

FORMING COMMUNITY CULTURE IN ADVANCING EDUCATION

Study Of The Community Ideology Guards Community (KPIB) In Higher Education

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Abstrak

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This paper describes how the roles and functions of various community cultures that exist in universities in advancing Islamic education. Because the learning process is not only in the lecture bench. If that happens then the education process will run static not developing. With the culture of the communities in the tertiary institutions increasing the motivation and enthusiasm of learning of students in this case Islamic education. One of the communities that we highlighted, we studied is the role and function of the National Ideology Guards Community or abbreviated as KPIB, one of the Communities that gets recommendations from the Government in its formation in each tertiary institution through the Minister of Research, Technology and Higher Education Regulation (Permenristekdikti) No. 55 of 2018, concerning the Development of the Nation's Ideology in Student Activities in the campus environment. It turns out that after conducting observation and interviews as a form of data collection techniques, it can be seen and observed that the formation of communities can increase learning activities in tertiary institutions; 1. Students can explore more creative activities through community forums, 2. Students and lecturers can interact in discussions with more developed and in-depth studies, 3. Provide independence to students in managing various activities that support activities, 4 Promote extracurricular activities in the campus environment, 5. Development of campus communities becomes a means of publication for the campus in introducing more campus to the national and international level and 6. KPIB as a place for student activities in developing national studies, increasing the values of nationalism and patriotism.

Pendahuluan

Education is a conscious effort to educate the nation's life which is expected to be able to provide an active role and contribution as an effort to anticipate in the face of increasingly fierce global competition. In addition, education is expected to be able to contribute or contribute significantly to the development of this nation. The direction, vision and mission of education must be able to touch all aspects of life in this country.

The education system is a set of facilities consisting of parts that are interrelated to one another in order to carry out the process of civilizing the community which implements the same values as congruent with the ideals championed by the community itself. Likewise with Higher Education is a vehicle to carry out the learning process as a culture, so that every student can become a human being of culture, make changes to what has been learned and emulated, it takes a long process but it is already through the stages. To be a big culture, a community is needed as a forum for change, you cannot do it alone - you must be together.

The concept of culture is not an easy thing, so it causes a lot of varied understandings. The discipline of cultural science actually comes from the discipline of anthropology. Formally culture is defined as the order of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religions, time, roles, relationships, spaces, concepts of the universe, material objects and possessions that are obtained by a large group of people from generation to generation through individual and group businesses. (Syaiful Sagala, 2013: 111)

Culture is defined as the beliefs, values, rules, norms, symbols, and traditions that have been learned are common to a group of people. It's the same character from a group of people that makes them unique. Culture is a way of life and habits. (Peter G. Northouse, 2013: 364) In this paper the author tries to convey how the role of one community in higher education makes a change, because the learning process which is an instrument of change must not only be done in the classroom but must be with a wider environment.

Discussion

1. Community Culture and Education

Etymologically, Koentjaraningrat states that the word culture comes from the word *budhayah*, the Sanskrit language, which is the plural form of the word *buddhi* which means mind or reason. Thus, culture can be said "matters relating to reason and reason". Because it is related to human reason and reason, the scope has become so broad. Culture according to Koentjaningrat is the whole system, ideas, actions, and the results of human work in the context of community life that belongs to humans by learning. So, culture is obtained through learning. The actions learned, including how to eat, drink, dress, talk, dare to work, and associate in society are cultures. C. Kluckohn was the first anthropologist to formulate seven cultural elements.

The seven elements of culture are as follows: (Koentjaningrat, 1976: 19) a) Religious systems such as religious ceremonies are human products as religious homo. Religious system as an integrated system of religious beliefs and practices related to sacred matters. b)

Community Organizational System is a product of humans as homo socius. Social organization is a group of people whose members feel one with one another. The system of social or social organization includes kinship, associations, state systems, systems of living unity, and associations. c) Knowledge systems are human products as homo sapiens. Knowledge systems revolve around knowledge of the surrounding natural conditions. Knowledge systems include flora and fauna, knowledge space about the natural surroundings, time, space and numbers, the characteristics and behavior of fellow human beings and the human body. d) The livelihood system of life is a product of humans as homo economicus. The livelihood system of life is all human effort and efforts to obtain the goods or services needed. e) The technological system and equipment of human life are products of humans as homo fabers. Technology is the sum of all techniques possessed by members in a society. A prominent technological element is physical culture. f) Language is a human product as homo language. Language is a means for humans to meet their social needs to interact with each other. Language is a beautiful pronunciation in the cultural elements and as the most important intermediary tool for humans to continue or adapt culture. g) Art is the result of humans in their existence as homo esteticus. Art can be interpreted as all human desires for beauty. The diverse forms of beauty emerge from an imaginative and creative game. This can provide inner satisfaction for humans.

Based on the universal nature, a society should have the seven elements of culture as the culture that has been stated. Seven elements of this culture, can be found in the culture of all nations spread all over the world. Jeff Cartwright (Jeff Cartwright, 2009:11) said that culture is a strong determinant of people's beliefs, attitudes and behavior, and its influence can be measured through how people are motivated to respond to their cultural environment. Jeff Cartwright defines culture as an organized collection of people who share the same goals, beliefs and values, and can be measured in terms of their effect on motivation.

Culture is a pattern of basic assumptions of a group of people or a way of life of many people / patterns of human activity that are systematically passed down from generation to generation through various learning processes to create a certain way of life that is best suited to its environment. (Wibowo, 2013:15-16) Culture as beliefs, values, rules, norms, symbols and traditions have been learned and are common to a group of people. It is the same character of a group of people that makes them unique, culture is a way of life and habits. (Peter G. Northouse, 2013: 364)

Culture as a mental attitude and old habits that are inherent in every step of the activity and work. The main function of culture is to understand the environment and determine how

people in the organization respond to things, deal with uncertainty and confusion. A leader must think about the importance of culture because it is very important in the success of an organization. (Richard L. Darft, 2010: 98)

According to Crow and Allan, the community can be divided into three components. First: based on location or place, i.e. the region or place of a community can be seen as a place where a group of people has something in common geographically. And know each other so that interaction can be created and contribute to the environment. Second: based on interests, namely a group of people who founded a community because they have the same interests and interests, for example religion, work, ethnicity, race, hobbies or based on interest have the largest number because it covers various aspects. Third: based on communion, namely kemuni can mean basic ideas that can support the community itself. (Richard L. Darft, 2010: 98)

2. KPIB as a Community Advancing Education

KPIB is an extension of the National Ideology Guards Community which has begun to be formed in various universities, including the Curup State Islamic Institute. KPIB began to develop rapidly and was sought after by students. The establishment of KPIB at the Curup State Islamic Institute of Religion began in 2019 with the Trustee Dr. Sumarto, M.Pd.I and DeteKonngora, M.Kom. The number of members of the students there are about 40 people from various study programs at Curup Islamic Institute of Religion; some of them are from the English Tadris study program, Islamic Family Law and other study programs.

KPIB also began to develop in the area of the island of Sumatra, such as the Jambi University Campus, UNJA known as UKN PIB UNJA, one of the partners of the KPIB Institute for Curup Islamic State Islamic Affairs in implementing its program of activities. Likewise, PIB UKM in the area of higher education in Java has developed rapidly with a variety of national activities and has become one of the references for KPIB of the Curup Islamic State Institute of Religion in implementing collaborative activity programs.



The logo of the KPIB Curup State Islamic Institute reflects every principle in Pancasila, framed in two pieces of rice, meaning welfare. KPIB Curup Institute of Islamic Affairs undertakes religious activities, social activities and community service such as collaboration with the Youth Community Hijrah Social Care distributing material assistance and basic needs for families who are unable, as well as building morale for the community, even in physical conditions imperfect, must remain grateful and work.

As a community with the guiding principle of the nation's ideology. Has a great assignment and role on campus. Because the nation's ideology is the essence of every national activity being the basis and reflection of the State. Pancasila as the ideology of the nation is not just to be memorized or "displayed" in every office room and school, but Pancasila must live in every national activity, ranging from education, economics, politics, social and every other aspect. Pancasila must also become a national culture, become a habit in the life structure because culture has a strategic role in making a social change in society.

Culture in the context of human society, both in the form of groups, organizations, ethnic groups and countries has a strategic function, namely as a binder and glue to form a unified whole as a group, organization, certain ethnic groups and even countries. Culture is a source of inspiration, pride, and resources. For anyone, especially for the internal circles of a particular ethnic community, culture becomes a source of inspiration in developing and empowering culture so that it becomes a pride for certain tribes, even more broadly for the countries where the ethnic groups exist. (Saefullah, 2014: 90-91)



The national discussion activity of the KPIB Trustees Dr. Sumarto and DeteKonggoro, M. Kom together with the students, explained some of the vision and mission of the KPIB that had to be formulated. Among KPIB's vision must be in accordance with the values of Pancasila as well as its mission. How does KPIB become a motivator for every element of the

campus to revive the values of Pancasila including by conducting a program of activities on campus that is sustainable one of the proposed program activities is the Pancasila Education School with various national themes that are the topic of discussion in the media. This is a big part of shaping campus culture to become an awareness and habit.

For culture to be a durable value, there must be a process of cultural internalization. Internalization is the process of instilling and developing a value or culture into a part of the person concerned. The inculcation and development of values is carried out through various didactic methods of education and teaching. (Talizhidu Dhar, 1997: 82) The process of cultural formation consists of interconnected sub-processes including: cultural contacts, cultural excavation, cultural selection, cultural stabilization, cultural socialization, cultural internalization, cultural change, cultural inheritance that occur in relation to the environment in a continuous and continuous way. (Asmaun Sahlan, 2010: 72)

Robbins states the organizational culture as the dominant values supported by the organization, the philosophy that guides the organization's policies towards employees and customers, the way work is done at the place, the assumptions and basic beliefs that exist among members of the organization. A good organizational culture will strengthen the values of behavior at work, while a weak organizational culture gives only a little direction and allows all forms of action that cannot occur. Organizational culture has a very significant influence on the behavior of members of the organization as individuals in any group, as a whole organizational unit.



The Pancasila Education School activities conducted by KPIB invited the TNI to convey how Pancasila formed the identity of the Indonesian people including students and students. To internalize the Pancasila culture to every element of society a community with good organizational culture is needed; have a neatly arranged organization management from the planning stage to the evaluation process, carry out routine meeting or meeting activities as a necessity in the process of understanding in the community and living habits that exist in the organization, such as compactness and cooperation.

Robbins and Judge (Stephen Robbins, Timothy Judge, 2009: 585) sets limits on organizational culture as follows: "organizational culture refers to a system of shared meaning held by members that distinguishes the organization from other organizations". This means that organizational culture refers to a system of shared meanings formed by its members as well as organizational differentiators. Thus, every organization does not have to have the exact same culture. Every organization has a culture that is characteristic, and at the same time is a differentiator with other organizations. Organizational culture greatly influences the work atmosphere of the organization.

According to Luthans (Fred Luthan, 2008: 74) organizational culture is "a pattern of basic assumptions invented, discovered, or developed by a given group as it learns to cope with as problems of external adaptation and internal integration that has worked well enough to be considered valuable and, therefore, to be taught to new members as the correct way to perceive, think, and feed in relation to those problems." From this definition organizational culture actually grows because it is created and developed by individuals who work in an organization, and accepted as values that must be maintained and passed on to each member. These values are used as a guideline for each member as long as they are in the environment of the organization and can be considered as a characteristic that distinguishes an organization from other organizations.

According to Linda Smireich in N. Jabnoun (Neceur Jobnoun, 2008: 33) culture is a system of beliefs and shared values that produce behavioral activities. Culture is also interpreted as a pattern of behavior that forms as a result of human creativity that is used for generations in the form of special values inherent to achieving human life goals that can be in the form of symbols, behavior patterns and knowledge. Martocchio (Joseph J. Martocchio, 2006:49) defines organizational culture as an organizational system that is divided into values and beliefs to then produce behavioral norms. These values are clearly visible in the organizational sphere and work structure. While Mc Shane and Von Glinow argue that organizational culture is a basic pattern consisting of values and assumptions that affect the

way employees think and act on various problems and opportunities. (Mc Shane & Von Glinow, 2008: 460)

Newstrom (Johan W. Neustorm, 2007: 87) He said that organizational culture is a set of assumptions, beliefs, values and norms that have been jointly used by members in an organization. Organizational culture also deals with patterns of beliefs, values and learning how to cope with circumstances by using experiences developed as the organization travels, and then is mediated into the main plans of the organization and the behavior of its members. (Millmore, Lewis, Saunders, 2007: 206)

Culture here implies three things. First, culture is a perception, open something that can be touched or seen physically. Second, organizational culture is descriptive in terms of how members accept and interpret the culture. Third, although individuals in organizations have different backgrounds and work at different organizational levels, they tend to interpret and express organizational culture in the same way. This is the aspect of mutual acceptance. (Stephen P. Robbins dan Mary Coulter, 2010: 63)



KPIB carries out reading and literacy movements in the community, a form of KPIB's concern for education. Together with the Tasikmalaya Community Reading Park and the Regional Library of RejangLebong Regency, KPIB is present with a program of reading and caring for books for the community. This is also a very important learning process that sometimes cannot be obtained in the lecture bench because it directly interacts with the needs

and problems of the community. Become part of the cultural process of making social changes with a program of activities that directly touch people's lives.



Students in KPIB exemplify literacy behavior by let's read to the public. That reading is not only for students, students or teachers and lecturers. Reading is everyone's need for knowledge. Because every experience - the experience of "our parents first" must be learned again to prove it again one of them by reading, gaining a lot of new knowledge. Non-formal learning interactions become the needs of every student that, the science process is not only in the lecture bench but in the reality of life is a real science process, proving the truth of science or a long theory discussed in books and journals. In order for learning activities to take place well and sustainably, organizational culture is needed again, maintaining the vision and mission, program activities and togetherness.

Because organizational culture is one of the cultural dimensions that is often given a stronger emphasis than other dimensions, and in principle, shapes the personality of the organization concerned and the way in which its members work. Strong culture All organizations have a culture, but not all organizational cultures are equally strong in influencing the behavior and actions of their members.



As a KPIB community, we are aware of the many challenges we face because we come with all our limitations and without political interests. We are here because of our nature as the people of Indonesia who helped maintain the Unitary Republic of Indonesia, Unity in Diversity and Pancasila as the basis of the State. Many of the obstacles we face are not only from outside influences but from within the community itself, feeling lazy, feeling displeased, selfish, and many more these are challenges that must be faced, even though members are diminishing, we believe members will arrive others are concerned with the Pancasila activity program.

Because the community is a social group of several organisms that share the environment, they generally have the same interests and habitats. In human community, the individuals within it can have intentions, beliefs, resources, preferences, needs, risks, interests and a number of other similar conditions. (<https://id.m.wikipedia.org/wiki/komunitas>) This has become a theoretical study that is faced with existing problems. Even though this has become the nature of every community that exists, KPIB still provides works with effort and effort so that in the process that KPIB is able to produce writings on Pancasila studies, namely "Pancasila and NKRI Education Books" "Pancasila Practicing Books and Unity in Diversity".

Conclusions



The Pancasila book, which is a product of the KPIB community's cultural results with many processes faced, but with an organizational culture that continues to run and the power of togetherness can make a joint work, the form of one of the instruments makes a real change in the educational process, not only in interaction in class but must touch social values. Not only books that are the result of cultural processes within the KPIB community are produced but the learning process that goes through is not only in college but directly interacts with the community to see the existing relativity and this is a real learning process to continue to be understood and studied and can only be obtained in the learning process through the existing community.

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