Homeschooling: Indonesia New Trend of Islamic Education in the Global Era

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Abstract

Nowadays, concept of school is not only in the formal school concept but also non-formal and informal school. Schooling at home (homeschooling) occur in Indonesia marks a new trend of education which is quite interesting to observe. Moreover, some homeschooling that occurred in recent years has identified itself as homeschooling that applied Islamic education concept. Moreover, the interesting side of this homeschooling is that it's initiated by the former College Muslim Activists. The movement of College Muslim Activist is interesting to note further because of its role in the Islamization of the educational institutions in Indonesia. This article describes one educational model established by former College Muslim Activist, Homeschooling Group Khairu Ummah Bantul. The results showed that the establishment of Homeschooling Group Khairu Ummah Bantul motivated by four reasons, there are: (1) moral and religious reasons, (2) family unity reasons, (3) academic reasons, and (4) socialization reasons.

Keywords: *Homeschooling, Muslim Activists, the New Trend of Education, Global Era*

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Introduction

Entering the 21st century, there is a change of interest in education world in Indonesia, marked by the present of school at home or often known as homeschooling (Loy Kyo, 2012: 17). It is exciting to be observed because education model that existed earlier in Indonesia consists of three models, namely pesantren, madrasah, and schools (Steenbrink, 1996). Homeschooling occured in the United States at 1970s, it was also born out of parents' distrust toward education conducted in formal schools, for at least two things: the moral standards and religiosity. Children in America who attend homeschooling mostly come from families where one parent does not work outside the house (Bielick, et al: 2001, 8), this is also happen in Canada (Van Pelt, 2003: 33). The majority of American children who attend homeschooling come from a family that has more than 3 children (Basham, Merrifield, and Hepburn, 2007: 12). According to Lisa Bergstrom (2012), children who are homeschooling could actually achieve better performance when they learned in college.

The same movement also brought to Indonesia through Christian missionaries, less than 25 years ago. Language difficulties and adaptation experienced by the missionary family, as well as the possibility of the short time they stayed in Indonesia, encouraging them to implemented homeschooling for their children. It affected some people in Indonesia to follow i their steps (Loy Kyo, 2012: 14). Eventhough followed by some people in Indonesia, but in fact the background of homeschooling model in Indonesia is slightly different to the reasons behind the rise of homeschooling in the United States.

The presence of homeschooling (especially the one based on Islamic education) in Indonesia is a response to the unfulfilled expectation of Muslim activists in Indonesia toward educational institutions that already exist such as pesantren, madrasah, and formal schools (including Islamic-based school). Homeschooling initiated by Muslim activists in Indonesia could be interpreted as an educational alternative offered in facing the global era. One of the main reasons of homeschooling is that there is harsh reality happen in the Third World countries as the effects of globalization.

Globalization is considered to have attacked religious values using secularization / secularism (al-Attas, 1981: 20-23) that become concerns among Muslim activists in Indonesia. The accumulation of disappointments brings awareness to make educational institution that has moral standards and religious education. The presence of Islamization wave in Indonesia certainly cannot be separated from the movement of College Muslim Activist who joined College Daawah Institution that comes from several reputable Colleges who have concerns toward education condition in Indonesia.

The accretion of Islamic activism at College itself, in the level of ideas are actually quite diverse. But the researchers content to provide a common perception toward them, so that the various groups trying to do Islamization in Indonesia simply referred as a new stream called the middle class Muslim (Dawam Raharjo, 1999). College Muslim Activist who transformed into middle class Muslim is rooted in the state universities in Indonesia, which since its appearance has been supported by college-students and professionals in the big cities in Indonesia (Claudina Nef, 2015: 186). At this point, the College Muslim Activists aware that any form of activism must be preceded by assessments toward the Koran. In the Koran, Allah created human in order to render their final destination or results of their activities as devotion to Allah (Koran Surah adh-Dzaariyaat, [51]; ayah 56).

Based on the above translation of the Koran's ayah, as well as dissatisfaction toward the existing education model, also disappointment over globalization that bring bad impact on the learners' characters; College Muslim Activist finally established Homeschooling Group Khairu Ummah, Bantul to fill the void role that played by the government. The roles that they want to fill is to provide education that puts the Islamic religion values as the core values of the school to form an Islamic character on learners, but did not rule out the modern sciences.

The Establishment Background of the Elementary School of Homeschooling Group Khairu Ummah Bantul

In the discussion of the broader context of globalization, Muslim activists think that the world is in the grip of neoliberal order in which determine the direction of change factors in economic, social, politic, even culture. These changes formed structural transformation (Winarno, 2011: xiv) in third world countries which is often at odds with the values followed by the third world countries. Being in the middle of such situation drive Muslim activists to established an alternative education in the form of homeschooling. The birth of Islam-based homeschooling in Indonesia is positioned as College Muslim Activists' responsibility to pull out Muslim people from backwardness, limitations, and despairs.

The birth of Elementary School of Homeschooling Group Khairu Ummah, as mentioned by Ganjar Wasisto, is a form of Muslim activists concern toward young generation who are more vulnerable to bad influences of Western civilization that emphasizes the values of secularism, liberalism, and capitalism. Ganjar Wasisto explained that the establishment of Elementary School of

Homeschooling Group Khairu Ummah has a role: (1) to save young generation from destruction way of thinking, moral decay, and bad behaviors that make sin to Allah become something normal. (2) A form of Muslim activists' responsibility to bring Islamic-Aqeedah based education, which makes the Koran and Sunna as the main source of knowledge. (3) A form of Muslim activists' awareness and responsibility to educate their children to be sholeh (virtuous and faithful) and intelligent, so that they would become an asset in the world (qurrota a'yun and devoted to parents) and assets in the hereafter (opening paradise door for both parents). (4) A form of Muslim activists' responsibility to regenerate new generation of leaders, khairu ummah generation.

With the establishment of an alternative education in the form of homeschooling, it is expected to give the young generation to be able to have an identity as an independent, sholeh, and intelligent Muslim generation. On the parents' side, homeschooling education model is expected to restore the role of parents as main educators for their children. This is done by socializing and providing parenting patterns about how to be a proper parent. Thus parenting program provide an explanation to the parents regarding the material to be taught to students in school, educational pattern applied in schools, educational methods, and how to accompany the children to learn using the same methods. In this context, it is expected to create a harmony and continuity between education in families, schools / institutions, and communities. Furthermore, the correlation of creating those Muslim individual at some point will be able to make khoiru ummah generation. Finally, to be sholeh applied not only in the context of the individual, but also formed in society and state level, so that Islamic civilization builders could be created within people (Wasisto, 20 December 2016).

On the other hand, these institution also manage to address students' issues that cannot be resolved by formal education models such as the problems in (1) case of learning difficulties or lag in learning because of certain specific problems in the pupils and families such as slow-learner and hyper-active students who require special treatment in the learning process, but try not to position the students' circumstances as a mistake. (2) Elementary School of Homeschooling Group Khairu Ummah also manages to provide solutions to the problems related to students' who found difficulty to socialize with their surroundings. This is done by situating the institution's learning model not as full day school with five active days of learning. Hopefully, in reducing the number of school hours, students could still interact with their home environment in a vertical socialization (socialization with diverse groups and age), after earlier in the school commit a horizontal socialization (socialization within peers). Interviews with the principals of Elementary School of Homeschooling Group Khairu Ummah Bantul, the purpose of this institution establishment is because of some reasons. The main reasons are :(1) the moral and religious reasons and (2) family unity reasons, also some other reasons such as (3) academic reasons, and (4) socialization reasons (Asmani, 2012: 68-72).

Legal Aspects of Elementary School of Homeschooling

Formally, the educational institutions Homeschooling Group Khairu Ummah Bantul listed as an official institution under the Department of Secondary and Non-Formal Education Bantul. They are permitted to hold Community Learning Center No. 03 / PKBM/ 2015. The license is valid from 1 June 2015 through 1 June 2018, and signed by the Head of Department of Secondary and Non-Formal Education, Masharun.

Definitively, homeschooling is a form of informal education, where every individual obtain and study the behavior, norms, skills, knowledge of everyday experience, and influence as well as educational resources in the surrounding environment; from family, neighbors, work environment and the playground environment, from shopping centre, and from the library and the media (Kamil, 2009: 12). Nevertheless Kamil Musthofa admits that it is often difficult to clearly identify this educational model. This is because the informal education intertwined with non-formal education and vice versa.

In the translational context, Elementary School of Homeschooling Group Khairu Ummah as a homeschooling could be interpreted that this institution is promoting informal education form. At the same time the position of Elementary School of Homeschooling Group Khairu Ummah as a Community Learning Center occupies a position as an education model that emphasizes non-formal education form. This educational form is interpreted as an organized educational activity held outside the formal education system, independently, or as an important part of the wider system, with the purpose of providing specialized services to the participants or to help identify the learning needs so that it could fit the requirement and able to achieve learning goals (Kamil, 2009: 11). While the Community Learning Center itself could be translated as an educational institution born from the idea of the importance of the community position in the non-formal education development process.

Community Learning Center was born from the challenges facing by society that revolves around the issues of economic and education activities such as the increasing of people vulnerable of

buying power, poverty, high number of illiteracy, problems in the realization of 9 year basic education, high dropout rates, the numbers of people who do not attend school, the skills education needed (life skills) for adults, and various educational services that cannot be served through formal education (Kamil, 2009: 82). Moreover, there are also concerns associated to the process of globalization that hit third world countries including internalization of values that often not in accordance to the way of thinking of the third world countries and also Muslim activists' Islamic-thought in Indonesia (Wasisto, 20 December 2016).

According to GW, homeschooling group concept was chosen due to several reasons such as: first, because of more flexible curriculum implementation which could be adapted to the development of learners. In the pattern of education at Elementary School of Homeschooling Group Khairu Ummah applied different curriculum to learners, there are at least three levels of learners' development which not ignoring basic competences that must be possessed by learners. For learners who could follow the education pattern rapidly, they granted faster teaching materials at certain times by the assist teacher, as well as students who follow it medium, or standard. By using such patterns, students developed in accordance to their ability to receive teaching materials and not treated the same between one and the other. Examples of activities that used in this system are the establishment of students' Islamic frame of thinking which performed in the classical style and added with personal approach. Based on the development of personality and Islamic way of thinking here, hopefully the children could develop their own abilities according to their interests (Wasisto, 20 Desember 2016 and Junani, 18 Desember 2016).

The second reason is because the management of activities and other needs could be managed together between parents. The example of activities that may be compromised together is sports activities, art activities, social activities which are often carried out on the extracurricular on Friday. There is also religious activities that could be carried out together every day, like sholah (praying) duha and dhuhur. In addition, education operational also could be carried together. Notwithstanding, the main points of homeschooling is the presence of parents in their children education. it presented using the working pattern of concordant at home (Wasisto, 20 Desember 2016).

Based on that translation, institutionally, Community Learning Center of Elementary School of Homeschooling Group Khairu Ummah (its full name) established itself as a model of non-formal education and informal all at once. Non-formal education model as in the context of Community Learning Center, institutionally a model of education outside formal education, informal as in the context of the homeschooling significance as a lifelong effort in higher education involving the family and the environment (Wasisto, 20 Desember 2016).

Education Curriculum of Elementary School of Homeschooling

This sub-section aims to determine the general concept of the education curriculum at Elementary School of Homeschooling Group Khairu Ummah, Bantul. By looking at the general design of the curriculum, it is expected to obtain an overview of the objectives to be achieved in the Elementary School of Homeschooling Group Khairu Ummah, Bantul to cumulatively form the ideal people.

Table. Curriculum at Elementary School of Homeschooling Group Khairu Ummah

Competencies	Subjects
Basic Competencies	1. Tahfidhul Qur'an 2. Bahasa Indonesia 3. Arabic 4. English

Core Competencies	1. Tsaqofah Islam
	  a) Read and Write Qur'an (Koran)
	  b) Tahsinul Qur'an,
	  c) Aqidah Islam,
	  d) Syariah (Ibadah Mahdloh, Akhlak, Mu'amalah),
	  e) Dakwah Islam,
	  f) Siroh Nabawiyah
	  g) Tarikh Islam.
	2. Mahfudzot

Supporting Competencies	1. Science 2. Mathematics 3. Geography 4. Extracurricular: sports, science practices, mathematics, geography experiments, field trips and crafts.

Curriculum at Elementary School of Homeschooling is designed to instill Islamic character with integrated curriculum model. This model is emphasizing on the term "repositioning of learning experiences into meaningful context" (Zubaidi, 2008: 264) or could be defined as the arrangement of various material subjects' integration through a theme across the field of study to form a whole unity. It means that the boundary between different fields of study are not tight or non-existent (Wasisto, 20 December 2016). Hopefully, by using this curriculum, students could learn the values khuluqiyah (Islamic character values) not only on moral lessons, but also on the other Islamic subjects, even other general subjects.

This integrated curriculum model eventually require the establishment of an integrated learning with focus on classroom activities organized in more structured way, start from certain themes or a particular subject as its center point (center core / center of interest) of a curriculum. Indirectly, this is becomes its value that different from other homeschooling institutions. Elementary School of Homeschooling Group Khairu Ummah actually emphasizes in intangible value than to tangible value.

The success in promoting intangible value could be seen from the learning meaningfulness that could be seen by the stakeholders, in this case is students' parents/guardians. The advantages of this curriculum could be fseen from a significant change in learners. At the same time, in addition to cognitive and psychomotor aspects, it's also embedded the virtues aspect (affective aspect) in learners (Greeks, 25 December 2016). The success of education is more evident on intangible values, because conceptually the curriculum is designed to realize Islamic character building in the learners.

Conclusion

Based on the discussion, the results of research that has been done against Homeschooling Group Khairu Ummah Bantul could be concluded that the establishment of this institution is for several main reasons: (1) moral and religious reasons, which explains about the unfulfilled desire of Muslim activists in Indonesia toward existed Islamic education program in Indonesia, such as pesantren, madrasah, and school, to form ideal learners, as well as problems that plagued third world countries as the effects of globalization, (2) family unity reasons, which describes an expectation that the homeschooling education model could restore the parents role as educators for their children, (3) academic reasons, homeschooling hopefully could help children with learning difficulties or lag in learning because of certain specific problems in the pupils and families such as slow-learner and hyper-active students and (4) socialization reasons, homeschooling is expected to provide solutions to the problems related to students who are difficult to socialize with the their surroundings. However, the most prominent reason of the establishment of this institution is for moral and religious reasons.

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