

NON-FORMAL EDUCATION AND ITS ROLE IN ESTABLISHING A DEMOCRATIC CULTURE WITHIN INDONESIAN HETEROGENEOUS SOCIETY

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Abstract. This paper highlights the role of non-formal education in establishing a democratic culture particularly, within the Indonesian heterogeneous society. Democracy is in the center of attention because many nations today are preparing themselves to be democratic even though their knowledge and experiences dealing with democracy are still inadequate. The implementation of civic education in the form of non-formal is necessary in order to have a better understanding of democracy. Generally, the main constraint of the implementation of democracy education in developing countries is the low level of formal education of the peoples. Therefore, for the establishment of a proper democratic culture in this era of globalization and democratization, the role of general education, particularly, non-formal education has been accepted by all nations as an instrument to enhance societal beliefs, awareness, concerns, knowledge, attitudes, values, norm, living skills and even behavior.

Keywords: Non-formal education, Democracy, Democratic culture, Heterogeneous society.

Abstrak. Artikel ini membincangkan peranan pendidikan non-formal bagi membentuk budaya demokrasi dalam satu masyarakat majmuk, khasnya dalam masyarakat Indonesia. Hari ini, demokrasi semakin menjadi pusat perhatian, kerana berbagai-bagai negara tengah mempersiapkan diri untuk menjadi sebuah negara demokratik. Namun demikian, aspek-aspek pengetahuan dan pengalaman yang berhubungkait dengan demokrasi belum sampai ke tahap yang membanggakan. Bagi mencapai matlamat agar memiliki kefahaman yang lebih tinggi mengenai demokrasi ini, maka pendidikan sivik (kewarganegaraan) menerusi pendidikan non-formal perlu dijalankan dan digalakkan. Hakikatnya, di negara-negara berkembang termasuk di Indonesia, pelaksanaan pendidikan demokrasi menghadapi pelbagai masalah. Hal ini wujud, kerana didapati majoriti masyarakatnya masih rendah tahap pendidikan formalnya. Oleh itu, bagi mencapai kejayaan pembangunan demokrasi ini terutama pada masa globalisasi dan demokratisasi, maka peranan pendidikan umum, khususnya menerusi pendidikan non-formal telah dikuatkuasakan sebagai satu cara untuk mempertingkatkan kepercayaan, perhatian, pengetahuan, sikap, nilai-nilai, norma, dan tingkah laku masyarakat.

Kata kunci: Pendidikan non-formal, demokrasi, budaya demokrasi, masyarakat majmuk.

1.0 INTRODUCTION

The very powerful and authoritative governments in the eras of the late President Soekarno (1945-1966) and former President Soeharto (1966-1998) have obstructed the growth of a proper system of democracy in Indonesia. All public institutions and

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systems, including education, have become a means by which an authoritarian elite can dominate the entire country in order to defend their power. Both Soekarno and Soeharto were very strong leaders and allowed no compromise with any opposition groups, including the leaders of political parties, students, and intellectual groups. Freedom to express opinions and criticize the government were not tolerated and, in fact, heavily sanctioned. All tasks dealing with community affairs were under the control of the elite authority.

In May 1998, Soeharto withdrew from the Presidency, and in line with the state constitution, Vice President, B.J. Habibie was automatically appointed to become the 3rd President of the country. Historically, this was the initial rising of the era of reformation and democratization in Indonesia. Ultimately, the reformation movement that was initiated by Indonesian students has brought a favorable opportunity for the installation of a democratic system of government in Indonesia. This reformation was expected to improve the existing poor conditions, particularly to create social, economic and security stability. The old paradigm, which emphasized unity in diversity of the Indonesian community, was changed to a new paradigm, which recognizes the heterogeneity of the Indonesian community. This is the right moment for nonformal education to disseminate the values of democracy, to build a system of democratic culture, which empowers the community to develop themselves, by their own initiative and potential, toward upgrading the quality Indonesian human resources. The type of qualities that we want to upgrade are: a) the level of education of the community – knowledge, attitudes, and living skills; b) the ability to respect the pluralism of the Indonesian community; c) the ability to respect law supremacy; d) the ability to promote the level of social and economic welfare, based on a spirit of cooperation and mutual aid; and; e) the ability to implement the values of democratic culture, such as freedom of speech, freedom from fear, fair and honest public elections, law supremacy, and respect for human dignity.

Facts indicated that after more than four years of reformation, the community's expectations of improvement of social and economic conditions for the country have not materialized. Instead, it has dragged Indonesia toward a more acute social, economic and security instability.

On one hand, the bureaucracy still maintains its bad habit of working ineffectively and inefficiently, and on the other hand, members of parliament are not performing their roles as the representatives of the people. They talk about democratic government and the supremacy of law, but in reality, their political behavior shows no respect for democracy and law enforcement. The abuse of power by bureaucrats in the form of corruption, collusion and nepotism has made the life of the people more difficult. The result of that negative conduct is the community now has lost its trust toward the government's capacity to create better social and economic conditions of the nation.

Consequently, the government has lost its credibility, especially in the eyes of the public in the ideals of reformation and the democratic movement (Rais 2000:

p.p 24-26). It indicates that there is now a misconception of the goals of the reformation movement by the community.

Additionally, for more than four years, Indonesia has not yet conducted the national reconciliation to create a spirit of cooperation and coordination among the existing national leaders who represent the aspirations of the Indonesian community. The community has become confused and now assumes that reformation and democratic movement are identical with unlimited freedom and authority. This perception has been exploited by certain groups of mass demonstrators, who commit destructive actions for the benefit of their groups.

Based on this reality, non-formal education must perform its role to establish awareness among the Indonesian people toward the need and the necessity of democratic culture.

2.0 EDUCATION AND DEMAND FOR IMPROVEMENT OF HUMAN RESOURCES

Education holds the key position in providing qualified human resources and, in fact, becomes a dominant factor in determining the success and failure of implementation of national development programs. Hill (1992:4) has clearly stressed the impact of quality human resources on development as the following “development stands or falls with the improvement of human and institutional competence”. Within this context, we may come to a conclusion that excellent education is necessary to provide qualified human resources.

It is usually agreed that to enjoy the benefits of technological progress, to avoid its paradoxes and to strengthen and modernize ethics and politics in the context of globalization, require skills such as learning how to learn, to be, to do and to live together (Dolor *et al.*, 1996). It is also commonly recognized that those who do not possess these skills will be doomed to lead a life of extreme poverty (Reich, 1991; Rifkin, 1996; Gorz, 1998).

Within the context of democracy education, learning to live together supports the implementation of teaching the values of togetherness. Learning to know is an instrument to understand both oneself and the other people. Learning to do will make the learners apply their knowledge creatively, especially in creating a peaceful life and feeling of togetherness. Learning to be is the significant dimension in development of mutual social relationship.

Learning to live together, learning to know, learning to do, and learning to be are the fundamental values of education. The development process of a good life will depend on the ability of the citizens to adopt and diffuse these values.

Education cannot be separated from the life of politics, economics, law, and culture in a nation, since education is a process of civilization or acculturation, and culture itself can be expanded because of the process of education. Therefore, when we discuss

education and politics, it does not mean that we want to make education as a means of politics, even though in the past education has been made as an instrument to dominate the entire country by political elites within that country.

According to Aristotle, it is impossible to discuss the problems of education unless we relate it with the concept of good life. Thereby education is a medium of par excellence which develops the life of democracy (Dewey, 1965: 88-99). In line with the above statement, Cremin (1989:118) has added that “education cannot take over the place of politics, though it is inescapably involved in politics, and education is rarely a sufficient instrument for achieving political goals, though it is almost always a necessary condition for achieving political goals.”

2.1 The Concept of Non-Formal Education

‘Non-formal education’ is a difficult term to define because it is organized in different ways to accomplish a wide variety of objectives. The term, therefore, has a variety of meaning to different people, but from this spectrum of different interpretations, there appears to be several common features (Swason, 1984: 1). Non-formal education or out of school education, can be used effectively in many programmes, such as rural health, family planning, community development, family life education, and democracy education. In other words, non-formal education can be used by different types of organization both public and private sectors to reach different groups of people with different messages or information.

Generally, the main goal of non-formal education is to equip the people with the necessary knowledge, living skills, appropriate innovations, and significance information and to motivate them to be able to use these knowledge, living skills, and information to improve their quality of life such as strengthening the family and home, aiding young people to learn and develop through learning by doing, enhancing the environment and the use of natural resources, and working with the communities to improve the community as a place to live and work.

Dahama,(1980: 8) emphasizes that non-formal education is intended for all age groups and sections of society-children, youth and adults, working men and women, the unemployed and those with leisure, the illiterate, semi-literate, literate or educated, urban and rural people. This means that all categories of people, if and when they need, if and when they want, should be in a position to have access to non-formal opportunities for learning. Those who are in formal education or who have benefited from it, may also need non-formal education for personal fulfillment, professional growth, or deeper understanding. Husen and Postlethwaite (1985), classified non-formal education in three categories. *Firstly*, non-formal education deals with economic programs such as agriculture, industry, entrepreneurship, cooperative efforts, community health improvement, and family planning; *secondly*, non-formal education is related to the community’s political life; and *thirdly*, non-formal education is related to the socio-cultural values of society, such as traditions, customs, and beliefs.

However, first priority of the learning activities must be given to those who have been neglected for a long time, the out of school youth in the 15 – 25 age group for whom practically no learning facilities are available. Beside the youth group, the opportunity for learning must be also provided for the poor people, to enable them to generate their income in meeting their daily basic needs.

2.3 Non-Formal Education and Its Impact for Establishing Democratic Culture

The quality of human resources must be improve to build a proper system of democracy in any nation. Non-formal education can be viewed as a strategy to equip the community with the necessary knowledge, attitudes and living skills to enable them to participate in the process of the establishment of a proper democratic culture. However the issue is whether there is any relationship between education and politics, particularly, in building a democratic culture. Generally, nations which are categorized as poor countries are facing the problem of low or bad quality of human resources.

Experiences of people from Indonesia, Thailand and the Philippines indicate that – politics and education are two separate and different matter, there is no relationship between the two. These societie’s point of view is clearly reflected in the attitude of the politicians toward the problems of economic, politics and education. The focus of intervention of the politicians are concentrated only on the problem of politics and economics. Both of these problems are highlighted exclusively, without considering the existence of a possibility, that on a long term, problems of politics and economics must be related to problems of education.

For those politicians education is relatively an insignificant matter, a non-issue, an easy job, which can be handled by anybody. Therefore, in this case, the political elite must become aware that the condition of education today will strongly influence the condition of economic and politics in the future. If we continue to let the grievous conditions of education take place, the politics and economics situations within 15 years to come will also be grievous. Negligence to invest in education today, will have to be redeemed with very high cost in the future.

Today, education itself, probaly cannot do anything to improve the conditions of politics and economics, but education can help create a better life of politics and economics in the future. If we wish to have qualified economists and politicians in the future, from now on, we have to start investing in education.

3.0 DEMOCRACY AND DEMOCRATIC CULTURE

Almost all nations in the world proclaim themselves to be democratic countries. In fact, totalitarian states also relate their systems to democracy, even though with certain arguments (Maharin: 2000: p.75).

Huntington (2001: p.p 12-13) clearly states that democratic systems of politics have not only existed in the modern world but in many countries. Tribal leaders were elected, and democratic institutions have existed, in the villages, for many years. In all parts of Indonesia, democracy has been practiced in the election of village leaders, and other leaders responsible for local community affairs. Every village has an informal democratic institution where formal and informal leaders such as traditional leaders, key people and charismatic leaders, meet regularly to discuss their common problems and needs, to improve. The quality of life of village peoples. Generally, this tradition still exists and is being practiced in Indonesia today, both in urban and rural areas.

Hornby *et al.* (1962: p. 261), defines democracy as “a government by the people where the supreme authority is in the hands of the people and done by the people or their representatives which are elected under a system of free public election”.

From this definition, we can conclude that: i) governments are formed to serve the people, and that people should support the needs and ends of the state; and ii) the state is responsible to protect all the rights of the people and that the people must participate in building the state.

Schumpeter (Huntington, 2000: p. 5) states “that Democracy is an institutional procedure, designed to obtain political decisions through a competitive struggle in gaining the people’s voice. A political system is called “democratic” whenever the strongest decision makers in politics are elected through fair, honest, and periodical public elections, so long as these candidates are free to compete to obtain their votes, and also so long as all of the adult citizens have the right to give their vote.”

Dahl (1982: p.p 10-12) cites seven criteria of the concept of democracy as follows: i) controls on government policy are conducted constitutionally by the elected representatives; ii) the representatives are elected in fair elections which are conducted regularly; iii) all adult citizens have the right to vote; iv) all adult citizens have a right to be elected; v) all the citizens have the right to express their own opinion on political affairs without any threat of punishment; vi) every citizen has the right to get information from existing sources, a right which is protected by law; and vii) every citizen has the right to establish associations or organizations, such as political parties and interest groups.

Democratic culture respects the rights and obligations of its citizen and must relate to the potentiality of its people for self-government. Within the system of democratic government, the elite authority must hold the position of servant to the public, the public should not become servants of. The elite authority. Aside from that, a democratic culture must respect differences of opinion, freedom of expressing the opinion and criticism, freedom of religion. It must also support the establishment of an attitude of tolerance and respect in public debates, particularly in formal institutions like the Indonesian Legislative Assembly, and the Indonesian People’s Advisory Assembly.

Finally, Abraham Lincoln (Almudi, 1999) called democracy “the government from the people, by the people, and for the people”. Actually, democracy is not only a set of ideas and principles dealing with freedom, but also a set of practices and procedures formed over a long period of time, and often very complicated. Therefore, in building a proper democratic society, the government must possess political will not only to provide the adequate budget for educational sectors, but importantly to place educational development as a high priority in national development.

In line with the above opinion, Huntington (2001) emphasizes that in the establishment of democratic life, there is a significant correlation between the level of economic growth and the process of democratization. In 1989, the World Bank categorized 24 countries, with per-capita incomes which ranged from \$6010 (Spain) to \$21330 (Switzerland) as *high income* countries. Of these, twenty were democratic states and four were non-democratic, namely Saudi Arabia, Kuwait, the United Arab Emirates, and Singapore. 53 countries with per-capita incomes from \$520 (Senegal) to \$5810 (Oman) were classified *middle income* countries. Of these, 23 were democratic states, 25 non-democratic states, and 5 were in transition to become democratic countries. 42 countries with per-capita incomes ranging from \$130 (Ethiopia) to \$450 (Liberia) were *poor or low income* countries. Of these, only 2 were democratic states, namely India, and Sri Lanka. The remaining 40 countries were non-democratic states.

The above conclusions are not absolutely accepted by many experts, because aside from the level of economic growth, there are still many other influencing variables, such as education, religion, culture, social jealousy, feelings of injustice, and the gap between the rich and the poor or relative income distribution.

Other constrains faced by nations in establishing a democratic society are the problems of pluralism in term of ethnic group, religion, and economic life. Results of empirical researches on social conflicts based on ethnic group and religious differences suggest the source of conflicts are usually not because of the differences, but the attitude of certain groups toward those differences. For them “justice gap” is a more important matter than “wealth gap”, (Sidhunata, 2000).

Creating a democratic life within a pluralistic society is related to how broad the knowledge of that society concerning democratic values itself. The ideal democracy is to recognize the diversity and differences of the life of individual and society. Democracy should be based on a condition where there is a fair and equal guarantee to meet human needs both psychological and material needs. Democracy education is a of life long process which is started in the family, the society, the elementary school, the high school and continuing in the higher education. Democracy education can take place better only if the environment also shows a democratic atmosphere.

There is a need for non-formal education to teach about democracy. Two basic requirements that will determine whether the people are willing to accept or refuse the values of democracy are, firstly, the level of economic welfare, and, secondly, the general level of education of the whole community, both formal and non-formal.

4.0 THE URGENCY FOR DEMOCRATIC CULTURE IN A CONTEMPORARY INDONESIAN CONTEXT

In Indonesia, the ideas of a modern democracy have not been implemented properly yet. Although our founding fathers proclaimed Indonesia as a democratic state, in reality for almost 58 years the existence of a proper system of democratic government has never been actualized. Empirical facts indicated that the strong domination by the autocratic government has choked democratic life in Indonesia. Consequently, the community do not understand the meaning and purpose of democracy, and this is the main reason why the 1997 reformation movement has failed to build the foundation of a democratic culture in Indonesia.

Agong (2001) clearly states that in reality, “there are many constraints that have prevented the reformation movement from achieving its goals. They are: a) the strong domination by the new order regime in the executive, legislative and judicative institutions; b) excepting the students and the intellectual groups, the mass demonstrators do not have a common understanding concerning the purposes of the reformation movement; c) loss of the public’s trust of the government due to the non-seriousness of the government to eliminate widespread corruption, collusion, and nepotism in Indonesia; d) mental attitude of the majority of the nation’s leaders toward the values of democracy was not yet reformed. Most of them do not appreciate the public to get involved because they are afraid of losing their power; e) civic or political education, which will equip the community with the necessary knowledge, attitudes, and skills to come to an understanding of the values of democracy, has never been conducted for the community”.

This reality has rendered the community illiterate in understanding and practicing the principles of democracy. The reasons for the failure of the reformation and democratic movement in Indonesia are:

4.1 The Indonesians are Not Ready for The Reformation and Democratic Movement

Djiwandono, (2000) mentions, “that after four years of reformation, the community’s perception towards the meaning and goals of democracy has become unclear and in fact there is much evidence that democratic culture has not yet been established, particularly in the nation’s life and the community’s life. This is indicated by 1) the increase of vertical and horizontal social conflicts among the different ethnic groups, based on religion, ethnicity, and inter-group squabbles. Such conflicts have long existed in certain places in Indonesia, for example, the social conflict between Christians and Muslims in Maluku and Poso, the ethnic conflicts of Dayaks against Madura in Kalimantan, the ethnic conflicts of Betawis against Madura in Jakarta, and the demand for freedom from the Acehnese and Papuans; 2) the incidence of arrogant lawless actions, such as the destruction of public and private property; impolite and uncivilized

ways of expressing aspirations by mass demonstrators and elite politicians; clashes of mass demonstrators with the security apparatus, which have caused victims on both sides; illegal actions by the masses to take over public and private property. Such conflicts show that the implementation of democratic culture has not yet solidified. “

4.2 The Socio-Cultural Background of The Indonesian Community

Indonesia is one of the most heterogeneous country of the world. This heterogeneity can be seen from the aspects of geography, language, culture, religion, level of education and economic life. (Tampubolon 2001 : p. 1).

Indonesia consists of 13.000 islands, of which 6.000 islands are populated, and has an area of 5.000.000 square km, with its main land mass of only 2.000.000 km. This may explain the following heterogeneity.

4.2.1 Ethnic Heterogeneity

Indonesia's total population numbers approximately two hundred million, made up of 560 ethnic groups. Each of these ethnic groups possesses its own language and culture. Approximately seventy-five percent of the population are living in rural areas and are working in agricultural sector. (Tilaar, 2000: 32).

These days, in the era of reformation and aspired democratization, many social conflicts have arisen based on ethnics issues. The root of the problem is in the injustice of the government's policy on migration programmes, especially during the New Order Administration. The migration of people from Java to palaces outside of Java, which was organized by the central government, has created social and economic gaps between the local communities and the migrants. For the migrants the government provided adequate facilities, such as housing, land for agribusiness, school for their children, health centers financial assistance, and others. The local communities however never had an equal opportunity to get such facilities.

Therefore, the social and economic conditions of the migrants were better than that of the local community, leading to violence born of greed. The above example shows that firstly, the government has failed to build a feeling of nationalism in which the existing ethnics groups recognize themselves as citizens of Indonesia; and *secondly*, the Indonesian people have not yet adopted a standard set of behavior, which will make them proud for being an Indonesian.

According to my point of view, a big responsibility for practitioners of non-formal education is to rectify this situation.

4.2.2 Religious Heterogeneity

There are five religions and one faith or belief, recognized by the government. These

religions are Islam, Protestantism, Christian Catholicism, Hinduism, Buddhism, and added to that is a faith or belief in God, even when not formally organized as a religion. Heterogeneity of the Indonesian community in terms of religion has also become a sensitive topic for discussion. In the context of contemporary Indonesia, the actualization of religious tolerance must be given proper attention. In fact, non-formal education is needed to create a positive attitude and common understanding of the community towards respect and recognition of the various religious' differences without any prejudice. Toward this end, a proper democratic culture must be built to establish a spirit of tolerance and mutual assistance. As a civilized and religious society, all of us must disapprove the social conflicts which are based on religious grounds such as conflicts in Ambon and Poso, and the destructive actions in the form of burning and bombing churches or other religious edifices while their members are attending religious service, such as the incidents in Medan, Jakarta, Pekanbaru and in other places in Indonesia. When such actions take place they serve as proof that the democratic culture has not yet been solidly established in Indonesia.

4.2.3 Economic Heterogeneity

Over fifty percent of the two hundred million of Indonesia's population are poor, unemployed, lacking knowledg and living skills, and approximately three fourths of that number are living in rural areas.

In term of the level of economic development, Indonesia is categorized as a poor country due to decreased per capita income, which has gone from above \$1,000 to below \$600 (Data from Central Bureau of Statistic, 2001). The majority of the people in Indonesia are poor or live below the poverty level, while at the same time certain small groups of people are very rich and in fact, several of those have been included among the richest people in the world.

When discussing poverty in Indonesia, we have to relate it to the rural community, because almost seventy five percent of the Indonesian population are living in rural areas. Hagul (1985) and Sayogyo (1978) state that the majority of the rural communities are poor, ignorant, and underdeveloped with minimum participation in rural and urban community development projects. Existing conditions have made them apathetic, very passive, lacking in self-confidence, dependent on others, and this has often resulted in negative thinking toward the government.

Therefore, first priority must be given to enhancement of the quality of human resources through a sound education program.

4.2.4 Education Heterogeneity

A democratic culture needs the support of a clean government, law supremacy, politics, economics, social welfare, and education.

In his presentation in a seminar on “Education For All” held in Jogjakarta on August 29, 2001, the Minister of Education of Indonesia, A. Malik Fajar, provided data dealing with the main problems of education in Indonesia today, as follows:

More than 80 percent or 101 million of preschool children (4 – 6 years old) cannot be accommodated by existing schools. The number of illiterate citizens above ten years old were ten to sixteen million, and 5,5 million of the basic education category of children (7 – 15 years old) are not going to school. The Human Development Index have placed Indonesia at the ranking of 109 out of 174 nations.

For Indonesia, the above data must be thoroughly and wisely observed and studied, because it is directly connected with the development of young human resources, who 10 or 15 years from now will enter the labor market and become the generation for the implementation of development programmes in Indonesia. The bad quality of education of the Indonesian human resources can also be considered as a basic constraint for the implementation of democratic life.

5.0 THE IMPLEMENTATION OF NON-FORMAL EDUCATION IN BUILDING DEMOCRATIC CULTURE IN INDONESIA

Education programmes have contributed to the enhancement of the quality of human life around the world. Education at all levels must be designed to enable people to understand more about the relationship between education and the way people think and act. Although education alone will not solve problems of democratic life in Indonesia, effective educational programmes are a prerequisite for a better understanding of democracy, and ultimately for developing peoples’ awareness of living in a democratic world. The goal of nonformal education is designed to change peoples’ behavior, to enable them to possess better knowledge, to have positive mental attitude, and living skills which can be used to upgrade their quality of life.

In Indonesia, both public and private organizations have organized various learning activities to empower the people to mobilize available resources to meet their social and economic needs, and to encourage them to seek self-directed independent learning. These include the Department of Education, Department of Social Affairs, Department of Agriculture, Department of Cooperation, Non-Government Organizations, Youth organizations, Religious organizations and womens’ organization. Among the practical examples of programmes of nonformal education which has assisted in advancing democracy, can be described as follows:

5.1 Non-Formal Education Campaigns to Alleviate Illiteracy

In Indonesia today, the number of illiterate citizens above ten years old is ten to sixteen million. Most of them are living in rural areas with minimum participation in rural

development projects, including democratic participation. They are not able to write, read and count using Indonesian language as a medium of communication. To improve this condition, Department of Education through Directorate of Non-formal Education has carried-out illiteracy campaigns for all citizens, – children, youth and adults – with priority focused on the age group of 10 to 40 years old. This program is intended to equip them with the necessary basic ability of reading, writing and counting, so that they will have a broader way of thinking, especially in improving their quality of life. These activities are done by group learning, each group consists of 15 to 30 participants. Each group is assigned 1 to 3 tutors, selected from local primary school teachers and non-formal leaders who care about education. Learning activities are conducted in various available centers in the villages such as citizen houses, village meeting halls, mosques, churches and other places. Teaching and learning activities are done three times a week with three hours for each meeting. To assist learners in these courses, the government provide practical modules and audio visual aids. In fact, these programs have succeeded to alleviate the number of illiterate peoples, but based on my past field evaluation, facts indicated that if this program was are hot follow-up activities, they will be illiterate again after six months or one year. Therefore, to motivate them build a good habit for reading, the government provide public libraries in almost every village. But, in reality many village libraries are closed because the rural peoples never use them. Difficult challenge for non-formal educator to. Persuading rural peoples to become aware of the urgency of a library as a source of innovation is a challenge faced by non formal educators. The illiteracy campaigns in Indonesia are divided into package A and B.

Program package A is intended for all children (7 – 12 year old) who are not able to complete the primary school due to the economic, social, cultural and geographical constraints. In terms of curriculum and teachers' qualification, this program is recognized as equal to formal elementary education. Generally, the teachers assigned to this program was are selected from existing primary schools in rural areas. After the completion of this program they are accepted to enroll in the formal secondary schools. Even though the opportunity to study at secondary schools are open for them, in fact, they can not continue their studies due to the economic difficulties. Most of them are from low income families and living in isolated areas.

Program Package B is intended for all children (13 – 15 years old) who are not able to continue their studies to formal secondary schools due to economic, social, culture and geographical constraints. This program is recognized as equal to formal secondary schools. The teachers assigned to this program are selected from existing secondary schools. The curriculum used is adapted from the curriculum of formal secondary education. The learners are also required to learn certain living skills to enable them to find jobs.

To enhance their knowledge and skills, the government provide the necessary budget for sending a number of selected participants to do apprentice work in certain industries

such as mechanical, welding, palm oil sectors, electronic and agribusiness. Facts indicated that this program has increased the number of rural professional youth workers and is able to provide working opportunities both in formal and informal sectors.

5.2 Training Programmers for Adult Literacy

The Department of Education also provides various training programmes for urban and rural community in the 17 to 44 age group. Democratically, each group 10 to 30 participants is free to elect their own chairman and secretary who is responsible for organizing learning activities such as learning schedules, places for learning, methods used, curriculum contents and selecting tutors. Formal meeting and learning activities are done four times a week with four hours for each meeting. After a formal meeting, the group itself continues with self directed learning. Teaching method used is participatory learning where all group members are motivated to get involved and participate actively in the learning process. Curriculum contents are related with the daily felt needs and problems of the participants, i.e less, theoretical and more practical applications. To facilitate the necessary information or reading materials, the government established the “Center For Community Learning Activity” in each district. In each center several tutors or nonformal education specialists are assigned the responsibility of organizing learning activities for the village community. To identify and select the learning needs, tutors conduct field visits and democratic discussion regularly with the rural peoples, and village leaders. This meeting education, social and economic issues but also community’s political life such as the right and responsibility of adults in public election, the values of democratic culture, the rights and obligations of citizens in a democratic state, basic human rights and the more importantly on how to develop a spirit of cooperation and tolerance among citizens, to enable them to participate in the development process.

5.3 Non-Formal Education for Awareness, Motivation and Living Skills

People’s awareness and motivation hold a key position in establishing a democratic culture. In Indonesia, facts indicate that the rural community’s awareness of participation in rural development projects is very low because they assume that the projects do not meet their felt-needs and desires. The people do not believe that the projects will give a meaningful contribution to their welfare.

5.3.1 A Short Course on Social Guidance and Counseling

This course is designed to equip practical knowledge and information about the urgency of social consciousness or self-confidence for rural peoples in meeting their own needs

by developing both human and natural resources. Participants are youth leaders, progressive farmers, formal and nonformal leaders, innovators, religious leaders, and local political leaders. Tutors assigned in this course are selected from various background such as non-formal education specialist, social worker, community development practitioner, rural sociologist, psychologist, extension educator, and other experts in human and natural resources. A common method used in this course is free group discussion, in which participants are encouraged to express their own ideas and opinions. Monitoring and follow-up activities are done by visiting them regularly. In reality, these courses are very effective in changing the behavior of participants, improving rural people awareness, particularly in building a spirit of cooperation and democratic participation in identifying their needs and solving their own problems. This learning activity emphasizes the establishment of democratic life, community awareness, and the feeling of solidarity among citizens.

5.3.2 Occupational Training

The main constraints in building a proper democratic culture in Indonesia are: the low level of education of rural people; majority of the rural peoples are poor, ignorant, and unemployed; and social, economic and security instability. The main objectives of this training is to assist rural people to possess practical knowledge and living skills for the development of home industries such as animal husbandry, poultry, sewing, composting, small scale agro-industrial and household industries. The learners are organized into several small business groups. For the initial stage both public and private sectors facilitated them with low interest working capital. This business group consist of 3 to 5 members and practis professional management, but if it is necessary to upgrade and maintain quality of production, this group can invite experts or send its members to learn in similar industry in order to get more knowledge, experiences and skills. Non-formal educators are responsible in guiding this business activities, particularly in promoting high spirits of cooperation among members and to assist groups in marketing products to regional markets and neighboring villages. In terms of its relation to economic and democratic culture development, we may conclude that these business groups have succeeded in generating income, employment and raising the level of welfare and democratic participation in Indonesia.

6.0 CONCLUSION

The reformation movement, initiated by Indonesian students and intellectuals, has, in due course, created a better atmosphere for the nurture of a system of democratic government in Indonesia. This is a golden opportunity for non-formal education practitioners to diffuse the values of democracy, to build a democratic culture that can effectively deal with the politics, economics, supremacy of law, education, and social and cultural affairs of the nation.

The nurture and development of a democratic society can be seen as a process of education both formal and non-formal. Education will equip the citizens for a democratic culture, which respects the values of freedom, responsibility, participation, rights, social obligation, honesty and so forth. In establishing a democratic culture, particularly, in a pluralistic society, nonformal education activities should not be developed in isolation, but in close cooperation with family and community life, as well as with other development programs. It is essential to relate the non-formal educational content to the needs, interests and environments of all different ethnic and religious groups for whom it is intended, to make it relevant. In other words, the content of non-formal education activities must be related to the specific social, cultural, economic and environmental needs of the target groups. The role of non-formal education should be not only to create respect for the Indonesian culture, but also for foreign cultures. In globalization the appropriate values of foreign culture are recognized as very effective in introducing new innovations for the progress of the country, strengthen the identity of the community's culture and develop a harmonious relationship between existing values and foreign cultures. In the long run, non-formal educational activities are intended to create a feeling of awareness in individuals and societies about their obligations and responsibilities to help Indonesia become a proper democratic state.

My past experience in Indonesia has shown that conducting non-formal educational activities are relatively easier in rural communities than in urban communities. The reasons are: a) customarily, in their daily life, the rural communities have practiced what we call "a democratic culture"; and b) the rural communities are bound to tradition, social values and norms.

The basic problem of the rural community in developing countries is lack of qualified human resource who are able to adopt and diffuse innovations, which can lead to progress for the communities. Aside from that, there are also fewer leaders who are able to accommodate community aspirations in line with the principles of democracy. Without a broad understanding of the concepts of democracy, it is impossible for the community and elite authorities to build a proper democratic life.

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