


Participatory Learning for Rural Community Empowerment

Sucipto*, Muhammad Khoirul Fatihin

Universitas Negeri Malang, Jalan Semarang No. 5, Lowokwaru, Malang 65145, Indonesia

sucipto.fip@um.ac.id*

*corresponding author

ARTICLE INFO	ABSTRACT
<p>Article history Received Feb 01, 2024 Revised April 02, 2024 Accepted June 27, 2024</p>	<p>Non-formal education is crucial in delivering education programs based on local wisdom. Community Learning Centers (CLCs) help combat illiteracy in Indonesia with flexibility, equality, and independence principles. Before implementing the independent learning policy, non-formal education institutions had already organized programs to liberate people from limitations. The Dial Foundation assists local communities in improving their quality of life through the Sustainable Livelihood Approach (SLA), categorizing non-formal learning programs into three types: informational, institutional, and developmental. Community involvement in asset identification and valuation is beneficial for understanding the actual conditions of their area, which are then categorized into five capitals: human capital, natural capital, financial capital, physical capital, and social capital. This allows the community to develop short-, medium, and long-term sustainable development strategy plans. Community learning resources come from natural resources, traditions, culture, and external sources. The learning practices implemented by the Dial Foundation support sustainable development goals, particularly in providing quality education, enhancing health literacy, protecting mountainous regions, promoting effective housing governance, ensuring local food security, improving the quality of micro-scale business production, and advancing sustainable agriculture.</p>
<p>Keywords Participatory Learning Community Empowerment</p>	<p>This is an open-access article under the CC-BY license.</p> 

I. Introduction

Sustainable development is predicated on humans being the primary agents of change. At the same time, their involvement and collaboration with community groups are essential to the success of this program. Sustainable development is comprised of three interrelated pillars, namely, social, economic, and environmental. To achieve sustainable development goals, it is necessary to cultivate sufficient community capacity through a number of measures, including education. Education is defined as an investment tool for the nation's progress. Education transfers knowledge, skills, and attitudes to the next generation. Education can transform various sectors, especially human resources, to manage the assets and potential of the region to improve economic levels, people's welfare, and social justice. Indonesia is one of the countries with considerable wealth in various sectors. Indonesia's wealth is not limited to natural products; it also encompasses the social sector, including various tribes, cultures, languages, religions, beliefs, and customs. This wealth in the social sector is formed through a long hereditary process that shapes societal social patterns.

These patterns serve as guidelines for the community in behaving and maintaining social order. Each region in Indonesia exhibits distinctive characteristics, shaped by the cultural and customary practices that serve as a defining element of its identity, transmitted from one generation to the next. Further, the local wisdom embedded within the community can be leveraged as a source of knowledge since it encapsulates profound insights. The process of transmitting customs, culture, values, and social norms as local wisdom occurs through informal learning, manifested in guidance, exemplars of conduct, and other forms of informal education. However, a number of parties remain unaware that the activities continuously occurring from generation to generation are learning activities. This process is called informal learning, which utilizes local wisdom as a source of community learning. The concept of education based on local potential can encompass life skill programs and literacy programs. This program can be conducted at the Community Learning Center (CLC). Developing a local potential-based learning model in CLCs has proven effective for the sustainability of a program that can increase the income of learning citizens. Besides, the education conducted based on local potential as a source

of learning empowers communities with existing potential and abilities (Alimah et al., 2018; Hatimah, 2006).

Countries worldwide have initiated a new sustainable development agenda to address the demands of global leadership for combating poverty, inequality, and climate change through concrete actions. This agenda comprises a series of targets that can be universally applied and measured in balancing the three dimensions of sustainable development: the environment, society, and economy (Morse & McNamara, 2013). Among these countries, Indonesia is currently ranked 75th out of 166 countries on the Sustainable Development Goals (SDGs) Index (Sachs et al., 2023). The SDGs comprise 17 goal points, including Quality Education. Collaborative efforts from various parties are necessary to achieve the goal of Quality Education in the SDGs. These efforts can be undertaken in formal, non-formal, and informal education settings. Non-formal education measures can be employed to provide quality education services, particularly for those who do not have access to formal education services. Besides, non-formal education can be flexibly tailored to the community's specific needs and circumstances. The programs that can be implemented through non-formal education to achieve sustainable development goals include informational, institutional, and developmental programs. These programs can be used to assist the community in addressing its problems.

To ascertain more detailed information about local wisdom, assets, and potential within the community, the community group can conduct a comprehensive identification process. This entails comprehensively identifying local wisdom and potential and a participatory assessment of regional assets involving the local community. By conducting this process, the community can understand their environmental conditions, develop a critical awareness of the situation, and formulate the types of programs that will be implemented in community development efforts based on facts. Furthermore, the community will undergo a learning process whereby they will understand the environmental conditions they face and learn how to overcome the challenges that arise, individually and collectively. This approach is inspired by Freire's method of problem-posing education (Freire, 2020), which has been commonly employed as a counter to the concept of bank-style education and is oriented towards human liberation. The problem-posing concept is based on the premise that humans are conscious beings and that this consciousness is directed towards the world. Human problems related to the world are posed as objects for solutions. This concept necessitates the resolution of contradictions between educators and learners.

Non-governmental organizations (NGOs) have emerged as key partners in pursuing educational objectives (Ball, 2021). They are also increasingly formulating and implementing education policies (Ball & Youdell, 2008). This is largely due to their commitment to

enhancing the quality of education within society, focusing on providing educational opportunities for students from low socioeconomic backgrounds (Verger et al., 2016). These complex issues arise from the significant influence of NGOs in assisting in education governance, education service delivery, and policy formulation and implementation (Meyer, 2006).

The involvement of NGOs in empowering civil society is achieved through community learning activities that utilize local assets and wisdom. Accordingly, this research focuses on the effective practices of dial foundations in organizing community learning and encouraging communities to have sufficient knowledge and capacity to improve their quality of life.

II. Method

This research was conducted using qualitative research methods. Its primary aim is to identify and analyze the effective practices employed by Dial Foundation in organizing community development programs. These practices are based on the community's assets, potential, and local wisdom, aiming to protect the area through community learning activities.

The data was collected through observation, interview, and documentation study techniques. The observations were made by observing the Dial Foundation facilitators' activities in organizing community development activities. In-depth interviews were conducted with the Dial Foundation facilitators to elicit their perspectives on the topics addressed in this research. These collection methods yield data in words, images, and non-numerical forms. In qualitative research, data is typically qualitative, in the form of words, statements, descriptions, and images obtained from interview transcripts, field notes, and other findings such as photographs and official and personal documents (Creswell & Creswell, 2017; Ulfatin, 2022).

The garnered data were analyzed using the Miles & Huberman model. The initial data analysis stage involved data collection, which entailed gathering data from various techniques, including interviews, observations, and documentation. Following data collection, the data processing phase was initiated to classify the data holistically per the research focus. The subsequent stage was the data presentation process, which involved exposing all data as narratives, tables, and images. The subsequent stage was concluding and verifying (Miles & Huberman, 1992). This process was designed to reach conclusions regarding the data obtained and classified according to the research focus. The validity of the data was verified by triangulation, which involved the triangulation of sources and techniques.

III. Results and Discussion

The Sustainable Livelihood Approach (SLA) is an analytical framework for the comprehensive processing of

data and information within a community, where its results can be developed into a livelihood strategy. SLA was first developed by the Department for International Development (DFID) to conduct regional asset assessments. It focuses on how individuals, households, families, and community groups attempt to fulfill their needs based on the availability of natural, physical, economic, social, and cultural assets (Mbaiwa, 2018; Scoones, 1998; Stone & Nyaupane, 2018; Su et al., 2019). It is often the case that communities face vulnerability, whether in the form of short-term shocks or long-term stresses. SLAs were developed in various organizations or institutions engaged in international development and inspired by the civil society rights-based development framework, such as (Chambers, 1995; De Haan, 2012; DfID, 1999; Sen, 1982). The concept of a decent livelihood was first proposed by Robert Chambers in the mid-1980s and subsequently developed by Chambers, Conway, and other experts in the early 1990s. This concept was then widely adopted by international organizations as an alternative development approach in response to the rise of hunger and food insecurity in a number of countries.

Dial Foundation is a non-governmental organization (NGO) that organizes community development programs following local assets and potential as development capital and learning resources. The Dial Foundation's presence as an NGO positively impacts the provision of learning services for communities not adequately served by the formal education system. Previous studies have demonstrated that NGOs present various roles in supporting education service delivery (Gali & Schechter, 2020). Firstly, NGOs primarily focus on advocacy, exerting pressure on governments to fulfill their commitments to education for all (Bulkley & Burch, 2011). Secondly, NGOs aim to improve the quality of public education through "adopt a school" programs (Ozga & Lingard, 2007). Third, NGOs are directly involved in providing education, focusing on providing educational opportunities to students excluded from formal government schools (Verger et al., 2016).

The Dial Foundation employed the SLA approach to conduct an asset and potential assessment of rural areas around Mount Kawi, Malang, Indonesia. It was to provide the community with learning opportunities in area conservation, sustainable agriculture, custom, cultural preservation, and livelihood diversification through local product development. Data and information were collected using participatory tools, including village history, change diagrams, daily diagrams, Venn diagrams, seasonal calendars, transects, livelihood analyses, and problem trees. These data were then categorized based on the five assets identified in the SLA approach.

The initial stage of this activity involved approaching the community and working with them to identify and assess the area's assets. This activity represents the initial

stage of the community development process. Community involvement is important in every stage of community development activities. Besides, participatory activities are also employed to facilitate learning among the community, enabling them to assess their area and determine the direction of future development.

Community development is a structured process of organizing communities to meet their needs and enable individuals to become agents of change in their lives (Ife, 2013; Kenny et al., 2017). Community development addresses societal issues, including those related to inequality. This is achieved through targeted and focused critical awareness-raising efforts that address economic, social, and political disparities (Freire, 2020; Lynch & Forde, 2017; Pawar, 2019). In the context of community development, the process of identifying needs necessitates a comprehensive understanding of the community, the capacity to define problems and seek alternative solutions, and the design of transformative programs from the perspective of local communities (Eketone, 2006; Kickett-Tucker & Ife, 2017). The Dial Foundation's community development activities prioritize the significance of local culture and knowledge as a foundation for advancing social work practices that are both relevant and authentic to local communities (Gray et al., 2008). These practices employ participatory methods and local understanding, encompassing critical, emancipatory, transformative, empowering, and self-determining elements. This approach aligns with the fundamental tenets of community development (Kenny et al., 2017). From this activity, the community engages in empowerment activities that seek to alter an individual's perception and motivation within the community environment, thus enabling individuals to adapt to their environment (Freire, 2018). Further, Freire also posits that critical consciousness is generated through awareness. While critical consciousness is a significant factor in determining one's social participation, it is not the sole determining factor. In addition to critical consciousness, other factors influence an individual's decision to engage in social participation. These include political considerations, cultural influences, and the impact of mass media (Nuryatno, 2011).

Involving the community in information processing and social analysis is tantamount to providing them with the knowledge and awareness to think critically about their surroundings. By implementing strategies to protect the area, which will ultimately result in the sustainable management of the area, the community can be empowered to assume responsibility for the environment. This concept represents a significant aspect of community learning, particularly in the context of productive economic practices. These practices are driven by a collective commitment to achieve a decent and prosperous livelihood while ensuring the sustainability of the environment and the economic well-being of households within the village.

It is important to note the leading factors to failure in community assistance activities. One such factor is the lack of study of community history. Many community development practices ignore local knowledge, experience, and previous experiences. As a result, subsequent projects may repeat the mistakes of previous activities (Lohman et al., 2023). Therefore, involving the community at every stage is crucial as they present the capacity to monitor and evaluate, reducing the potential for failure. SLA solves these problems by conducting a holistic and comprehensive social analysis of community assets. SLA is an activity required by each person, household, or community to continue their lives based on their capacity and ownership of assets in the form of resources to achieve the expected living level. This approach to community development is predicated on the notion that the community is best positioned to identify and address its challenges and opportunities. It is a process of collective inquiry that enables the community to explore the potential of the group and the potential of the village, as well as to understand the various problems faced, as well as the challenges and vision for the future.

The SLA is graphically depicted as a pentagon shape to illustrate the interconnectedness of capital and the dependence of livelihoods on a combination of different types of capital to complement each other. Therefore, one important part of the analysis is determining people's access to various assets or capital (physical, human, financial, natural, and social) and their ability to utilize them productively. This framework offers a means of evaluating how organizations, institutions, and cultural norms influence livelihoods. It allows for identifying those who gain access to specific types of assets and determining the range of viable livelihood strategies available to individuals (Suzuki, 2021; Yirga, 2021).

This establishes connections between individuals and their broader enabling environment, whereby the outcomes of livelihood strategies are mutually influenced. Furthermore, it facilitates realizing individuals' innate potential regarding skills, social networks, access to physical and financial resources, and the capacity to influence institutions to develop optimally (Gichure et al., 2020).

This concept leads to sustainable economic development, commonly called a "green economy." The green economy is an economic development based on natural resources and the environment on land and sea, aiming to improve human welfare and social justice and reduce environmental risks and ecological scarcity. To achieve this objective, a comprehensive analysis of the community's conditions must ascertain the information related to developing group and village livelihood strategies.

The obtained data and information are used to develop the communities' vision and mission as outlined in their strategy plan. In this case, the Dial Foundation assisted the

village government in conducting a comprehensive and participatory study and preparing a strategic plan called the medium-term work plan (RPJM-Desa). Data and information collection was conducted participatory using Participatory Rural Appraisal (PRA) techniques. The participants in the activities provided data and information about their conditions to each other, guided by the facilitators.

"assets" refers to the five necessary capitals for fulfilling livelihoods. These five capitals include human capital, natural capital, financial capital, social capital, and physical capital (which includes the availability of infrastructure). These capitals are often organized into three main capitals according to the three pillars of sustainable development: social, natural, and economic (Morse & McNamara, 2013). The conceptual framework posits that human, physical, and social capital are paramount to communities (Wondimu et al., 2022).

The development of villages is a strategic and important factor in determining and improving the welfare of communities. It is the key to developing countries by giving full autonomy to manage and prosper communities, especially at the village level. Therefore, it is hoped to assist national development (Luthfia, 2013; Sulaiman et al., 2016; Suswanto et al., 2019). In the recent era, a new paradigm in development has emerged: people-centered development, participatory empowerment, and sustainability (Chambers, 1995). Community empowerment prepares communities to identify and plan in a participatory manner to develop and strengthen their potential (enabling), as well as protect and strengthen institutions that prioritize community participation, individual and group development, and program-making in the development process (Faizal, 2015).

The sustainable livelihoods framework places people and communities at the center, encouraging everyone to connect by sharing livelihoods and resources (Fatihin & Rasyad, 2021). One important factor that significantly affects household livelihoods is improving the status of human capital and reducing the likelihood of falling into poverty (Wondimu et al., 2022). Once the level of the community's education increases, their standard of living also improves (Lambu, 2014).

In addition to education, another significant concern in human capital is the quality of public health (Rata, 2016). The presence of the Dial Foundation has led to notable improvements in public health conditions. Dial Foundation facilitators encourage the community to fulfill their food and nutrition needs through "karangkitri," which involves planting fruits and vegetables in the yard to provide local food needs.

In rural communities, the necessity for nutritious foods such as vegetables is readily apparent. Residents can readily access these foods by harvesting them in their gardens or leaving a small area of their yards to cultivate

plants for daily consumption. In addition to being healthy, these foods can be grown at a low cost. However, some communities face difficulty accessing sufficient, accessible, and healthy foods (Niigaaniin et al., 2023). To address this issue, the Dial Foundation encourages communities to implement the concept by providing pilots and assistance in managing foster gardens and healthy homes. Establishing a healthy home layout is expected to improve public health outcomes, facilitating renting a room for Dial Foundation activity participants. This condition was highly beneficial for the community during the COVID-19 pandemic. Local food security was realized through the community's attitude, which resulted in setting aside a small area of land in the garden as a medium for cultivating vegetables for consumption. Public health improved due to increased consumption of nutritious and healthy food and a clean and healthy living environment. This enhances the quality of life for the community (Wijaya et al., 2021).

While healthy food may be expensive, individuals can consume healthy foods without spending significant money if they know how to process them using readily available ingredients. If a family needs to sell food, they can do so as an alternative source of income. The Dial Foundation encourages communities to form groups as a forum for assistance. These groups can facilitate discussion on issues and work together to achieve sustainable development goals. This includes efforts to provide local food for visitors to the Kembangkopi Pavilion and Dial Foundation activity participants. Most activities are group-based community actions, unlike individual-based solutions or conventional businesses. Meanwhile, the raised issues mostly discuss high purchase prices, local food production and harvesting, collective distribution, and community gardens as alternatives to address food security. The call for local ecological knowledge and traditional relationships with nature also links food security to cultural revitalization and education based on local wisdom (Niigaaniin et al., 2023). Dial Foundation organizes activities that focus on community learning, overcoming illiteracy, and using local wisdom as capital to provide knowledge to the community. A comprehensive overview of the types of non-formal education activities organized by the Dial Foundation is presented in Table 1.

Social capital carries a role in all aspects of community development, namely political, economic, human, and cultural. This is because social capital emphasizes maintaining good relations and trust between people (Syahra, 2003). Social capital refers to the norms, shared understandings, bonds, trust, and other enabling factors of collective action. It also includes social networks, relationships of trust and support, formal and informal groups, and shared values and behaviors (Nadjib, 2020). In essence, social capital is defined as the collective value of a community, which is reflected in the customs, culture, values, and norms that are respected within a specific

region. In Indonesia, for instance, each region has unique customs, culture, values, and norms that are respected as a form of community existence. Accordingly, whenever community conflict emerges, conflict resolution may not be resolved by formal institutions such as local government, police, and courts. However, it can be resolved through informal institutions called *adat* or "local community" institutions. These institutions uphold values and norms agreed upon from generation to generation and bind individuals who are members to maintain social order in their area. In the area where the Dial Foundation is located, there is a social capital called "*gotong-royong*," a general culture in Javanese society. However, this culture has started to disappear in urban areas.

Gotong-royong is a collective activity in the village community that maintains public facilities. This may include cleaning drains, clearing roads of wild plants, repairing streetlights, and house repairs called "*soyo*." Additionally, *soyo* is a collective activity carried out in the village community to repair the house of one of the community members. The work is completed quickly at a relatively low cost by being done collectively. During this activity, the homeowner provides the participating community members with food and beverages. However, each community member in this activity gains value from the experience, including enhanced interaction and closer relationships with other community members.

An excellent understanding of these five capitals will form a balanced and sustainable system for analyzing the development of groups or communities supported by the Dial Foundation. In this context, the facilitator must work with stakeholders such as the local government, local institutions, or groups in the village to promote and ensure the sustainability of community life based on regional resources as a source of livelihood. The five assets are represented as pentagonal assets, as illustrated in Figure 1.

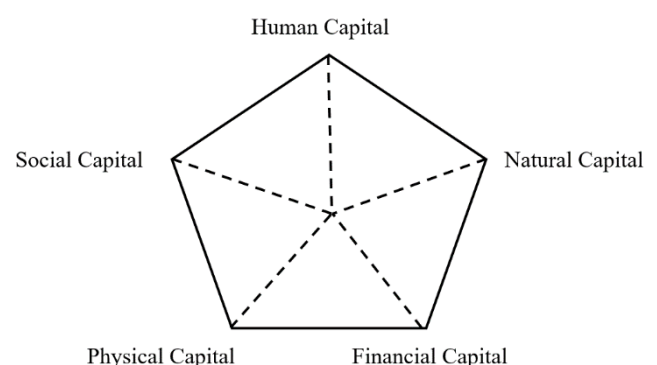


Figure 1.

The results of SLA analysis are highly beneficial for communities, particularly those in rural areas. The Dial Foundation demonstrated this by assisting the community and local institutions in becoming self-sufficient. Communities in the area can utilize these results to inform their future development. Additionally, the findings of this analysis can serve as a foundation for preparing short-,

medium-, and long-term development plans. The community must determine priorities, as they are the subject of the planned development. These processes aim to build a learning society and a strong civil society in planning, implementing, and evaluating programs.

The community livelihood assessment process is developed based on data and information collected and submitted by the community, indicating the community's problems. This garnered data can be summarized into specific development plans required by the community. Community development will encourage recognizing their identity, building confidence, capacity, and responsibility, as well as overcoming various recent and future problems. This activity is closely related to community learning activities. The community will learn on their initiative when confronted with various problems, and they must be able to solve them. The data and information obtained by the community will provide them with valid information that can be used to prepare programs to meet their needs.

The livelihood framework is employed to understand the community situation comprehensively. One potential reason for the failure of community assistance activities is the inability to learn the history of the community. Many community development practices tend to disregard prior knowledge and experience, with projects repeating the mistakes of previous activities (Lohman et al., 2023). Therefore, a holistic identification process is necessary, which can be achieved using social analysis methods. This is to cross-analyze sustainable livelihoods and household (community) livelihood assets. Households are the basis of economic decision-making in rural communities. Therefore, it is important to understand the livelihood strategies of households to ascertain what they do and how they perceive opportunities for change to develop their livelihoods.

Although this livelihood framework has been developed for almost two decades, it is still considered relatively novel in rural community development programs, particularly those aimed at reducing poverty (DfID, 1999). SLA represents a progressive concept, as it is being adopted, developed, replicated, and applied by many social development agencies to facilitate the implementation of community development programs. Livelihoods are defined as the capabilities, assets, and activities necessary for people to maintain their means of living. A sustainable livelihood is capable of withstanding and recovering from stresses and shocks, maintaining or enhancing its capabilities, assets, and activities in the present and future while not damaging the natural resource base (Serrat, 2017). In practice, implementing a livelihood framework is challenging as it must be performed in an integrated manner (Widiadi, 2021). Communities must have sufficient capacity to be empowered. The sustainability of development initiatives hinges on the capacity of communities to manage them effectively. Consequently, development strategies should prioritize

human development activities. Human-centered development is a crucial aspect of achieving sustainable development goals. The findings of the SLA study can be utilized to create analytical documents that can serve as learning materials at the local level. These documents can then inform the design of interventions that benefit community development (Morse & McNamara, 2013).

The use of SLA as a participatory analysis tool in the implementation process and sustainable community development approach serves as a process that helps people and community groups recognize the importance of maintaining a balance between capital, integration, and interdependence among communities (Gutierrez-Montes et al., 2009). For the community to understand and recognize the importance of maintaining this balance, it is necessary to transform community learning. The community is provided with program interventions with sufficient knowledge, clear definitions, and clear operational standards for use; thereby, the community understands integrated capital and activities as one whole. To achieve environmental and socio-cultural sustainability, it is necessary to emphasize the importance of sustainable livelihoods (Chambers et al., 1992; Scoones, 1998; Tao & Wall, 2009). Various attempts have been made to assess livelihood sustainability. Livelihood diversity has been employed as a principal indicator for evaluating livelihood sustainability (Su et al., 2017).

Using SLA as a community learning approach reinforces measures for integrating education with community quality-of-life improvement practices in the short, medium, and long term. SLA is pertinent to comprehend the interaction between poverty, environment, and community empowerment in social change (Gutierrez-Montes et al., 2009). This context is particularly relevant to the Merdeka Curriculum enacted by the Indonesian Ministry of Education, Culture, Research and Technology in 2020. In the context of education in Indonesia, the Merdeka Curriculum aligns with the concept of local wisdom, as both offer independence and freedom to educational institutions to explore the potential of students optimally by adjusting the characteristics of students (Hasibuan, 2022). CLCs have long practiced this type of learning activity. With this independence and freedom, education in Indonesia is expected to be high quality, positively impacting national development. Non-formal education has been implementing independent learning for a considerable period, long before this policy was implemented. This demonstrates that non-formal education responds more to community needs and local wisdom. This is also evidenced by the paradigm adopted by CLC organizers, namely liberating education by Paulo Freire, which guides the implementation of community education towards critical thinking to solve individual and group problems.

Generally, non-formal education follows four theories, commonly called the "grand theory." These include

Andragogy Theory, Critical Pedagogy, Social Pedagogy, and Public Pedagogy. Non-formal education represents the progression of education on an extensive scale. Education represents organized activities at school and occurs outside the school. In essence, education represents life, while school is only a small part of education that is limited by age. As Freire puts it, critical thinking does not represent an object of study to take exams; rather, it is a tool for self-determination and engagement with civil society (Giroux, 2010). In formal education, discussions are constrained by the limitations of the classroom environment and the narrow focus of curricula on cognitive outputs in specific domains of knowledge. This limits the meaningfulness of cognitive knowledge acquisition in terms of its application to the wider social world and learner narratives (Edwards, 2023).

The organization of education necessitates the collaboration of all stakeholders. The implementation of education, in turn, requires the participation of the community as a partner. Additionally, it requires the support of the government sector, non-governmental organizations (NGOs), parents, industrial businesses, and local community stakeholders (Gali & Schechter, 2020; Ng & Lee, 2015; Patrikakou, 2016). A literature review reveals that community participation is a crucial factor in enhancing the quality of education, particularly in facilitating independent learning (Grace & Harrington, 2015; Harris et al., 2013; Shaked, 2016).

The results of the pentagonal assessment of assets can be utilized as fundamental data in implementing community development programs. The programs organized through non-formal education to achieve sustainable development goals include informational, institutional, and developmental programs, as presented in Table 1.

Table 1. The programs conducted by Dial Foundation provide learning for society

No	Informasional	Institusional	Developmental
1.	Social Forestry program counseling	Training on social forestry proposal preparation	Advocacy of proposal to stakeholders Social forestry program assistance
2.	Counseling on regulations for the establishment of Village-Owned Enterprises (BUMDes)	Training on capacity building for Village-Owned Enterprises (BUMDes) managers	Assistance to Village-Owned Enterprises (BUMDes) in managing and evaluating the program
3.	Counseling on regulations for the establishment of tourism villages	Training on the preparation of tourism village governance	Assistance in preparing tourism village governance

No	Informasional	Institusional	Developmental
			Tourism village management assistance
4.	Counseling on regulations for applying for micro business loans	Training on cash flow and business plan preparation	Assistance in improving micro-small businesses, business plan evaluation, and financial recording
5.	Counseling on micro business development based on local potential	Training on quality micro business management based on local potential	Assistance, monitoring, and evaluation of production quality Providing a business storefront as a place to sell community products
6.	Counseling on healthy housing	Healthy housing management training Training on guesthouse arrangements for visiting guests	Assistance in organizing the function of space in the house Assistance in managing guesthouses for guests visiting the village
7.	Counseling on coffee farming management procedures	Training and practice of coffee farm management that produces superior quality	Coffee management assistance from the planting process to post-harvest and sales
8.	Counseling on agricultural land management and division	Training and practice of agricultural land division according to land conditions	Assistance in managing agricultural land that produces superior products
9.	Counseling on village governance	Training on technical needs of village management	Village government assistance in preparing community-based development strategy plans
10.	Rural area governance counseling	Training on the preparation of strategic plans for rural area governance	Assistance in implementing rural area governance according to its function map
11.	Health counseling	Training on nutrition fulfillment, a healthy culture, and a clean and healthy environment	Assistance in meeting nutritional needs through local food programs,

No	Informasional	Institusional	Developmental
12.	Counseling on species and biodiversity	Training on phonegraphy as a learning medium to introduce biodiversity to activity participants	Assistance in managing phonegraphy activities so that it can become a sustainable learning medium
13.	Counseling and introduction to traditional customs and culture	Training on traditional arts and cultural performances	Assistance to art groups as local wisdom that inherits noble values
14.	Counseling youth groups as community development facilitators	Training of trainers for youth groups as community facilitators	Assistance to youth groups through capacity-building activities
15.	Counseling on the importance of education	Implementation of learning programs based on local wisdom, potential, and assets	Implementation of learning programs based on local wisdom, potential, and assets that have a significant impact on quality of life
16.	Environmental conservation counseling	Training on sustainable livelihood framework development and land use map development	Assistance in implementing the stages of area conservation and alternative income through green economy practices

The activities conducted by the Dial Foundation include learning activities designed to enhance the community's knowledge, skills, and attitudes through a critical thinking process. In the long run, these activities aim to improve the quality of life and welfare. These activities are categorized as non-formal learning activities, as they are planned systematically. Besides, the Dial Foundation has a business unit, Pendopo Kembangkopi, which serves as a showcase for local products and functions as a community learning center. Members of the local community produce all products on display at Pendopo Kembangkopi. This activity aligns with the social pedagogical perspective, which is an educational approach based on efforts to find solutions to social problems. The development of social pedagogy indicates that social pedagogy has a more general focus on improving the well-being, community life, and social development of individuals and populations (Hämäläinen, 2012; Moss & Petrie, 2019).

Two broad lines of social pedagogical concepts can be identified as theories of community-based education (Hämäläinen, 2012). The first concept focuses on active citizenship in informal education and human development through social participation and community activities. The second is community education, a formal professional

organization that organizes specific educational methods according to the community's needs. The presence of the Dial Foundation as an NGO is palpable within the local community, particularly in terms of enhanced knowledge and economic advancement. NGOs are established to advance social values, such as providing products and services for the benefit of the community or other causes that aim to enhance community conditions in various social services, including welfare, health, and education. These entities are fundamentally "value-driven" and oriented towards community and social activities (Gali & Schechter, 2020).

In essence, individuals possess the capacity to develop their potential through participation, collaboration, democracy, equality, liberation, and improvement (Bahri, 2016). Therefore, community development initiatives should be directed toward exploring and developing the community's potential to become a civil society with sovereignty. Implementing human resource quality development programs through education will yield benefits in the form of enhanced productivity, morale, efficiency, and effectiveness in anticipating environmental changes, which are inevitable in the current era (Hadiyyin, 2005). The function of education organized by the Dial Foundation is to encourage individuals to engage in active learning and to empower their inherent potential, thereby enabling the community to think critically to meet their needs and overcome their problems, both individual and collective

IV. Conclusion

The Dial Foundation organizes participatory learning practices that invite rural communities to assess regional assets comprehensively, providing a foundation for short-, medium-, and long-term development strategy plans based on five capitals: human, social, natural, financial, and physical. Using the Sustainable Livelihood Approach (SLA), these capitals are visualized in a pentagonal form, allowing for a thorough community assessment. This process helps the community understand their area and focus on life skills like problem-solving for food security and small businesses to increase income. The analysis results in three types of programs: informational, institutional, and developmental. The Dial Foundation is a Community Learning Center (CLC) emphasizing environmental conservation, income generation, and knowledge enhancement. These non-formal education initiatives, aligned with the Sustainable Development Goals (SDGs), particularly SDG 4, have long practiced the concept of independent learning, addressed illiteracy, and ensured inclusive, quality education. Participants benefit directly by gaining deeper insights into community needs and solutions.

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