

RECONSTRUCTING THE MEANING OF EDUCATION: AN EXPLORATION OF THE HOMESCHOOLING EXPERIENCE AMONG FAMILIES IN YOGYAKARTA, INDONESIA

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Abstract

This paper presents the phenomenon of homeschooling in Yogyakarta, a city known as one of the centers of education in Indonesia, through a social construction perspective. Previous studies on homeschooling in Indonesia have mostly focused on the pedagogical perspective. This research aims to outline the process that homeschooler families go through in choosing to homeschool instead of sending their children to school. The qualitative method used is in-depth interviews with parents who have been practicing homeschooling in their families for years. The findings in this study show that the informants have experienced the reconstruction of the meaning of education from school to homeschooling through three stages: first, the informants get various information about homeschooling from various sources but mainly from previous homeschooling practitioners and pioneers; second, the concept of homeschooling is crystallized by the informants into their thinking; third, the informants implement the concept of homeschooling by educating their children at home rather than sending them to school. Parenting-related materials play an important role in fostering parents' initial interest in homeschooling. The development of information technology made it easier for informants to access various information related to homeschooling.

INTRODUCTION

The Government of Indonesia introduced a compulsory education program on May 2nd, 1984, nearly forty years ago. However, various parties believe that an increasing number of parents in Indonesia are opting not to send their children to school and are taking full responsibility for their children's education at home. Homeschooling, or "sekolahrumah," is legally recognized in Indonesia under The Regulation of the Minister of Education and Culture No. 129 of 2014. According to data from the Ministry of Education and Culture, in 2015, at least 11,000 school-age children chose the homeschooling path (Pancawati, 2018). The trend of increasing homeschoolers is not unique to Indonesia but is observed globally, especially in countries where parents face fewer legal and attitudinal barriers, such as Canada (Arai, 2000), Australia (Jackson, 2020), and notably the United States (Dennison, Lasser, Madres, & Lerma, 2020) (Ray, 2013) (Eric, 2015) (Ray B. D., 2022). Many stakeholders attribute this trend to improved access to information through the Internet and the global impact of the COVID-19 pandemic, including in Indonesia.

Based on the search conducted through various academic journal websites, the researcher found a considerable number of articles related to the topic of homeschooling in Indonesia, which examine homeschooling from the pedagogic perspective (Kurniawan, 2018; Afiat, 2019; Wardati,

2019; Dina, 2022; Siddiq, 2021). In this article, the researcher examines homeschooling from a social phenomenon perspective and does not refer to the categorization of homeschooling based on government regulations (*sekolahrumah tunggal*, *sekolah rumah majemuk* dan *sekolahrumah komunitas*) (Kebudayaan, 2014). Instead, the term homeschooling is globally known as parents who take full responsibility for their children's education at home, where parents act as the primary facilitators in their children's learning process.

This study aims not only to explain the process undergone by parents in deciding to choose homeschooling as a method of educating their children but also to analyze and evaluate the related factors, both internal and external, as well as explore the implications of this decision. To achieve these objectives, the researcher poses three research questions: (1) What is the process undergone by parents before they decide to choose homeschooling? (2) What factors influence parents' decision-making? (3) What are the implications of choosing homeschooling? The argument underlying this writing is that parents who opt for homeschooling have experienced a shift in the meaning of education after obtaining various information about homeschooling, while previously holding a less positive view of the school learning process.

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Academia in Indonesia holds various perspectives on examining the issue of homeschooling, but it is mostly viewed as an alternative form of education regulated by the Government of Indonesia (Fauziah & al, 2020; Mansur & Ahmad, 2021; Aziz, Rahmatullah, Anjasari, & Janti, 2023; Ahmadi, 2023; Sudiapermana & Sriwidaningsih, 2021; Purnamasari, Suyata, & Dwiningrum, 2017; Shofwan & al, 2019). Referring to the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, Article 27 (1) states that informal educational activities are conducted by families and the community in the form of self-directed learning activities. Therefore, homeschooling in Indonesia falls under the category of informal education. Furthermore, in Article 27 (2) and (3), it is stated that the results of informal education are recognized on par with formal education and will be further regulated by Government Regulation. However, based on Ministerial of Education and Culture Regulation Number 127 issued in 2014 regarding homeschooling, homeschooling is classified as non-formal education. This regulation divides homeschooling into three categories: individual homeschooling (*sekolahrumah tunggal*), multiple homeschooling (*sekolahrumah majemuk*), and community homeschooling (*sekolahrumah komunitas*).

The Ministerial of Education and Culture Regulation Number 127 of 2014 is considered by homeschooling practitioners as the cause of confusion in the terminology of homeschooling in Indonesia. Referring to Ministerial Regulation Number 127 of 2014 regarding community homeschooling, many educational institutions have legalized themselves as homeschooling, using the homeschooling label to offer curricula that are not significantly different from formal education but with a more flexible approach. Therefore, many researchers in Indonesia identify the term homeschooling with homeschooling institutions named ABCD (Fakiha & Ahmadi, 2020; Nuraeni Mansur & Torro, 2021; Mahfud & Utama, 2021; Azis, 2022). In this article, the researcher chooses not to use the categories of homeschooling as regulated by the Ministry of Education and Culture of Indonesia but instead adopts the concept of homeschooling as a widely recognized family-based education concept.

Homeschooling is a practice in which parents do not send their children (of any age) to school but educate them at home instead (Neuman & Guterman, 2017). The global discourse

surrounding homeschooling acknowledges its potential benefits, such as nurturing strong parent-child relationships (Lois J., 2008; Ahi & Akar, 2020), fostering independent thinking, and providing personalized instruction to accommodate the unique needs and learning styles of individual students (Aurini & Davies, 2005; Neuman & Guterman, 2017). Nevertheless, ongoing debates and discussions also highlight the potential challenges and concerns associated with homeschooling (Basham, Merrifield, & Hepburn, 2007) (Dwyer & Peters, 2019), including socialization opportunities (Medlin, 2013), access to resources and support (Lines, 2001; Walters, 2015), and ensuring a comprehensive education encompassing various subject areas (Knowles, Marlow, & Muchmore, 1992; Patterson, 2007; West, 2009). From a broader global perspective, homeschooling is recognized as a viable and valid educational alternative that enables families to actively participate in their children's education (Peacock, 2003; Wyatt, 2008). It embodies the principles of educational freedom, parental choice, and customized learning, thereby offering diverse educational opportunities to students worldwide.

According to Murphy (Murphy, 2014), previous research conducted in the 1980s and early 2000s has provided limited empirical evidence regarding the effectiveness of homeschooling. These studies primarily focused on describing and examining the practice of homeschooling itself, while neglecting to investigate its impact on children's learning outcomes and overall development. Since the 2000s, there has been a noticeable increase in scholarly articles that have shifted the focus from a descriptive approach to homeschooling towards an examination of agency within its contextual framework. Meanwhile, as discussed by Heuer (Heuer & Donovan, 2017), the marketing of homeschooling primarily occurs through informal communication and traditional methods, where personal recommendations are shared individually, influencing one family at a time. Furthermore, the utilization of social networking platforms, homeschooling blogs, and an extensive collection of instructional books authored by experienced homeschoolers has played a significant role in facilitating parents' comprehensive comprehension of the practical aspects associated with the homeschooling lifestyle.

The concept of homeschooling agency within its contextual framework acknowledges that homeschooling practices are intricately connected to the wider social, cultural, and educational contexts in which they take place. It recognizes that families who opt for homeschooling actively make intentional decisions and exert their autonomy in shaping their educational approaches (Parker, 2022), while also being influenced by external elements (Dennison A., Lasser, Madres, & Lerma, 2020). When investigating homeschooling agencies in context, scholars delve into the intricate dynamics between individual agencies and the social, cultural, and institutional factors that impact homeschooling practices (Tan, 2020). This involves taking into account various aspects such as parental motivations (Campbell, 2012), educational philosophies (Puga, 2019), cultural values (Smith & Kisura, 2013), homeschooling mother's perspective (Machovchova, Belanova, Kostelecka, & McCabe, 2021; Van Schalkwyk & Bouwer, 2011), legal frameworks (Chinazzi, 2023), community support systems, and available resources (Hirsh, 2019). By examining these factors, researchers gain a comprehensive understanding of how homeschooling is influenced and shaped by its broader context.

This exploration of homeschooling agency within its contextual framework sheds light on the multifaceted nature of homeschooling, highlighting the active role families play in designing and implementing their educational strategies, as well as the contextual factors that shape and inform their decision-making process. It provides valuable insights into the complex interplay between individual agency and external influences in the realm of homeschooling.

According to Neuman and Aviram (2003) cited by Neuman (Neuman & Guterman, 2017), there are two approaches to studying homeschooling. The first approach focuses on the pedagogical aspects of homeschooling, examining its educational aspects. The second approach involves a holistic study of homeschooling. The holistic perspective explores how homeschooling affects the overall lifestyle of individuals who choose this method. Scholars adopting this approach have portrayed homeschooling as a transformative experience. Consequently, they have explored various dimensions, including the influence of homeschooling on parents and

children, family dynamics, marital relationships, professional pursuits, financial circumstances, personal perspectives, daily routines, and other significant life-altering factors. It is important to note that research on homeschooling in this paper adopts a holistic approach specific to homeschooling in Indonesia. The holistic aspects of homeschooling have not been extensively examined by Indonesian researchers.

METHOD

This research included the participation of three homeschooler families, all of whom reside in Yogyakarta. The sample in this study represents three decision process patterns: first, families who exclusively choose homeschooling and have never sent the children to school; second, families who initially choose homeschooling, then sent their children to school but later transitioned back to homeschooling; and third, families who initially sent their children to school but then decided to educate them at home. These three families were compared to identify the similarities and differences in their homeschooling journeys.

This research employed qualitative research methods to investigate the phenomenon of homeschooling. Data collection involved multiple techniques, including direct observation, in-depth interviews, and analysis of various secondary data sources relevant to the research topic. The researchers conducted observations of homeschooling activities among families and communities in Yogyakarta, both in offline settings and through social media platforms. Additionally, in-depth interviews were conducted to gather detailed and comprehensive data about the research focus.

The researcher conducted desk research by gathering various secondary data related to the laws and regulations that provide legitimacy for homeschooling in Indonesia. Additionally, a review of journal articles, websites, online media reports, and other relevant sources on homeschooling was conducted. Through this desk research process, the researcher obtained data indicating the existence of diversity or conceptual confusion surrounding homeschooling in Indonesia. This is due to the three categories of homeschooling recognized in the Ministry of Education and Culture Regulation No. 129/2014 on homeschooling, namely individual homeschooling, multiple homeschooling, and community homeschooling. In this study, the researcher decided to focus on the widely known concept of homeschooling in various countries, where parents take full responsibility for their children's education and do not send them to school.

The data analysis conducted in this study on homeschooling utilizes the social construction theory introduced by Peter L. Berger and Thomas Luckmann (Berger & Luckmann, 2018). Homeschooling as a social phenomenon in society is constructed through three processes: externalization, objectification, and internalization. In the first process, the researcher analyzes the initial stages of how the informants become aware of and explore the meaning of homeschooling as an alternative form of education. The researcher explores the various resources or factors that motivate the informants to delve deeper into the study of homeschooling. Subsequently, the researcher examines how the informants crystallized the homeschooling concept in their minds and finally identified themselves as homeschoolers.

RESULTS

The outcomes of this research are divided into three main sections: the process of transitioning to homeschooling, the factors that motivate families to choose homeschooling, and the implications arising from the decision to homeschool. It has been elucidated that in the context of this study, the term "homeschooler family" refers to parents who opt to educate their children at home rather than sending them to traditional schools. The transformation in parents' perception of education significantly influences their decision-making process regarding the educational model they select for their children.

3.1. Navigating the Path of Homeschooling: The Journey of Family A

Family A consists of a 51-year-old father who works as an activist, academic, and bureaucrat, a 45-year-old mother who is a homemaker and supports her husband's institution, a first-born daughter aged 18, and a second-born son aged 16. While Family A resides in Sleman, Yogyakarta daily, the father frequently travels to Jakarta for work. The family lived in a city in the UK for eight years when the father pursued his Master's and doctoral studies. Family A has been homeschooling for over 15 years, although both children briefly attended an international school in Yogyakarta for 6 months and 2 years. Following that period, they returned to homeschooling. Mother A believes that children are born with a significant purpose, as they were initially told they couldn't have children. During pregnancy, she became interested in attachment parenting, choosing to care for and naturally nurture her children. She believes that each child has a blueprint, and to maximize their growth and development, she decided not to enroll them in daycare or formal schools. During their time in the UK, many mothers would send their children to daycare (starting at age 3) to contribute to the family's income. In daily activities, Mother A told that she was also inspired by TV series related to parenting. But she already forgot the title of the TV series that she mentioned, since it was a quite long time ago. This is a list of books that served as references for Mother A in studying homeschooling. As they were living in England at the time, the majority of the books focused on English homeschooling practices:

1. Moving The Poodle and Other Essays by Sandra Dodd
2. Learning All the Time, by John Caldwell Holt
3. Curriculum of Love, Cultivating the Spiritual Nature of Children by Morgan Daleo
4. The One World School House, by Salman Khan
5. The Homeschooling Handbook, by Marry Griffith
6. The Unschooling Manual, by Nanda van Gestel, et al
7. The Unschooling Handbook, by Marry Griffith

While in the UK, mother A discovered the homeschooling community, commonly referred to as "home-educated" (home-ed) in the UK. Due to her interest, she socialized more with homeschooling parents, which allowed her to find various parenting and homeschooling resources. While in the UK, Mother A frequently attended events organized by renowned homeschooling practitioners and homeschooling family festivals. One homeschooling festival that she and her family frequently attended, was homeschoolers camping. The camping took several days, full of activities both for parents and their children.

She actively shared her knowledge and experiences as a homeschooling practitioner on her blog. Through her blog and mailing lists, she connected with other homeschooling families in Indonesia.

Upon returning to Indonesia, family A faced challenges from the paternal side of the family regarding their decision to homeschool.

"I am often questioned by my mother-in-law about why my children do not attend school. My husband pursued education up to the doctoral level, and he has a sibling who is a lecturer, which further emphasizes the importance of education in his family. My mother-in-law cannot accept the fact that her grandchildren are not attending school. Whenever we meet the extended family, which happens once a year during Eid, I am always asked why my children are not in school. In the past, one of the reasons I enrolled my children in YIS (Yogyakarta International School) was partly to legitimize our decision, as I felt uncomfortable being constantly questioned about homeschooling".

On the other hand, Mother A's family is more open-minded, as her father is willing to listen and understand what homeschooling entails. Her father expressed that if he had known about homeschooling in the past, he would have chosen homeschooling for his children.

"My father often went in and out of the forest and would frequently take us, his children, to work in the fields. I studied at a prestigious school, but I felt

happier when my father taught me himself. The memories of learning in the field, camping with my father, and learning about everything, are more vivid in my mind than my experiences in school. I want my children to have the same childhood experiences I had. I don't want my children to be in school without understanding anything."

In the process of homeschooling, Mother A adopts the unschooling method. Instead of utilizing a specific curriculum or adhering to strict activity planning, Mother A chooses to provide stimuli through individual activities and observe her child's responses. If the child shows interest in a particular activity, Mother A explores it from various perspectives. For instance, if the child is interested in learning the guitar, Mother A would provide related materials such as music notation, its historical background, and so on.

The meaning of homeschooling for mother A lies in the ongoing reciprocal interaction between parents and children.

There are no musts or must-nots; parents value their child's thoughts while also possessing the knowledge to guide their child's thinking process. "Parents need to know various subjects, just like their children. Through the homeschooling process, I have learned extensively, and I must be prepared to face various challenges because each child has unique learning needs".

3.2. Navigating the Path of Homeschooling: The Journey of Family B

Family B consists of a 32-year-old father, a 30-year-old mother, and two sons aged 9 and 4 years old. The father, Mr. B, has completed education up to the level of a master's degree and works as a comic artist and content creator. On the other hand, Mrs. B has obtained a bachelor's degree. Besides being a housewife and a teacher of Quranic recitation, she is also involved in managing a newly established business venture with her husband. Family B has decided to homeschool their children and has never enrolled them in a conventional school. As homeschooling practitioners, they have registered their children at the Sanggar Kegiatan Belajar (SKB) located in the district where they reside.

The idea of homeschooling was initially proposed to Family B by Mr. B's father, a prominent figure in the fields of education, politics, and religion. This suggestion came at a time when Mrs. B was heavily pregnant. As a newly married couple, Family B had not envisioned embarking on the homeschooling path. It is worth noting that the parents of Mr. B own an Islamic-based school, offering education from childcare facilities, early childhood education to high school.

"Initially, we felt confused, but later on, we made a concerted effort to seek information about homeschooling due to the instructions from our parents-in-law. We continuously pursued knowledge about homeschooling, delving into its intricacies, and eventually decided to enroll in the "Ibu Profesional" course in Salatiga" (mother B)

Living in an environment closely associated with the field of education, Mother B had access to various educational reading materials. One of the books she read to understand homeschooling was Ustadz Harry Santosa's book "Fitrah Based Education" and following his Facebook account (<https://www.facebook.com/harry.hasan.santosa>). Mother B added that in 2013, the internet was not as advanced as it is now with platforms like Instagram. At that time, she primarily followed the homeschooling journey of Ibu Septi Peni Wulandani:

1. "Ibu Profesional" (<https://www.ibuprofesional.com/>),
2. "Ibu Peri" (<https://www.buperi.com/>),
3. Septi Peni Wulandani (<https://www.facebook.com/septipw>),
4. "Komunitas Ibu Profesional" (<https://www.facebook.com/KomunitasIbuProfesional>),
5. "Kelas Literasi Ibu Profesional" (<https://www.facebook.com/groups/KelasLiterasiIbuProfesional>),
6. "Ibu Profesional Yogyakarta" (<https://www.facebook.com/officialiipjogja>)

One of Mrs. Peni's sons was considered an inspiration for achieving recognition in the category of young professionals and attending school in Singapore. Mother B also following Raken Asri Mada Lestari account facebook, a homeschooler practitioner who also inspired to her.

Subsequently, Mother B continued her efforts to seek knowledge about homeschooling. During a meeting with several other mothers at an event, they collectively agreed to study homeschooling more seriously. Mother B and her friends invited homeschooling practitioners to learn from and share their experiences. Eventually, Mother B, along with six other homeschooling families, formed a homeschooling community named Ar-Raihan. Once they began their homeschooling journey, Mother B enrolled in the "Homeschooling for Home Educators" class, specifically designed for early childhood education, led by a homeschooler who adheres to the principles of "Fitrah Based Education." In this class, Mother B obtained valuable learning resources related to homeschooling, including materials from the Rumah Inspirasi website managed by the Aar Sumardiono family, who are prominent homeschooling practitioners in Indonesia.

One of the challenges faced by Mother B was the increased responsibility of providing support and guidance to her young children in the homeschooling process. However, as time went on, this burden could be shared with Father B. Additionally, the homeschooling community, Ar-Raihan (consist of 7 homeschooler families), served as a supportive network for her family, offering assistance, sharing resources, and providing a platform for sharing the various roles they assumed as facilitators of their children's learning journey. The community became a place where burdens could be shared among its members. It is worth noting that Ar-Raihan is currently in the legalization process of becoming a PKBM (Community Learning Center) and aims to be recognized as the first homeschooling institution within the Islam Terpadu (Integrated Islamic Education) network in Indonesia.

Father B is determined to pursue homeschooling because, for him, it offers several key benefits:

"The insights gained from the "School for Homeschoolers" class have led me to interpret homeschooling as a humane approach. Previously, I had the misconception that being a homeschooling parent meant being a flawless teacher for my children. Given that the responsibility solely rests on the parents, I believed that if I failed to educate them adequately, my children would also fail. However, through homeschooling, I have come to realize that parents are allowed to make mistakes. We are allowed to be imperfect, exhausted, and even experience moments of self-doubt". (Father B)

Father B interprets homeschooling as a liberating experience for both parents and children. He believes that homeschooling provides a journey that is enjoyable for his family. Children have the freedom to choose their occupations and decide to belong to any economic stratum.

"The duty of being the head of the family, according to Islamic teachings, is not solely focused on making one's children intelligent, successful, or achieving great accomplishments. Father B firmly adheres to the belief that the primary responsibility of the head of the family, as stated in Surah At-Tahrim is to safeguard the family from the fire of hell. This serves as our core value and guiding principle" (Father and Mother B)

3.3. Navigating the Path of Homeschooling: The Journey of Family C

Family C consists of a father (45 years old), a mother (42 years old), and a 13-year-old daughter. Both the father and mother have completed their education up to the bachelor's degree level (S1), while their daughter is currently equivalent to the first year of junior high school (SMP) in one of the Community Learning Centers (PKBM) located in the same district where they reside. The daughter of Family C has been homeschooled since the fourth grade of primary school, previously attending a non-formal institution, a religion-based PKBM that follows a similar system to formal schooling. Family C has been engaged in homeschooling for four years. During her homeschooling journey, the daughter of Family C excelled as a synchronized swimming athlete, representing the province of D.I. Yogyakarta in the National Sports Week competition.

Mother C works as an entrepreneur, producing various traditional beverages made from spices. She also engages in part-time work as a facilitator for women's empowerment programs. Previously, Mother C worked as a teacher at the PKBM where her child attended school. Initially, Mother C did not have plans to choose homeschooling for her child; in fact, she already had plans for her child to attend junior high school and high school.

During her free time, Mother C often surfs through the social media platform Facebook, which led her to connect with parenting practitioners and homeschooling advocate, Ellen Kristi. Mother C's interest in learning about homeschooling began when she read a book written by Ellen Kristi titled "Cinta Yang Berpikir" (Love That Thinks) and followed her Facebook account (<https://www.facebook.com/ellen.kristi>). The book contains a compilation of writings from the renowned British educator, Charlotte Mason.

I felt a personal calling. When I read Charlotte Mason's book, it was like a slap in the face. The book deeply touched me. It turned out I had been treating my child poorly. It revealed my shortcomings as a parent. The book reflected my desires. Did I want to become the kind of mother who allows third parties to shape her child's personality?

The interest in studying parenting topics served as a gateway for Mother B to delve into homeschooling education.

"The life experiences that led me to homeschooling. Perhaps because I thought that my mother didn't guide me in this way before. I was born to divorced parents, so I felt like I didn't have a father figure. When I was dating my husband, I told him that I didn't want my childhood to be repeated in my child's life".

During her time as a teacher, Mother A once faced a protest from parents due to her implementation of the Charlotte Mason method. On the other hand, she began to feel incompatible with the religious indoctrination methods at the school where she worked, which also happened to be the same school her child attended.

By the time my child reached the third grade, they had already begun to develop critical thinking skills. I realized that values are not obtained at school because they always teach dogmatic beliefs and religious doctrines. As a parent, I did not want to indoctrinate them. I wanted my child to learn from the experiences of their parents. If the experience was good, they could take it. If not, they should consider what is best for them. However, this approach is not possible in a school setting."

Mother C's decision to transition her daughter from schooling to homeschooling received support from her husband. Father C was introduced to the process of supporting the child in homeschooling and was willing to take turns when Mother C have to work out of town or when she experienced burnout. However, Mother C also acknowledged that the process of de-schooling (transitioning from school to homeschooling) for three months was not easy for her.

"The transition from a working professional to a full-time mom, made me feel overwhelmed. Instead of focusing on shaping my child, I realized that I had to develop new habits myself. During the approximately three-month de-schooling process, there was a period of denial, questioning why my child hadn't met my perceived standards in certain areas. The teachings of Charlotte Mason regarding narration and retelling were absent at school, and this had previously caused me stress".

The experience of homeschooling is often shared by her while waiting for her child's swimming practice and chatting with other mothers. Up to this point, Mrs. C admitted that five other families

have shown interest in following her footsteps in learning the Charlotte Mason method by reading the book "Cinta yang Berpikir" (Love that Thinks). These five families then decided to withdraw their children from school and transition to homeschooling. According to Mrs. C, the most significant meaning of homeschooling is:

"By homeschooling, I feel at least I am not guilty of neglecting my child. I can have a closer relationship with my child. The relationship with my child becomes better, and I get to know my child better. On the other hand, I also come to know my abilities. It is not my child who is being trained, but rather, it is I who is being shaped. I have to form habits, learn patience, and understand my child's condition. The homeschooling process shapes me, it slaps me in the face".

DISCUSSION

4.1. Summary of Research Findings

This research provides evidence that homeschooling families have undergone a process of reconstructing the meaning of education, leading them to choose homeschooling not schooling as their children's education. Parenting materials serve as an essential entry point for parents' interest in homeschooling. The presence of experienced senior homeschooling practitioners sharing their knowledge and experiences through various media serves as a reference and role model for parents seeking further information about homeschooling. On the other hand, the development of information technology facilitates parents' ease of access to various resources they need regarding homeschooling.

By choosing to homeschool, these families have embarked on a transformative journey that challenges traditional notions of education and allows for a personalized and flexible approach to learning. The decision to homeschool often arises from various factors, such as dissatisfaction with the education process at school, or a wish to align education with the family's values and beliefs. Furthermore, through homeschooling, these families redefine the meaning of education, emphasizing individualized instruction, holistic development, and the integration of real-life experiences into the learning process. They prioritize a child-centered approach that recognizes the unique strengths, interests, and learning styles of each child. This reconceptualization of education also places a greater emphasis on fostering a love for learning, critical thinking skills, and the cultivation of character and values.

4.2. Analysis of Data Symbolic Meaning

Concepts regarding homeschooling were obtained by the informants from homeschooling practitioners who not only published books but also developed various materials necessary for homeschooling parents and families. They also created intensive mentoring programs for parents interested in learning about homeschooling, eventually evolving into communities of homeschooling families. The informants mentioned individuals such as Ustadz Harry Santosa with Fitrah Education, Ellen Kristi as a homeschooling practitioner and founder of the Charlotte Mason Indonesia Community and the Association of Indonesian Homeschoolers (PHI), Septi Peni Wulandani, the initiator of the "Ibu Profesional and Ibu Peri" (Professional Mother and Fairy Mother) programs, also Aar Sumardiono and Lala who manage the Rumah Inspirasi (Inspiration House). Another informant was inspired by the ideas of homeschooling from the British tradition, as well as practitioners and homeschooling communities in the UK, which she had studied while in England. She mentioned John Bowlby and Mary Ainsworth as initiators of Attachment Parenting, Sandra Dodd and Marry Griffith as advocates of the concept of unschooling, as well as books by renowned American homeschooling advocate, John Holt.

In Indonesia, the legality of homeschooling is regulated by the Ministerial of Education and Culture Regulation Number 129 of 2014. According to this regulation, homeschooling families are classified as single home schools, defined as family-based educational services conducted by parents within a single family for their children's education, without joining other families implementing separate single home schools. The three informants registered their children in

Community Learning Activity Centers (PKBM) or Learning Activity Studios designated as non-formal educational institutions that provide legal support for homeschooling practitioners in Indonesia. PKBM/SKB serves as a place for learning activities following the government curriculum and conducting Package A/B/C Examinations. Parents who are part of the same PKBM/SKB then form communities as a means of sharing information, learning resources, engaging in activities together, and socializing.

4.3. Reflection on Research Findings

The concept of homeschooling is known to the informants as a family-based education where parents take full responsibility for their children's education at home. The informants became aware of and studied the concept of homeschooling from the pioneers and practitioners of homeschooling, both from within Indonesia and abroad. Homeschooling parents then joined various communities formed with a pedagogical spirit aimed at freeing children and parents from the constraints of formal educational institutions or schools.

With a high level of trust in the concept of homeschooling among the informants, as well as recognition from the government, it is understandable that the concept of homeschooling has been internalized by the informants and their families as homeschooling practitioners.

"The current search for new educational funnels must be reversed into the search for their institutional inverse: educational webs which heighten the opportunity for each one to transform each moment of his living into one of learning, sharing, and caring." (Illich, 1971)

4.4. Comparison

This study was conducted using the social reality approach related to the increasing trend of homeschooling practitioner families in Yogyakarta. Based on the researcher's observations, a study of this nature has not been conducted previously. Existing studies on homeschooling in Indonesia have predominantly adopted a pedagogical perspective

CONCLUSION

5.1. Key Findings

The informants in this study reconstructed the meaning of education from schooling to homeschooling through three stages: externalization, where they gained information about homeschooling concepts from previous homeschooling practitioners and pioneers; objectification, where the several homeschooling concepts that have been institutionalized crystallized by the informants; and internalization, where the informants ultimately decided to implement homeschooling and educate their children at home instead of sending them to school. The decision to choose the homeschooling path among the informants in this study was influenced by several factors. Firstly, the availability of information access about homeschooling concepts through the internet, social media, and books published by previous homeschooling practitioners and pioneers. The personal background of the parents or children regarding their school learning experiences. The support from their suppose, family, and the homeschooling community peer group, which provided various learning materials, shared activities, and a community where the burden of being homeschooling practitioners could be shared. The fundamental values and vision of the informant families regarding their children's education. The persistence of the informants in learning the homeschooling concepts they deemed as the best way to educate their children.

5.2. Contributions to Anthropology

The study on the phenomenon of homeschooling in Yogyakarta was conducted using the social constructionist framework introduced by Peter L. Berger and Thomas Luckmann. By employing Berger's framework, it can be understood that the reality of homeschooling as a family-based education chosen by the informants in this research is the result of a process of reconstruction. The social constructionist approach has not been previously used in examining the phenomenon of homeschooling in Yogyakarta, which has mostly been approached from a pedagogical perspective.

5.3. Research Limitations

This study has limitations in comprehensively exploring the development of homeschooling as a social movement in the field of education. As widely known, there are still misconceptions and stigmas associated with homeschooling in Indonesia. Therefore, further studies are needed to explore homeschooling as a social movement strategy in Indonesia

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