What is the role of the government? (A dialectical-relational approach to discursive struggle in the arena of community education presented by an Indonesian online media)

Ruswan Dallyono

English Language and Literature Study Program, Faculty of Language and Literature Education
Universitas Pendidikan Indonesia, Jl. Dr. Setiabudhi No.229, Isola, Kec. Sukasari, Bandung, West Java,
Indonesia
ruswan.dallyono@upi.edu

ABSTRACT

The Indonesian national law states that the National Education System could be universally implemented in a complete and totally integrated manner. There are three key words to ponder: *universal, complete,* and *integrated*. As a replacement, a complement, and/or a supplement to formal education, community education ideally should have had an appropriate system and management. The present study aims to reveal issues in the implementation of community education in Indonesia as represented on an online media and to examine the solutions to those problems. The existence of such problems under investigation makes the values of the National Education System, namely universality, completeness, and integration appear to be impracticable. Under the framework of a qualitative method, this study used a Critical Discourse Analysis (CDA) of Fairclough's tradition (1997). The selected texts from an online media, called the Jakarta Post, were analysed by following the method and stages of dialectical-relational approach (Fairclough, 2013). The analysis was not only leaned on textual analysis, but also covered an inter-discursive analysis. This study reveals that there is a 'social wrong', namely the overwhelming level of responsibility possessed by community education. Generally, the problems of community education can be solved through the collaboration of various elements in the society. The Central Government, specifically, the Ministry of Education, should deal with and implement feasible programs starting from solving the philosophical issues: the different concepts of educating and teaching, being adaptive (able to deal with the current issues to be placed in pedagogical practices), and a fair distribution of funding (expenses for providing infrastructure). This form of contemplation can be considered to be a part of an essential discourse analysis to comprehend the dialectics of semiotic elements and textual evidence. Moreover, this study also shows that there are still many actual problems in the Indonesian education sector.

Keywords: Community education; critical discourse analysis; dialectical; education; semiotics

INTRODUCTION

It is a fact that national education system in Law No.2/1989 had been repealed by Law No. 20/2003. At the previous period, Law No. 2/1989 provided the foundation for a single national education system in Indonesia. The law states that the national education system could be universally implemented in a complete and totally integrated manner. There are three key words to ponder: *universal, complete,* and *integrated*. Universal is defined as being open to all people and valid throughout the country. Complete is defined as covering all channels, levels, and types of education. Integrated means there are mutual supporting links between all types and levels of national education and development efforts.

Furthermore, Law No. 2/1989 also states that national education will be carried out through two channels, namely in-school education and out-of-school education. The in-school education channel is implemented through learning-teaching activities that occur in the traditional manner in a staggered and sustainable ways. On the other hand, the implementation of out-of-school education channel is through education carried out in any non-traditional environment that does not require participants to attend lessons in a formally constructed, purpose-

built environment. In this process, the activities do not necessarily need to be staggered, sustained, or balanced. In formal discussion, in-school education covers pre-school education, basic education, secondary education, higher education, and special education. The out-of school can also be identified as community education.

The aims of community education are to provide illiterate adults who have no opportunity to attend school, to assist working adults to be more productive in their business, and to reduce the development discrepancies between urban and rural areas. In summary, community education is a way of looking at public education as a total community enterprise providing educational, recreational, social, and cultural services for community.

As a comparison, in Law No. 20/2003, Article 26 (1), it is stated that non-formal education is provided for community members who need education services which functions as a replacement, complement, and/or supplement to formal education in the frame of supporting life-long education. The community education therefore can be considered to be an entity to take actions on sectors unreachable by formal education.

Community education currently is still struggling with typical problems, namely priority, commitment, payment, sustainability (Jamieson, 2010). The respective problems can also be identified in the Indonesian context. As a replacement, a complement, and/or a supplement to formal education, community education ideally should have had an appropriate system and management. The present study will not discuss normative statements stated by the government to tackle down the problems. The existence of problems makes the values of national education system (universal, complete, and integrated) impracticable.

In different contexts, problems on the effectiveness of community education have been discussed from different perspectives by numerous scholars. Prulley, Evans, and Elshinta (1998) have shown that community education was effective in changing the behavior of villagers of Ambon bay to remove litter from shores. The villagers continued to keep shores clean for a period of at least six months afterwards. Eagly (1998), through her study, highlights the value of community education as an anti-poverty strategy. The strategy is manifested as an opportunity for people to realize their own problem-solving abilities and to contribute to a shared vision of a more just society.

In regard with the successful process in community education, Tett, Jim, and Paul (2003) analyzed the functions of partnership to build a meta-strategy designed to allow all relevant interests to explore possible ways forward. Furthermore, the study also concludes that power relations in collaborative partnerships are critical and partners must take account of the exclusionary and inclusionary practices often built on deficit ideologies that these generate. In Indonesia context, Kim, Eva, and Douglas (2007) show that a combine community education and mass-media approach can improve client communication with providers and improve the quality of family planning counseling.

The ideal value of community education should be transformed into a social reality. Social realities in late modernity consist of constant disruption and flux. The use of discourse analysis to uncover facts beyond ideal values has also been conducted. Marissa (2020) exhibits the fact that signs involved in the semiotic representations constitutive of social realities are constantly circulating from context to context without a definite fixity of meaning outside a particular

context. Furthermore, Nellemann (2014) shows that the study of the dialectical relationship between discourses and social interaction generates reflections about the hegemonic discourses that can transform these discourses LAPS' position as an organization in the middle trying to negotiate between global agendas and local needs in post-conflict interventions.

In this sense, the present study assumes that it is essential to include the function of discourse as a social practice that can be networked to interlinked systems of knowledge and power operating in the form of key social institutions that are themselves subject to the complexities and flux of late modernity (Foucault, 2007; Fairclough, 2013). Given the circumstances, this research aims to analyze fundamental problems of community education in Indonesia from textual discourse. The present research seeks to reduce all prior studies on community education by analyzing the discourse through dialectical-relational approach (Fairclough, 2013). By doing so, this research will offer insights to the body of literature about actual problems faced by community education in Indonesia. Notably, the findings delineate problems of community education, specifically in Indonesia. Hence, the readers or related institution can be more careful in preparing or establishing policies to run appropriate process of community education.

METHOD

Critical Discourse Analysis (CDA) of Fairclough's tradition is a method to contribute to social and cultural analysis. Fairclough and Wodak (1997, p. 1-37) clearly state that critical discourse analysis sees language as a form of social practice, therefore it may reflect ideology and power relations. To understand the issue, textual evidence should be combined with its social contexts.

The data for this analysis were collected from *the Jakarta post* online media. The focus of this analysis is on community education; therefore, a preliminary search was conducted by considering the usage of certain topics on community education in their texts. The data are presented in table 1.

Table 1
Data for analysis

No	Title	Code	Word Count	Date	Source
1	Community-based education information system in NTT	Data_1	349	31/10/2011	https://www.thejakartapost.com/news/2011/10/31/community-based-education-information-system-ntt.html
2	Communities find ways to educate citizens	Data_2	1.009	6/1/2013	https://www.thejakartapost.com/news/2013/01/06/communities-find-ways-educate-citizens.html
3	Community schools want more help from education ministry	Data_3	530	20/6/ 2015	https://www.thejakartapost.com/news/2015/06/20/community-schools-want-more-help-education-ministry.html
4	Fighting HIV with community-based sex education	Data_4	598	14/1/2020	https://www.thejakartapost.com/life/2020/01/14/fighting-hiv-with-community-based-sex-education.html
5	NGOs, volunteers take part in health education initiatives for COVID-19	Data_5	799	10/8/2020	https://www.thejakartapost.com/news/2020/08/10/ngos-volunteers-take-part-in-health-education-initiatives-for-covid-19.html

The present study follows method and stages of dialectical-relational approach (Fairclough, 2013, p. 235). The stages are described as follows.

Stage 1: Focus upon a social wrong, in its semiotic aspect.
  Step 1: Select a research topic which relates to or points up a social wrong and which can productively be approached in a trans-disciplinary way with a particular focus on dialectical relations between semiotic and other 'moments'
  Step 2: Construct objects of research for initially identified research topics by theorizing them in a trans-disciplinary way
Stage 2: Identify obstacles to addressing the social wrong.
  Step 1: Analyze dialectical relations between semiosis and other social elements: between orders of discourse and other elements of social practices, between texts and other elements of events.
  Step 2: Select texts, and focuses and categories for their analysis, in the light of and appropriate to the constitution of the object of research.
  Step 3: Carry out analyses of texts, both inter-discursive analysis and linguistic/ semiotic analysis.
Stage 3: Consider whether the social order 'needs' the social wrong.
Stage 4: Identify possible ways past the obstacles

In order to establish specific interactive definitions and problems of community education, this study dealt with semiosis (Fairclough, Jessop, and Sayer, 2004) of five selected texts. After that, to reach the critical sense, the analysis was directed to address the social wrongs of the topic (in a broad sense – injustice, inequality, lack of freedom, etc.) by analyzing their sources and causes, resistance to them and possibilities of overcoming them. The analysis went further to explore the interdiscursivity of the text. The intertextuality analysis covered genres, discourses, and styles in particular text (Fairclough, 1992a)

Community education, as social process, could be seen as the interplay between three levels of social reality; social structures, practices, and events (Chouliaraki and Fairclough, 1999). From the text, the analysis was directed to mediate the relationship between social structures at the most general and abstract level and particular, concrete social events; social fields, in situations and organizations are constituted as a network of community education. The apprehension of all stages and analysis is a fundamental element to initiate a paradigm shift from individual understanding to societal change of community education.

FINDINGS AND DISCUSSION

In this section, the analyses will be presented to show, firstly, how each text represents community education; and secondly, how there representations in dialectical relation with social structure help to systematically describe a context-specific description of problems on community education. Table 2 lists the problems and their associated conceptual elements, specific words, and discourses selected from the set of data analyzed.

Table 2

Conceptual elements and discourses related to community education

Conceptual Elements	Specific Words	Discourse
Data_1		
Using a community-based education information system	To **fight** illiteracy	Community
With the help of professional workers	To **develop** a community-based education information system	Future-orientedness
Data_2		
Find ways	To **educate** citizens	Community
Community-based movements	Have come up with initiatives to **confront** problems in education	Future-orientedness
Done one project	**Build** a library and **conducting** skill training for its teachers	Future-orientedness
Education-related aid projects	**Connecting** government institutions, corporations or donors	Community
Monthly meetings	**Share** community-based education initiatives	Community
Community libraries	**Distributed** around 37.000 books	Community
Constructive initiatives	**Establishing** an educational institutions	Future-orientedness
Data_3		
Free-tuition schools	**Struggling** to stay afloat financially	Community
Foundation runs several business	To **keep** their school afloat	Future-orientedness
The ministry	**Make** programs to support free-tuition schools	Future-orientedness
The government	Working to **increase** the budget for education	Future-orientedness
Data_4		
Community-based sex education	**Fighting** HIV	Community
Sex and sexual health	Young Indonesians **are not provided** with baseline information	Future-orientedness
Training doctors	Not enough to **reduce** the social stigma	Future-orientedness
Effective sex education programs	Must **involve** family	Community
Data_5		
Health education	Volunteers **take** part	Community
Nongovernment organizations	Initiatives to **encourage** people to protect themselves from COVID-19	Future orientedness
Holding meetings	To **help** the locals learn basic information about outbreak	Community
Behavioral changes	The evaluation will **ask** whether they still remember	Future-orientedness
Local volunteers in the program	Some neighbors were more **aware** of the disease	Community
Health protocols	Everyone would **implement**	Future-orientedness

The findings above are the representation of community education in textual discourse. Furthermore, the conceptual elements indicated here are based on prevalent themes in the literature on community education discourse (Poster and Angelika, 1990). Analyses using specific examples from the data organized by discourse and conceptual element are provided hereafter.

By considering the findings, we can fruitfully develop a specifically semiotic 'point of entry' into analyzing the process of representing ideas and problems of community education. The social wrong this study will focus upon is the overwhelming level of responsibility possessed by community education. To explore the social wrong, it is necessary to analyze dialectical relations between semiosis and other social elements. It implicitly includes the dialectics between structures (at the intermediate level of social practices) and events (and strategies). There are two types of discourse strategies, namely restructuring and re-scaling (Jessop, 2001). Restructuring is changes in structural relations; re-scaling is changing relations between global, regional, national and local scales of social life, including changes in government and governance. Interestingly, the selected texts cover both semiotic dimensions. An example of analysis is indicated as follows.

Textual evidence of restructuring
Data_1
(1)   Local officials in East Nusa Tenggara (NTT) are using a community-based education information system developed by UNICEF to fight illiteracy.

In Data_1-(1), 'illiteracy' is categorized as imaginary projection (Jessop, 2004, 2008). Illiteracy seems to be operationalized in new structures and practices. The issue of illiteracy, in fact, is covered by 'local community', 'community-based education', and UNICEF. It has a partly semiotic aspect in the emergence of actual situation which shows that illiteracy cannot be solved by structural approach of government. There should be contribution from different sectors which have no relation with formal structure of government. The inability of central government to solve the issue is the semiotic dimension embedded within and constitutive of the new structural relation. Its semiotic dimension is also a part of the obstacles to addressing the social wrong.

With respect to the dialectic between text and other elements of social events, the general point is that central government of Indonesia fails to solve 'illiteracy'. However, the contribution of informal organizations and events as social wrong cannot be used as formal legitimacy. Community education, as stated in Law No. 20/2003, is only 'supplement'. Therefore, how highly significant the contribution of community education is, the main responsibility or credit goes to central government. This is an example of obstacle to addressing the contribution of community education to fight illiteracy. Community education is powerless compared to in-school education.

Textual evidence of re-scaling

Data_5
(13)   A local volunteer told the Post that she observed that some neighbors were more aware of the disease after her visit.

The context of Data_5-(13) is about health education initiatives for COVID-19. The text represents order of discourse which cuts across structural boundaries. The dominant discourse illustrated in the data is about inter-personal relationship done by a volunteer. The textual discourse clearly shows that someone who is in charge of being a volunteer observed some people in small area. It talks about awareness of some people, but actually personal and community awareness will have greater effect in wider scale. The success of community education about COVID-19 to small group can be seen as re-scaling discourse strategy since personal awareness changes the pandemic situation in national, regional, and global area.

The use of specific kind of volunteer ('local') emphasizes the scope of activity. However, its scope is more than local scale. The effect of this strategy is to produce a particular consensus on major topic within the contradiction of 'the doer' and 'the effect'. Minimum scale represented in the subject of sentence has maximum influence. Thus, the form of contribution which has done by volunteer poses specifically semiotic obstacles to addressing the social wrong at community education.

The text analysis can also be schematically reconstructed in triadic concept; *premises, implicit premise,* and *conclusion* (Fairclough, 2013, p. 246). The argumentation in selected texts realizes the macro-strategy of legitimation and rationalization. The analysis can be seen as follows.

Data_3
     Premises: Social foundations and teachers running and teaching at free-tuition schools have called on the government to give more support in an effort to provide good quality free education for Indonesian children. Haidar Bagir, the founder of social foundation Amal Khair Yasmin, said that free-tuition schools were constantly struggling to stay afloat financially as they continue to hire good quality teachers who were willing to work for little pay.
     Implicit premise: (Community education does need help from government to stay afloat)
     Conclusion: Therefore, government must give more support.

The issue in semiotic terms is deixis. There are two 'deictic centers' with respect to the topic. First, social foundation and teachers are deixis with reference to inferior parties since they call on the government to give more support. In contrary,

government is potentially antagonistic reference. Community education instruments (social foundation and teachers) will never ask for help if the government have prepared and distributed all things well.

The construction shows rationalization as it shows the reason for asking help. The reason is realized through the statement "an effort to provide a free good quality education for Indonesian children". Furthermore, it is imperative to notice that the construal of deixis covers both aspects, where two contradictory contexts (inferior and superior) are placed in a single sentence. The implication is that there is a consensus within the ignorance of government to give support and the difficulty faced by community education as the result of little help from the government. There is an absence of responsible from the government. The Government's power is actually delegitimized through the sentence structure.

Turning to time, tense, and modality, the Government's ignorance is construed in the ahistorical present tense and past tense. The fact that community education instruments have called the government using the present tense shows an actual and a general situation. In a different sense, the struggling faced by community education is in the past progressive. The syntax is paratactic, in regard with sentences and phrases within sentences. The first paragraph, as shown above, actually consists of

three paratactically related sentences which refer to the ignorance of government. This analysis continues to the second paragraph. The sequencing of these sentences is not changeable without any substantive meaning change. In the text, the domain of 'present' is the Government's ignorance; the domain of 'progressive' is difficult situation that makes community education struggle. Summing up, support from the government is an instrument which community education must really have.

Data_2
(1) As the nation's education system has been found to be lacking, groups roll up their sleeves to find better ways to impart knowledge.

The next finding is about an inter-discursive analysis. Data_2-(1) is an example of legitimation strategy: legitimizing action by providing a hypothetical proposition (Devlin, 2004). The statement is indirect formulation of antecedent and consequent in hypothetical proposition. The normal formula of the proposition should be "if P, then Q". In this case, P is the antecedent and Q is the consequent. Antecedent and consequent are connected by logical connective to form a proposition. There are no 'if' and 'then' in Data_2-(1). However, by using the logical connective, it is relevant to deconstruct the formula as follows.

If the nation's education … be lacking, then / groups … to find better ways … knowledge

P / Q

Antecedent / *Consequent*
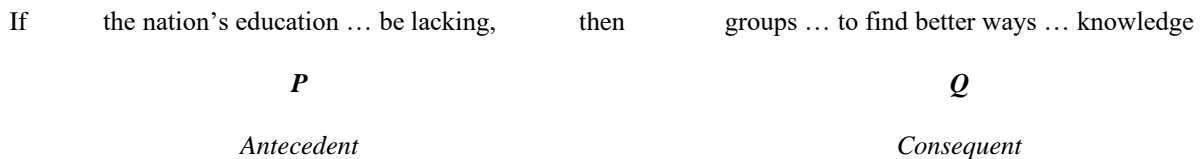
The Q is intuitively a consequence of (it has thing to do with) the claim made in the antecedent that "the nation's education system has been found to be lacking". The antecedent of the statement can be related to the discursive elements in the whole text which show the lack of national education system. The situation requires a contribution from non-government institutions to roll their sleeves. It is a favored legitimation strategy: legitimizing by showing the real negative condition to be improved for betterment. The strategy also involves transformation (1st context: lack of the nation's education system) to suit beyond context (2nd context: central government fails to build reliable education system). This strategy affects forms of inter-discursive hybridity (Fairclough, 2013) which can be identified in all selected texts.

By discussing all elements of analysis, the next stage is considering whether the social order 'needs'

the social wrong. It is necessary to restate that social wrong this study focuses upon is the overwhelming level of responsibility possessed by community education. The semiotic conditions identified from the selected texts refer to actual condition of nation education system (lack of management, minimum support, fuzzy program, etc.). The semiotic hegemony of central government which has power and domination is tackled down by factual problem in education system. In fact, community education fills the gap between abstract program and realization from the government. The contribution of community education can be beneficial for people directly through functional programs and practices. It can be proved that, as stated by Data_5-(13), personal awareness can be increased to contribute to national and global issues. Thus, it seems plausible that the social order does 'need' the social wrong in this case. Community might require more and a wider

contribution of community education. Since, the wrong (overwhelming level of responsibility possessed by community education) has a partly

semiotic weakness, it also 'needs; certain support from dominant power, namely the central government.

Table 3

Identifiable issues past the obstacles

No	Title	Main Issue
1	Community-based education information system in NTT	Information system
2	Communities find ways to educate citizens	Educate is more than teach
3	Community schools want more help from education ministry	Help from government
4	Fighting HIV with community-based sex education	Current issues to discuss
5	NGOs, volunteers take part in health education initiatives for COVID-19	Initiative program from government

The final stage is about identifying possible ways past the obstacles. Table 3 identifies the five selected texts that show factual problems in education. However, the mere existence of texts which exhibits the problems does not directly amount to 'ways past the obstacles'. All selected texts offer imaginary actions that central government should take. The present study will indicate the real issues beyond its abstract strategy based on counter-hegemonic strategy of the Central Government. The titles of selected texts indicate the problems experienced by the society today.

The common discursive strategy from the media is indirect. However, the title for particular text might uncover the real issues that an inferior party really needs or wants to express. The contribution of community education may come to end when all problems as mentioned in Table.3 have been handled by the government. The Central Government, specifically the Ministry of Education, should deal with and implement feasible programs starting solving the philosophical issues: the different concepts of educating and teaching, being adaptive (able to deal with the current issues to be placed in pedagogical practices), and a fair distribution of funding (expenses for providing infrastructure).

The theoretical claims that relations between semiotic elements and other social elements are dialectical. It means that critical discourse analysis is particularly directed to trans-disciplinary research. It requires intention to work with the grain of various bodies of social concept, theory, and research. At the same time, it also brings some alternative actions to reduce injustice from the perspective of social practices for the development of a dialectical-relational approach in discourse studies. The present study has successfully exhibited the practice of linking various bodies of social theories in understanding a particular issue. The analysis is a combination of formal textual analysis and some related concepts to obtain facts beyond textual realization.

Community education is always under the framework of education service programs. Therefore,

it requires and at the same time implies new approaches, techniques and concepts that must be key words in building people's lives. By analyzing the texts, it can be seen that community education understands that corrections to past approaches need to be adjusted in the midst of continuous changes in the community, so that new studies are needed that are more in line with the challenges and needs of the community and new knowledge. It is in line with a study conducted by Saepudin and Dinno (2019).

Community education in Indonesia with minimal support from the Central Government, as textually stated in the data, confirms a study conducted by Susan and Catherine (2008). It is a fact that, almost in all countries, government-legislated accountability based on mathematics and reading test scores has shifted all attention to formal or in-school education, to the detriment of other elements of the curriculum. In the Indonesian context, the ignorance of the government, if the study may say, on community education can also influence the quality of the national education system. The reason is that three key words mentioned in Law No. 2/1989, *universal, complete,* and *integrated* are not implemented in empirical programs.

The present study has also shown the impact of personal interaction that can raise personal awareness for global issues. The practice can be considered to be effective as it is the implementation of creating a community alive with learning. It is identical to the concept of 'the neighborhood learning community' proposed by Longo (2007). The Indonesian Central Government should be aware that community is rich in learning opportunities, contexts, and expectations. Longo (2007, p. 93) clearly states that the neighborhood is a place dense with relationships, therefore it is full of learning skills, values, and aptitudes. In this concept, everyone is expected and invited to be a teacher, a learner, and a co-creator of the common issue. Therefore, communities can certainly benefit from well-planned programs involving a training site. It corroborates to a study conducted by Diab and Penny s(2013)

Community education is a network that creates new ways of community practice enabling more contribution from society to the educational community. Nazir and Natasa (2019) proposed the concept of technological approach in creating and maintaining educational community. In this sense, cooperation is a key word. Community education seen as a non-formal method of education is powerful to cover many life sectors. For instance, Dermawan, Muirden, and Valkenburg (1992) have shown that with the cooperation from practitioners and the government, community education session could be interwoven into a fragment of the most popular Hindu epic for education of the audience. Furthermore, the cost of community education session should also be minimal because only a small token financial contribution to the community education institution may be required.

The present study has also shown the problems that the Central Government should solve. The problems can be used as a fundamental perspective to reform the gap between in-school and out-school. The conceptions of community education and the rationales for collaboration somehow are different. Somehow, the present study offers alternatives that can allow two institutions can work together in a single functional issue. Following Marsh (2007), and Topper and Powers (2013), the issues that can have a broad range of perspectives covering wider institutional area as follows:

- *Moral-civic.* Responding to a perceived "crisis of legitimacy" of public schools and institutions, it is necessary to strengthen the civic health and quality of a community, building cohesion, trust, and social.
- *Social justice.* Others argue that without greater accountability to and involvement of *all* citizens, disenfranchised and minority voices are unfairly silenced.
- *Student centered.* Students acquire important academic, social, emotional, civic, and vocational competencies when participating in community-based organizations and programs, and out-of-school experiences.
- *School or organization centered.* Finally, some believe parents, citizens, and community organizations enhance the capacity of schools and districts through contributions of physical and human capital (e.g., volunteering their time in schools, tutoring students, donating materials, organizing after-school programs), as well as intellectual capital (e.g., helping to solve problems of management and the like on governance bodies).

It is also necessary for the Central Government to consider the need to move from the usual method to a more creative method of teaching. Khaikin and Grigoriev (2014) show that the need of moving from the usual methods and forms of education (formally ritualized, verbal, leisure and entertainment ones) to the creative, activity methods and forms, which cultivate the relationships of responsible care. Community education has relatively implemented the concept to reach interpersonal communication atmosphere, so the message can be comprehended effectively.

The main problem of this study has been identified and discussed. From a dialectical–relational perspective, the problems faced by community education are in part semiotic, and analysis has to be in part a semiotic analysis. The fact that the central government offers minimal help does not mean that the government is incapable of providing the appropriate system for education sectors. It really needs more contexts to consider, however, the semiotic and non-semiotics elements from the selected texts in this study constitute the respective facts.

CONCLUSION

The present study has sought to describe and argue for 'social wrong' related to the overwhelming level of responsibility possessed by community education. The textual analysis proves that the representation of community education support the intended social wrong. Community education is perceived as an institution that has provided more things for society. The reason is that community can see the result of programs directly.

The analysis shows that the selected texts use positive conceptual elements through some words such as implement, fight, contribute for community education. It also refers to community and future-orientedness discourse. To underpin the strategy, the texts also use the strategy of restructuring and re-scaling in showing the scope of contribution provided by community education.

The selected texts are also productive to employ deixis in some premises. The construction results rationalization to put community education as an inferior entity and the government as an antagonistic reference. The premises in whole texts are structured in the ahistorical present tense and the past tense.

The textual evidence can be considered to be a fundamental aspect to solve the actual problems. In this sense, the present study has proposed some key words and practical application that central government might take. The Central Government, specifically the ministry of education, should deal with and implement feasible programs starting from

the philosophical issue (i.e the different concepts of educating and teaching), being adaptive (able to deal with current issues to be placed in pedagogical practices), and a fair distribution of funding (expenses for providing infrastructure).

REFERENCES

Chouliaraki, L., & Fairclough, N. (1999) *Discourse in Late Modernity*. Edinburgh University Press.

Dermawan, J., Muirden, K. D., & Valkenburg, H. A. (1992). Arthritis community education by leather puppet (wayang kulit) shadow play in rural Indonesia (Java). *Rheumatology, 12,* 97-101.

Devlin, K. (2004). *Sets, functions, and logic: an introduction to abstract mathematics, 3rd ed.* Boca Raton: Chapman and Hall/CRC.

Diab, P. & Penny, F. (2013). Benefits of community-based education to the community in South African health science facilities. *African Journal of Primary Health Care & Family Medicine. 5(1)*, 28-41. https://doi.org/10.4102/phcfm.v5i1.474

Eagly, I. (1998). Community Education: Creating a New Vision of Legal Services Practice. *Clinical Law Review. 4. 443*.

Fairclough, N. (1992a) *Discourse and Social Change*. Polity Press.

Fairclough, N. (2013). *Critical discourse analysis: The critical study of language.* NY: Routledge.

Fairclough, N., Jessop, B. and Sayer, A. (2004) Critical Realism and Semiosis. In J. Joseph and J. Roberts (eds) *Realism, Discourse and Deconstruction*, 23–42. Routledge.

Foucault, M. (2007). *Security, territory, population: Lectures at the Collège de France, 1977-1978.* Palgrave Macmillan.

Jamideson, E. (2010). *The challenges of managing community-based non formal youth education development projects in developing countries: perceptions of project managers* (Unpublished master's thesis). Umea University, Sweden.

Jessop, B. (2001). Institutional (re)turns and the strategic-relational approach. *Environment and Planning A*, 33(7), 1213–1237.

Jessop, B. (2004). Critical semiotic analysis and cultural political economy. *Critical Discourse Studies*, 1(2), 159–74.

Jessop, B. (2008). The cultural political economy of the knowledge-based economy and its implications for higher education. In Norman Fairclough, Bob Jessop and Ruth Wodak (Eds.) *Education and the Knowledge-Based Economy in Europe*. Amsterdam: Sense Publishers

Khaikin, V. L. & Grigoriev, D. V. (2014). Child-adult creating community as an institution of education. *Психологическая наука и образование*. 6(2), 75-80.

Kim, Y. M., Eva, B., & J. Douglas, S. (2007). Smart patient, smart community: improving client participation in family planning consultations through a community education and mass-media program in Indonesia. *International Quarterly of Community Health Education*, *26(3), 247-270.* https://doi.org/10.2190/IQ.26.3.d

Law No. 2/1989 on the National Education System

Law No. 20/2003 on the National Education System

Longo, N. V. (2007). *Why community matters*. Albany: State University of New York Press.

Marissa, E. (2020). Analyzing neoliberal discourse: An integrated dialectical-relational critical discourse analysis-discourse theory framework utilizing conceptual metaphor. *Text & Talk. 40*. https://doi.org/10.1515/text-2020-2055

Marsh, J. A. (2007). *Democratic dilemmas*. State University of New York Press.

Nazir, M. & Natasa, B. (2019). Community of inquiry on Facebook in a formal learning setting in higher education. *Education Sciences, 9(1)*, 35-51. https://doi.org/10.3390/educsci9010010

Nellemann, C. (2014). *A tool of healing or a tool for funding? Discourses in intervention in post-conflict Liberia* (Unpublished master's thesis). Lund University, Sweden.

Poster, C. & Angelika, K. (1990). *Community education in the western world*. Routledge.

Prulley, U., Evans, S. M., & Elshinta, S. (1998). The effectiveness of a community education programme in reducing litter pollution on shores of Ambon bay (eastern Indonesia). *Journal of Biological Education, 32(2)*, 143-147. https://doi.org/10.1080/00219266.1998.9655611

Saepudin, A. & Dinno, M. (2019). Community education in community development. *Empowerment, 8(1),* 65-73. https://doi.org/10.22460/empowerment.v8i1p65-73.1165

Susan, J. B., & Catherine, H. A. (2008). *Revitalizing arts education through community-wide coordination*. Arlington: RAND.

Tett, L., Jim, C., & Paul, O. (2003). Collaborative partnerships in community education. *Journal*

2391fc84991bd0f0

Passage, 11(2), November 2023

of Education Policy, 18()1, 37-51.
https://doi.org/10.1080/0268093032000042191
Topper, A. M. & Powers, J. M. (2013).
Democracy's college: the American
community college in the 21st century: framing
the issue. Education Policy Analysis Archives.
21(0). 28-41
https://doi.org/10.14507/epaa.v21n14.2013

Passage, 11(2), November 2023