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An Analysis of National Education System Policy and Social Values

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Abstrak

Kebijakan pendidikan menjadi regulasi bersama dalam proses penyelenggaraan pendidikan. Hal ini ditujukan untuk menjadi acuan pengelolaan sumber daya manusia dalam pendidikan. Penelitian ini bertujuan untuk menganalisis kebijakan pendidikan dan nilai-nilai sosial. Pendekatan penelitian ini termasuk jenis kualitatif dengan metode studi kepustakaan. Sumber data penelitian diperoleh dari regulasi kebijakan pendidikan, buku, artikel ilmiah, prosiding, dan tugas akhir (skripsi, tesis, atau disertasi) yang relevan dengan tema penelitian. Untuk mengecek keabsahan data penelitian, maka menggunakan teknik triangulasi. Hasil penelitian ini menunjukkan bahwa kebijakan pendidikan dan nilai-nilai sosial mengatur tentang pengelolaan sumber daya manusia pada tingkat nasional dan sebagai prinsip pengelolaan pada satuan lembaga pendidikan. Adapun tujuan dari kebijakan tersebut yakni sebagai acuan dalam penataan nilai-nilai sosial kemasyarakatan dan melindungi hak asasi manusia, serta menjadi jaminan bagi pemenuhan hak warga negara untuk memperoleh pendidikan. Bahkan, kebijakan ini menjadi “bukti dan janji” pemerintah dalam keberpihakan terhadap pendidikan setara bagi seluruh masyarakat.

Kata Kunci: Kebijakan Pendidikan, Kesetaraan Pendidikan, Nilai-nilai Sosial.

Abstract

Education policy is a joint regulation in the process of providing education. It is intended to be a reference for human resource management in education. This study aims to analyze educational policies and social values. This research approach is a qualitative type with a literature study method. Sources of research data are obtained from educational policy regulations, books, scientific articles, proceedings, and final assignments (thesis, thesis, or dissertation) that are relevant to the research theme. To check the validity of the research data, the triangulation technique was used. The results of this study indicate that educational policies and social values regulate the management of human resources at the national level and as management principles in educational institutions. The purpose of the policy is as a reference in structuring social values and protecting human rights, as well as being a guarantee for the fulfillment of citizens' rights to obtain an education. This policy has become the government's “proof and promise” in favor of equal education for all people.

Keywords: Education Policy, Education Equality, Social Values.

Histori Artikel

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INTRODUCTION

The state as nationality is responsible for fulfilling the rights and obligations of citizens, including education. Education is a sector of life that is inherent in humans (every citizen) because it affects the survival of human life (Hidayat & Patras, 2013: 79-88). The nature of the "new" nature in humans, makes humans on an innovative path and always needs renewal in life. This is the basis of lifelong education.

Educational innovation as the "fruit" of the work of human thought must not violate the rules that apply so far, both religious law, customary law (culture), and local wisdom. This is carried out in the context of preserving culture, maintaining community unity, upholding human dignity, and fulfilling citizens' rights (Hermanto, 2020). On this basis, the government issues policies that contain the guiding principles for reform in the education sector (see Law No. 20 of 2003 on the national education system).

The sustainability of human life is largely determined by education (Bani, 2015: 264-273). Because, natural resources can run out instantly if not managed properly, as for the managers, of course, superior human resources, taking into account the effectiveness and efficiency of an activity (Pratama, 2019: 95-112). Updates created by humans (HR) bring improvements and accelerate the development of civilization of life. For this reason, education is a major milestone in preparing people's development.

Noble social values will be historical if they are contained in education and taught from generation to generation by each generation (Yahya, 2017). The importance of education also captures the development of human life from time to time, so that the main failure of a nation is also based on the quality of education (Winataputra, 2016: 15-36). On the basis of maintaining the nobility of social and cultural values, regulations on education must be given equally, equally, and meaningfully.

Indonesia's official constitution prioritizes human rights and the rights of citizens, in the form of the right to adhere to a religious belief, the right to human dignity, the right to assemble or associate, the right to hold opinions, and the right to obtain social justice (Choiri & Fitriani, 2011: 303-325). All of these rights are coherently and systematically taught through the educational process. For this reason, education is given the opportunity to innovate based on technological sophistication to an international level, but still maintain, preserve and develop culture (local wisdom).

According to Rahman, *et.al.* (2021: 98-107), a nation is called rich not because of its vast and abundant natural resources, but because of its superior human resources, achievement, and work for the nation. The existence of nationality will also emerge through the creativity of a superior generation who introduces Indonesia through their work and productivity. Therefore, the serious attention given by the government by providing a budget of 20% of the State Budget (APBN) to the education sector, must be properly distributed and projected (Kewuel, 2016: 49-59).

Policies that favor the empowerment of the education sector as a priority for the nation's investment, should be well addressed by education stakeholders. The granting of authority and the distribution of the state budget must be properly targeted so that all children of the nation have the same rights in attending education. Then, the facilities provided must be in accordance with the needs of the community, so that they can be empowered together towards the golden age of the nation to the international level (Huda, 2020: 39-53).

Academic studies on educational policy and social values, separately have been widely studied by previous researchers with various perspectives. The relevant ones include discussing aspects of character urgency in the national education system (Fathurrohman, 2019: 1-28), education policy for children with special needs (Rachman, 2020: 125-143), public policy socialization (Herdiana, 2018: 13-26), character value internalization (Umar, 2017: 77-98), inclusive education (Lukitasari, *et.al.*, 2017: 121-134), educational institutions and challenges of the industrial revolution era 4.0 (Asmawi, 2018: 1-10), dynamics of education in Indonesia (Ariandy, 2019: 137-168), new order era education policy (Orba) (Yuningsih, 2015: 175-194), Pancasila as a source of value for Indonesian education (Khosiah, 2020: 84-100), and community participation in Indonesian education (Mustanir & Razak, 2017: 1-7).

Observing the literature review above, information is obtained that there is a gap analysis of this research with previous research, namely from the aspect of the analysis of the distribution of the education budget, implementation of national education system policies, and efforts to maintain the noble values of the Indonesian people. This research is summarized in the title, "Analysis of National Education System Policy and Social Values". Through this research, it is hoped that it will become a new finding regarding the implementation of educational policies that are right on target in maintaining the social values of the community.

METHOD

This study uses a qualitative approach with a literature study method. The focus of this research is to analyze the content of educational policies and social values. This content analysis refers to relevant data sources obtained from credible pages (Moraref, Google Scholar, DOAJ, Garba, and SINTA). The material for analyzing and checking the validity of the data uses research results obtained from books, scientific articles, proceedings (national-international), and final projects (thesis, thesis, dissertation). Thus, researchers explore research data and test its validity based on credible library sources (Assingkily, 2021). In the end, the research data will be presented in the form of a description of there is relevance between the research findings and previous relevant research. Finally, the research results can be a new recognition for use by the wider community.

RESULTS AND DISCUSSION

Education Policy in the Regulations of the National Education System (Sisdiknas)

The independence of the nation is the beginning of the independent development of the Indonesian nation in every field of life (Jannah, 2013). Education as one of the important and prioritized factors for the development of the nation is also explicitly stated in the text of the 1945 Constitution, "... to educate the life of the nation" (Ilham, 2019: 109-122). At the beginning of independence, the Indonesian people were labeled "illiterates" because they did not receive formal education due to a very long colonial period (more than 3½ centuries).

The implementation of the education process in Indonesia reflects on past events, where the wealth of natural resources can be easily taken by other nations, if not managed properly by human resources (Habe & Ahiruddin, 2017: 39-45). On this basis, the main capital for the development of an independent and independent nation begins with empowering superior and competitive human resources. In response to this, the government outlines the state's policy on education as a regulation (reference) for the education process.

In fact, regulations regarding the national education system have been regulated in Law No. 4 of 1950 and Law No. 12 of 1954 as the initial policy on the basics of education and teaching in schools (Noor, 2018). This regulation stipulates the duration of the learning process at each age level, from kindergarten to higher education. Furthermore, in 1989 the strengthening of basic national education based on Pancasila and the 1945 Constitution was regulated in Law No. 2 of 1989 (Sakir, 2016: 103; Hakim, 2016).

Referring to the previous regulations, the 1950 and 1954 laws on the national education system were not yet integral to all components of the learning curriculum. Then, the integrity of learning was improved in the 1989 Law, although it still leaves problems in the form of centralized learning, thus forcing village learning to match the city with the tools available in the city, so that it is seen as ignoring the existing diversity. To that end, the government issued a new policy on the national education system regulated in Law Number 20 of 2003 which is comprehensive and decentralized (Awwaliyah & Baharun, 2019: 34-49; Soeprapto, 2013; Irawati & Susetyo, 2017).

Observing the description above, it is understood that education policy in Indonesia from the beginning of independence until now has continued to change. This change is proof that the government is serious about improving and adapting the curriculum that is adapted to the needs of society and the demands of the times.

More than that, in the independent curriculum, learning at an independent campus further strengthens the initial goal of education as an effort to liberate humans from the shackles of colonialism or dependence.

Inclusive Education: Human Equality in the Eyes of Indonesian Education

Humans are born in the essence of equality. Physical differences, race, ethnicity, and culture are the uniqueness given by Allah SWT. people to get to know each other. This means that differences exist as a form of personal identity and mutual knowledge, while unity and a sense of equality are the essences of creation. However, how many people who are blindfolded see differences as caste, thus forgetting the essence of equality inherent in themselves (Pawero, 2021: 16-32).

Education in Indonesia recognizes the importance of unity and a sense of equality. In this context, persons with disabilities are also given the same right to obtain an education. This equality is called inclusive education. Especially for children, the government has programmed child-friendly education. The existence of inclusive education in Indonesia has spread to every level of education, from elementary/middle school to senior high school/equivalent as special schools (SLB) and at higher education levels it is called inclusive education (Munajah, *et.al.*, 2021).

Human equality is ideally met with the provision of education without discrimination. However, the reality in society shows that inclusive education has not been implemented comprehensively and holistically in educational institutions. This is evidenced by the rampant cases of bullying (bullying) among students. Basically, the case starts from the view that the student feels more than a friend who is being bullied. In fact, they are essentially equal and should not receive different treatment (Fernandes, 2018: 119-125).

According to Mayya, *et.al.* (2019: 108-117), inclusive education is a comprehensive policy issued (set) by the government to create a sense of equality for all Indonesian people. In line with this, Hanjarwati & Aminah (2014: 221-248) explain that inclusive education erases the sense of difference and fosters a sense of brotherhood. This shows that differences are not a dividing line but rather a characteristic that requires each other to respect each other.

Constitutionally, Indonesia stipulates education by realizing a just and civilized sense of humanity. The expertise of Indonesian statesmen and national figures should be appreciated by creating policies that favor human nature. This shows that education aims to educate the nation's life and more than that seeks to present a dignified human attitude.

Thus, it is understood that inclusive education as one of the important policies in the field of education presents a sense of equality in the process of implementing Indonesian education. This equality is accompanied by the imposition of a strict ban on cases of bullying and racial intolerance which is feared to trigger conflicts between generations of nations. Therefore, education policies with a sense of equality are an important answer for the realization of equal education in Indonesia.

Social Values and Local Wisdom: The Character of Indonesian Education

The social system is the initiative of the people who inhabit an area or region. The social kinship system of society is formed as a result of human interaction and the need for social norms. This rule is fully realized by humans as an effort to maintain the integrity and harmony of community kinship. Thus, the rules and norms that apply are not only practiced by the local community but also become a must for immigrant communities or regional guests (Priyatna, 2017).

The application of social values is not a system that hinders or hinders the process of innovation (renewal) in an area. On the other hand, the social values taken from the local wisdom of the community make a big contribution to the cultivation of the character of Indonesian education. Thus, education in Indonesia is not only centered on the global market and the acceleration of world information exchange but also strengthens regional principles as a characteristic of education in Indonesia (Suyitno, 2012).

Maintaining social values and the local wisdom of the nation through education is an effort to strengthen national identity. How come? The identity of the Indonesian nation will be more easily recognized by various foreign nations through the integrity of educational concepts and practices. The nobility of social values and local wisdom also shapes the personality of the Indonesian people. Therefore, education providers are mandated to prioritize the practice of social values and the development of local wisdom to become the "character" of Indonesian education (Amri, *et.al.*, 2021).

The hospitality and mutual cooperation that are imprinted as characteristics of Indonesian society are seen as showing the harmony and dignity of the nation. However, the demands of the era of globalization are not just personality traits, but characteristics that penetrate social aspects, in the form of collaboration and communication skills. Indonesia as a country rich in ethnic groups has characteristics that must be developed in collaboration (gotong royong) and communication skills (hospitality). Thus, local wisdom is considered a form of national wealth that must be developed into the "character" of education in Indonesia.

Local wisdom and social values have a close relationship with the world of education. Where the field of education seeks to give birth to a superior and religious generation, while local wisdom and social values fill the character of Indonesian education. These attachments form the harmonization of institutions in the field of education as "the ministry of education and culture". This is based on the role of culture as a minimizer or reducer of conflict and inequality that occurs in Indonesia (Ramdani, 2018).

Thus, it can be understood that educational policies and social values formed in society give birth to culture as a form of unifying various differences. With the principle of upholding the culture of the surrounding community (self) and respecting the culture of others. Furthermore, this matter is regulated in such a way in Indonesia's education policy, as a "legal umbrella" for the community to obtain the right to learn (education).

In connection with the above description, Lutfiyana, *et.al.* (2021: 115-124) explains that education necessitates change (innovation), including in the policy aspect. This aims to strengthen the meaning of education in preparing superior human resources. It is proven, the historicity of the national education system that changes according to the development and needs of the community, so that national education displays the right foundation and purpose for the preparation of Indonesian human resources.

Observing previously, Suyatno (2015: 309-330) explained the importance of mapping the national education system with the needs of the global community, firstly digital opinions regarding the challenges of change (innovation) in the world of education. Furthermore, what is created must also be studied with the social order and its relevance to the national education system (Rohani, 2020: 80-99). Thus, the quality of educators and students will be clearly proven through creations, innovations, and real work in the field of education.

CONCLUSION

Based on the description above, it can be concluded that education policies and social values regulate the management of human resources at the national level and as management principles in educational institutions. The purpose of the policy is as a reference in structuring social values and protecting human rights, as well as being a guarantee for the fulfillment of citizens' rights to obtain education. In fact, this policy has become the government's "proof and promise" in favor of equal education for all people.

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