for children in the middle of their activities, namely playing and spending time enjoying children and teenagers. Activities in free time are learning how to count, by reading letters and getting to know about morals (ethics) and aesthetics (art). Untuk accompany in scola activities children accompanied by experts and understand about child psychology, so as to provide the most opportunities for children to create their own world through the various lessons above. (Idi, 2011, p. 142)

Now, the word school has changed in the form of buildings or institutions for learning and as well as places to give and receive lessons. The school is led by a principal, and the principal is assisted by the deputy principal, the number of principals can vary by school, depending on the needs. School buildings are arranged to use the available land and can be filled with other facilities. The educational facilities of a school have an important role in the implementation of the educational process. (Purwanto, 2010, p. 161)

There are also non-government schools, called *private schools*. Suwasta schools may be for children with special needs when the government cannot provide special schools for them, religious, such as Islamic schools (madrassas, pesantren); Christian

schools, Catholic schools, Hindu schools, Buda schools or other special schools that have higher standards for preparing for the personal prestration of students. (Idi, 2011, p. 143)

School as an organization is a social association formed by the community, both incorporated and non-incorporated, which serves as a means of community participation in the development of the nation and the State. As beings who always live together, humans form social organizations to achieve certain goals that they cannot achieve on their own. The formation of social institutions starts from individuals who need each other then arise rules called *societal norms*. Social institutions are often called *sosail institutions*. (Idi, 2011, p. 145). Philip Robinson called the school an organization that is a social unit that is deliberately formed for certain purposes. Schools are deliberately created for a specific purpose, which is to facilitate the teaching of a certain amount of knowledge. (Mahmud, 2012, p. 163)

Based on the above description it can be known that sekolah is an institution designed for the teaching of students or students under the supervision of educators (teachers). Most countries have a formal education system, which is generally mandatory, in an effort to create students to progress after going through the learning process. The names of these schools are state-based, but generally include elementary schools for children and secondary schools for those who have completed elementary school.

c. Understanding of Society

Society is an embodiment of life with man. In society, the process of social life is the process between relationships and interactions. In society as an institution of human life also takes place the whole development of human life. Community can be interpreted as a container or terrain where the interaction of community citizens takes place. Society can also be interpreted as a subject, namely as the embodiment of citizens with all the traits (dispositions) in a particular symptom and manifestation or whole, socio-psychological.

Society, which is equated with the term "*Community Society*," technically has a specific definition. Sometimes it varies according to sociologists. But *in Common-Sense*, society is defined as a common life in a certain region and time with patterns of life formed by the relationship and anthrax of the people with the environment. (Syam, 1986, p. 184)

In general, a society is a group of people who live in a region and interact with each other to achieve their goals. Members of society consist of various kinds of education,

professions, skills, tribes, nations, religions, and social layers so that it becomes a plural society. Directly and indirectly every member of the community has established communication to cooperate and influence each other in order to achieve the goal. (Nasir, 2010, p. 41)

2. Discussion

a. The Function of Schools and Communities towards Education

Schools that are a continuation of the education of the family should establish a good cooperative relationship with a family and at least not be in agreement with the education provided in the family institution. Nur Uhbiyanti stated that the school institution as a place for student interaction, formation and development of potential power should be the school that provides facilities, motivation for the ongoing education. (Uhbiyanti, 2008, p. 214)

In this school institution children will develop talents obtained from their family environment. An adequate school environment will be able to help students in improving and developing their basic potentials. Like other educational institutions, community educational institutions also have a very large role and influence on the formation of habits, knowledge, attitudes and interests in the formation of decency and religion for a student. The influence that society has always had will be alone. If the community environment is good, then both the arrangement of students and vice versa.

According to Zakiah Daradjat, an area full of crime and less training opportunities, will give rise to bad habits and will limit the potential of someone who has the opportunity. (Daradjat, 2016, pp. 128-129). The School as a social organization in sociology, its roles and functions are as follows:

- 1) The function of educational manifestation is to help people earn a living; help develop their potential for the fulfillment of their needs; preserve culture by teaching it to the next generation; stimulate democratic participation through teaching speaking skills and developing rational and other ways of thinking..
- 2) The latent function of educational institutions is that this function is related to the hidden function of education, namely creating or giving birth to the maturity of students. (Idi, 2011, p. 158)

Abdullah Idi said that there are four types of targets of school organizations. Each goal includes a starting point for the school organization from these four views, expected to understand about the school organization, that is:

- 1) Formal objectives where the scope of these objectives includes the formal objectives of an organization, the form of these goals is contained in the written rules. The formal demands of the organization require that the duties and responsibilities in the implementation of the school to achieve the objectives are divided equally well in accordance with the ability, function and authority that has been determined. Through the existing organizational structure, reflected the duties and authority of the principal, duties and teachers and administrative staff of the school.
- 2) Informal goals, which do not fully work in due to formal provisions. In many ways, it is further modified by each member according to their capacity for awareness of the organization. In school a principal may be held the responsibility of being the supreme formal leader and ruler. However, the acceptance and mindset and behavior of the principal is a construction of his subjective understanding in the continuity of relationships with various parties in his school environment. Thus, informal goals are the interpretation and modification of formal goals of all members directly involved in the organization. This goal also includes the perception of each individual and becomes the purpose of personal activities in the organization. Each student certainly has a purpose that is pharmacological in its own continuity as a student. There may be those who expect to get high academic performance or obtain a degree, and there are also those who only run the community standard. An educator may just look for a paycheck, but some still have loyalty and commitment as a pedidice.
- 3) Idealistic goals. As implied in the term, idealistic goals are related to a set of external systems or value systems that are believed to be shared. In this case, the nuances of culture in understanding as a system of knowledge, ideas and ideas owned by a group of people that serves as a foundation and guideline for the community in behaving and behaving in the natural and social environment in which they take shelter. this is the description of the idealistic influence on the organization. This goal is the majority of the idealistic cultural interactive influence that is embraced by most humans in responding to and responding to organizational extensions. A nation generally has a high spirit to achieve vertical achievement, while school is a strategic enough container for mansia to sustain its vertical mobility ambitions.
- 4) Other less powerful targets. The emphasis of this goal will be prominent in a process of ordinary organizational activity. Reduced enrollment in schools and universities

can broadly change the role of educators or school space organizations, including the ratio of educators (teachers) to students (students) and realized classes, otherwise a number of educators will be unemployed. (Idi, 2011, pp. 158-159).

From Abdullah Idi's opinion about the types of school goals above, it emphasizes a different view from the general view of the challenge school. As an organization, schools are not just piles of roles, rigid structural stacks, static and mechanistic work lines. The mechanism undergoes a dynamic of aa akuization through various interpretations of the members behind human behavior in developing different roles and statuses.

Based on the above description it can be understood that schools play an important role in the process of improving the quality of human resources. In addition, with education in school can be realized the ideal of educating the life of the nation so that the preservation of continuity of development to achieve success, out of ignorance and poverty. Thus education in absolute schools is implemented, grown and developed.

In connection with these ideals, the government has formulated the functions and objectives of national education contained in Law No. 20 of 2003 on the National Education System, Chapter II Article 3 which reads:

National education serves to develop the ability and form watak and dignified nation civilization in order to educate the life of the nation, aiming to develop the potential of learners to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Pemerintah Republik Indonesia, 2003, p. Pasal 3).

b. Reciprocal Relations Between Schools and Communities towards Education in Law No. 20 of 2003

The School is a formal educational institution that has an important role in developing scientific insights to every citizen who will hold education. Therefore, to make the school as one of the educational institutions requires good management of the entire academic community and get support from the community and government.

The school is in the middle of society and can be said to be a double-edged knife. The first eye is to maintain the preservation of positive values that exist in society, so that the inheritance of community values takes place properly. The second currency is as an institution that can encourage changes in values and traditions in accordance with the progress and demands of life and development. These two functions seem to

be contradictory, but in fact both are done at the same time. Therefore, this controversial function requires mutual understanding between schools and society.

Values that are in accordance with the needs of development are maintained, while those that are not appropriate must be changed. The implementation of the function of this school, especially high schools that are in the midst of remote communities, becomes the focus of community expectations for their progress. To be able to carry out this function public school relations must always be good. Thus, there is cooperation and mutually helpful situation between the school and the community. In addition, education is a shared responsibility between schools, the government, and the community. The realization of that responsibility cannot be implemented if the relationship between the school and society is not established as well as possible.

Simply put, the concept of school relations with the community is listed in Law No. 20 of 2003 on the National Education System. "In article 8 it is mentioned that the community has the right to participate in the planning, implementation, supervision and evaluation of educational programs". (Pemerintah Republik Indonesia, 2003, p. Pasal 8). Then in article 9, the community is obliged to provide resource support in the implementation of education. Based on the above laws and regulations, the school's relationship with the community is a synergistic reciprocal relationship. (Pemerintah Republik Indonesia, 2003, p. Pasal 9)

According to Syamsi, the relationship with society is to develop a positive public opinion towards a body, the public must be given complete and objective information about activities that concern their interests, so that there will be an understanding of it. In addition, the opinions and suggestions of the public regarding the discretion of the body must be considered and appreciated. (Suryosubroto, 2012, p. 155)

The term public relations was first coined by the president of the United States, Thomas Jefferson in 1807 as Public Relations. Until now the understanding of relations with society itself has not reached a conventional consensus. (Ashari, 2008). School and community relations is a process of communication between schools and communities with the intention of improving people's understanding of educational needs and practices and encouraging the interest and cooperation of their citizens in efforts to improve schools.

In this definition, it contains the intention that the interests of the school's relationship with the community are not only limited to the interests of the school, but

also for the benefit of the community. So in the relationship of the school with the community there are elements that complement each other. (Sahertian, 1994, p. 233)

Thus it can be understood that the relationship between school and community is a tangle of interactions that are sought by schools to be accepted in the community to get aspirations, sympathy from the community. And to strive for good cooperation between schools and the community for the common good, or specifically for the school of the relationship is to implement the school programs concerned so that the school can still exist. In the implementation of education there are two groups of people who participate in the sipasi to succeed education in schools, namely the community as parents of students and the community in the school district, this is as mentioned in Law No. 20 of 2003 on the National Education System in article 7 stating that "Parents have the right to participate in choosing an education unit and obtaining information about the development of their children's education. Parents of children of compulsory age are obliged to provide basic education to their children." (Pemerintah Republik Indonesia, 2003, p. Pasal 7)

Based on article 7 of Law No. 20 of 2003 concerning the National Education System above it can be known that parents have the right to choose the desired educational unit to send their children and also parents are obliged to send their children to elementary education institutions. Furthermore, in article 8 of Law No. 20 of 2003 concerning the National Education System it is mentioned that "The community has the right to participate in the planning, implementation, supervision, and evaluation of educational programs and continued with article 9 which reads the community is obliged to provide resource support in the implementation of education". (Pemerintah Republik Indonesia, 2003, pp. Pasal 8-9)

Based on articles 7, 8 and 9 of Law No. 20 of 2003 concerning the National Education System it can be understood that the relationship of schools with the community is a tangle of interactions that are sought by schools in order to be accepted in the midst of society to get aspirations, sympathy from the community. And to strive for good cooperation between schools and the community for the common good, or specifically for the school of the relationship is to implement the school programs concerned so that the school can still exist.

School and community relations is a process of communication between schools and the community to improve people's understanding of educational needs and activities and encourage interest and cooperation for the community in the improvement

and development of schools. Kindred, balgin and Gallagher define "this school and community relationship as a cooperative effort to maintain and develop efficient two-way information channels and mutual understanding between schools, school personnel and the community". (Suryosubroto, 2012, p. 157)

School relationship with the community is a relationship of interaction that is sought by the school in order to be accepted in the midst of the community to get aspirations, and sympathy from the community, and strive for good cooperation between schools and the community for the common good, or specifically for the school to establish the relationship is to accept the school programs concerned so that the school can continue to exist. The relationship between school and society includes:

1. The school is an integral part of society, it is not an institution separate from society;
2. The right to life and survival depends on society;
3. The School is a social institution that has the ency to serve community members in the field of education.
4. School progress and community progress are correlated, both need each other.
5. Masyarakat is the owner of the school, the school and the community needs it. (Purwanto, 2010, p. 189)

In addition, the school's relationship with the community aims as follows:

1. To improve the quality of learning and growth of children.
2. Strengthen goals and improve the quality of life and livelihood of the people
3. Encourage the community to establish a relationship with the school. (Qomar, 2007, p. 184)

According to E. Mulyasa, stated that the school's relationship with the community is essentially a means that is very instrumental in fostering and developing the personal growth of learners in school. School relations with the community aim, among others, to advance the quality of learning and growth of children, strengthen goals and improve the quality of life and livelihood of the community, directing the community to establish relationships with schools. (Mulyasa, 2007, p. 50). Saiful Sagala, stated "the participation of the community in supporting school management is something that cannot be avoided, even becomes a necessity, where the participation of the community becomes an organized system". (Sagala, 2008, p. 191)

To realize a good goal between school and community is to build cooperation honestly, nobely, covering everything that is needed, comprehensive, sensitive to

society, and can be understood by the community. Another way that can be taken to build a good relationship with the community is to socialize realistically argumentatively, to the community about ideal programs that have been implemented. So the community can be convinced and then express support for school policies through the programs that have been delivered.

c. **The Role of Schools and Communities towards Education in Law No. 20 of 2003**

The school is a formal educational institution, where learners learn and teachers teach. In school, learners not only study, but are educated, guided, and matured. Learners are equipped with noble values, order, manners, manners, manners, ethics, and cultural customs. All of these are national programs that have been researched and studied for truth. In the past, schools had pluses at high status. People who are highly respected and respected schools, teachers are respected by learners and the community. But the times have changed, although there are government programs that must learn, but there are still many learners who are less serious about learning. Many students also make school only a formality.

School is a formal institution that educates people for the achievement of thinking intelligence and morality. (Muryati & Suryawati, 2007, p. 108). People who are gathered in this academic institution, come from different backgrounds. Some come from the elderly whose economic level is already established, some from the middle economy, and some even come from families with lower-class economic levels.

Schools must be present as a means that can direct learners to be able to socialize with people outside themselves appropriately and correctly. There are several factors that affect social interaction. First, imitation. Imitation is a social action that mimics a person's attitude, actions or physical appearance excessively as a process. Sometimes imitation has a positive impact, if the imitated are good individuals. Imitation can also have a negative impact, if the imitated are individuals whose characters are opposite. Second, suggestion, is the giving of influence or views from one party to the other. As a result, the affected party was moved to follow that influence/view. (Muryati & Suryawati, 2007, pp. 61-63)

From the description above, then the school actually has a very important role in the social life of its learners; Because there someone will learn new things that are not taught in the family. The school not only teaches knowledge and skills aimed at influencing a child's intellectual development, but also influences other things such as independence, responsibility, and order. Robert Dreeben argues that in school a child

should learn independently. If at home a child expects the help of his parents in doing various jobs, then in school most tasks must be done alone with a sense of responsibility. (Muryati & Suryawati, 2007, p. 107)

The role of the school as an institution that helps the family environment, the school is tasked with educating and teaching and improving and refining the behavior of students brought from the family. The role of the school through the curriculum, among others as follows:

1. Where students learn to get along, both with each other, with teachers and with employees.
2. Where students learn to obey school rules.

Prepare students to become members of a society useful for religion, nation and state. The community is also responsible for student education, the community as a play environment also determines the attitudes and behavior of students. What students get from their association with the community will influence and color their attitudes and behavior. The existence of students in the community environment takes place after the child is separated from the family environment, the older the child the less time is at home because he spends time outside the house to play and gather with friends. (Daradjat, 1980, p. 64). The participation of the community towards education as stipulated in Law No. 20 of 2003 concerning the National Education System in article 54 mentioned that:

1. The participation of the community in education includes the participation of individuals, groups, families, professional organizations, entrepreneurs, and community organizations in the implementation and quality control of educational services.
2. The community can participate as a source, implementer, and user of educational results.
3. The provisions regarding the participation of the community as referred to in paragraphs (1) and paragraph (2) are further regulated by government regulations. (Pemerintah Republik Indonesia, 2003, p. Pasal 58)
 - a) The community has the right to organize community-based education on formal and non-formal education in accordance with religious peculiarities, social environment, and culture for the benefit of the community.

- b) Community-based education organizers develop and implement educational curriculum and evaluation, as well as management and funding in accordance with national educational standards.
- c) Community-based education funds can be sourced from organizers, communities, governments, local governments and/or other sources that do not conflict with applicable laws and regulations
- d) Community-based educational institutions can obtain technical assistance, funding subsidies, and other resources fairly and equitably from the Government and/or local governments.
- e) The provisions regarding the participation of the community as referred to in paragraph (1), paragraph (2), paragraph (3), and paragraph (4) are further regulated by government regulations. (Pemerintah Republik Indonesia, 2003, p. Pasal 58)

Furthermore, in article 56 of Law No. 20 of 2003 concerning the National Education System mentioned that:

1. Community plays a role in improving the quality of educational services which includes planning, supervision, and evaluation of educational programs through the board of education and school/madrasah committees.
2. The board of education as an independent institution is formed and plays a role in improving the quality of educational services by providing consideration, direction and support of energy, facilities and infrastructure, and supervision of education at the national, provincial, and district/city levels that do not have hierarchical relationships.
3. The school/madrassa committee, as an independent institution, is formed and plays a role in improving the quality of service by providing consideration, direction and support of personnel, facilities and infrastructure, and supervision of education at the level of educational units.
4. The provisions regarding the establishment of educational councils and school/madrasah committees as referred to in paragraphs (a) paragraphs (b), and paragraphs (c) are further regulated by government regulations. (Pemerintah Republik Indonesia, 2003, p. Pasal 56)

D. Conclusion

1. In Law number 20 of 2003, the participation of the community in education includes the participation of individuals, groups, families, professional organizations of entrepreneurs and community organizations in the implementation and control of the quality of educational services. While in Islamic education the role of society in the existence of education is divided into two types of roles, namely the role of individuals and the role of community groups towards education.
2. the function of schools and communities towards education according to law number 20 of 2003 and Islamic education includes: Revitalization and reorientation of religious education in the family, Financing, Provision of materials and facilities of religious and religious education, Strengthening Education, Active participation in Madrasah/School, Encouraging and supporting education programs in madrasahs/schools, Establishing and developing educational institutions and Strengthening Religious Education Management.
3. The existence of the school is the most vital suggestion in the process of the appearance of the full human personality. People need education in their lives. Education is an effort so that humans can develop their potential through the learning process and or other means known and recognized by the community.

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