

Civic Agriculture Concept as an Educational Strategy for the Formation of Good Citizens to Sustainably Protect the Environment

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ABSTRACT

This research shows that in agrarian countries, the farmers' life pattern changes from agricultural to non-agricultural. This condition is caused by their low access to lands, which results in poverty and lost generation of the farmer. This research used the socio legal approach, which is the integration between legal research and social research. The results of research: 1) Civic agriculture is a concept, which is developed in a society, which bears agrarian potentials in which the citizens are aware of their agrarian culture identity. The concept of civic agriculture is relevant to the theory of ecological citizenship as a form of awareness to perform collective movement which is based on the bond of citizenship in an agrarian country; 2) The important thing to do is to create citizens' awareness to know more about civic agriculture; therefore, the citizens will have responsibilities and concerns in applying it in their attitudes as to implement citizens' abilities in utilising land as agrarian resource in order to preserve sustainable environment. The developed educational strategy is oriented to the adherence to the agrarian laws as to prevent the land utilization for merely personal and economic interests.

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INTRODUCTION

As an agrarian nation, Indonesia has potentials to support the sovereignty of world's food; this should have implications for the improvement of food security and protection of agrarian resources. Lands as

resources should be able to bring prosperity for the citizens.

Data issued by the National Land Agency of the Republic of Indonesia in its Strategic Plan of Years 2010 – 2014 regarding the use of land in Indonesia showed that the use of land in Indonesia is currently not in compliance with its potentials as an agrarian land, as indicated by data which revealed the narrowing of agricultural land in Indonesia from 1990 to 2012. Of 8,481,754 hectares (Ha) of agricultural land, the width decreased to 8,068,529 hectares (Ha). Thus, for 22 years, Indonesia has lost the agricultural land of 413,225 hectares (Ha), or about 4.8% (Rejekiningsih, 2014, p. 70).

The availability of land for agricultural activities becomes one of the factors associated with the fulfilment of food needs. AKATIGA Foundation (Maguantara, 2005, p. 25) claims that “in the agrarian nations such as Indonesia, the main cause of poverty and lack of food is the low access of rural people to the land.” The low access of citizens to the land can be identified by the inequality of land ownership in the countryside, which contrastively shows the life of rural population between large landowners and the majority of poor villagers.

Civic agriculture is a concept developed in communities that have agrarian potential or agricultural lands. Citizens, as the part of agrarian community, should have agrarian awareness and cultural identity, primarily associated with the sense of solidarity and responsibility to live together. Land, as a

social space whose existence guarantees the agrarian life, should be used as a place for social and cultural bond. Citizens’ awareness of the existence of land as shared social space will prevent the use of land which is only oriented to individual and economic interest.

In the global era, almost all nations in the world encounter various problems and conflicts including energy issues and depletion of natural resources. Thus, it is important to establish citizens’ readiness especially the young citizens, who have the understanding and skills needed to engage and participate in the life of world’s communities. One of the efforts is inculcating civic knowledge, skills and attitudes through education, both inside and outside school (Wahab & Sapriya, 2011, pp. 235-236).

The global economy is on the welfare of all organisational stakeholders through a sound social environment for effective human interaction in managing contemporary ideas and values (Arora & Arora, 2005, p. iii). According McClintock, Pallana, and Wooten (2014), “whereby innovative agriculture should also protect the natural resources, landscape, and soil water, and increase the environmental” (as cited in Mohd-Azmi, Jesse, Sarah, Zuraidah, & Hambali, 2016, p. 910).

As an agrarian nation, it is important to establish a citizen who has a commitment as agrarian citizen, especially in preserving agrarian resources for the benefit of people’s welfare. Agrarian resources covering land, water, space, and natural resources are

gifts from God the Almighty to the people of Indonesia and are national assets that shall be protected and preserved in their function as part of sustainable environment. Therefore, they must be managed and utilised optimally for the present and future generations, in the context of a fair and prosperous society. The availability of agrarian resources in this globalisation era becomes the problem encountered by all nations in the world, particularly nations that have agrarian potentials. In agrarian nations such as Indonesia, the main cause of poverty and lack of food is the low access of rural people to the land as an agrarian resource.

Civic agriculture instils the spirit of collective awareness of the importance of utilizing land for agricultural activities, especially in countries with agricultural potential, so that it becomes the source of life for all peoples, mainly farmers. So important is the effort to form knowledge, skills and attitude of citizens who have the potential of agriculture in order to develop the concept of civic agriculture.

This research is a development of research dissertation researcher on the Citizenship Education Study Programme, Graduate School of Education University of Indonesia 2014, entitled: *The Land Law Enforcement in The Implementation of The Social Function Principles to Land Rights (The Role of Citizenship Education Study for Establishment of Legal Citizen Awareness)*. The results showed that the Civic Agriculture, who have the competence to maintain balance individual interests, social interests and the public interest

on the ground, and the ability using the right to land. Based on this research, the development should contribute to the formation citizenship education awareness of citizens to keep the benefit of sustainable natural resources for future generations.

It is important to know the concept of civic agriculture and develop educational strategy to establish good citizens who have a commitment as agrarian citizens, especially in preserving agrarian resources for the benefit of people's prosperity.

METHODS

The implementation of this research happened scientifically, as it was in the normal circumstances in which the state and condition were not manipulated, which emphasised the natural description. Data of research were collected through natural circumstances or natural data collection. Therefore, this research required direct involvement of researchers in the field (Lincoln, & Guba, 1985, p. 97).

This research used socio legal approach, which is the integration between law research and social research. The use of this approach was intended to understand the relationship and linkage between law aspects and reality in society. In this context, the law was seen not only as an independent or esoteric normative entity, but also as a real part of social system related to other social variables (Soemitro, 1998, p. 34).

Characteristics of socio-legal research methods can be identified through the following two points (Bedner, Irianto, Michiel, & Wirastri, 2012, pp. 5-6). First, a

socio-legal study of textual studies, articles in legislation and policy can be analysed critically and clarified the meaning and implications of legal subjects. Second, socio-legal studies develop new 'methods' between legal methods and social science.

This research was conducted in cooperation with *Konsorsium Pembaharuan Agraria (KPA)*/The Consortium for Agrarian Reform, Jakarta, which has done an innovation to establish *Desa Maju Reforma Agraria (Damara)*/Advanced Village of Agrarian Reform because the KPA via Damara focuses on the development of children, youth, farmers, women, integrative agriculture, and education, democracy. The establishment of Damara should be done as the effort to transform the village into the concept of agrarian reform, the land control as an agrarian resource, which can bring welfare to the people, especially farmers.

The data of research were collected through:

1. Observation, with the object of research is Damara.
2. Interview with *the KPA*, coordinator of Damara, *Serikat Tani Rukun Makmur dan Paguyuban Petani Penggarap Tanah Oro-Oro (PPTO)*/RukunMakmur Peasant Union and Oro-oro Land Cultivator Community and *Kelompok Perempuan Sekar Jagad/Sekar Jagad Female Group* inPundung Sari Village, Semin Sub-district, Gunung Kidul Regency, Special Region Province Jogjakarta (DIY).
3. Content analysis on various secondary data obtained during the research for

further analysis such as Annual Report of KPA in 2015 and Assessment of Damara of Pundung Sari Village, Semin Sub-district, Gunung Kidul Regency, Special Region Province Jogjakarta (DIY).

The data were analysed by using interactive data analysis, which consisted of three flows of activities performed simultaneously, namely; data reduction, data display, and conclusion/verification (Miles & Huberman, 1984, pp. 21-22). Data reduction was performed through selecting data, drawing attention on important matters, identifying the sources of data, and categorising the data. Data display included the summary of data equipped with schemes and diagrams. *Conclusion drawing/verification* was done through interpretation process and determination of meanings of the displayed data.

RESULTS AND DISCUSSION

Concept of Civic Agriculture for Maintenance of Agrarian Resources in Rural Areas

The findings of the research show that agrarian countries such as Indonesia are currently faced with traditional agricultural life pattern, which is merely oriented to agricultural land utilisation, neglecting its maintenance. Most of farmlands are dominantly controlled by landlords as their owners. Meanwhile, the farmers merely play role as farm labourers. This condition leads them to think the fulfilment of their

personal needs only as they do not own any control for the farmland cultivation. As a result, the sense of togetherness in farmland cultivation starts to diminish, leading to the loss of identity and self-awareness within bond of citizenship in agrarian countries with agricultural potentials. Many farmlands have been converted to non-agricultural functions, which causes the environmental ecosystem sustainability to be not preserved anymore. Even the environmental ecosystem encounters damage due to pollution. The farmers are under pressure because they are unsecured in doing their farm. They frequently experience crop failures and bad marketing process of their agricultural products. This condition emerges because the agricultural life has not been guaranteed by both the government and the spirit and mindset of the farmers, and the existing agricultural affairs have not been integrated with other fields particularly economy and technology.

A 2005 study (Social Security Office, 2005) revealed that more than 30% of agricultural workers were in debt. The amount of debt among these agricultural workers increased significantly as compared to the level of household debt among workers in general. Globalisation has a direct effect on farm worker stress. Land is the important natural resource for Thai farmers. In the past, Thai farm workers had a lot of land. At present, Thai farm workers are selling land to the capitalist class so their land holdings have decreased. This has had an influence on stress (as cited

in Kaewanuchit, Muntaner, Labonte, & Johnson, 2015, p. 170).

Citizenship is the relationship of the individual not to another individual or a group, but essentially to the idea of the state (Heater, 2004, p. 1). While globalisation raises problems about the relationship between the individual and macro societal structures, the second set of forces leading to a revival of the nation of citizenship concerns the relationship between human beings and nature (Turner, 1993, pp. 1-2).

This condition brings about important implications to the concept of citizenship, which is based on the theory of ecological citizenship. Deane Curtin (as cited in Isin & Turner, 2002, p. 293) claims that “ecological citizenship is promising because it resonates deeply with Western ideas about what it means to lead a full human life.” Ecological citizenship discusses about how man as an individual whose self-identity (moral identity) adapts with environment as to own community. Kalidjernih (2010, pp. 160-161) claims that because human beings rely on nature, environmentalist movement occurs and tries some effort to preserve environmental sustainability to prevent environmental exploitations, and to promote accountabilities of natural resources. Man is responsible not only for human beings but also tofor nature.

Civic agriculture is a concept that is developed in the communities that have agrarian or agricultural potentials. Citizens as the part of agrarian communities must have awareness and identity of agrarian

culture, primarily related to the sense of solidarity and responsibility to live together.

Theory of civic agriculture is very important to be developed on the agrarian communities with agricultural potentials due to increasingly vanishing identity. A movement is required to make the citizens aware that they must have orientations to preserve the environment so that its potential as an agrarian country is preserved sustainably and collectively with full sense of responsibility.

Civic agriculture can promote citizenship and environmentalism within both rural and urban settings not only through market-based models of economic behaviour but also through common ties to place and physical engagement with that place. The nature and potential of civic agriculture not only as an alternative strategy for food production, distribution, and consumption but also as a tool and a venue for “grounding people in common purpose” for nurturing a sense of belonging to a place and an organic sense of citizenship” (DeLind, 2002, pp. 217-224).

To apply the civic agriculture, the following four aspects must be performed:

1. Giving the farmers some understanding that they are not only individual human beings as they are doing agricultural activity to fulfil their daily needs, but also social human beings as part of citizen who have a purpose to utilise the land for collective agricultural business. Therefore, the agricultural activities are oriented not only to the agricultural infrastructure from each farmer, but also

to the strengthening of the togetherness feeling in managing agricultural land to fulfil mutual interest.

2. Caring and paying attention to the farmers, in order to create safety and a peace of mind in doing agricultural business. It is a duty not only for the government through its connection to the farmers, but also for the farmers through collective cooperation pattern.
3. Considering land as a mutual-living space, containing history, culture, custom, and future for the entire human races. It is important to develop responsibilities and respects for the land, through environmental maintenance, awareness of the land’s values and acceptance toward cultural practice for land preservation.
4. Developing passion and collective responsibilities to utilise land for social collective space in relation to social culture.

The concept of civic agriculture is closely relevant to the theory of ecological citizenship as a form of awareness to perform collective movement which is based on the bond of citizenship in an agrarian country. Civic agriculture prioritises the sustainable maintenance of farmlands by integrating it with the pillars of economic life so as to bring prosperity to all citizens. Meanwhile, ecological citizenship is a community awareness movement within the bond of citizenship which has responsibilities toward the nature and environment.

Civic agriculture also has aligned with Damara initiated by the KPA since 2013, and since 2016, Civic agriculture has been applied in several rural areas. One of which is Pundungsari Village, Semin Sub-district, Gunung Kidul Regency. Damara Programme exists due to the primary problems experienced by the agrarian countries, namely: (1) the land tenure is unequal/the land ownership is limited; (2) the cultivation techniques and appropriate agricultural technology do not evolve; and (3) the capital growth is low. Such problems make the economic growth in rural areas slow and creates poverty pouches. As a result, the villagers of productive age are not interested in agriculture, but they prefer working as cheap labourers in urban areas or as Indonesian workers overseas. The surplus of productive age labours for agriculture in rural areas is absorbed by other sectors outside the villages.

Damara is a programme formed by the KPA, which attempts to transform the village in the concept of agrarian reform, namely, to control the land as agrarian resources that can bring prosperity for people, especially farmers. The KPA as the initiator of Damara has a passion to “Build the Village”, based on the fact that village with its people and area has high economic potentials. Damara develops the integration concept between land ownership and land protection to keep its utility for agricultural activities, for keeping the land away from non-agricultural functions. According to the KPA, this concept is the implementation of agrarian reform programme in the forms of

asset and access reform. Damara focuses its development in certain aspects, such as children, youth, farmers, women, integrative agriculture, education, and democracy implementation. Education is an activity conducted in Damara through optimising the capacity of local organisation in the village as an effort to solve agrarian dispute in some areas.

Damara is established due to several issues, situation in the middle of society such as agrarian conflict, agricultural resource disposition, and village exploitation. It urges the society to solve the dispute such as structural disparity in asset ownership and management. Damara is a term used to develop village sovereignty through power management, governance, production management, and ownership planning. There are many activities in Damara, which are concerned with the agrarian reforms such as establishing organisation, empowering local society through educational activity and training, building passion and awareness for local society related to agrarian living, conducting economic consolidation in the village, solving agrarian disputes in the local society, and many more.

Galih Andreanto from Department of Campaign and Advocacy of the KPA, argues that Damara programme in the form of management, governance, maintenance, and ownership is integrated and based on social justice, managing people’s economy to prevent people from selling their land to merely achieve prosperous living. Damara’s agrarian reform process is started by solving agrarian or ownership dispute (power

management), and it is then followed by the governance in the form of Sustainability Land Use Planning (SLUP). Next, it goes to production management (started from individual to collective bases according to the local village's economic potentials). The final process is a consumption and distribution management. This agrarian reform programme runs structurally with the intention to solve the agrarian disputes in society.

The findings of the research in Damara Programme in Pundungsari Village, Semin Sub-district, Gunung Kidul Regency, showed that several activities performed are in harmony with the concept of civic agriculture, namely: (1) Giving a certainty on land-ownership asset for farmers, who previously do not have; (2) Providing financial assistance for farmers in the form of easy-access credit; (3) Providing protection in the form of advocacy for farmers to do agricultural activities; (4) Providing easy-access for new information and agricultural technology assistance; (5) Creating awareness of agrarian law (land); (6) Providing education and training; and (7) Providing easy-access to production facility and marketing assistance.

Land maintenance, as the part of environmental maintenance in Damara, is conducted by forming and recruiting trainers from every training centre. Giving the sustainable eco-knowledge includes power, utility, consumption, and distribution management to society. Principally, land utility is done in collective, democratic, eco-friendly, and ecology-oriented way, which is

pointing on justice and people's prosperity in areas with agrarian characteristics.

At the end, the sustainability of Damara hopefully can make the citizens devoted to their land more, by keeping its characteristics as agrarian land by developing agricultural business and production management integrated to local business through village cooperative establishment in order to make real impact for villagers' prosperity.

Land as social space whose existence guarantees agrarian live should be able to become a space in establishing social cultural relationship. Citizens' awareness toward land as shared social space will prevent land utilization merely for personal-oriented and economic interest. Civic agriculture defines thoughts of citizens who are capable of utilising the land for agricultural activity, which is integrated to economic activities that is oriented to the production capacity, agricultural products and food crops marketing and who have responsibilities to preserve the land as shared living space on behalf of citizenship in agrarian country.

This concept goes well with Damara's programme to transform the village toward agrarian reform concept, which is land mastery as agrarian resource that is able to gain prosperity for the entire nation, especially farmers. The activity is oriented to utilising the land for collective interest and increasing people's prosperity equally through land utilisation for agricultural production activities. Damara programme is concerned about agrarian reform, which is a continuous process related to land

arrangement as fair, sustainable, and eco-friendly agricultural resources. It is also well-coordinated, integrated, and accommodative to dynamics, aspirations, and participations of communities. Civic agriculture is integrated into Damara programme which is concerned about social transformation in conducting land utilisation for 'agrarian-traditional' agricultural activities; it becomes social structure where agriculture is no longer exclusive but it is integrated to support an objective, to achieve equal prosperity for all people.

Civic agriculture is a concept, which is developed in a society, which bears agrarian potentials in which the citizens are aware of their agrarian culture identity. Civic agriculture is based on the knowledge of land existence as a collective social space so that it induces collective relationships and responsibilities.

Civic Agriculture Concept as Education Strategy to Form Good Citizens in Utilising Agriculture Resources to Preserve Sustainable Environment

Civic agriculture engrafts collective awareness spirit and the importance of utilising the land for agricultural activities, especially for nations with high agrarian potentials; therefore, it becomes a livelihood for all people, mainly farmers. It is essential to form citizens' knowledge, skills, and attitudes in order to develop the civic agriculture concept.

The important thing to do is to create citizens' awareness to know more about civic agriculture concept. Therefore, the

citizens will have responsibilities and concerns in applying it in their attitudes as to implement citizens' abilities in utilising land as agrarian resource in order to preserve sustainable environment.

It is very important to form knowledge, attitudes and skills in the civic agriculture concept at young generations as young citizens in the agrarian potential nations. Farmers as the actor of agricultural productive activities will have a replacement for human resources by establishing the awareness on young generations who are able to develop civic agriculture concept. Thus, the young citizens who have knowledge, attitudes and skills as well as civic agriculture concept will be formed. Young citizens in the civic agriculture concept are able to develop their knowledge toward ecofriendly agricultural concept, an attitude which supports the establishment of responsibilities and concerns as the agrarian citizens, also agricultural activities oriented to efficient technology and productive economy.

Riyanto (2009, p. 43) claims that civic education can be used to form good citizens. The purposes of Civic education are in harmony with the concepts developed in civic agriculture, namely citizens who have a sense of nationality and patriotism especially national identity awareness as agrarian nation, the strengthening of the personal welfare improvement and social welfare, and the strengthening of social skills and intelligences.

Heater (2004, p. 1) claimed that the civic identity is enshrined in the rights conveyed

by the state and the duties performed by the individual citizenship, who are all autonomous persons, equal in status. Good citizens are those who feel an allegiance to the state and have a sense of responsibility in discharging their duties. As a consequence they need the skills appropriate for this civic participation.

Winataputra (2001, pp. 317-318) claims that the development of all aspects of human personality requires Citizenship Education, which includes knowledge, values, attitudes, and skills to be good citizens. According to Sapriya (2012, p. 23), as an academic study, Citizenship Education is an integrated discipline and generally has a speciality in which the domain of its study is multi-faceted with cross-disciplines. Such concept indicates the integrated linkage of Citizenship Education to other various disciplines to encounter multidimensional civic affairs. The multidimensional civic affairs require various approaches to encounter them. Civic Education which integrates various fields of science has contributions to the development of all aspects of the personalities of citizens which include knowledge, values, attitude, and skills of the good citizens so that they are able to participate and to have responsibilities in the life of community, nation, and state.

Citizenship Education methodologically is a science which is a development of social study tradition, namely: *citizenship transmission* (Barr, Bart, & Shermis, 1978, p. 18). This development develops into a scientific structure which is known

as Citizenship Education with systemic paradigm that contains three domains, namely: academic domain, curricular domain, and social and cultural domain (Winataputra, 2001, pp. 317-318). In general, the objective of Citizenship Education development is to cause every citizen to be a good citizen in terms of Civic Intelligence, Civic Responsibility, and Civic Participation. Furthermore, according to Jarolimek and Parker (1993), the primary missions of Social Studies are to help the students to learn (1) social world where they live and how they learn to solve social realities; (2) civic knowledge; (3) attitudes; and (4) civic *skills*, and to participate in community life (as cited in Wahab et al., 2011, pp. 99-100).

To apply the civic agriculture, an approach is required as Citizenship Education requires in an attempt to shape good citizens so that they have abilities to apply the civic agriculture. In the concept of civic agriculture, farmers as citizens do not have individual perspectives anymore, but they have a strategic role to participate and a responsibility to preserve the lands as sustainable natural resources for the greatest prosperity of the people.

The education conducted is integrated in various training programs which are implemented for the farmers as well as for the young farmers. Civic Education can be done by formal institutions in school level, youth organisations, or social institutions, for example farmer group or farmer organisation.

Based on the research findings, an education model is developed, which has a civic agriculture concept with the perspective of Civic Education as to establish good citizen at Damara. Several activities of training have been conducted, which aim at conducting educational activities both on farmers and young farmers and which are relevant with civic agriculture concept.

Of the various activities of training, the citizens' knowledge formation is crucial. It includes knowledge of land law, organic agriculture, appropriate agricultural technology, and cooperative activity. Furthermore, from such knowledge, some skills that the young generations at Damara should have are developed. The skills include organic farming skill, appropriate agricultural technology creation, compost-making (naturally), irrigation system-making, land identification, and the skills to manage rural economy based on agrarian reform. The attitudes that must be owned as the heir of the farm at Damara are disciplined, obedient, honest, brave, solid, intelligent, open and active.

Civic Education is relevant at the level of farmer organisation in cooperation with school institutions. The role of educational institutions is to establish knowledge, attitude and skills of the young generation, which is relevant to civic agriculture at Damara including: 1) Educational institutions that can play the role to guide the implementation of Damara by implementing the agricultural education collaboration, cooperatives and agrarian law; 2) Establishment and recruitment of trainers in each Damara

training centre; 3) Provision of easiness to the young generation in learning about the knowledge of land and agrarian law; 4) Provision of socialisation and agricultural technique training; and 5) Provision of scholarships for young people who want to get involved in the agricultural sector.

It requires educational strategies to empower the young generation of farmers, which include: (1) Persuasive education for rural welfare; (2) Implementation of andragogy education (adult education) with keep digging the skills of young generation of farmer; (3) The growing of a strong interest to the young generation of farmer in case of land benefit as the agrarian reform-based agrarian resources; (4) The growing of awareness through periodic training socialization and activity evaluation; (5) The implementation of agricultural practice in field for the young generations of farmers; (6) Preparation of agricultural curriculum in school level, particularly in vocational high schools.

Civic agriculture concept strategically fits to be done through Civics education both at formal institutions and at informal institutions in farmer organizations or farmer groups at the area which has potentials as agrarian area.

Education which is able to develop civic agriculture is very important to do as the effort to supply the young citizens in facing the global era challenges to keep the sustainable agrarian resources for the next generations. Civic agriculture becomes the objective to create citizens' competencies which have skills to process the land as

agrarian land based on the principles of the use and utility of equitable land which is based on agrarian reform. The developed educational strategy is oriented to the adherence to the agrarian laws as to prevent the land utilisation for merely personal and economic interests.

Education strategy of the civic agriculture can be done through formal education of Citizenship Education and/or can be integrated with other relevant subject matters including extracurricular activities at Primary School through University, particularly in the areas with agrarian potentials. In addition, it can also be taught at Youth and Community Organisation and family.

The concept of civic agriculture through education in the community aims at forming the important knowledge for agrarian citizens, particularly the farmers of young generation so that they are able to well manipulate the realities they encounter as parts of agrarian communities. In addition, it also forms behaviours which are capable of sustainably preserving the environment-based lands for the future generation. Its primary objective is to form competencies or abilities of citizens who have business skills integrated with economic activities as to reach the greatest prosperity of the people.

CONCLUSION

The availability of agrarian resources particularly land in the global era becomes the essential need for citizens in a nation which has potentials as agrarian nation.

Every agrarian nation should make efforts to protect their land in order to sustain its usefulness for the next generations. Education becomes the important tool to create citizen's awareness about knowledge, attitude and skills in preserving lands in order to preserve its potential as agrarian land. Civic agriculture concept is an alternative solution to face problems due to the use of agrarian land which does not consider the land usefulness for the greater welfare of the people.

Education strategy which is able to develop civic agriculture should be done to create good citizens in utilising agrarian resources in order to protect the environment, which is done by creating citizens' knowledge, attitude and skills oriented to obedience toward the agrarian law as to prevent land utilisation for personal and economic interest. Education attempts to transform toward a society which is fair and prosperous, based on the utilisation of agrarian resources in agrarian reform.

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