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Editors • Arika Indah Kristiana and Ridho Alfarisi

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The 1st International Conference on Neuroscience and Learning Technology 2021

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We would like to express our gratitude to all participant who were joining "The First International Conference on Neuroscience and Learning Technology 2021 (ICONSATIN)". It is the first International conference held by the Department of Education, FKIP-University of Jember on 18-19 September 2021. The conference is held to welcome participants from many countries, with broad and diverse research interests on physics, science, technology, engineering, mathematics, neuroscience and learning technology. The mission is to become an annual international forum in the future, where, civil society organization and representative, research students, academics and researchers, scholars, scientist, teachers and practitioners from all over the world could meet in and exchange an idea to share and to discuss theoretical and practical knowledge on those topics. The aim of the first international conference is to present and discuss the latest research that contributes to the sharing of new theoretical, methodological and empirical knowledge and a better understanding in the area of physics, science, technology, engineering, mathematics, neuroscience and learning technology.

The participants of ICONSATIN 2021 were 126 participants consisting research students, academics and researchers, scholars, scientist, teachers and practitioners from many countries. The selected papers to be published on AIP Conference Proceedings are 86 papers.

On behalf of the organizing committee, finally we gratefully acknowledge the support from the University of Jember of this conference. We would also like to extend our thanks to all lovely participants who have been joining this unforgettable and valuable event.

Dr. Ridho Alfarisi

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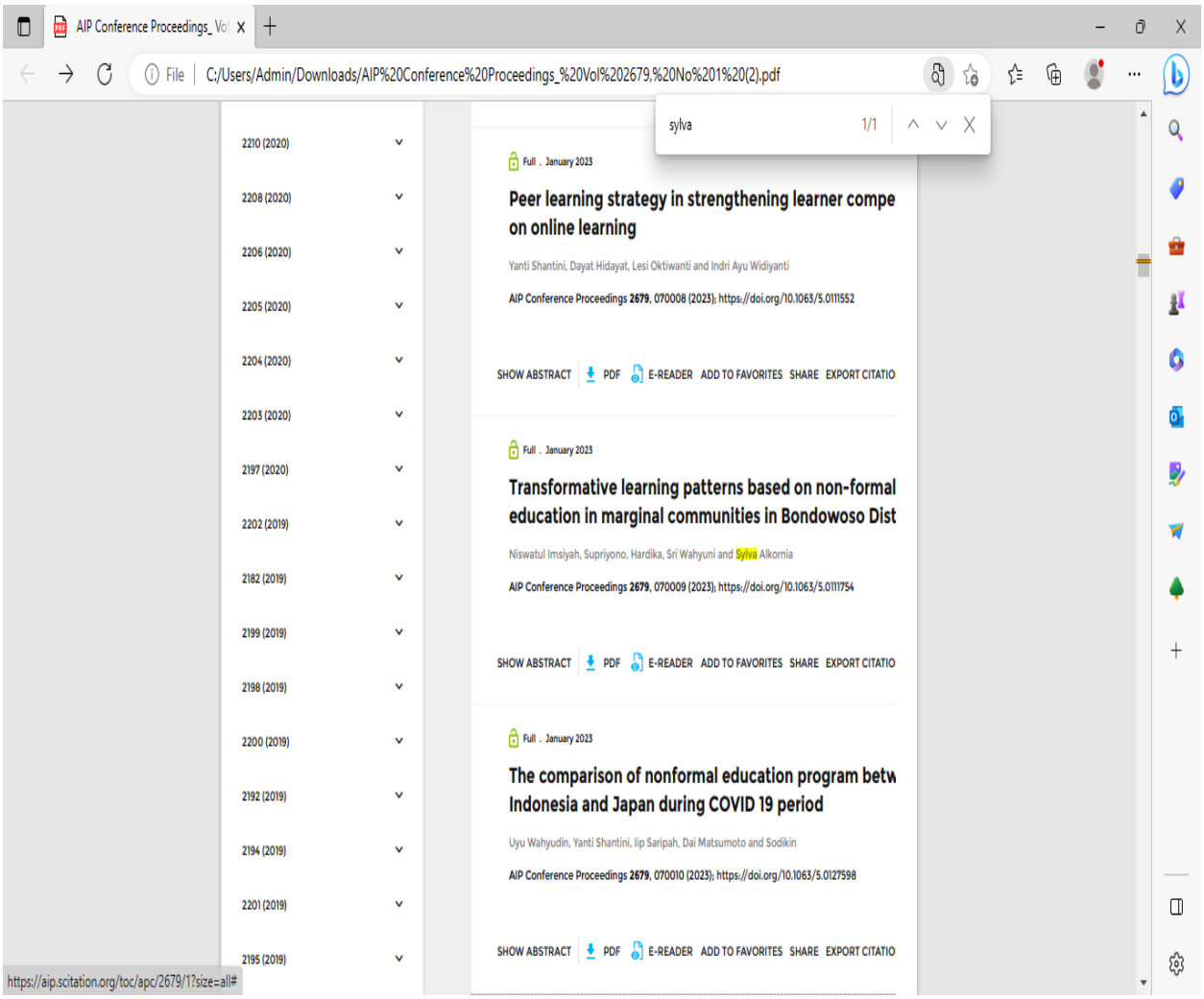
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Transformative Learning Patterns Based on Non-Formal Education in Marginal Communities in Bondowoso District

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Abstract. The purpose of this research focus is to analyze the transformative learning patterns based on non-formal education in marginalized communities in Bondowoso District. The method in this study uses a qualitative approach to the type of phenomenology. The technique used to determine informants is the Snowball Sampling Technique. Research informants are marginalized community and local arts and cultural center's managers. Collecting data in this study through in-depth interviews, observation, and documentation. The analysis steps are data collection, data reduction and data presentation and conclusion drawing. While checking the validity of the data by using extension of participation, persistence of observation, triangulation of sources and techniques. This study resulted in the following conclusions: 1) the pattern of fostering transformative learning in marginalized communities carried out by the local arts and cultural center in Bondowoso District by empowering with a transformative learning approach through training programs such as traditional dance, musical training, and skills in making accessories, welding, automotive repair, carpentry, and furniture. 2) The results of the transformative learning pattern based on non-formal education through training and motivation related to the importance of education provided by the local arts and cultural center so that it can provide changes to marginalized community's children (beggars, buskers and scavengers) especially can break the chain related to jobs that finally did not follow in the footsteps of his parents' occupation as beggars, buskers and scavengers.

Keywords: transformative learning development patterns, based on non-formal education, marginalized communities.

INTRODUCTION

Based on statistical data from the East Java Province government, it shows that around 4.2 million households in East Java live below the poverty line. Thus, it is estimated that around 15 million people or 35% of the population of East Java, are categorized as poor. Poverty is one of the substantial problems of social welfare. Poverty occurs due to the lack of an integrated pattern of handling coordination by the government. The cause of poverty can be due to internal factors such as limited access to education, knowledge, and life skills. Meanwhile, external factors include the absence of a comprehensive poverty alleviation pattern. Therefore, the phenomenon of the emergence of marginalized communities such as beggars, homeless people and abandoned people can be triggered by the ongoing economic crisis and also the occurrence of various natural disasters that hit this country.

Marginal communities are characterized as poor in terms of food, economy, education and low levels of health. According to Parsudi Suparlan [10], the marginalized are those who do not have a permanent place to live, do not have proper occupation, such as scavengers, hawkers, buskers, homeless beggars and so on. Whereas in social reality, people often view homeless and beggars as forms of inappropriate and unnatural social behavior, even has been radically assessed as social behavior deviating from normative culture. The perpetrators of homeless and beggars seem shabby, shabby without recognizing the value of decency and fairness as part of a healthy community. Some other people think that the homeless and beggars are considered to disturb order and beauty. Therefore, it

brings various stigmatizations for the homeless and beggars to be one of the reasons that the problem of homeless and beggars in big cities cannot be handled completely.

According to data from the Indonesian Ministry of Social Affairs estimates the number of homeless and beggars in Indonesia in 2015 was around 150 thousand and this number is expected to continue to grow if the government does not take it seriously. Furthermore, Article 27 of the 1945 Constitution affirms that *"every citizen has the right to work and a decent living for humanity"*. Then, Article 34 of the 1945 Constitution affirms that "the poor and neglected children are cared for by the state". In fact, those two mandates have not been implemented properly, until now there is no definite data available regarding the number of homeless and beggars in Indonesia. According to the Law of the Republic of Indonesia No. 11 of 2009 concerning Social Welfare, the homeless and beggars are categorized as groups of people who experience social dysfunction or People with Social Welfare Problems. As a legal rule regarding social welfare in Indonesia, this law emphasizes the main activities, namely the implementation of social welfare for people who have an inadequate life and have criteria for social welfare problems: poverty, neglect, disability, remoteness, social descent and deviation, perpetrators, victims of disasters, and or victims of acts of violence, exploitation and discrimination. In this scope the homeless and beggars are clearly a group of people who experience poverty problems so that the activities of implementing social welfare must touch the homeless and beggars.

The problem of homeless people and beggars has long received serious attention from the central government, local governments and NGOs. The term homeless comes from the word homeless, which means always wandering or never having a permanent residence [10]. In general, the homeless and beggars are urban people who come from the village to try their luck and fortune in the city. But, due to lack of skills, sufficient education, and specialization knowledge expertise and money capital, they do any kind of non-permanent occupation and inappropriate, especially in the informal sector such as scavengers, beggars and buskers, even though it is already stated in Regional Regulation Number 5 of 2015 concerning order, cleanliness, and the beauty of the environment which supports the prohibition of vagrancy/begging in public places and in public. If the problem is not resolved immediately, then the impact would be detrimental to self, family, society, and the surroundings. Thus, the need for the development of transformative learning patterns based on non-formal education must be carried out by the local government of Bondowoso District.

Based on the results of a preliminary study conducted by researchers in the Bondowoso District area, there are marginal communities who have occupied the shelter provided by the social service, but there are still beggars who beg in the downtown. They are seen begging at strategic intersections, on the outskirts of shops, thus disturbing the order and beauty of the city. When in fact there are regulations regarding the prohibition of begging and vagrancy are clearly regulated in the Criminal Code. The activity of vagrancy and begging is qualified as a criminal act, namely as a violation in the field of public order as regulated in the provisions of Articles 504 and 505 of the Criminal Code confirms as follows: 1) Whoever begs on the spot in general, is threatened, because of begging, with a maximum imprisonment of six weeks; 2) Begging committed by three or more persons, above the age of sixteen, is threatened with imprisonment for a maximum of three months.

In the development of Indonesian society, even though there are provisions of the Criminal Code, both articles 504 and 505, vagrancy and begging activities are still being a shortcut for lazy people, especially for people who live in villages and plan to try their luck in the city without being equipped with proper skills or sufficient ability. Including freedom and the pleasure of being homeless, there is a special pleasure for most homeless people and beggars who live a vagrant life, because they feel they are not bound by rules or norms that sometimes burden them, so begging becomes one of their livelihoods.

Based on the results of previous research conducted by Imsiyah [3] entitled *"*The Role of Non-Formal Education as a Rehabilitation Effort for the Homeless and Beggars in the Environmental Social Cottage of the Jember District Government of Social Service". The role of non-formal education programs such as training, counseling, spiritual guidance, motivation, so that it is hoped that with fostering through the program there will be independence for marginalized communities at least they are able to work independently, have creative attitudes, be able to solve problems and have self-confidence. This will increase their welfare. Furthermore, the results of research conducted by Nusanto Bakhtiawan [6] entitled *"Program for Handling Homeless and Beggars in Jember District"* indicates that in an effort to deal with the problem of homeless and beggars, Jember District Government of Social Service has implemented various programs including: (1) Social education at the location of the homeless and beggars; (2) Strengthening families, fulfilling basic needs, health and education services, employment and family income; (3) Establish a service post for homeless people and beggars to provide consultation, data collection, screening, referrals for homeless people and beggars to be followed up in the rehabilitation process; (4) Conduct raids in places where homeless people and beggars are often located. This raid was carried out after the social outreach was started to

encompass homeless people and beggars who were then temporarily accommodated in a shelter before being sent to a social rehabilitation center; (5) Optimizing the function of Regional Technical Implementation Unit (Environmental Social Cottage) and NGOs dealing with homeless people and beggars; (6) Cooperation with the stakeholders for the placement of homeless workers and beggars.

In order to improve the welfare of marginalized communities (beggars, buskers and scavengers) in the area, Bondowoso District, it is necessary to establish a building pattern through transformative learning that can bring fundamental changes to marginalized communities through non-formal education programs. Furthermore, related to transformative learning, in his research, Taylor [11] reveals that fostering transformative learning is teaching for change. This requires intentional action, a willingness to take personal risks, a genuine concern for student progress, and the means to utilize a variety of methods and techniques to create a classroom environment that encourages and supports personal growth. In developing effective transformative learning, it is helpful to see through the lens of those who have been involved in the practice. Therefore, the development of transformative learning based on non-formal education which is carried out for marginalized communities in the Bondowoso District is expected to change the mindset of the marginalized community so that they can live properly in the society.

Thus, the reference to the description of the results of previous studies conducted in the district of Jember that the handling of homeless and beggars through guidance through training, counseling, social assistance, as well as the strengthening of the family, therefore hopes the results of a study entitled development patterns transformative learning based on non-formal education carried out in the Bondowoso District area, it can be used as a recommendation regarding the best pattern that can be offered as a fostering pattern. Thus, researchers are interested in researching "Transformative Learning Patterns Based on Non-Formal Education in Marginal Communities in Bondowoso District".

Based on the description of the background of the problem above, the focus of this research comes from the research problem in general that How is the Pattern of Transformative Learning Based on Non-Formal Education in Marginal Communities in Bondowoso District, then researchers specifically describe the formulation of the problem as follows:

1. What is the pattern of fostering Transformative Learning Based on Non-Formal Education in Marginalized Communities carried out by local arts and cultural centers in Bondowoso District?
2. What are the results of the development of the Transformative Learning Pattern Based on Non-Formal Education in Marginal Communities carried out by local arts and cultural centers in the district?

Based on the formulation of the above problems, the study aims to:

1. To analyze the development of the Transformative Learning Pattern Based on Non-Formal Education in Marginal Communities carried out by local arts and cultural centers in the district.
2. To analyze the results of development of the Transformative Learning Pattern Based on Non-Formal Education in Marginal Communities carried out by local arts and cultural centers in Bondowoso District.

In general, the results of research related to the pattern of fostering Transformative Learning Based on Non-Formal Education in the Marginalized Community in Bondowoso District has the following benefits:

1. Theoretical benefits

   The results of this study are expected to develop and find new theories about the pattern of fostering Transformative Learning Based on Non-Formal Education in Marginal Communities so that they can strengthen and enrich theories in the field of education outside of school/non-formal education.
2. Practical Benefits
   a. The findings of this study are expected to provide fundamental changes so that they can provide independence to marginalized communities especially beggars, buskers, and scavengers who can ultimately improve their welfare.
   b. The results of the research findings can provide useful input for the local arts and cultural center to further optimize in empowering the marginalized communities (beggars, buskers and scavengers) through training programs organized in order to improve and update new skills and knowledge, as well as solve the problems so they can improve their lives.

RESEARCH METHOD

This study uses a qualitative approach. This approach was chosen to describe and understand the Pattern of Transformative Learning Based on Non-Formal Education in Marginal Communities in Bondowoso District in depth. This is the consideration for using a qualitative approach, because this research does not only reveal real

events that can be quantified, but more than that. The results of this study are expected to reveal the hidden value behind these events. In addition, this research can also explain in detail the chronological storyline so that finally it can provide recommendations as a policy improvement that will be taken and implemented regarding the Pattern of Transformative Learning Based on Non-Formal Education in Marginal Communities.

The tradition used in this study is phenomenology, which focuses on the focus of the study on a person's concept of a social reality, namely trying to understand the meaning of an individual's experience of that social reality. Phenomenology is an approach that does not only look at visible social facts, but will reveal the visible meaning behind social facts. In every social fact, there must be a meaning contained in the main purpose. Phenomenological design is an approach that examines a particular phenomenon by describing the meaning of the experience of a number of individuals about a phenomenon and exploring the structure of human consciousness regarding their experience. The task of the researcher is to trace as complete information as possible from marginalized communities (beggars, buskers and scavengers) as subjects to be studied and members of the local arts and cultural center as initiating agents in Baru Village, Bondowoso District. The phenomenon is not a fact or reality, but a person's concept or picture of a social reality experienced by the subject in question.

In order to achieve the objectives of the research, the researchers carried out a series of activities at the research location starting from a preliminary study, which was then carried out by observation and continued with a focused study. The preliminary study begins by seeking information from the marginalized communities (beggars, buskers and scavengers) and the manager of local arts and cultural center about the pattern of transformative fostering based on non-formal education in marginalized communities in Bondowoso district, then continued with observations during the implementation of fostering, so that researchers know about the Pattern of Transformative Learning Based on Non-Formal Education in Marginal Communities in Bondowoso District. Until finally, the researchers found out about the results achieved in the transformative development carried out by the local arts and cultural center through non-formal education programs in Baru Village of Bondowoso District. After obtaining the required data, the researcher conducted a focused study by conducting a series of activities actively by asking questions through interviews with the head manager of the local arts and cultural center and the marginalized communities (beggars, buskers and scavengers), as well as observing and studying documentation.

According to Moleong [5] the position of researchers in qualitative research is as planners, implementers, data collectors, analyzers, data interpreters and finally as research reports, in connection with this research, the presence of researchers in the field is to prepare activity plans, conduct observations and interviews with the manager of the local arts and cultural center and the marginalized communities (beggars, buskers and scavengers) in Bondowoso District. The considerations of this research being carried out at the local arts and cultural center in the Baru Village of Bondowoso District as the research location are as follows: 1) there is a movement from the marginalized people of Baru Village to the new village; 2) existence of empowerment through trainings conducted by local arts and cultural center and; 3) in the initial observations made by the researcher, the management of the local arts and cultural center is open for research; 4) there is an effort by the local arts and cultural center to make the marginalized community (beggars, buskers and scavengers) become independent.

Furthermore, in this study, the technique used to determine informants in the study was the Snowball Sampling Technique. The data collected in this study were in the form of written or spoken words from people and observable behavior, so the methods used for the data collection process in this study were participatory observation methods, in-depth interviews, and documentation. Furthermore, Mile and Huberman [4] state that there are two types of qualitative data analysis methods, in such: 1) Flow Analysis Models; 2) Interactive Analysis Model. In conjunction with this study, researchers used a interactive analysis models with the steps taken are as follows:

1. Data Collection. It is carried out by searching for the required data on various types of data and forms of data in the field, then carrying out data recording in the field.
2. Data Reduction. After the data has been collected, the next step is to reduce the data. According to Sugiyono [8], this means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns and discarding unnecessary ones.
3. Data Display. Where researchers group data that has been reduced which is intended to simplify complex information into simple and selective information, as well as help understanding of its meaning and the possibility to draw conclusions.
4. Verification. Conclusion drawing or verification is based on data reduction which is the answer to the problem raised in the study.

The validity inquiry of the data is a very important part in qualitative research to determine the degree of trust in the results of research that has been carried out. If the researcher carries out a validity inquiry of the data carefully and uses the right technique, it will obtain research results that are truly accountable. The technique of

checking the validity of the data is carried out to prove the research carried out is truly a scientific research as well as to test the data that has been obtained. According to Moleong [5], to determine the validity of the data is required for examination. Implementation is based on a number of certain criteria. There are four criteria used, such as credibility, transferability, dependability, and confirmability. In qualitative research, data can be accounted for as scientific research, so it is necessary to test the validity of the data. The technique of checking the validity of the data is done by not oriented to measurement and calculation of numbers, this research is descriptive and emphasizes inductive analysis. According to Moleong [5], there are seven techniques of examining data in qualitative research as follows: extension of participation, persistence of observation, triangulation, peer examination through discussion, negative case analysis, referential adequacy, and member checking. In this study, the technique of extending participation, persistence of observation, triangulation, namely source triangulation and technical triangulation, will be used.

RESULTS AND DISCUSSION

Patterns of Transformative Learning Based on Non-Formal Education in Marginalized Communities conducted by local arts and cultural center in Bondowoso District.

According to the results of data collection that the fostering pattern of transformative learning based on non-formal education for marginalized communities which carried out by the local arts and cultural center in Bondowoso District, by empowering by using transformative learning approach through training programs such as dance, music, *karawitan* (classical gamelan music and performance practice from Java) and handicraft accessories making skills, welding, automotive repair skill, carpentry, and furniture making skills. The empowerment carried out by the local arts and cultural center aims to empower the marginalized communities, especially the marginalized community (beggars, buskers, and scavengers) in Baru Village, Bondowoso District. Considering the transformative fostering which conducted is in order to provide changes to the marginalized community by growing the awareness, willingness, and ability to recognize, overcome, maintain, protect, and improve of their own welfare, therefore the results of the fostering carried out will make a changes to the children of marginalized community, further through the approach taken by the initiator and also the manager of the local arts and cultural center through a difficult process, in the end it can break a link chain so that the marginalized community children does not follow hereditary of their parents to become beggars, buskers, and scavengers, in the other words they do not inherit to their children regarding the profession that they as parent has been done so far, there have been changes in the marginalized community with their awareness, especially in the parents mindset. This is in accordance with what was stated by Moedzakir [7] transformative learning can be interpreted as a learning that is held to produce certain changes in students, a change that is fundamental, to the level of awareness or mindset. Therefore, in simplified language, Taylor [11] transfers the term transformative learning to teaching for change or learning for change.

Furthermore, with the empowerment to the children of marginalized communities through programs in local arts and cultural centers it could change the children of marginalized communities so that they could be more empowered, because empowerment has the aim of giving strength to underprivileged families. In this study, the people who are not prosperous enough as mentioned are the children of the marginalized community in Baru Village which is located in Diponegoro Street, behind Bondowoso University, RT 05 RW 004, Bondowoso District. The existence of this local arts and culture center has a big impact in developing the independence of marginalized communities. The fostering carried out can provide learning that is focused on change so it can increase the awareness of marginalized communities. The empowerment carried out by the manager of the local arts and culture center through training prepared for children of marginalized communities is expected to bring up the lives of their parents by improving their economic and household conditions to be much better than before.

The training program organized by the local arts and cultural center is one of the non-formal official education programs, this is in accordance with the National Education System Law No. 20 of 2003 Article 26 Paragraph 3, that non-formal education includes:

1. Life skills education, is a program that aims to help the community develop business skills or develop the entrepreneurship;
2. Early childhood education, is a program that aims to develop the potential of early childhood;
3. Youth education is a program that aims to teach youth to have competitiveness in carrying out life in society;
4. Women's empowerment education, is a program that aims to empower women;

5. Literacy education, is a program that aims to teach people to be able to utilize basic literacy, arithmetic, and functional abilities in everyday life;
6. Skills education and job training, is a program that aims to provide skills for learning citizens to prepare themselves to enter the work realm;
7. Equality education, is a program that aims to teach school-age children who drop out of school, either elementary, junior high or high school;
8. Other education aimed at developing students' abilities.

Regarding the findings about the fostering pattern of transformative learning based on non-formal education, it can be strengthened by the opinion of Fahrudin Adi [2], that the learning approach efforts in community empowerment are as follows;

1. Training and considerate guidance to the development of the social, economic, political and natural environment.
2. Learning and training functional skills that are relevant to the needs and potential of the environment and;
3. Fostering and developing cooperation to solve problems, namely bringing a condition into another better condition.

Results of Fostering Pattern of Transformative Learning Based on Non-Formal Education in Marginalized Communities Implemented by local arts and cultural center in Bondowoso District.

Results of fostering patterns of transformative learning based on non-formal education through training conducted by the local arts and cultural center and motivation related to the importance of education, that could make a difference towards marginalized community children (beggars, buskers and scavengers) can especially break a link chain related to work or profession which does not follow hereditary of their parents' which work as beggars, buskers and scavengers. And now there are even marginalized community children who have graduated from Vocational High School *(Sekolah Menengah Kejuruan),* and already have proper jobs that are much better than their parents. They work in hospitals, in shopping centers, selling toys or accessories made by themselves in the Bondowoso District Square. The local arts and cultural center also provides tools and facilities to open an automotive repair shop for those who have those skills. With the current employment or job, at least the marginalized community children in Baru Village could bring up the lives of their parents by helping to improve their economic and household conditions which are much better than before.

This circumstances occurs because of the critical awareness of the marginalized community itself, this is shown by participating in religious recitation *(pengajian)* activities held around occupied marginalized community village and also the shelter provided by the Bondowoso District Government of Social Service, therefore it is necessary to know about how significant critical pedagogy is for community learning, because in a society which full of oppression and injustice, many people do not have the opportunity to determine their own lives, and even participate in managing their society. This is reinforced by Paulo Freire's opinion about the educational goals that in order to achieve these goals, it requires critical awareness so that critical individuals can take new approaches in solving problems. In addition, they are also expected to be able to formulate their own actions that lead to actual liberation and transformation so that later individuals in the community can be more empowered. This is in accordance with what was stated by William A. Smith in his book *"Conscientizacao Paulo Freire's Educational Goals"* showing that Freire describes *"conscientizacao"* as a process to become a complete human being; this developmental process can be divided into three phases, such as sacred consciousness, naive, and critical awareness.

As for these critically conscious individuals think that this system needs to be transformed, but fundamentally changing reality is not enough by patching up the relations between the oppressor and the oppressed, as the cause of this oppression is the system itself, namely a set of norms that rule the oppressed and the oppressor. This transformation process begins with rejecting and getting rid of oppressive ideologies as well as increasing self-esteem and community strength, they would think scientifically and no longer refer to cases of oppression but instead to the macro-socio-economic area where life takes place in a global context. Critical individuals begin to seek for new role models, rely on self-strength and community resources, courage to take risks and behave independent towards the oppressor.

There is a change in the marginalized community due to their critical awareness through empowerment carried out by the local arts and cultural center, both through training programs and motivation related to the importance of

education so that there is a transformation of society from a village of marginalized community into a newer village. This change process is in accordance with what Daszko, Marcia, Ken Macur & Sheila Sheinberg [1] stated: *"To transform means to change in form, appearance or structure; metamorphoses; to change condition, nature or character; to change into another substance."*. Hence, the term change here can be an attempt to change something from its original form, appearance, arrangement, condition, or character, to another form, appearance, arrangement, condition, or character. They further emphasized that*: "That is, while all transformation is change, not all change is transformation."*. Specifically, all transformations are considered as changes, but not all changes are considered as transformations. Thus, transformative learning can be interpreted as a learning which is organized to generate certain changes in learners, a change on a fundamental level, up to the level of consciousness or mindset. Therefore, in simplified language, Taylor [11] changes the term transformative learning to teaching for change or learning for change.

Referring to the description above, the results of the fostering pattern of transformative learning based on non-formal education carried out by the local arts and cultural center reveal changes to the marginalized community (beggars, buskers, and scavengers) through empowerment, so that they can break the chain in the marginalized community. Because the implementation of the process and the accomplishment of empowerment goals can be through the application of an empowerment approach which can be shortened as 5P elements which is Enabling *(Pemungkinan)*, Strengthening *(Penguatan)*, Protection *(Perlindungan)*, Support *(Penyokongan)* and Maintenance *(Pemeliharaan)* [9]: These implementations of the empowerment approach which can be shortened to 5P can be explained as follows:

1. *Pemungkinan* (Enabling): create an environment that allows the potential of the community to develop optimally. Empowerment must be able to relief the community from the cultural and structural barriers that hinder it.
2. *Penguatan* (Strengthening): strengthening the knowledge and abilities of the community in solving problems and fulfilling their needs. Empowerment must be able to grow and develop all the abilities and self-confidence of the community that support their independence.
3. *Perlindungan* (Protection): protecting the community, especially the weak groups from being oppressed by the stronger groups, avoiding the occurrence of unequal (unhealthy) competition between the strong and the weak, and preventing the exploitation of the strong against the weak. Empowerment must be directed at eradicating all kinds of discrimination and domination which do not benefit the poor.
4. *Penyokongan* (Support): providing guidance and support so that people are able to carry out their roles and tasks in life. Empowerment must be able to support the community so that they do not decline into the conditions and positions which are getting weaker and marginalized.
5. *Pemeliharaan* (Maintenance): maintaining conducive conditions so that there is a balance in the distribution of power between various groups in society. Empowerment must be able to ensure harmony and balance that allows everyone to have an equal opportunity.

CONCLUSION AND RECOMMENDATION

Based on the results of the study, it can be concluded that the pattern of transformative fostering carried out by local arts and cultural center for marginalized communities is to provide empowerment through training programs such as dance, music, *karawitan* (classical gamelan music and performance practice from Java) and handicraft accessories making skills, welding, automotive repair skill, carpentry, and furniture making skills. The empowerment carried out by the local arts and cultural center aims to empower marginalized communities, especially the marginalized community (beggars, buskers and scavengers) in Baru Village, Bondowoso District. Considering the transformative fostering carried out in order to provide changes to the marginalized community so that they could be more empowered. Furthermore, the results of the fostering pattern of transformative learning based on non-formal education through training provided by the local arts and cultural center and motivation related to the importance of an education which could provide changes to the children of marginalized community (beggars, buskers and scavengers) especially can break the work-related chain so that they do not follow hereditary of their parents to become beggars, buskers, and scavengers. And now there are even children of marginalized communities who have graduated from Vocational High School *(Sekolah Menengah Kejuruan)*, which already have jobs that are much better than their parents. Some of them work in hospitals, shopping centers, selling their own creations (hand-made) toys or accessories at the Bondowoso District Square. Local arts and cultural centers provide tools and facilities to open an automotive repair shop for those who have these skills. With these occupations of the

marginalized community children in Baru Village, at least they could change the lives of their parents by helping to improve their economic and household conditions which are much better than before.

The suggestions that need to be recommended based on the results of the study are as follows:

1. For the Bondowoso District Government of Social Service it could provide useful input to optimize further in empowering marginalized communities (beggars, buskers and scavengers) in Bondowoso District through training programs organized in order to improve and revise a new skills and knowledge for them, as well as problem solving so they could improve their life.
2. For community empowerment institutions, it could provide other alternative empowerment programs that could provide independence for marginalized communities (beggars, buskers and scavengers) in Bondowoso District.

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Transformative Learning Patterns Based on Non-Formal Education in Marginal Communities in Bondowoso District

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Abstract. The purpose of this research focus is to analyze the transformative learning patterns based on non-formal education in marginalized communities in Bondowoso District. The method in this study uses a qualitative approach to the type of phenomenology. The technique used to determine informants is the Snowball Sampling Technique. Research informants are marginalized community and local arts and cultural center's managers. Collecting data in this study through in-depth interviews, observation, and documentation. The analysis steps are data collection, data reduction and data presentation and conclusion drawing. While checking the validity of the data by using extension of participation, persistence of observation, triangulation of sources and techniques. This study resulted in the following conclusions: 1) the pattern of fostering transformative learning in marginalized communities carried out by the local arts and cultural center in Bondowoso District by empowering with a transformative learning approach through training programs such as traditional dance, musical training, and skills in making accessories, welding, automotive repair, carpentry, and furniture. 2) The results of the transformative learning pattern based on non-formal education through training and motivation related to the importance of education provided by the local arts and cultural center so that it can provide changes to marginalized community's children (beggars, buskers and scavengers) especially can break the chain related to jobs that finally did not follow in the footsteps of his parents' occupation as beggars, buskers and scavengers.

Keywords: transformative learning development patterns, based on non-formal education, marginalized communities.

INTRODUCTION

Based on statistical data from the East Java Province government, it shows that around 4.2 million households in East Java live below the poverty line. Thus, it is estimated that around 15 million people or 35% of the population of East Java, are categorized as poor. Poverty is one of the substantial problems of social welfare. Poverty occurs due to the lack of an integrated pattern of handling coordination by the government. The cause of poverty can be due to internal factors such as limited access to education, knowledge, and life skills. Meanwhile, external factors include the absence of a comprehensive poverty alleviation pattern. Therefore, the phenomenon of the emergence of marginalized communities such as beggars, homeless people and abandoned people can be triggered by the ongoing economic crisis and also the occurrence of various natural disasters that hit this country.

Marginal communities are characterized as poor in terms of food, economy, education and low levels of health. According to Parsudi Suparlan [10], the marginalized are those who do not have a permanent place to live, do not have proper occupation, such as scavengers, hawkers, buskers, homeless beggars and so on. Whereas in social reality, people often view homeless and beggars as forms of inappropriate and unnatural social behavior, even has been radically assessed as social behavior deviating from normative culture. The perpetrators of homeless and beggars seem shabby, shabby without recognizing the value of decency and fairness as part of a healthy community. Some other people think that the homeless and beggars are considered to disturb order and beauty. Therefore, it

brings various stigmatizations for the homeless and beggars to be one of the reasons that the problem of homeless and beggars in big cities cannot be handled completely.

According to data from the Indonesian Ministry of Social Affairs estimates the number of homeless and beggars in Indonesia in 2015 was around 150 thousand and this number is expected to continue to grow if the government does not take it seriously. Furthermore, Article 27 of the 1945 Constitution affirms that *"every citizen has the right to work and a decent living for humanity"*. Then, Article 34 of the 1945 Constitution affirms that "the poor and neglected children are cared for by the state". In fact, those two mandates have not been implemented properly, until now there is no definite data available regarding the number of homeless and beggars in Indonesia. According to the Law of the Republic of Indonesia No. 11 of 2009 concerning Social Welfare, the homeless and beggars are categorized as groups of people who experience social dysfunction or People with Social Welfare Problems. As a legal rule regarding social welfare in Indonesia, this law emphasizes the main activities, namely the implementation of social welfare for people who have an inadequate life and have criteria for social welfare problems: poverty, neglect, disability, remoteness, social descent and deviation, perpetrators, victims of disasters, and or victims of acts of violence, exploitation and discrimination. In this scope the homeless and beggars are clearly a group of people who experience poverty problems so that the activities of implementing social welfare must touch the homeless and beggars.

The problem of homeless people and beggars has long received serious attention from the central government, local governments and NGOs. The term homeless comes from the word homeless, which means always wandering or never having a permanent residence [10]. In general, the homeless and beggars are urban people who come from the village to try their luck and fortune in the city. But, due to lack of skills, sufficient education, and specialization knowledge expertise and money capital, they do any kind of non-permanent occupation and inappropriate, especially the informal sector such as scavengers, beggars and buskers, even though it is already stated in Regional Regulation Number 5 of 2015 concerning order, cleanliness, and the beauty of the environment which supports the prohibition of vagrancy/begging in public places and in public. If the problem is not resolved immediately, then the impact would be detrimental to self, family, society, and the surroundings. Thus, the need for the development of transformative learning patterns based on non-formal education must be carried out by the local government of Bondowoso District.

Based on the results of a preliminary study conducted by researchers in the Bondowoso District area, there are marginal communities who have occupied the shelter provided by the social service, but there are still beggars who beg in the downtown. They are seen begging at strategic intersections, on the outskirts of shops, thus disturbing the order and beauty of the city. When in fact there are regulations regarding the prohibition of begging and vagrancy are clearly regulated in the Criminal Code. The activity of vagrancy and begging is qualified as a criminal act, namely as a violation in the field of public order as regulated in the provisions of Articles 504 and 505 of the Criminal Code confirms as follows: 1) Whoever begs on the spot in general, is threatened, because of begging, with a maximum imprisonment of six weeks; 2) Begging committed by three or more persons, above the age of sixteen, is threatened with imprisonment for a maximum of three months.

In the development of Indonesian society, even though there are provisions of the Criminal Code, both articles 504 and 505, vagrancy and begging activities are still being a shortcut for lazy people, especially for people who live in villages and plan to try their luck in the city without being equipped with proper skills or sufficient ability. Including freedom and the pleasure of being homeless, there is a special pleasure for most homeless people and beggars who live a vagrant life, because they feel they are not bound by rules or norms that sometimes burden them, so begging becomes one of their livelihoods.

Based on the results of previous research conducted by Imsiyah [3] entitled "The Role of Non-Formal Education as a Rehabilitation Effort for the Homeless and Beggars in the Environmental Social Cottage of the Jember District Government of Social Service". The role of non-formal education programs such as training, counseling, spiritual guidance, motivation, so that it is hoped that with fostering through the program there will be independence for marginalized communities at least they are able to work independently, have creative attitudes, be able to solve problems and have self-confidence. This will increase their welfare. Furthermore, the results of research conducted by Nusanto Bakhtiawan [6] entitled *"Program for Handling Homeless and Beggars in Jember District"* indicates that in an effort to deal with the problem of homeless and beggars, Jember District Government of Social Service has implemented various programs including: (1) Social education at the location of the homeless and beggars; (2) Strengthening families, fulfilling basic needs, health and education services, employment and family income; (3) Establish a service post for homeless people and beggars to provide consultation, data collection, screening, referrals for homeless people and beggars to be followed up in the rehabilitation process; (4) Conduct raids in places where homeless people and beggars are often located. This raid was carried out after the social outreach was started to

encompass homeless people and beggars who were then temporarily accommodated in a shelter before being sent to a social rehabilitation center; (5) Optimizing the function of Regional Technical Implementation Unit (Environmental Social Cottage) and NGOs dealing with homeless people and beggars; (6) Cooperation with the stakeholders for the placement of homeless workers and beggars.

In order to improve the welfare of marginalized communities (beggars, buskers and scavengers) in the area, Bondowoso District, it is necessary to establish a building pattern through transformative learning that can bring fundamental changes to marginalized communities through non-formal education programs. Furthermore, related to transformative learning, in his research, Taylor [11] reveals that fostering transformative learning is teaching for change. This requires intentional action, a willingness to take personal risks, a genuine concern for student progress, and the means to utilize a variety of methods and techniques to create a classroom environment that encourages and supports personal growth. In developing effective transformative learning, it is helpful to see through the lens of those who have been involved in the practice. Therefore, the development of transformative learning based on non-formal education which is carried out for marginalized communities in the Bondowoso District is expected to change the mindset of the marginalized community so that they can live properly in the society.

Thus, the reference to the description of the results of previous studies conducted in the district of Jember that the handling of homeless and beggars through guidance through training, counseling, social assistance, as well as the strengthening of the family, therefore hopes the results of a study entitled development patterns transformative learning based on non-formal education carried out in the Bondowoso District area, it can be used as a recommendation regarding the best pattern that can be offered as a fostering pattern. Thus, researchers are interested in researching "Transformative Learning Patterns Based on Non-Formal Education in Marginal Communities in Bondowoso District".

Based on the description of the background of the problem above, the focus of this research comes from the research problem in general that How is the Pattern of Transformative Learning Based on Non-Formal Education in Marginal Communities in Bondowoso District, then researchers specifically describe the formulation of the problem as follows:

1. What is the pattern of fostering Transformative Learning Based on Non-Formal Education in Marginalized Communities carried out by local arts and cultural centers in Bondowoso District?
2. What are the results of the development of the Transformative Learning Pattern Based on Non-Formal Education in Marginal Communities carried out by local arts and cultural centers in the district?

Based on the formulation of the above problems, the study aims to:

1. To analyze the development of the Transformative Learning Pattern Based on Non-Formal Education in Marginal Communities carried out by local arts and cultural centers in the district.
2. To analyze the results of development of the Transformative Learning Pattern Based on Non-Formal Education in Marginal Communities carried out by local arts and cultural centers in Bondowoso District.

In general, the results of research related to the pattern of fostering Transformative Learning Based on Non-Formal Education in the Marginalized Community in Bondowoso District has the following benefits:

1. Theoretical benefits
   The results of this study are expected to develop and find new theories about the pattern of fostering Transformative Learning Based on Non-Formal Education in Marginal Communities so that they can strengthen and enrich theories in the field of education outside of school/non-formal education.
2. Practical Benefits
   a. The findings of this study are expected to provide fundamental changes so that they can provide independence to marginalized communities especially beggars, buskers, and scavengers who can ultimately improve their welfare.
   b. The results of the research findings can provide useful input for the local arts and cultural center to further optimize in empowering the marginalized communities (beggars, buskers and scavengers) through training programs organized in order to improve and update new skills and knowledge, as well as solve the problems so they can improve their lives.

RESEARCH METHOD

This study uses a qualitative approach. This approach was chosen to describe and understand the Pattern of Transformative Learning Based on Non-Formal Education in Marginal Communities in Bondowoso District in depth. This is the consideration for using a qualitative approach, because this research does not only reveal real

events that can be quantified, but more than that. The results of this study are expected to reveal the hidden value behind these events. In addition, this research can also explain in detail the chronological storyline so that finally it can provide recommendations as a policy improvement that will be taken and implemented regarding the Pattern of Transformative Learning Based on Non-Formal Education in Marginal Communities.

The tradition used in this study is phenomenology, which focuses on the focus of the study on a person's concept of a social reality, namely trying to understand the meaning of an individual's experience of that social reality. Phenomenology is an approach that does not only look at visible social facts, but will reveal the visible meaning behind social facts. In every social fact, there must be a meaning contained in the main purpose. Phenomenological design is an approach that examines a particular phenomenon by describing the meaning of the experience of a number of individuals about a phenomenon and exploring the structure of human consciousness regarding their experience. The task of the researcher is to trace as complete information as possible from marginalized communities (beggars, buskers and scavengers) as subjects to be studied and members of the local arts and cultural center as initiating agents in Baru Village, Bondowoso District. The phenomenon is not a fact or reality, but a person's concept or picture of a social reality experienced by the subject in question.

In order to achieve the objectives of the research, the researchers carried out a series of activities at the research location starting from a preliminary study, which was then carried out by observation and continued with a focused study. The preliminary study begins by seeking information from the marginalized communities (beggars, buskers and scavengers) and the manager of local arts and cultural center about the pattern of transformative fostering based on non-formal education in marginalized communities in Bondowoso district, then continued with observations during the implementation of fostering, so that researchers know about the Pattern of Transformative Learning Based on Non-Formal Education in Marginal Communities in Bondowoso District. Until finally, the researchers found out about the results achieved in the transformative development carried out by the local arts and cultural center through non-formal education programs in Baru Village of Bondowoso District. After obtaining the required data, the researcher conducted a focused study by conducting a series of activities actively by asking questions through interviews with the head manager of the local arts and cultural center and the marginalized communities (beggars, buskers and scavengers), as well as observing and studying documentation.

According to Moleong [5] the position of researchers in qualitative research is as planners, implementers, data collectors, analyzers, data interpreters and finally as research reports, in connection with this research, the presence of researchers in the field is to prepare activity plans, conduct observations and interviews with the manager of the local arts and cultural center and the marginalized communities (beggars, buskers and scavengers) in Bondowoso District. The considerations of this research being carried out at the local arts and cultural center in the Baru Village of Bondowoso District as the research location are as follows: 1) there is a movement from the marginalized people of Baru Village to the new village; 2) existence of empowerment through trainings conducted by local arts and cultural center and; 3) in the initial observations made by the researcher, the management of the local arts and cultural center is open for research; 4) there is an effort by the local arts and cultural center to make the marginalized community (beggars, buskers and scavengers) become independent.

Furthermore, in this study, the technique used to determine informants in the study was the Snowball Sampling Technique. The data collected in this study were in the form of written or spoken words from people and observable behavior, so the methods used for the data collection process in this study were participatory observation methods, in-depth interviews, and documentation. Furthermore, Mile and Huberman [4] state that there are two types of qualitative data analysis methods, in such: 1) Flow Analysis Models; 2) Interactive Analysis Model. In conjunction with this study, researchers used a interactive analysis models with the steps taken are as follows:

1. Data Collection. It is carried out by searching for the required data on various types of data and forms of data in the field, then carrying out data recording in the field.
2. Data Reduction. After the data has been collected, the next step is to reduce the data. According to Sugiyono [8], this means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns and discarding unnecessary ones.
3. Data Display. Where researchers group data that has been reduced which is intended to simplify complex information into simple and selective information, as well as help understanding of its meaning and the possibility to draw conclusions.
4. Verification. Conclusion drawing or verification is based on data reduction which is the answer to the problem raised in the study.

The validity inquiry of the data is a very important part in qualitative research to determine the degree of trust in the results of research that has been carried out. If the researcher carries out a validity inquiry of the data carefully and uses the right technique, it will obtain research results that are truly accountable. The technique of

checking the validity of the data is carried out to prove the research carried out is truly a scientific research as well as to test the data that has been obtained. According to Moleong [5], to determine the validity of the data is required for examination. Implementation is based on a number of certain criteria. There are four criteria used, such as credibility, transferability, dependability, and confirmability. In qualitative research data can be accounted for as scientific research, so it is necessary to test the validity of the data. The technique of checking the validity of the data is done by not oriented to measurement and calculation of numbers, this research is descriptive and emphasizes inductive analysis. According to Moleong [5], there are seven techniques of examining data in qualitative research as follows: extension of participation, persistence of observation, triangulation, peer examination through discussion, negative case analysis, referential adequacy, and member checking. In this study, the technique of extending participation, persistence of observation, triangulation, namely source triangulation and technical triangulation, will be used.

RESULTS AND DISCUSSION

Patterns of Transformative Learning Based on Non-Formal Education in Marginalized Communities conducted by local arts and cultural center in Bondowoso District.

According to the results of data collection that the fostering pattern of transformative learning based on non-formal education for marginalized communities which carried out by the local arts and cultural center in Bondowoso District, by empowering by using transformative learning approach through training programs such as dance, music, *karawitan* (classical gamelan music and performance practice from Java) and handicraft accessories making skills, welding, automotive repair skill, carpentry, and furniture making skills. The empowerment carried out by the local arts and cultural center aims to empower the marginalized communities, especially the marginalized community (beggars, buskers, and scavengers) in Baru Village, Bondowoso District. Considering the transformative fostering which conducted is in order to provide changes to the marginalized community by growing the awareness, willingness, and ability to recognize, overcome, maintain, protect, and improve of their own welfare, therefore the results of the fostering carried out will make a changes to the children of marginalized community, further through the approach taken by the initiator and also the manager of the local arts and cultural center through a difficult process, in the end it can break a link chain so that the marginalized community children does not follow hereditary of their parents to become beggars, buskers, and scavengers, in the other words they do not inherit to their children regarding the profession that they as parent has been done so far, there have been changes in the marginalized community with their awareness, especially in the parents mindset. This is in accordance with what was stated by Moedzakir [7] transformative learning can be interpreted as a learning that is held to produce certain changes in students, a change that is fundamental, to the level of awareness or mindset. Therefore, in simplified language, Taylor [11] transfers the term transformative learning to teaching for change or learning for change.

Furthermore, with the empowerment to the children of marginalized communities through programs in local arts and cultural centers it could change the children of marginalized communities so that they could be more empowered, because empowerment has the aim of giving strength to underprivileged families. In this study, the people who are not prosperous enough as mentioned are the children of the marginalized community in Baru Village which is located in Diponegoro Street, behind Bondowoso University, RT 05 RW 004, Bondowoso District. The existence of this local arts and culture center has a big impact in developing the independence of marginalized communities. The fostering carried out can provide learning that is focused on change so it can increase the awareness of marginalized communities. The empowerment carried out by the manager of the local arts and culture center through training prepared for children of marginalized communities is expected to bring up the lives of their parents by improving their economic and household conditions to be much better than before.

The training program organized the local arts and cultural center is one of the non-formal official education programs, this is in accordance with the National Education System Law No. 20 of 2003 Article 26 Paragraph 3, that non-formal education includes:

1. Life skills education, is a program that aims to help the community develop business skills or develop the entrepreneurship;
2. Early childhood education, is a program that aims to develop the potential of early childhood;
3. Youth education is a program that aims to teach youth to have competitiveness in carrying out life in society;
4. Women's empowerment education, is a program that aims to empower women;

5. Literacy education, is a program that aims to teach people to be able to utilize basic literacy, arithmetic, and functional abilities in everyday life;
6. Skills education and job training, is a program that aims to provide skills for learning citizens to prepare themselves to enter the work realm;
7. Equality education, is a program that aims to teach school-age children who drop out of school, either elementary, junior high or high school;
8. Other education aimed at developing students' abilities.

Regarding the findings about the fostering pattern of transformative learning based on non-formal education, it can be strengthened by the opinion of Fahrudin Adi [2], that the learning approach efforts in community empowerment are as follows;

1. Training and considerate guidance to the development of the social, economic, political and natural environment.
2. Learning and training functional skills that are relevant to the needs and potential of the environment and;
3. Fostering and developing cooperation to solve problems, namely bringing a condition into another better condition.

Results of Fostering Pattern of Transformative Learning Based on Non-Formal Education in Marginalized Communities Implemented by local arts and cultural center in Bondowoso District.

Results of fostering patterns of transformative learning based on non-formal education through training conducted by the local arts and cultural center and motivation related to the importance of education, that could make a difference towards marginalized community children (beggars, buskers and scavengers) can especially break a link chain related to work or profession which does not follow hereditary of their parents' which work as beggars, buskers and scavengers. And now there are even marginalized community children who have graduated from Vocational High School *(Sekolah Menengah Kejuruan),* and already have proper jobs that are much better than their parents. They work in hospitals, in shopping centers, selling toys or accessories made by themselves in the Bondowoso District Square. The local arts and cultural center also provides tools and facilities to open an automotive repair shop for those who have those skills. With the current employment or job, at least the marginalized community children in Baru Village could bring up the lives of their parents by helping to improve their economic and household conditions which are much better than before.

This circumstances occurs because of the critical awareness of the marginalized community itself, this is shown by participating in religious recitation *(pengajian)* activities held around occupied marginalized community village and also the shelter provided by the Bondowoso District Government of Social Service. Therefore it is necessary to know about how significant critical pedagogy is for community learning, because in a society which full of oppression and injustice, many people do not have the opportunity to determine their own lives, and even participate in managing their society. This is reinforced by Paulo Freire's opinion about the educational goals that in order to achieve these goals, it requires critical awareness so that critical individuals can take new approaches in solving problems. In addition, they are also expected to be able to formulate their own actions that lead to actual liberation and transformation so that later individuals in the community can be more empowered. This is in accordance with what was stated by William A. Smith in his book "*Conscientizacao Paulo Freire's Educational Goals*" showing that Freire describes *"conscientizacao"* as a process to become a complete human being; this developmental process can be divided into three phases, such as sacred consciousness, naive, and critical awareness.

As for these critically conscious individuals think that this system needs to be transformed, but fundamentally changing reality is not enough by patching up the relations between the oppressor and the oppressed, as the cause of this oppression is the system itself, namely a set of norms that rule the oppressed and the oppressor. This transformation process begins with rejecting and getting rid of oppressive ideologies as well as increasing self-esteem and community strength, they would think scientifically and no longer refer to cases of oppression but instead to the macro-socio-economic area where life takes place in a global context. Critical individuals begin to seek for new role models, rely on self-strength and community resources, courage to take risks and behave independent towards the oppressor.

There is a change in the marginalized community due to their critical awareness through empowerment carried out by the local arts and cultural center, both through training programs and motivation related to the importance of

education so that there is a transformation of society from a village of marginalized community into a newer village. This change process is in accordance with what Daszko, Marcia, Ken Macur & Sheila Sheinberg [1] stated: *"To transform means to change in form, appearance or structure; metamorphoses; to change condition, nature or character; to change into another substance."*. Hence, the term change here can be an attempt to change something from its original form, appearance, arrangement, condition, or character, to another form, appearance, arrangement, condition, or character. They further emphasized that*: "That is, while all transformation is change, not all change is transformation."*. Specifically, all transformations are considered as changes, but not all changes are considered as transformations. Thus, transformative learning can be interpreted as a learning which is organized to generate certain changes in learners, a change on a fundamental level, up to the level of consciousness or mindset. Therefore, in simplified language, Taylor [11] changes the term transformative learning to teaching for change or learning for change.

Referring to the description above, the results of the fostering pattern of transformative learning based on non-formal education carried out by the local arts and cultural center reveal changes to the marginalized community (beggars, buskers, and scavengers) through empowerment, so that they can break the chain in the marginalized community. Because the implementation of the process and the accomplishment of empowerment goals can be through the application of an empowerment approach which can be shortened as 5P elements which is Enabling *(Pemungkinan)*, Strengthening *(Penguatan),* Protection *(Perlindungan),* Support *(Penyokongan)* and Maintenance *(Pemeliharaan)* [9]: These implementations of the empowerment approach which can be shortened to 5P can be explained as follows:

1. *Pemungkinan* (Enabling): create an environment that allows the potential of the community to develop optimally. Empowerment must be able to relief the community from the cultural and structural barriers that hinder it.
2. *Penguatan* (Strengthening): strengthening the knowledge and abilities of the community in solving problems and fulfilling their needs. Empowerment must be able to grow and develop all the abilities and self-confidence of the community that support their independence.
3. *Perlindungan* (Protection): protecting the community, especially the weak groups from being oppressed by the stronger groups, avoiding the occurrence of unequal (unhealthy) competition between the strong and the weak, and preventing the exploitation of the strong against the weak. Empowerment must be directed at eradicating all kinds of discrimination and domination which do not benefit the poor.
4. *Penyokongan* (Support): providing guidance and support so that people are able to carry out their roles and tasks in life. Empowerment must be able to support the community so that they do not decline into the conditions and positions which are getting weaker and marginalized.
5. *Pemeliharaan* (Maintenance): maintaining conducive conditions so that there is a balance in the distribution of power between various groups in society. Empowerment must be able to ensure harmony and balance that allows everyone to have an equal opportunity.

CONCLUSION AND RECOMMENDATION

Based on the results of the study, it can be concluded that the pattern of transformative fostering carried out by local arts and cultural center for marginalized communities is to provide empowerment through training programs such as dance, music, *karawitan* (classical gamelan music and performance practice from Java) and handicraft accessories making skills, welding, automotive repair skill, carpentry, and furniture making skills. The empowerment carried out by the local arts and cultural center aims to empower marginalized communities, especially the marginalized community (beggars, buskers and scavengers) in Baru Village, Bondowoso District. Considering the transformative fostering carried out in order to provide changes to the marginalized community so that they could be more empowered. Furthermore, the results of the fostering pattern of transformative learning based on non-formal education through training provided by the local arts and cultural center and motivation related to the importance of an education which could provide changes to the children of marginalized community (beggars, buskers and scavengers) especially can break the work-related chain so that they do not follow hereditary of their parents to become beggars, buskers, and scavengers. And now there are even children of marginalized communities who have graduated from Vocational High School *(Sekolah Menengah Kejuruan),* which already have jobs that are much better than their parents. Some of them work in hospitals, shopping centers, selling their own creations (hand-made) toys or accessories at the Bondowoso District Square. Local arts and cultural centers provide tools and facilities to open an automotive repair shop for those who have these skills. With these occupations of the

marginalized community children in Baru Village, at least they could change the lives of their parents by helping to improve their economic and household conditions which are much better than before.

The suggestions that need to be recommended based on the results of the study are as follows:

1. For the Bondowoso District Government of Social Service it could provide useful input to optimize further in empowering marginalized communities (beggars, buskers and scavengers) in Bondowoso District through training programs organized in order to improve and revise a new skills and knowledge for them, as well as problem solving so they could improve their life.
2. For community empowerment institutions, it could provide other alternative empowerment programs that could provide independence for marginalized communities (beggars, buskers and scavengers) in Bondowoso District.

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