

Implementing non-formal education for the locals: the case of Tanah Ombak and fishermen community

Sarah Febriany¹

¹ Department of Sociology, Faculty of Social and Political Sciences, Universitas Indonesia; Jakarta, Indonesia.

* Correspondence: sarah.febriany@ui.ac.id

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Abstract

This study is a program evaluation research conducted in Non-Formal Education by the Tanah Ombak Community. This community is here to change the next generation of Purus (coastal area) to be better, cut off from the poverty chain that has been entangled and free from a marginalized environment. Tanah Ombak non-formal education is a public space for activities in the arts and literacy for school-age children and adolescents in Purus. The goal is for them to leave the "bad habits" that have been a tradition in the Purus community and develop a good character. The evaluation of non-formal education utilized the CIPP (Context-Input-Process-Product) evaluation model and capacity-building analysis of the beneficiaries. The results of this evaluation study show capacity building at the individual level, which is assessed from the aspects of knowledge, skills, attitudes, and behavior. Based on the results of the research evaluation, it was found that non-formal education was able to increase the capacity of participants, as well as change negative behavior. In addition, the results of the CIPP analysis show that Tanah Ombak Non-Formal Education still has shortcomings in its implementation from the Input, Process, and Product aspects in the form of the ability of the issues discussed, facilities, lack of facilitators, and the absence of evaluation-monitoring of the extent to which the objectives have been achieved.

Keywords: capacity building; community development; local community; non-formal education; social program

1. Introduction

Through education a person can actualize himself, advance thinking and improve living standards. As stated in Law No. 20 of 2003 concerning National Education, states that national education aims to develop capabilities and shape character for the sake of dignified national civilization in educating the nation's life (Marzuki, 2012). Character building requires efforts that involve all parties, both the family, school and community, so that the most influential in character building is formal and informal education (Kaimuddin, 2018). However, character education through these two paths often encounters obstacles. The failure of informal education is caused by several factors, namely the lack of attention from parents such as family problems (Broken Home) or economic problems, and habits that are applied in the surrounding environment (Agustin, 2022). Likewise with formal education which has not been effective in character education, because it prioritizes academic abilities and intellectual intelligence (Hayani, 2016). Therefore, Jaoesaef (1979) stated that non-formal education needs to play an important role which functions as informal education and complements existing formal education (Hidayat, Anwar & Hidayah, 2017).

Non-formal education is education held outside of school whether institutionalized or not, is open, free and open. According to Law No. 20 of 2003 Non-Formal Education is an educational path that aims to replace, add to, and complement formal education. The Commonwealth Secretariat (1979) defines non-formal education (NFE), namely any

organized learning activity outside the formal education structure that consciously meets the learning needs of certain subgroups in the community whether for children, youth or adults (Garrido, 1992). Meanwhile, according to Coombs (1976) non-formal education is used to transmit inherited values, customs, beliefs, technology and skills to new generations through religious and other ceremonies (Hoppers, 2006). Then, according to Grandstaff (1976) non-formal education has the potential to reach the masses of the population, stands based on specific content, contributes directly, is low-cost, considered appropriate for development, especially in villages, non-elitist, responsive to the problems of the poor, and progressive. Forms of non-formal education can also be in the form of literacy programs, education for adults or teenagers, school dropouts, life skills programs, gender mainstreaming, education-based communities and social and cultural development (Yousif & Fadhilah, 2021).

Education that focused on character development can also be obtained from non-formal education, which involves many parties by considering the potential of the environment as a source of learning with the support of arts and culture activists, community leaders, and the business world needed in character building. Character education is a long and long process until adulthood. Non-formal education through the community is a contributor to society in solving surrounding problems related to character (Surachman, 2019). Character can be interpreted as a way to think and behave for each individual in social life wherever they are, and people can be said to have good character when they can make decisions and are ready to take responsibility for the consequences of these decisions (Fatmah, 2018). According to Thomas Lickona (1976), positive character is defined as taking the right actions that relate to oneself and others. Then Thomas Lackona also said that good character consists of knowing good things, wanting good things, and doing good things until they become habits (Fitria, 2017). So that this character refers to aspects of the desire to mingle and group, the process of socialization, the process of internalization, and the process of interaction, and is related to a sense of empathy (Melia, 2020).

Constraints to character education are also experienced in one area in West Sumatra, namely in the Purus Village, West Padang. Purus Village is geographically located on the coast and the outskirts of Padang City. The Purus coast has an area of 0.68 km². Based on BPS data for the City of Padang in 2015, the population in the Purus sub-district numbered 7,888, with 3,994 people being male and 3,894 people being female, with 1,803 households (BPS Kota Padang, 2015). Coastal communities are also always identified with economic conditions that are not yet prosperous, health conditions are still worrying, and education is still low (Firdaus et al, 2016). In 2015 the livelihoods of the Purus people based on data from the Purus Village stated that out of 1,070 working-age residents, 8.4% were civil servants, 0.1% were ABRI, 1.2% were police, 32.6% private sector, 12.9% fishermen, 17.5% private entrepreneurs, and 27.1% unemployed. The data shows that in Purus Kelurahan the unemployment rate is still in the high category and there are also a few people who work in the formal sector. In 2015, the educational condition of the Purus Village population was dominated by high school (31.8%) and elementary school (21%), while tertiary education was only 8.2% (Rijal, 2016). This shows that the education level of the Purus Village community is still low.

Seeing the environmental conditions of Purus, which has complex generational problems there, they are also prone to negative behavior. Therefore, Tanah Ombak Community Non-Formal Education is here as a space for creativity for Purus children and youth so that they have more positive activities, and get closer to reading. Apart from that, Tanah Ombak is also trying to build better character so that the children and youth of the Purus gang, Padang City have better character. because the location of the village is unhealthy, loud, and less controlled. To achieve the goal, there are 2 fields that the Tanah Ombak Community, namely literacy and art. Literacy activities in the form of reading, writing, and English Club. Then, art activities in the form of theater, drawing and coloring, storytelling, music, and Friday night book ghosts. Besides that, there is also a program that must be done every day, namely reading 15 minutes. Activities at the Tanah Ombak

Community are aimed at Purus Beach children of elementary-high school age (7-18 years). Then, the services provided by Tanah Ombak are book lending services and Vespa Pustaka.

Character education in Indonesia is still not successful. The problem that occurs is not the character values that are offered, but the process of conveying and transferring those characters that need to be repaired and enhanced so that they can run effectively (Purnomo, 2014). Character education is influenced by internal and external factors. External factors include the surrounding environment and family, from the family it includes 3 aspects, namely the economic condition of the family, the closeness of parents and children, and the parenting style given by parents. Internal factors come from soft skills such as interpersonal skills and intrapersonal skills (Ratnawati, et al, 2015). In Purus itself, there are problems in character building. Environmental conditions seem to make them hopeless and tend to behave negatively such as participating in fights, participating in gambling, playing in internet cafes, bullying, and being unfriendly (Rijal, 2016). Education that is urgently needed at this time is education that can integrate character education with education that can optimize the development of all dimensions of children, such as cognitive, physical, social-emotional, creative, and spiritual (Suwartini, 2017). Non-formal education is an alternative that can be used in character education.

Evaluation can be used to see how goals are achieved and have a positive impact on beneficiaries. Evaluation results are composed of values such as useful or not, good or bad, successful or unsuccessful, continued or discontinued, and so on regarding ongoing programs (Sudjana, 2008). The evaluation must include several explanations of objectives, concepts, steps for using evaluation, institutional framework and roles, benchmarks, evidence found, conclusions drawn, and what recommendations were put forward (UNEG, 2016). Handa, Pineda, Lopez, Gurdian, and Regalia (2009) conducted a program evaluation of non-formal education to see the impact of the program. However, the results of the study show that the evaluation conducted on non-formal education has not met the elements of evaluation. There are several limitations in the evaluation of non-formal education including the number of beneficiaries being unclear, the lack of reliable data, the benchmarks being unclear, the purpose of the evaluation is not explained properly and the data findings are still small.

Another study conducted by Blaak, Openjuru, and Zeelen (2013) shows that it is important to evaluate non-formal education. Researchers evaluated non-formal vocational education in Uganda, by providing 2 programs in the form of basic skills and work skills for school dropouts in Uganda. The first program covers handicrafts, basic English, housekeeping, public health, business calculations, music, dance, and drama as well as religion. The second program is in the form of free participants to take courses, namely hairdressing, sewing, catering, motorcycle mechanics, electronics, and welding, as well as guidance and counseling. Most of the children there have dropped out of school due to economic conditions, lack of interest, pregnancy, marriage, disobedience, and suspension. Research states that non-formal education is quite relevant to the environment for the economic needs of the participants. However, it still has some drawbacks in the form of a lack of practice facilities, not yet by market needs, and some activities are not carried out structurally. Likewise, the impact of non-formal education has not been seen significantly, research only says that participants already have awareness and income. However, not enough to continue education.

Therefore, this study focuses on capacity building to see the achievement of Non-Formal Education for the Tanah Ombak Community. The presence of non-formal education is a substitute, complement, and addition to formal education. There are several fundamental problems in the implementation of non-formal education, such as inconsistent teaching staff or volunteers, less conducive places, lack of funding, lack of understanding of participants because of the learning methods used, and lack of support from the surrounding community. Capacity building at the individual level also needs to be carried out to increase knowledge and skills and change behavior in achieving goals (Hidayati, 2017).

This evaluation research has 2 significance, namely theoretical and practical. Theoretical significance is the influence of the issues discussed by adding new findings. Meanwhile, practical significance can help related programs or institutions by providing input from a new perspective. The theoretical significance of this program evaluation is to develop the evaluation model used, namely CIPP (Context, Input, Process and Product) in evaluating programs. Development is carried out using the CIPP model in the Non-Formal Education of the Tanah Ombak Community. This study evaluates program implementation by looking at the program context, program resources, program implementation, and the products produced by the program. The practical significance of this evaluation study is to provide recommendations or input regarding policies from the Non-Formal Education of the Tanah Ombak Community. This study can help the Tanah Ombak Community to see the problems of non-formal education programs from a new perspective. Based on the problems described above, researchers can formulate evaluation questions as follows:

1. How is the implementation of non-formal education carried out by the Tanah Ombak Community in Padang City based on the CIPP (Context-Input-Process-Product) aspect?
2. What is the impact on the non-formal education participants of the Tanah Ombak Community in Padang City on the participants based on the capacity building aspect.

Based on problem identification, this study aims to evaluate the implementation of Non-Formal Education for the Tanah Ombak Community in realizing the capacity building aspects of participants by looking at CIPP (Context, Input, Process and Product) aspects.

2. Methods

Data collection is a very important stage in research. This evaluation study used qualitative methods. Meanwhile, according to Neuman (1994) qualitative is a method that has non-numerical data, is exploratory in nature, and is not related to theory. So in this research, the resulting data is descriptive. According to Neuman, the descriptive qualitative method has the aim of describing in detail the results of the study with high accuracy, determining and finding data that is different from previous research. Data can be obtained from documents, maps, interviews, observations, photographs, and others (Neuman, 1994). In this case, researchers collected data related to program evaluation through in-depth interviews with program managers and beneficiaries. Johnson (2002) said that in-depth interviews aim to gain access to hidden perspectives from the subject, the interview must be mutually beneficial between the subject and the researcher, meaning that the subject can express feelings of pressure through the interview process and the researcher obtains hidden knowledge from himself (Mavasti, 2004). In-depth interviews enable informants to answer the topic well. For supporting data, researchers used secondary data through a review of books, books, literature, program documents, news about the program, and previous research related to the Tanah Ombak Community program. As for the data collection process, the researcher determined the informant criteria for program evaluation research, as follows:

Table 1. Informants' Criteria

Role	Criteria	Total
Founder dan Co Founder	Organizing Tanah Ombak Pantai Padang Community	2 Persons
Full-time volunteer	Three years experience in helping the community	2 Persons
Beneficiaries	Children with at least three months of learning in the community	6 Persons
The locals	The local people (in this case, parents of the children)	1 Person

In processing program evaluation research data, data collection results began with in-depth interviews with eleven (11) informants, then processed into transcripts to facilitate researchers in finding and understanding the information that has been obtained. Then, the researcher classifies the data obtained through interviews to make it easier for researchers to identify similar data. As for the strategy to test the validity of using Triangulation. Triangulation is a method that refers to the use of several data sources in qualitative research to develop a comprehensive understanding of a phenomenon (Patton, 1999). According to Denzin, 1970 the triangulation approach aims to increase the validity of findings by collecting data from various perspectives of other researchers (Mavista, 2004). Therefore, triangulation is carried out to check data or information obtained by researchers from various perspectives, by reducing as much as possible the bias that occurs in data collection and analysis.

Therefore, secondary data that has been obtained through literature studies, community documents, community-related news, and in-depth interviews with informants is verified and validated from different sources to obtain data with a high degree of truth. If in the validation there is a discrepancy, the researcher will confirm it to the relevant informant, and provide clarification so that data can be produced that is continuous, consistent, and interrelated. CIPP as a scientific method is so valuable to acknowledge the pros and cons within the social program. On top of that, the evaluation program itself is basically necessary to not only review the program, but also identify diverse aspects that still need to improve. In this case, Tanah Ombak as a social program already has a novelty, especially for its beneficiaries. However, the annual process of evaluation needs to be executed, at least annually, to ensure its positive impacts in society.

This study used formative evaluation as Dale (2004) explains that formative evaluation aims to evaluate ongoing programs as input for improving future program performance. In this study, we will look at non-formal education carried out by the Tanah Ombak Community. So formative evaluation is the right approach to use because the non-formal education program of the Tanah Ombak Pantai Padang Community is still running today. This formative evaluation is carried out to improve the course of non-formal education for the Tanah Ombak Community in the future. Program evaluation in this study uses the CIPP (Context, Input, Process, and Product) method introduced by Stufflebeam in 1965. The CIPP method is based on the view that an important goal in evaluation is not to prove but to improve a program's performance. The CIPP method is appropriate for viewing the planning, process, and management of this non-formal education program. So that the results of the research can later be used to improve non-formal education by the Tanah Ombak Community so that it can benefit the surrounding community.

3. Results and Discussion

3.1. Tanah Ombak Community: The General View

The Tanah Ombak Community was established not only to make a real contribution to society in the arts and culture, but also to create a culture of thinking, working and acting in accordance with the noble values of the nation's culture. Tanah Ombak is a place for children and youth to play and learn, as well as distract those who usually play outside and on the streets, such as brawls, internet cafes, and gambling. Every child needs primary education in building character from his family, but due to economic pressures they rarely get love from their parents and not infrequently also have to work. While formal education also seems to fail in shaping the character of these Purus children, even schools often legitimize them with the stigma that they are difficult to manage, difficult to educate and naughty. Therefore, Tanah Ombak is here as an alternative solution to provide character education for Purus children through art and literacy activities. The Tanah Ombak Community has a vision of making a smart, creative and civilized society. While in the process Tanah Ombak has a mission: first, to build a literacy tradition in the sense of building the potential of a society based on knowledge and skills. Second, making reading culture one of the solutions for family education. And third, make it a community movement to be empowered together in knowing each other's potential and the environment for independence. This mission is

implemented in the form of non-formal education which children can follow without having to be coerced.

In this study, researchers used the CIPP (Context-Input-Process-Product) evaluation framework model proposed by Stufflebeam. From the results of the study there is suitability and good implementation in non-formal education. However, there are also some deficiencies in the implementation of non-formal education in Tanah Ombak. In the Context Aspect, the activities carried out are compatible with the vision and mission of non-formal education in achieving them, namely changing the character of the Purus generation. The implementing party of non-formal education has been able to identify and the needs of participants based on the circumstances of the surrounding environment. In the input aspect, the facilitator knows about non-formal education, but the facilitator's ability in the issues discussed is still inadequate. Meanwhile, in the process aspect, the facilitator is able to establish a good relationship with the participants. However, it also experienced a lack of volunteers so that several activities were halted. In terms of products, Tanah Ombak non-formal education has created new habits for participants, but the number of participants who join is still small, and there has been no program evaluation.

In this evaluation study, researchers also analyzed non-formal education activities using capacity building analysis. From the capacity building analysis carried out, there was a development of the participants in knowledge, skills, attitudes and behavior. From the aspect of knowledge, the participants become familiar with drama, theater, know interests, and know their ideals. Aspects of the skills of the participants get basic literacy skills (reading and writing) and interpersonal skills (communication and creativity). Aspects of attitude in the form of saying dirty words, bullying, and protecting the environment only change when they are in the Land of Waves. Meanwhile, from the non-formal education behavior of the Tanah Ombak Community, it produces several new habits for participants who attend regularly, namely the emergence of the habit of reading, not criticizing when people speak, competing in learning, being communicative and accepting outsiders, having structured speech, politeness in the form of shaking hands with facilitator, and more positive use of handpone.

Non-formal education in Tanah Ombak has existed since 2014 to break the negative character that has become a tradition for the Purus people. The target group in the non-formal education of the Tanah Ombak Community is school-age children (6-18 years old / SD-SMA) in Purus Village, especially Gang Purus III. Interestingly, in Tanah Ombak, the non-formal education carried out by children is directed according to their interests and talents so that they can be as creative as they wish. Initially, the establishment of the Tanah Ombak Community was indeed focused on artistic activities. However, seeing the condition of Purus' children who could not read, like internet cafes, and brawls and very rarely focused on books when they came home from school, in the end, to help Purus' children various literacy activities were held such as reading, writing, and English. In addition, the existence of non-formal education seeks to integrate character values into artistic activities.

3.2. Increasing Locals' Capacity: Literacy and Arts

In carrying out community non-formal education, it is assisted by many parties who serve in Tanah Ombak, such as the Prayoga College of Foreign Languages (STBA), ETC (English Tutorial Centre), students from various universities in Padang such as UNAND (Andalas University), UNP (Universitas Padang State), UPI YPTK Padang, Bung Hatta University, and Imam Bonjol Padang State Islamic University (UIN IB). With this assistance, Tanah Ombak can carry out non-formal education specifically for Purus' children.

Non-formal education in Tanah Ombak exists as an effort to respond to social problems by focusing on instilling literacy in school-age children and adolescents. With the hope of breaking the negative actions that have been carried out for generations and building a social group that has integrity and existence in the outside community. Apart from literacy and artistic activities, Tanah Ombak Non-Formal Education also tries to shape the character of Purus' children by incorporating several things into the non-formal education process, namely advice, and punishment. Tanah Ombak wants Purus' children to

have good character and not inherit habits that have been practiced by the Purus community, such as drugs, drunkenness, and gambling. Following the vision of realizing an intelligent, creative, and civilized society. Where in Tanah Ombak they are not only taught knowledge, and creativity according to their interests and talents but also build the character of the Purus generation which has been given a "negative stigma" by the outside community.

The existence of non-formal education in the Land of Waves is intended to provide the same rights as other children. They are allowed to be creative and improve their intellect. Tanah Ombak also tries to provide a better upbringing and environment for Purus' children. Routine non-formal education in Tanah Ombak has been able to bring children to contribute in various forms of competitions in various places. Finally, Tanah Ombak and the marginalized environment of Purus received a lot of sympathy and empathy from various parties, starting from public figures and NGOs. CSR, and institutions. Among them are public figures who have donated to Tanah Ombak Najwa Shihab as reading ambassadors, Irman Gusman, Mahyeldi, Andrinof Chaniago, while from NGOs such as the French Colibri Foundation, as well as from CSR companies there are CSRs from PT PLN (State Electricity Company), PT Telekomunikasi Indonesia, PT KAI (Indonesian Railroad), PT Semen Padang, Gramedia, and others. Apart from that, Tanah Ombak also received support from various local and national media in branding so that it would be known by the wider community, such as local and national media (Kompas and Tempo), electronic media such as television which had broadcast activities carried out by Tanah Ombak (NET TV, KOMPAS TV . CNN Indonesia, and DAI). So that Tanah Ombak is easy to recognize and get empathy from outsiders.

The approach used in the non-formal education process is the interest and talent approach. Because basically, they do not like anything that restricts or rules, they prefer freedom. Therefore, children are directed according to their interests and talents so that they are interested and not forced to take part in activities at Tanah Ombak. This was done because the Tanah Ombak Community saw complex social problems in the Purus community, which had an impact on the growth and development of children there. Therefore, this non-formal education is carried out as much as possible so that Purus children have good behavior, have the knowledge, and are accepted by the general public.

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Reading is a basic ability to learn something. A person can be said to be literate when he understands the information read correctly (Hermawan, et al, 2020). One of the activities required in non-formal education in Tanah Ombak is reading. For Purus children, Tanah Ombak tries to introduce a culture of reading from an early age. Every child who comes to Tanah Ombak on a normal day is required to take 1 book they want to read before doing other activities. They are accustomed to reading for 15 minutes every day. Apart from reading, the Tanah Ombak Community also has activities to learn to write. Writing is expressing ideas using language. First, the participants rewrote the contents of the book they had read briefly. Second, every week the participants are also taught to write the types of writing they like such as poetry, short stories, free essays, fairy tales, personal experiences, and others. This activity aims to hone creativity and imagination and practice expressing feelings through feelings. Those whose writings are good will be included in the newspaper print media, will be entered into competitions, and given prizes. Where the appreciation given makes them excited and feel valued.

This English class aims to introduce English to children and also improve the English language skills of Purus, especially Purus III youth. This is done because it is close to Taplau

(Tapi Laut) which is frequently visited by many local and foreign tourists. In its implementation, the English class is divided into 2 classes, namely for children and adolescents. This English class is held every Sunday for 2 hours, from 10.00-12.00 WIB. This English class is taught by volunteers from Prayoga College of Foreign Languages, English Tutorial Center (ECT). The theater is not a permanent activity for Tanah Ombak but has been introduced previously by Noktah SSTC and Tanah Ombak is just continuing. This theater is held as a form of distraction so that children don't get bored with activities that are always related to reading and writing. In this activity, children are taught various kinds of characters such as antagonists and protagonists so that they can choose the role they want to play. In studying this theater indirectly children are taught the value of cooperation and cooperation in groups. Apart from that, they are also responsible for the roles played. Drawing and coloring activities are usually done by children under 8 years old. This activity is free to do at any time by children who come to Tanah Ombak. Tanah Ombak facilitates activities by providing paper and coloring for children who want to draw. This is done so that children have positive activities in Tanah Ombak even though they cannot read yet.

This storytelling activity is held for children. Storytelling activities in Tanah Ombak are divided into 2 forms namely; first, direct storytelling, and second, storytelling with props such as hand puppets. The fairy tales taught at Tanah Ombak contain moral messages that aim to build children's character. In this activity, children are taught vocal techniques and storytelling expressions. The purpose of learning storytelling is not only to train children's memory but also to train them to dare to appear in public. Tanah Ombak also has traditional and modern musical instruments. Traditional musical instruments in Tanah Ombak include talempong, drums, and flutes. While modern musical instruments such as guitars, drums, and pianos. With musical instruments owned by volunteers, they introduce and teach how to play musical instruments. This activity aims to hone children's music-playing abilities. Friday Night Book Ghost is an activity to display or show the results of what children have learned for a month in Tanah Ombak. As the name of the activity implies, Friday Night Book Ghosts are held on Friday nights every month. In this activity, children are free to express themselves according to the arts they are studying and are interested in. The purpose of this activity is to see the development of children while doing activities in Tanah Ombak. With this activity, children are more motivated to show their best performance.

3.3. CIPP Analysis

The results of research on context evaluation, the background of non-formal education in Tanah Ombak departs from social life in Purus which is prone to negative behavior. The founder of Tanah Ombak sees that economic problems have made the rights of children in Purus III less fulfilled. This happens because their parents are busy to meet their daily needs. As a result, children do not have time with their parents to get ideal parenting so children grow up with negative characters. In addition, this negative character is also driven by the social pathology that exists in Purus society, which children tend to imitate. The founder of the Tanah Ombak Community feels that the problem of children's education is a shared responsibility. Tanah Ombak was established as a space for creativity to distract them from negative things so they can do positive activities. This phenomenon has encouraged Tanah Ombak to carry out non-formal education as a form of social engineering in the Purus community.

The results of the research in the context component can be seen that in the implementation of non-formal education Founders, Co-Founders, Facilitators, participants and the community already understand the background and purpose of non-formal education. The founders, co-founders, and facilitators also already know the vision and mission of the Tanah Ombak Community Non-Formal Education, namely to provide space for activities for children so that they do not inherit the negative actions that have been carried out by the Purus community so far.

Viewed from the aspect of program identification, non-formal education has been able to identify Purus environmental problems and is under what is needed by the Purus

environment. Based on the interviews conducted, the deep-rooted problems are character and reading problems. Purus' children are prone to negative behavior like that of their parents and many children cannot read, are lazy to read, and cannot write. From these problems, the Tanah Ombak Community sees what is the need for the Purus environment, especially the Purus generation who are still of school age. Through non-formal education in the form of literacy and artistic activities, the Tanah Ombak Community is trying to overcome this problem.

Evaluation results in the context of input see the ability of resources owned by non-formal education implementers. As for what is seen, namely, the ability to implement and manage resources. Based on the results of research from the aspect of implementation capability rather appropriate. From in-depth interviews with founder informants, co-founders, and facilitators it was explained that the facilitator already knew about Tanah Ombak's non-formal education activities and already knew the issues discussed in non-formal education, namely about character. However, the facilitator lacks adequate skills in the issues discussed, because becoming a non-formal education facilitator in the Tanah Ombak Community does not require special skills, but only requires willingness, patience, sincerity, and liking for children.

In the aspect of the regulation of non-formal education resources, it is considered appropriate, seen from the facilities and services provided by the Tanah Ombak Community. The Tanah Ombak community has many facilities that can support non-formal education activities. These facilities are in the form of children's and youth reading books of around 10,000 titles, writing and coloring tools, educational games (such as scrabble, puzzles, and others), hand puppets, musical instruments, computers, InFocus, and room facilities (tables and chairs). Based on the statement of the informant, the existing facilities are trying to be utilized as much as possible in non-formal education. With the complete facilities available at Tanah Ombak, children can discover their talents and interests. However, several facilities were not used, such as computers, because the participants did not have an interest there. In addition, Tanah Ombak also provides scholarships to several participants in the form of pocket money. The scholarships are given to meet the needs of school pocket money so that participants do not stop going to school for reasons of not having pocket money. Apart from resources in the form of Tanah Ombak facilities, it also has several services that encourage non-formal education such as book lending services at Tanah Ombak and Moving Vespas. This service is very influential in the reading literacy of the Purus community, especially children because it makes it easier to access reading books for children. However, since 2021 Vespa Pustaka has experienced problems because the driving motor is broken and there is a shortage of volunteers to carry out activities.

Process evaluation looks at two aspects, namely activities, and obstacles that occur when non-formal education takes place. Based on the research results, it was found that non-formal education activities in Tanah Ombak were seen as aspects of non-formal education activities that were considered quite appropriate. In the process of ongoing non-formal education, activities have been held regularly every Sunday for 2 hours. However, there are no rules binding participants, sometimes they don't come to Tanah Ombak on time. Based on the author's observations, even though they are not present on time, study hours will still be carried out for 2 hours by delaying the study time, the longer the return will be. For example, entering at 11.00 AM and then returning at 1.00 PM. In addition, because there is no clear activity guide, the activities carried out are unscheduled and less effective. Based on the researchers' observations, the determination of activities was carried out by asking the participants' opinions and agreeing together in the previous week. Apart from routine activities on Sundays, participants also come every day, because every child who has activities in Tanah Ombak must read a book 15 minutes a day. These literacy activities have been carried out not only on Sundays but have been carried out almost every day by the participants.

Product evaluation is used to see the results of non-formal education. The results of research conducted by non-formal education in the Tanah Ombak Community have not had a significant impact on society. Non-formal education seeks to save the Purus generation

from negative habits that have been practiced by society for generations. Non-formal education has been carried out by Tanah Ombak since its establishment until now, and many children have joined it. Currently, there are more non-permanent participants than regular participants. In interviews with Tanah Ombak, they said that currently, only 9 children are permanent participants and 1 volunteer who is a Purus generation who has been active since childhood in Tanah Ombak who finally has awareness of the state of their environment. However, it is unfortunate that non-formal education in Tanah Ombak has not yet found the most effective way of making non-formal participants permanent participants, they always have reasons not to participate in activities.

4. Conclusions

In this study, researchers used the CIPP (Context-Input-Process-Product) evaluation framework model proposed by Stufflebeam. From the results of the study there is suitability and good implementation in non-formal education. However, there are also some deficiencies in the implementation of non-formal education in Tanah Ombak. In the Context Aspect, the activities carried out are compatible with the vision and mission of non-formal education in achieving them, namely changing the character of the Purus generation. The implementing party of non-formal education has been able to identify and the needs of participants based on the circumstances of the surrounding environment. In the input aspect, the facilitator knows about non-formal education, but the facilitator's ability in the issues discussed is still inadequate. Meanwhile, in the process aspect, the facilitator is able to establish a good relationship with the participants. However, it also experienced a lack of volunteers so that several activities were halted. In terms of products, Tanah Ombak non-formal education has created new habits for participants, but the number of participants who join is still small, and there has been no program evaluation.

In this evaluation study, researchers also analyzed non-formal education activities using capacity building analysis. From the capacity building analysis carried out, there was a development of the participants in knowledge, skills, attitudes and behavior. From the aspect of knowledge, the participants become familiar with drama, theater, know interests, and know their ideals. Aspects of the skills of the participants get basic literacy skills (reading and writing) and interpersonal skills (communication and creativity). Aspects of attitude in the form of saying dirty words, bullying, and protecting the environment only change when they are in the Land of Waves. Meanwhile, from the non-formal education behavior of the Tanah Ombak Community, it produces several new habits for participants who attend regularly, namely the emergence of the habit of reading, not criticizing when people speak, competing in learning, being communicative and accepting outsiders, having structured speech, politeness in the form of shaking hands with facilitator, and more positive use of handpone.

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Conflicts of Interest

The authors declare no conflict of interest.

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