



JOURNAL OF ECONOMIC DEVELOPMENT & VILLAGE BUILDING

Journal Homepage : <http://jedvb.polteksci.ac.id/index.php/jedvb/>



THE CHALLENGES OF COMMUNITY-BASED EDUCATION IN CREATING INCLUSIVE EDUCATION FOR MARGINALIZED GROUPS. A CASE STUDY OF MASJID TERMINAL SCHOOL, DEPOK CITY

Mariam Ulpah, Wiwin Windiana, Safiullah Junejo, Muhammad Iqbal Nugraha

Indonesia International Islamic University, Informatics and Computer Management of IKMI College Cirebon

mariam.ulpah@uiii.ac.id, wiwin.windiana@2023uiii.ac.id, safiullah.junejo2023@uiii.ac.id, muhammadiqbalnugraha.ikmi@gmail.com

Abstract

The MASTER School (terminal mosque) is a free school founded by community representatives focusing on inclusive schools for marginalized people from low-income families in the Depok area, West Java. This school is considered to support the government's strategic plan to provide education for all. However, realizing the lack of the government's role in equalizing access to education, this paper attempts to answer the question: What factors are initiatives for MASTER schools to consider when developing inclusive education for marginalized groups through community-based education? How does MASTER school develop inclusive education for marginalized groups through community-based education? The method in this research was qualitative with a case study approach. The data was collected from interviews and observations of schools and classes, as well as from relevant journals and articles, sist research analysis. The findings of this paper show that several factors contributed to the establishment of the MASTER school, including social awareness, which is generated by self-designed school founders motivated by the surrounding social environment. In addition, the inclusive education implemented at the MASTER school is based on a narrow understanding of the differences between children in the same room and pro. It provides education without the support of adequate facilities and teachers. In addition, there still needs to be more understanding of educational inclusion, which is also a challenge for its implementation.

Keywords: *inclusive education, marginalized group, community-based education, MASTER school.*

Journal of Economic Development and Village Building is licensed under a Creative Commons Attribution-Share Alike 4.0 International License.



INTRODUCTION

Education is an effort to develop humans' potential through a learning process. Of course, achieving educational equity and a high level of education in a country will have implications for the country's development. Nelson Mandela once said, "No country can truly develop unless its citizens are educated." In Indonesia, education is governed by the 1945 Constitution, which states that the state will care for poor and neglected children (UUD 1945, Section 34). However, education in Indonesia is not evenly distributed, particularly among the marginalized. The government's strategic plan to provide education

for all has not reached these marginalized people significantly. According to Chambers, marginalized communities and the so-called poverty trap are the same (cited in Suyanto, 2005). According to economic status, the highest level of education completed by the Indonesian population aged 15 and over in 2022 is as follows.

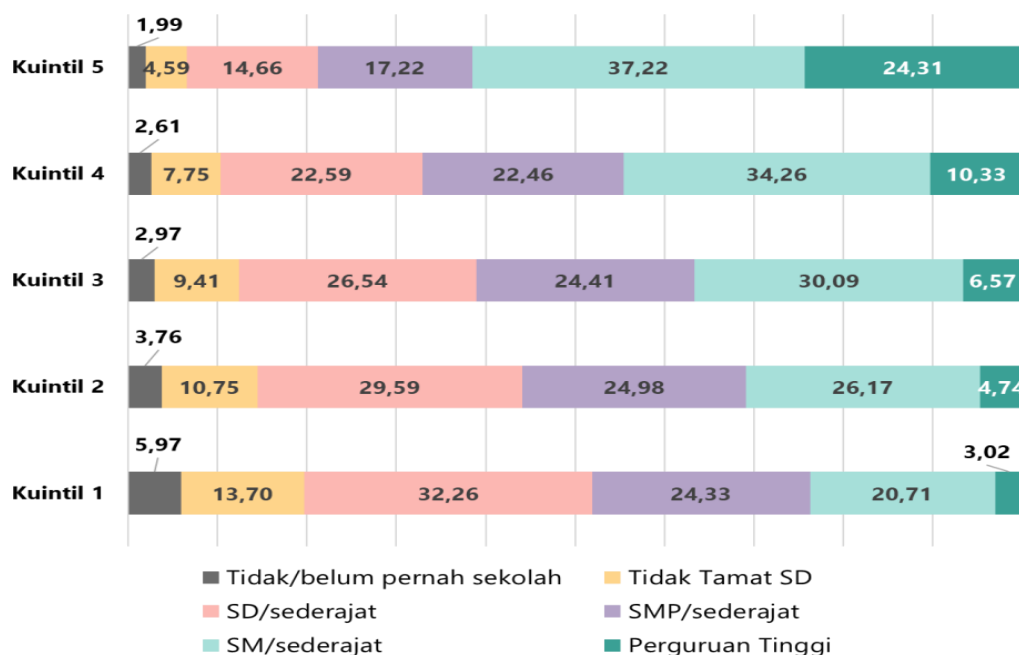


Figure 1. Level of Education
Source: The Researchers' Process

The economic status of households is divided into five quintiles. Quintiles 1 and 2 represent the lowest financial status, quintiles 3 and 4 illustrate the middle economic level, and quintile 5 represents the highest economic status. Besides, the gray color in the table represents residents aged 15 and up who have never attended school, the yellow color residents who have not completed elementary school but have studied there, the orange color residents who have completed elementary school, the purple color residents who have completed junior high school, the light blue color residents who have completed senior high school, and the dark blue color residents who have completed old high school.

The figure shows that economic status differentiates the population's educational attainment. An interesting pattern can be seen where the percentage increases with higher levels of education in junior high school, senior high school, and tertiary education. Quintile 1 appears to have a higher percentage of the population who graduated from elementary school/equivalent or below. This means that residents with the most elevated economic status (quintile 5) are likelier to have completed junior high school and senior high school/equivalent and above. In contrast, residents with the lowest economic status (quintile 1) are likely to have completed elementary school or below.



Figure 2. The Residents' Economy
Source: BPS, Susenas, March 2022

Furthermore, the degree of alienation or isolation is another distinguishing feature of a marginalized group (Suyanto, 2005). This only happens for a reason, as evidenced by the uneven development of educational facilities and infrastructure in every region of Indonesia. The average length of schooling in each province of Indonesia describes a country's population's academic level and the quality of its human resources. Middle Years Schooled (read: Rata Rata Lama Sekolah/RLS) is the number of years spent in formal education by residents, excluding years spent by residents who repeat because they do not attend class. High RLS achievement indicates that the educational system is performing well (Unesco, 2009). The average length of schooling for residents aged 15 and over in Indonesia by the province in 2022 is shown below.

In the figure above, the blue color represents the average length of schooling for residents who have completed more than the national compulsory education average. In contrast, the pink color represents the average length of schooling for residents who have completed less than the mandatory national education average. When we look at the average schooling size in each province, we can see that DKI Jakarta Province has the most extended average length of education compared to other areas. The province's average schooling size has reached 11.30 years, or 11th-grade high school/equivalent. This achievement indicates that the population's level of education has begun to approach the target of 12 years of compulsory schooling. However, in the province with the lowest average (Papua Province), the achievement is only 7.31 years old, equivalent to a grade 7 junior high school.

As a result, the data from the two figures above explains that marginalized groups consisting of people with low household economic status and people who live in areas far from Indonesia's capital city are two factors that influence the level of education in Indonesia. It is consistent with the two figures, which show that the higher the household's economic status, the longer the average length of schooling (Slee, 2008). Furthermore, people who live in DKI Jakarta, Indonesia's capital city, have a longer average length of education than people who live on the country's border, in this case, the province of Papua.

Many scholars have discussed ways to address educational inequity for marginalized groups, including developing inclusive education. The inclusive education approach is based on the sincere belief that schools should be a positive source of diversity rather than a point of contention (Matengu et al., 2019). In addition, according to Begum et al. (2018), inclusive education contributes to establishing an approach to whole-childhood

development in schools that benefits teachers and the wider community. Children from marginalized groups have become an essential component of the plan in Indonesia for encouraging education for marginalized and disadvantaged groups. According to Ainscow (2005), inclusive education is a broader concept that encompasses all students (such as marginalized groups) in a widely accessible education system. As part of the educational curriculum, inclusive education offers a comprehensive answer to children's diverse needs and learning speeds (Mahbub 2016). According to Armstrong and Spandagou (2011), inclusive education provides educational opportunities to all students regardless of marginalization.

Many experts have proposed various solutions for inclusive education, including the community-based education model. Community-based education is an educational model in which the community organizes and manages education to be rooted in society and culture. This means that community-based education is education by the community for the community to be empowered, in the sense that they have the power to build themselves through interaction with their environment.

As a result, Indonesia still has work to develop education for the marginalized. One effort can be made to realize inclusive education in Indonesia, where all can enjoy education without distinction. Furthermore, the community, in this case contributes to the realization of equitable education in various ways, one of which is by developing community-based education to assist the government in resolving educational issues in Indonesia.

There have been many studies on education for marginalized groups in Indonesia (Ikhsan & Sukardi, 2020) inclusive education for the marginalized group in Indonesia (Sukardi, 2020) and abroad (Ackermann et al., 2022) community-based education in Indonesia (Zubaedi, 2017) and abroad (Kim et al., 2016). However, there is a gap in these studies in that no research has been conducted on developing inclusive education through a community-based model, particularly for marginalized people. As a result, it is critical to conduct research entitled “Inclusive education for the marginalized group the community-based based education: a case study in master school, a free school for marginalized. The research questions those are 1) what factors are initiatives for MASTER schools to consider when developing inclusive education for marginalized groups through community-based education? 2) how does MASTER school develop inclusive education for marginalized groups through community-based education?

Knowing that the issue of education for marginalized groups is still widely felt by the community and that one of the efforts that can be made is to develop inclusive education, it is critical to learn more about it. Many studies on education for marginalized people have been conducted in Indonesia (Ikhsan & Sukardi., 2020). Some research findings revealed that the things listed in the 1945 Constitution and RI Law No. 20 of 2003 have yet to be implemented optimally, owing to low access to education for marginal groups, which is part of the hazy picture of Indonesia's low educational output. Besides, there is also research conducted on education for marginalized people has been shown in Indonesia abroad (Radović-Marković, 2016). One of the findings suggests a cooperative policy-making approach in which grassroots groups and government entities collaborate to take priority over pointed education rights for marginalized people.

Furthermore, there is also research on inclusive education for marginalized groups in Indonesia (Ikhsan & Sukardi, 2020). The finding revealed that the inclusive development approach is part of applying the development concept based on social aspects, a. It is the solution to efforts to reduce social exclusion caused by mismanagement that is overly dependent on development, the idea of the pursuit of growth, or economic progress alone (Danim, 2012).. Furthermore, research about inclusive education for

marginalized groups is conducted in other countries (Ackermann et al., 2022). According to research, the quality of education provided by government-run schools needs to be improved compared to private-run schools. Privatization is more available to upper caste and financially secure people, while marginalized, disadvantaged, and secluded groups are left behind. Privatization opponents claim that it forever violates the right to free and reasonably priced education and the integrity and independence of educational curricula.

Additionally, many types of research have been discussed on community-based education in Indonesia (Zubaedi, 2017). The finding revealed that It is essential to establish a community-based education paradigm. An Education Paradigm that will reconnect formal educational institutions to informal real-life communities. As a result, formal and informal education are not just stories but an absolute reality. As a result, a learning society will emerge. Moreover, much research has discussed community-based education in other countries (Kim et al., 2016). The findings show that community-based learning increases awareness, social justice behaviors, and knowledge of politics. However, there is a gap between these studies in that research has yet to be conducted on developing inclusive education through a community-based model, particularly for marginalized people because the two theories are distinct. As a result, conducting inclusive education research using a community-based model is critical because communities can also play a role in developing inclusive education for marginalized people.

THEORETICAL BASIS

The Concept of Marginal Communities

According to Zahrulianingdyah (2013), marginalized communities are often found in metropolitan areas and are vulnerable communities. People in marginalized communities typically have poor economic conditions. They reside in suburban or rural locations with limited access to contemporary technology, which is a crucial component in the advancement of human civilization. Marginalization. Likewise, the idea of marginalized communities and the so-called poverty trap is the same, according to Chambers (cited in Suyanto, 2005). The poverty trap, as it is specifically defined, is made up of five components: (1) poverty itself; (2) physical fragility; (3) levels of alienation or isolation; (4) vulnerability; and (5) the powerlessness of marginalized people to acquire education. These five components are frequently connected, making them poverty instruments that limit the opportunities available to low-income families. This eventually results in the process of marginalization. Hence, a marginal community is one in which the poorest classes are excluded from public life. Beggars, scavengers, laborers, farmers, and individuals with low incomes or even shortages are a few examples of people who belong to marginalized communities. This group includes an integral part of this country. Meanwhile, Sandora (2019) categorizes marginalized children's conditions into three categories, geographic, economic, and social.

Financial conditions

The UMP (provincial minimum wage), the physical state of the home, and the ability to provide children with educational facilities are all examples of the economic conditions mentioned here. Children who belong to this group are referred to as the "economically marginal" and are frequently particularly susceptible to dropping out of school or never having attended.

Social conditions

Children hampered by an uncooperative home or a non-conducive living environment usually negatively impact their bright future. Street kids are one group of marginalized children. The phrase "street kids" is frequently used in public. According to

Sandora (2019), street children are typically categorized into three groups: First, *children on the street*, specifically those who work as child laborers but have a close relationship with their parents. They give their parents a portion of the money they make traveling. Due to the strain or pressure of poverty, street children in this group maintain their family's financial stability. Second, *children on the street* or fully integrated into the social and economic life of the streets. Some children maintain relationships with their parents, although their communication is inconsistent. Children typically go to the streets because of the violence that occurs in the home. Numerous studies have revealed that kids in this group are particularly prone to deviant behavior regarding their social, emotional, physical, and sexual development. Third, *children from families on the street* are children from homeless families. Although these children have close ties to their families, moving from place to place comes with risks. Furthermore, there needs to be a venue where the marginalized can find sanctuary, refuge, and education. They have been ignored and marginalized by access to education. Therefore, this paper attempts to concentrate on observing the marginalized, such as street children, scavengers, buskers, and others who are in the middle of the urban area and educational city in Depok, West Java, Indonesia, even though ironically, despite Depok city having numerous adequate higher education centers and being one of the largest, there are still many marginalized people who are neglected.

Inclusive Education

The inclusive education philosophy is founded on the sincere belief that schools should be a center for diversity from a variety of perspectives positively and not as a challenge. This presumption believes that all children can achieve their full potential (Matengu et al., 2019). According to Matengu et al. (2019), inclusive education can be achieved by emphasizing mainstreaming and capacity building. One method of improving the educational system's ability to reach all students is through inclusive education. In other words, the government or some communities can succeed if more students from marginalized communities have access to education. Many of the concerns around offering inclusive education to underrepresented groups should be considered by such a strategy. Bindal (2010) noted that social inclusion is one of the inclusions in education when some members of the lower socioeconomic strata are the only ones who experience social inclusion. Furthermore, from a marginalized community.

Additionally, according to Sandora (2019), two marginalized groups are excluded and infrequently receive significant public attention in terms of education: first, individuals with disabilities. Those with fewer opportunities to receive a quality education are included in this group. They go through a process known as "educational segregation." Their education differs from "regular" education. This educational segregation has long been practiced with the presumption that because people with disabilities cannot perform at a high level, they cannot compete with "normal" people. The second category consists of the marginalized, which includes street kids. Sandora (2019) defines a street child as "a person under 18 who spends part or all of his time on the streets doing activities to make money or maintain his life". According to one of the definitions she cites. The Convention on the Rights of the Child is cited when referring to the age restriction below 18 years. In contrast, the idea of a street can also relate to other locations like shopping centers, public squares, terminals, city parks, etc. As a result, to comprehend the extent to which marginalized people in Indonesia, particularly in the city of Depok in West Java, are exposed to and benefit from inclusive education policies, this paper seeks to view its implementation from the perspective of the extent to which marginalized children are

exposed to and benefit from these policies so that they can also experience these policies and enjoy equal access to education as others.

Access Education for Marginal Communities

According to Indonesia's Central Bureau of Statistics (2022), In March 2022, there were 26.16 million poor people, or 9.54 percent of Indonesia's total population, down from September 2021 by 0.17 percentage points. In 2022, there were 275.77 million people in Indonesia overall. The subject of how the education process for the underprivileged takes place is then immediately raised. Do children from marginalized backgrounds have appropriate access to education? Or is the state of education closely correlated with the decline in social and economic conditions? What can the government do to raise the educational attainment of the poor and their standard of living?

In response, Sandora (2019) asserts that "marginalized people" are a more realistic description of the impoverished in metropolitan areas. By referring to them as "marginals," a specific sociological aspect of the urban poor's existence is being attempted to be comprehended. Individuals from underprivileged groups will thus be the ideal young generation if it is related that economic inequities cause the issue of falling education.

Moreover, according to Freire (2002), marginalized people in education comprise two groups; the social group with the most significant daily financial difficulties. Second, formal education in institutions of lesser (or even worse) quality is generally the only option available to marginal communities; the other is to forgo formal education altogether and work in the unorganized sector, where the quality of education could be better. As a result, it is challenging for marginalized communities to be competitive in the labor market. As a result, they will have fewer options to improve their financial situation. Therefore, it is necessary to reexamine the education of marginalized people in the Depok region of West Java regarding their opportunities to access both formal and informal education.

Community-Based Education

Community-based education is the implementation of education that considers the diversity of the community's religion, social structure, culture, ambitions, and possibilities as the embodiment of education from, by, and for the community (Sisdiknas, 2003, cited in Sandora, 2019). Education from the community places the community as the subject or actor rather than the object of education. The community is expected to participate actively in each educational activity in this setting. The community is involved in all programs created to meet their needs, which is what education means for the community. In other words, Darwis (2016) underlines the necessity of giving communities the flexibility, opportunities, and ability to develop, plan, fund, administer, and assess for themselves what is especially required within, for, and by the communities themselves.

On the other hand, community-based education is a method that offers chances for everyone to enrich science and technology through lifelong education (Darwis, 2016). The broad modernization tendency, which demanded the establishment of democratization in all spheres of human life, including education, was the catalyst for the formation of the community-based education paradigm. As a result, education must be managed and decentralized, with as much room as possible for community involvement (Mastuhu, 2014). In this context, Denim views community-based education as an alternate approach to addressing educational issues. Giving the school district autonomy to administer education while taking into account societal realities and ambitions was the result of a shift in perspective brought about by the decline of the previous, more highly centralized methods of regulating education.

The value of Paolo Freire, a significant figure in 20th-century educational philosophy, is also shown by how strongly he dedicated himself to marginalized groups (Freire, 2013), at least in our "modern" educational system. What does our existing education system stand for in the eyes of the *Freirean*? Has the state implemented the 1945 Constitution's provision that "abandoned children are cared for by the state" (as a result of the 4th Amendment)? According to Freire (2013), being an actor or subject, as opposed to a victim or object, is the true nature of humanity. An actual human being's vocation is to be a conscious doer who acts over the world and the realities that oppress or may oppress it. However, regarding the implication, Zubaedi (2006) claims that education is a collaborative effort that incorporates community involvement. In this context, participation takes the form of government and citizen collaboration in developing, planning, and executing educational initiatives. To effectively organize and administer an educational program, it is assumed that the community has aspirations that must be considered.

Thus, this study aims to determine how effectively community-based education is being implemented in Indonesia regarding educational inclusion. This idea seeks to demonstrate the extent to which a process created to improve the lives of people and groups by involving people in geographic areas or different common interests can develop voluntary places of education, action, and opportunities for reflection determined by personal, social, geographic regions or other common interests can create voluntary areas of education, movement, and opportunities for reflection determined by individual, social, economic, and political needs. To explore the community's potential and strengths, community-based education is an educational program that is independently planned and implemented by the community. This paper aims to shed light on this concept. The community is an agency in this situation with the power to improve things.

Therefore, this paper's background aims to highlight the role of non-governmental organizations (NGOs) that attempt to address the needs of street children by establishing social foundations, such as the Bina Insan Mandiri Depok Foundation. Through its MASTER school, in particular, street children from all walks of life who live in and around the city of Depok can find shelter and access to social services in education. According to its function, among others, as a public space for street children to take refuge, rest, and study, the Bina Insan Mandiri Foundation, an organization that promotes empowerment via out-of-school education, has a significant impact on the lives of street children. The Bina Insan Mandiri Foundation aims to give street kids a regular life comparable to that of other kids their age.

RESEARCH METHOD

This paper used qualitative research methodology with an analysis of a case study. According to Creswell (2018), "qualitative research" is a technique for examining and analyzing the meaning that people or groups assign to a social or human issue (p. 41). This study examined a case at Masjid Terminal School in Depok, Jawa Barat, a free school for marginalized communities. In this context, a case study research method is appropriate because the researcher intends to address a descriptive question (such as "What happened?") or an explanatory question (such as "How or why did something happen?") (Gay et al., 2012, p. 445). Similarly, Stake (2005) noted that case studies more strongly emphasize participants' personal experiences in building constructivist-aligned knowledge about cases. Case studies can be used to examine the utilization of various sources of information, prolonged time in the field, a thorough evaluation of ethical

concerns, inquiries of important informants to clear up any ambiguities, and a linear explanation of findings to fulfill quality standards.

On the other hand, Barone (2011) underlines that while choosing the appropriate research questions to utilize in case studies is crucial, deciding on their intended use to describe, explain, and examine unique situations for knowledge construction is equally vital. A case study analysis will be used to determine what factors master schools take into account when creating inclusive education for marginalized groups through community-based education and how this master school can create inclusive education for marginalized groups through community-based education. The methods of data collection used are interviews and observation. Participants in this study's interviews included the founder of the Bina Insan Mandiri Foundation, which also managed the Masjid Terminal School, as well as a teacher, student, and one of the parents of MASTER School to ensure the trustworthiness of validity and reliability.

The interview and observation results from the terminal mosque school in Depok, West Java, were the basis for the primary data collection. The secondary data was gathered by compiling relevant papers as well as journals, books, news, and other articles that were significant to the topic. A variety of topic references that are relevant to the study topic will be used throughout the qualitative research process. With this approach, the study will start by searching, analyzing, and evaluating data from observations and interviews before refining it with data from books and journals that raise the issue of inclusive education for marginalized groups through community-based education, especially in the Indonesian context.

RESULTS AND DISCUSSION

Result

Based on an interview with the master school initiator, factors for initiating Master Schools to consider when developing inclusive education for marginalized groups through community-based education, as the master school initiator is concerned about the condition of the people around him who are still confused about going to school even though Depok was planned to become a city of education, trade in services. In residential cities with religious nuances at the time, many people needed help to obtain a proper education. Many pre-prosperous families in Depok struggle to eat more to pay for education. Depok has many well-known and large campuses, but many people need help to attend school near these campuses. This awareness inspires the initiator and founder to build an inclusive MASTER school that can accommodate anyone who wants to attend school for free. The master school's founder also revealed that campuses must hold real programs that engage students in direct work in the surrounding environment. Furthermore, he stated, "The more educated people in one area should be, the more people who can progress in terms of human resource quality."

Given this situation, the respondent revealed that he was moving to build a master's school with the help and support of his friends who are academic practitioners and some have businesses; he was also encouraging collaboration of universities around the master so that there is a fundamental role for the underprivileged community in the city of Depok. They established this master school as an alternative education for disadvantaged communities, where master schools serve people who live on the streets with children who cannot send them to school. As a result, it is possible to conclude that a master's school exists. Because there is an individual awareness that education in the city of Depok has a problem that needs to be addressed, this is also a reminder for policymakers to pay even more attention to education in the underprivileged community rather than focusing solely

on the development of large universities. Aside from that, the construction of a master's school serves as a reminder to educated people who work in academia that education must play a fundamental role rather than just writing scientific papers.

Furthermore, as a founder and initiator, Pak Rahim hopes the government will help, support, and recognize the individuals who established this master's school. As stated by the respondent, "Because I, as the initiator, acted alone and was supported by friends just because they came from rich people, they were not able to go directly to slum areas like this terminal area. As a result, they provided financial assistance to me." In the meantime, in terms of family background, master school students have a social difference from the community of people experiencing economic hardship. Master School exists to provide a solution for how they can become educated and happy people by teaching our students morals. "Noble character is the main goal that we teach to master school students so that they can be grateful and gain self-confidence because that is the main key so that they can be grateful and feel happy and happy," says the respondent.

The master school is self-sufficient in development, planning, funding, administration, and evaluation because it includes community self-help initiated by community awareness and developed by specific individuals. The benefits provided are also for the community. Furthermore, whether or not people want to donate to the master school, they can still develop it because the master school does not have the principle of starting with enough money. However, there must be action and thinking about funding the school while progressing because the values held by the initiator of the master school are the principles of movement. As our respondent stated, "Even though there are limitations, it will not be an obstacle to doing good. We have to keep moving."

Furthermore, the government provides a variety of assistance, such as providing state schools where master school students can participate in legislation, so master school students can obtain a public-school certificate even though their study activities are at the master school. Furthermore, the government assists master school students by offering the KIP or innovative Indonesian card program. Meanwhile, the government assists schools with operations, but there is no infrastructure assistance because the master is an informal school.

The master school also makes significant efforts to ensure that students from marginalized groups have adequate capacity to compete with students from other schools. As a result, in addition to providing in-class instruction, Master schools offer a variety of activities that can help students develop their skills, such as giving free extracurricular services. Not only that, but the master school also assists students based on their talents; for example, if a child is interested in entrepreneurship, the master school will provide training. Furthermore, suppose a child is interested in academics. In that case, the master's school will project that he can enter a well-known university in Depok and even travel abroad through a scholarship.

Master school students have their own set of advantages and disadvantages for teachers. Despite their limitations, they have a high chance and confidence of being able to attend school because, in addition to studying for master's students, they also consider how they will eat tomorrow and help their parents earn money to meet their daily needs. As a result, the master school is forgiving and understands this by not putting excessive pressure on students to achieve high grades. Students with noble character are the primary goal of the master school. As a result, the master school provides students with tolerance, which means that they do not mind if they want to work to help their families make money, and the teacher will ask them how many days a week they are available to attend school. According to the respondent, "The master school is very tolerant for students who want to

work to help their parents earn money because schools cannot help up to that point," so we ask children who study while working how many days a week they usually come in.

Discussions

Developing Social Awareness to Increase Educational Access

Social awareness in education in Indonesia is a must, considering the condition of our education here has yet to be as expected. Social awareness that arises as a result of community principles can create broad access to a comprehensive education that includes all people from various groups; as for the principle, which states that this master school was born from, by, and for the community, it was initiated by its founder with the support of those around him. Therefore, in the following paragraphs, this paper will provide several things that influence community-based efforts to create access to education for marginalized students in MASTER schools. The construction of social consciousness that the founder of the MASTER school formed came from the awareness of the individual who initiated it. The initiative to expand access is based on several factors. In more detail, the founder of the MASTER school, with self-divided traits, was motivated to build this school due to consideration of the opinions of other people in his environment, namely the Terminal environment. He saw that the atmosphere was filled with street children, who, of course, also have the right to access education. The perspective and motivation for expanding access to schooling assisted by this community have the impression of caring and are based on social phenomena.

Implementation of the Community-Based Education Concept

Paying attention to the concepts and objectives that serve as the reference for non-formal education work, several strategies have been developed to make them happen. One way to explore and establish community-based education has been and continues to be expanding access to education for all, such as at this MASTER school. MASTER is a place of learning formed from, by, and for the community to increase the knowledge, skills, attitudes, hobbies, and talents of children from low-income families so that they do not require the role of other parties in meeting their needs. MASTER is also centered on the meaningfulness and usefulness of the program for students in exploring and utilizing human resources. Community involvement in MASTER procurement, planning, utilization, and programs is not limited to formal education programs but is also supported by activities outside of school by providing free extracurricular services. Thus, the programs run by MASTER are always related to exploring students' potential wherever they are, are more flexible, and have a mission to strengthen student morals.

The Government's Role in Community-Based Education

Another factor that contributed to the emergence of social awareness to create access to education was the government's lack of support in distributing education in Indonesia. Therefore, in this case, it is also essential to see how far the government's role goes in achieving the goal of education for all. Community-based education is also a real effort to raise awareness for the community to continue learning throughout life and teach each other so that they can live and excel. Non-formal education is used to educate the nation to meet the achievement needs that arise from raising community awareness. In implementing community-based education, the strength from within the community must be continuously grown and expanded to provide education that is by the needs of the community, both now and in the future, consistently and sustainably. In the following, this paper has succeeded in formulating several roles played by the government in organizing MASTER schools that are based on the community.

In the development of community-based education, the government assumes a multifaceted role as a public servant, recognizing the pivotal importance of serving the

community as the central pillar for empowerment and optimal development. As a facilitator, the government integrates with the community, respecting its dynamics, capturing aspirations, opening avenues, identifying opportunities, and providing vital support. This role alleviates the burden of community work and fosters effective communication and participation without imposing undue pressure. Furthermore, the government adopts the role of a companion, relinquishing absolute control in favor of becoming a community assistant, dedicated to serving and facilitating diverse community needs and activities. As a partner, the government emphasizes mutual collaboration, understanding that excessive interference could stifle community creativity and render it passive. Finally, recognizing the economic disparities within communities, the government acts as a crucial funder, providing financial support for educational activities, particularly benefiting those from underprivileged or economically disadvantaged backgrounds. In assuming these roles, the government actively contributes to the holistic development of community-based education, ensuring a synergistic and empowering relationship with the communities it serves.

Looking at some of the role factors that the government should achieve and carry out based on the data that the authors discovered, the government only serves as a partner in this case. After all, schools established by community institutions still need advocacy and legitimacy from the government. Therefore, it is necessary to increase the participation and role of the government in expanding access to education among marginalized groups by utilizing and helping the community, of course by providing the role of facilitator, financial supporter, and companion, so that it can become a government that fully assists the community in developing and obtaining an education. In this case, we believe in the words of the founder of the MASTER school, who states that the government has limitations and that not all matters and policies can, of course, be implemented properly and evenly. Therefore, the government still needs the community's help.

Designing inclusive education in inclusive schools

The challenges of organizing inclusive schools are not easy because they require awareness and support from various parties. First, school. Good intentions alone are not enough; the principal must also provide qualified teachers and training to class and subject teachers. Likewise, the provision of friendly school facilities and Inclusive infrastructure schools will only become a status symbol if this is different. Still, their educational practices will not positively impact children. The MASTER school, for example, is already providing free services to all people, particularly those from marginalized groups such as street children, scavengers, buskers, beggars, and so on. Of course, with students like this, the school plays a significant role in covering students' needs, including providing adequate teachers.

However, the school's understanding of educational inclusion is based only on the fact that schools can accommodate all children from various backgrounds, regardless of their background. As for us, after looking at this MASTER school, the implementation of inclusive education still faces several obstacles and challenges, including 1) understanding and attitudes that are not evenly distributed among school policymakers and their teachers regarding inclusive education. In addition, there are limitations to the teacher's knowledge and skills in providing educational services to different children in the class. Then the school's facilities and environment must fully meet students' needs. Based on these conditions, systematic efforts are required to cultivate inclusive education, and even a significant government role is necessary.

Based on our research in this school, several obstacles were observed in schools in implementing inclusive education, including: 1) The local government's commitment

to the implementation of inclusive education in this MASTER school had not been maximized; 2) The need for more understanding of school principals, teachers, and policymakers in schools regarding the concept of inclusive education still needs to be expanded and varied; 3) The scarcity of teachers in MASTER schools, as well as a lack of teacher training; 4) There is still a stigma among marginalized students that education is unimportant because they do not focus on learning due to the need to make a living.

Indeed, this is the responsibility of all parties; it is not enough to socialize and play the role of the community alone; the motto "Education for All" (education for all) must be implemented in earnest. In general, current inclusive education is secondary to other existing educational issues. Stakeholders are more interested in "normal" schools than inclusive schools like MASTER. The participation of the local government and community is highly expected; they are children from marginalized groups who are also part of the nation's children and have the same rights as other Indonesian children.

CONCLUSION

The establishment of the MASTER School highlights a critical response to educational inequities in Depok, where despite the presence of numerous prestigious institutions, marginalized communities still face significant barriers to accessing education. Driven by a deep concern for the local underprivileged, the founder created the MASTER School as a free, inclusive educational facility aimed at serving disadvantaged individuals, including street children and economically struggling families. This initiative underscores a broader need for community-based education and emphasizes the necessity for increased government support to address educational disparities. The MASTER School not only provides academic instruction but also offers extracurricular activities tailored to students' interests and potential, thereby fostering both personal and academic growth. However, challenges such as insufficient government commitment, lack of teacher training, and inadequate infrastructure for inclusive education persist, highlighting the need for a collaborative effort between the community and government to ensure equitable access to education for all.

BIBLIOGRAPHY

- Ackermann PW, Alim MA, Pejler G, Peterson M. Tendon pain - what are the mechanisms behind it? *Scand J Pain*. 2022 Jul 18;23(1):14-24. doi: 10.1515/sjpain-2022-0018. PMID: 35850720.
- Armstrong, Derrick & Armstrong, Ann & Spandagou, Ilektra. (2011). Inclusion: By choice or by chance?. *International Journal of Inclusive Education*. 15. 29-39. 10.1080/13603116.2010.496192.
- Badan Pusat Statistik. (2022). *Potret Pendidikan Indonesia: Statistik Pendidikan 2020*. <https://www.bps.go.id/public%0Aation/2020/11/27/347c85541c34e7dae543%0A95a3/statistik-pendidikan-2020.html>
- Barone, D. M. (2011). Case study research. In N. K. Duke & M. H. Mallette (Eds.), *Literacy research methodologies, second edition* (pp. 7–27). The Guilford Press.
- Begum, H. A., Perveen, R., Chama, E., Dewan, L., Rawashan, S.A., & Tange, D. (2018). The Challenges of Geographical Inclusive Education In Rural Bangladesh, *International Journal Of Inclusive Education*,
- Bindal, S., & Sharma, S. (2010). Inclusive Education in Indian Context. *Journal of Indian Education*, 35(4), 34–45.
- Creswell, J. W., & Creswell, J. D. (2018). Mixed Methods Qualitative, Quantitative, and Mixed Method Approaches. In *Research Design: Qualitative, Quantitative, and*

Mixed Methods Approaches.

- Danim, S. (2012). *Manajemen Kampus*. Bumi Aksara.
- Darwis, M. (2016). Model pendidikan berbasis komunitas. *Jurnal Pendidikan Islam*, 2(1), 1–10.
- Freire, P. (2002). The Politic of Education; Culture, Power, and Liberation. In A. Prihantoro & F. A. Fudiyar (Eds.), *Politik Pendidikan, Kebudayaan dan Pembebasan*. ReaD.
- Freire, P. (2013). Pedagogy of the oppressed. In *The Applied Theatre Reader*. Continuum.
<https://doi.org/10.4324/9780203891315-58>
- Gay, L. ., Mills, G. ., & Airasian, P. (2012). Part IV (Chapters 14, 15, 16, 17): *Educational research competencies for analysis and applications*. Pearson.
- Ikhsan, R. R. N., & Sukardi, S. (2020). Pengaruh Religiusitas, Sikap, Norma Subjektif, dan Kontrol Perilaku terhadap Niat Membeli Produk Kosmetik Halal di Fakultas Ekonomi dan Bisnis Universitas Ahmad Dahlan Yogyakarta. *Jurnal Ilmiah Ekonomi Global Masa Kini*, 11(1), 49–55.
<https://doi.org/10.36982/jiegmk.v11i1.1061>
- Kim, J., Song, H & Lee, Choong-Ki. (2016). Effects of corporate social responsibility and internal marketing on organizational commitment and turnover intentions. *International Journal of Hospitality Management*. 55. 25-32.
10.1016/j.ijhm.2016.02.007.
- Mastuhu. (2014). *Menata Ulang Pemikiran Sistem Pendidikan Nasional dalam Abad 21*. Safaria Insania Press.
- Matengu, K., Likando, G., & Haihambo, C. (2019). Inclusive education in marginalized contexts: The San and Ovahimba learners in Namibia. In S. Douglas (Ed.), *Creating an inclusive school environment* (pp. 197–208). British Council.
- Moriña, A., & Perera, V. H. (2020). Inclusive Higher Education in Spain: Students With Disabilities Speak Out. *Journal of Hispanic Higher Education*, 19(3), 215–231.
<https://doi.org/10.1177/1538192718777360>
- Radovic Markovic, Mirjana. (2016). Empowering Employment of Women and Marginalized People Through Entrepreneurship Education in Serbia. 1-15.
- Sandora, M. (2019). konsep pendidikan anak marginal dalam perspektif pendidikan berbasis masyarakat. *Jurnal Perempuan, Agama Dan Jender*, 18(2), 196–216.
<https://doi.org/10.24014/Marwah.v18i2.7588>
- Slee, R. (2008). Beyond special and regular schooling? An inclusive education reform agenda. *International Studies in Sociology of Education*, 18(2), 99–116.
<https://doi.org/10.1080/09620210802351342>
- Stake, R. E. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 443–466). SAGE Publications Ltd.
- Suyanto, B. (2005). Pemberdayaan Komunitas Marginal di Perkotaan. In Ali, Moh, & Aziz (Eds.), *Dakwah Pemberdayaan Masyarakat: Paradigma Aksi Metodologi* (p. 168). Pustaka Pesantren.
- Zahrulianingdyah, A. (2013). Model Desain Pengembangan Diklat Gizi yang Efektif Untuk Masyarakat Marginal. *Jurnal Pendidikan & Kebudayaan*, 19(4), 50.
- Zubaedi. (2017). *Pendidikan Berbasis Masyarakat; Upaya Menawarkan Solusi Terhadap Berbagai Problem Sosial*. Pustaka Pelajar.