



Social Construction of Non-Formal Education (Study on the Public Society in Jendela Lampung Community)

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process of identity formation as a solid learning community. This research provides recommendations for the government, society, and future researchers to continue developing and supporting non-formal education as an inclusive and sustainable alternative and complement to formal education.

Abstract: *This study aims to describe the social construction of the Bakung TPA community towards non-formal education organized by the Jendela Lampung Community (KJL). The intended social construction is how they view the importance of non-formal education and how this can contribute to improving their quality of life based on the theory adapted by Peter L. Berger through three stages: externalization, objectivation, and internalization. The method used is a descriptive qualitative approach with data collection techniques in the form of observation, in-depth interviews, and documentation. This study uses purposive sampling and snowball sampling techniques with several informants consisting of the coordinator and founder of the Jendela Lampung Community, parents and children who are active and inactive, and village officials. The results of the study show that the idea of non-formal education, which was initially a community initiative, developed into an activity that was accepted and supported by the wider community, including parents, community leaders, and the village government. Non-formal education was then internalized as an important need that complements formal education, especially in increasing learning interests and academic and social abilities of children in the environment, especially those who lack access to education. The implications of social identity theory and symbolic interactionism are also evident in the*

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Introduction

Education is a fundamental right guaranteed by the constitution for every individual. By receiving an education, a person will improve their quality and be able to keep up with the changing times. Everyone has the right to receive an education without exception (Pangestuti, 2022). However, the reality on the ground shows that access to formal education is unequal, especially in slum areas (Saputra et al., 2022). This situation creates an urgent need for educational alternatives, including non-formal schools. Non-formal education is a form of education provided outside the formal education system, but still has clear objectives, content, and learning methods (Ramatni, 2024:3). Non-formal education has a significant positive impact on child development, particularly in fostering an interest in literacy (Aulia & Hadiapurwa, 2023). A study conducted by Arnady (2024) found that community-based non-formal education is an effective means of empowering communities and plays a crucial role in improving quality of life.

To address the disparities in Bakung Village, Bandar Lampung City, known as a slum area due to its proximity to a landfill (TPA), this non-formal education initiative has been introduced through the Jendela Lampung Community. This community was founded on November 13, 2014, with the aim of increasing children's interest in learning, particularly among scavengers and underprivileged children. Communities in these slums often face social challenges such as poverty, lack of access to formal educational facilities, and low public awareness of the importance of education (Sakira, 2025). According to data from the Central Statistics Agency (BPS) of Bandar Lampung City, the number of poor people in Bandar Lampung reached 83.88 thousand out of a total population of 1,214.33 thousand, an estimated 7.37%. Several studies have shown that education plays a significant role in poverty levels. This is evident in Jamir and Ezung (Surbakti et al., 2023). The Jendela Lampung Community provides free, voluntary support to children at the Bakung Landfill. While non-formal education can provide broader opportunities, its acceptance is often influenced by various social factors (Zulhadrizal et al., 2024). One of the main factors influencing community acceptance of non-formal education is the social construct that develops within the community (Almeida & Morais, 2024). This social construct involves people's views and perceptions regarding various aspects of life, including education (Safitri & Ridwan, 2024). In the context of non-formal education, a community's social construct can influence how they view the importance of non-formal education and how it can contribute to improving their quality of life. In this case, the social construct of non-formal education in the Bakung Landfill significantly influences their willingness to participate in the programs offered by the Jendela Lampung Community.

This social construct is influenced not only by individual awareness but also by the prevailing social norms and values within the community. Many view non-formal education as less valuable than formal education (Rahmat, 2017:21), resulting in low motivation to support initiatives like those advocated by the Jendela Community. Therefore, it is important to understand how these social constructs influence their views on non-formal education. Furthermore, children are often directed towards work rather than study due to economic pressures experienced by families (Riswan, 2022). In a community accustomed to a harsh life and the work of scavengers, some still view education as unprofitable (Nuraeni & Santana, 2015). It is crucial for this research to examine how the non-formal education provided by the Jendela Lampung Community correlates with the social construct of the community surrounding the Bakung Landfill. Consequently, non-formal education must adapt to this situation and offer relevant and contextual solutions. This research is crucial considering that non-formal education provided by the Jendela Community can be a strategic solution to increase the learning participation of children in slum areas. Without a thorough understanding of the social construction of the community, it is difficult to design effective and sustainable interventions. Overall, non-formal education in the Jendela Community in Lampung shows great potential to change mindsets and improve the quality of life of communities surrounding the landfill. In addition, this research has the potential to make a significant contribution in supporting the achievement of the Sustainable Development Goals, especially the fourth point: quality education for all

(Guterres, 2022). Despite facing numerous challenges, such as lack of funding and infrastructure, this community has been able to create alternative educational spaces that are more inclusive and tailored to the needs of marginalized communities. Therefore, to maximize the benefits of non-formal education as a tool for community empowerment, the role of social construction is crucial in determining access to and the type of education that best suits local needs.

Methodology

This research uses a descriptive qualitative approach. Qualitative research is a process of investigating a problem based on a complex picture or situation, structured through detailed narratives about naturalistic informants. The analysis method of qualitative research is determined not only by the research question or the type of data collected, but also by the philosophical approach underlying the research (Fathurokhmah, 2024:31). Qualitative research is essential for uncovering and understanding complex and diverse social phenomena.

Descriptive research is a research method that aims to describe in detail and clearly the conditions or characteristics of a research object, phenomenon, or situation (Hardani et al., 2020). This research uses a descriptive qualitative approach to gain an in-depth understanding of the social construction of non-formal education (a study of the Jendela Lampung community). Descriptive qualitative methods focus on explaining and in-depth describing the characteristics, behaviors, and factors involved in the research context. This method emphasizes a comprehensive and in-depth understanding of a phenomenon, not just measurable or quantifiable aspects. Descriptive qualitative research data consists of interview notes, observations, documents, and data analyzed inductively.

Result and Discussion

Planning Process, Social Interaction and Communication in the Jendela Lampung Community

Planning in non-formal education activities involves social interaction and communication, which are the initial steps in the social construction process, where community members share experiences, ideas, and hopes for the existence of non-formal education. This activity reflects the initial process of creating shared meaning within the community. In the study of community sociology, the systems and rules that are institutionalized within a community are often referred to as a form of social institutionalization. According to Berger and Luckmann (1991), institutionalization occurs when certain interaction patterns become stable routines and are mutually recognized by community members (Mustakim et al., 2020). These rules then become shared guidelines for carrying out activities, reflecting the existence of a structured social order within the community.

Researchers have conducted interviews with key informants named Eko Prasetyo as the coordinator of the Jendela Lampung Community. He explained that:

“KJL has a clear organizational structure and rules to support the smooth running of its activities. This organization consists of several divisions, such as programs, volunteers, collaboration, media, and inventory. Each activity is planned and evaluated regularly to ensure effectiveness and sustainability. Internal rules also govern volunteer participation and program implementation procedures to ensure orderly and aligned with objectives.” (Interview with Eko Prasetyo, 2025)

An interview with Eko Prasetyo revealed that the Jendela Lampung Community (KJL) has a well-organized organizational structure and clear internal rules to support the smooth implementation of non-formal education activities. The KJL organizational structure consists of several main divisions: programs, volunteers, collaboration, media, and inventory. The division of tasks based on these divisions allows every aspect of the community's activities to be managed specifically and professionally. Activity planning and evaluation are conducted regularly, demonstrating that KJL implements a management system oriented towards program effectiveness and sustainability. Through regular evaluations, the community can identify strengths and weaknesses in program implementation and make necessary improvements to optimally achieve non-formal education goals. In addition, internal rules which regulates volunteer participation and program implementation procedures is an important foundation in maintaining order and discipline in the community.

This structured interaction supports the formation of a positive social construction about non-formal education at the Bakung TPA, because the implementation of the program runs in an orderly, sustainable manner, and is able to provide a significant impact on children and the surrounding community. This structured interaction supports the formation of a positive social construction about non-formal education at the Bakung TPA, because the implementation of the program runs in an orderly, sustainable manner, and is able to provide a significant impact on children and the surrounding community.

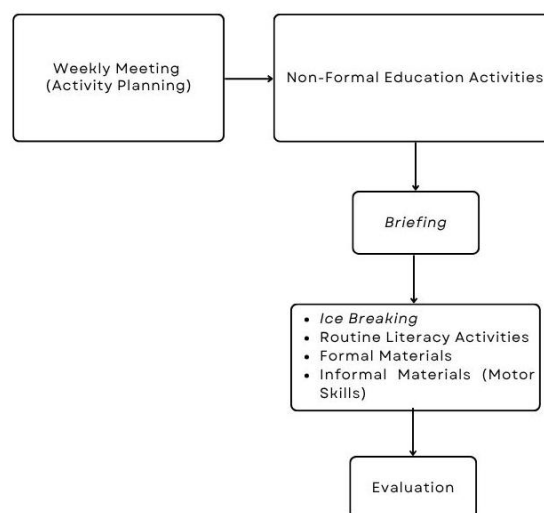


Figure 1. Weekly Activity Planning Process

The implementation of non-formal education activities at the Jendela Lampung Community is systematically designed to create an effective learning process tailored to the needs of the children living in the Bakung TPA. Each activity stage begins with thorough preparation through a volunteer briefing, followed by a series of learning activities, ranging from icebreakers, routine literacy activities, formal and informal learning, to evaluation, which is key to maintaining the quality and sustainability of the program.

Social Construction of the Community at Bakung TPA Regarding Non-formal Education Organized by the Jendela Lampung Community.

The results of this study reveal how the social construction of the community around the Bakung Landfill is formed through the non-formal education process organized by the Jendela Lampung Community. The community's understanding of non-formal education is not something that exists immediately, but rather the result of ongoing social interactions within the community. Using the social construction theory framework of Peter L. Berger and Thomas Luckmann, this process of social meaning formation can be analyzed through three dialectical stages: externalization, objectivation, and internalization.



Figure 2. Dialectical Stages of Peter L. Berger's Social Construction Theory

These stages illustrate how ideas and practices of non-formal education are expressed, then become objective social realities, and finally internalized by community members, thus forming collective mindsets and attitudes toward non-formal education. In the following discussion, the researcher will outline the dialectical process of social construction using data obtained from interviews with informants from various backgrounds. This research uses a theory based on social construction theory adapted from Peter L. Berger. Bungin (in Nurhadi, 2015:122), explains that there is a dialectical relationship between individuals and society, where individuals shape society and vice versa, society shapes individuals. This process is manifested through externalization, objectivation, and internalization, which occur in three stages referred to as moments, as follows:

1. Externalization Process

During the externalization stage, the Bakung TPA community began to express their ideas, thoughts, and hopes regarding the non-formal education provided by the Jendela Lampung Community. Researchers conducted interviews with KJL founder Mika Margareta, revealed the strong background behind the organization's founding on November 13, 2014. Mika's primary inspiration came from her valuable experience joining the Jendela Community in Yogyakarta. This experience fostered awareness of the enormous potential of community-based education in creating a

space for sharing benefits and knowledge. The background to the founding of KJL was strongly influenced by the social conditions in the Bakung Landfill, where low interest in reading and limited access to formal education were found. An initial survey conducted with other founders revealed that many children in the area were forced to work as scavengers, some even dropped out of school or had no desire to attend school. This situation emphasized the need for real and sustainable efforts to improve literacy and independent learning for children in the area.

Jendela Lampung Community (KJL) also has initial goals and core values. This was conveyed by Eko Prasetyo, one of the founders and Coordinator of the Jendela Lampung Community:

"The main goal of KJL is to increase interest in reading, build independent learning, and provide free knowledge to children at the Bakung TPA through non-formal activities. The core values upheld include the spirit of sharing, social awareness, creativity, and a love of literacy. Furthermore, KJL aims to instill the value that education is the right of all children, regardless of economic or social background. Planning for non-formal learning activities at KJL is carried out collaboratively by the coordinator, founder, and volunteers" (Interview with Eko Prasetyo, 2025)

The Jendela Lampung Community (KJL) focuses primarily on increasing children's interest in reading in the Bakung TPA area while simultaneously building their independence in the learning process. Furthermore, KJL is committed to providing free access to knowledge through various non-formal educational activities. The values that underpin this community include the spirit of sharing.

The researcher conducted interviews with the local neighborhood association (RT) head to gather information about the history and dynamics of the Jendela Lampung Community. (KJL) in the Bakung TPA area. From the interview results, it was discovered that the RT Head first became aware of KJL when this community began actively running non-formal education programs in his area around 2014. The RT Head explained that information about the existence and programs of KJL was obtained by the community through direct outreach conducted by volunteers and community administrators. The approach taken was personal and intensive, where volunteers actively interacted with local residents to introduce the various non-formal education activities they run. This outreach not only aims to inform, but also build trust and community involvement in supporting the sustainability of the KJL program. The approach taken by KJL through direct outreach is an important key in strengthening the relationship between the community and local residents.

Researchers conducted interviews with several parents whose children had varying levels of participation in the Jendela Lampung Community (KJL) activities. These interviews revealed that most parents, both those whose children were actively and less active in the activities, first learned about the KJL through outreach conducted by community volunteers in their neighborhoods. Furthermore, information about the KJL was also disseminated informally through communication

between neighbors and local village officials, who played a role in introducing the community to residents.

"...in the past, the older siblings who taught would often visit and invite the children to learn. Gradually, many joined because their friends were there and it was fun." (Interview with a parent, 2025)

Direct outreach conducted by volunteers and disseminating information through local social networks proved effective in raising community awareness of the importance of non-formal education. Interviews with parents indicated that the Jendela Lampung Community has succeeded in building good relationships with the community through an intensive and personal communication approach.

The various activities organized by the Jendela Lampung Community have successfully created a fun and engaging learning environment for children around the Bakung TPA. Researchers conducted interviews with several children with varying levels of participation in community activities, both active and less active. The interviews revealed that the children actively participating in KJL activities initially learned about the community from volunteers and friends in their neighborhood, as well as from family or relatives who had previously volunteered. This direct information and social interactions served as a gateway for them to join the non-formal learning activities.

The children's interest in participating in KJL activities stemmed from the learning environment being very different from formal schools. They described activities at the Jendela Lampung Community as a more relaxed learning process, full of educational games, and less stressful than in school. Their first experiences with activities were often filled with joy and a sense of comfort, as they learned alongside peers in a friendly environment and supported by patient and caring volunteers. The volunteers who guide them not only teach the material but also create a pleasant atmosphere so that the children feel valued and motivated to continue learning.

The externalization process is a crucial initial stage in the formation of social constructs, where individuals or groups begin to express their ideas, thoughts, and hopes in a tangible form that can be felt by the wider community (Kustanto, 2018). In the context of non-formal education at the Bakung TPA, this externalization process is clearly evident through the initiative to establish the Jendela Lampung Community (KJL). KJL's founder, Mika Margareta, brought the experiences and ideas she gained while working with the Jendela Community in Yogyakarta to Lampung. This experience inspired Mika to create an alternative learning space that could address the needs of children in the Bakung TPA area who have limited access to formal education.

This externalization process also involved intense communication and social interaction between the community founder and various community elements, such as village officials, community leaders, and the children's parents. Through this approach, the idea of non-formal education, initially a personal expression of Mika

Margareta, began to be widely accepted and supported by the community. This marked the transformation of an idea into a social reality that impacts the daily lives of the Bakung TPA community.

2. Objectification Process

The objectification stage is the process by which the ideas and concepts expressed by the community begin to materialize into a collectively recognized social reality (Setyawan & Pramono, 2025). At this stage, the non-formal education provided by the Jendela Lampung Community began to be accepted and considered an important part of the life of the Bakung TPA community. The Jendela Lampung Community (KJL) has implemented various routine activities and programs as an effort to realize the community's goals and values. These programs are designed to address the needs of the community, particularly the children at the Bakung TPA, in terms of non-formal education and character development. As explained by Mika Margareta in an interview regarding the community acceptance process:

"Over time, the surrounding community has become increasingly accepting and supportive of KJL. Children who previously didn't know books and spent more time playing, and some even scavenging, are now becoming interested and actively participating in community learning activities. Parents feel supported by the fact that their children have access to free education. This support demonstrates that KJL has succeeded in building trust and positive relationships with the surrounding community." (interview with Mika Margareta, 2025)

Children who previously had little exposure to learning activities are now showing increased interest in participating in activities organized by the community. Through creative and fun approaches, such as shared reading, educational games, and crafts, KJL has succeeded in capturing the children's attention and active participation. They are beginning to recognize books as a source of knowledge and entertainment, and are experiencing the benefits of learning in a friendly and supportive atmosphere.

Researchers conducted interviews with the local neighborhood association (RT) head to gain insight into the village government's role in supporting the activities of the Jendela Lampung Community (KJL). These interviews revealed that the village government, through village officials such as the RT head, provides very active and tangible support for the sustainability of the non-formal education program run by KJL. This support includes administrative facilitation that streamlines the community's operational processes, including obtaining permits for use of the activity location. In addition to administrative support, the village government also provides significant moral support to volunteers and community members. This moral support is reflected in the form of appreciation, encouragement, and recognition for KJL's contributions to empowering children and the surrounding community. With support from the local government, KJL volunteers feel more motivated and supported in carrying out their duties, thereby ensuring the quality and sustainability of the program.

"...I think the KJL can complement children's learning, and this tutoring is also an important part of the community here." (Interview with Neighborhood Head, 2025)

One parent of a child actively participating in the Jendela Lampung Community (KJL) provided a very positive response to the community's existence. He explained that his children regularly participate in various activities organized by KJL, from reading at the reading house, learning to write and count, to participating in crafts and educational games designed to be fun and engaging for the children. This parent feels the tangible benefits of their children's involvement in KJL programs. Beyond academics, this parent also observes positive changes in their children's social and character development. The children become more confident in interacting with peers and volunteers, and demonstrate improved social skills. Involvement in various KJL activities also fosters a sense of discipline and responsibility in the children, such as in managing time, completing assignments, and maintaining commitment to the activities they participate in. Parents feel greatly helped by the KJL because their children have access to free education and a learning environment that supports their development, both academically and socially.

Furthermore, parents whose children are less active in the Jendela Lampung Community (KJL) activities still respond positively to the community's existence. They recognize that KJL's programs are beneficial, especially for children in their neighborhood who come from low-income families. These parents recognize the importance of KJL's efforts in increasing children's interest in reading and learning abilities, which may have previously received less attention in formal schools or at home. Although their own children are not yet actively involved, these parents still appreciate and support KJL's presence in their community. KJL provides numerous benefits for children. These benefits are also felt by those around them. This is consistent with interviews, which revealed that children who actively participate in activities at the Jendela Lampung Community (KJL) experienced various positive benefits after joining.

They reported improving their reading, writing, and arithmetic skills. Some even revealed that they previously couldn't read at all, but now they can because of learning in the community. They also felt more confident in learning and progressing. Furthermore, they felt happier and more motivated because learning was conducted in a fun and engaging way. Their friends and family provided support and viewed learning at Jendela Lampung as positive and beneficial. Many family and friends appreciated the changes in their children's attitudes and enthusiasm for learning after participating in the activities.

In the objectification stage, ideas about non-formal education, which were previously individual and subjective, began to be widely accepted and recognized as a legitimate part of social reality in society. According to Peter L. Berger and Thomas Luckmann (1991), objectification is the process by which externalized ideas or activities, initially personal in nature, become institutionalized in society, accepted collectively, and considered normal (Romdani, 2021). In the context of this research,

the non-formal education program organized by the Jendela Lampung Community (KJL) has undergone a process of objectification in the Bakung TPA community. This is evident in the community's acceptance of KJL as an important part of their social life, as well as their support for various activities carried out by the community (Munawarah, 2022). Various activities organized by the Jendela Lampung Community, such as reading houses, crafts, educational games, and mobile libraries, are concrete manifestations of the objectification process of non-formal education in the Bakung TPA community. Initially, these activities were ideas and initiatives born from the thoughts of the community's founders and volunteers. However, over time, these ideas were no longer mere ideas or discourse, but have transformed into organized social activities and are widely accepted by various parties in the surrounding community. Children in the area now regularly participate in these activities as part of their learning outside the formal education system.

This widespread acceptance and support demonstrates that the initial concept of non-formal education has transformed into a concrete and institutionalized social practice within the community. In other words, non-formal education, which began as an alternative, has now become a recognized and sustainable part of the social structure. This marks the success of KJL in objectifying the value and meaning of non-formal education, thus becoming a social reality that serves as a means of empowering children and the community at the Bakung TPA.

3. Internalization Process

During the internalization stage, the values and meaning of non-formal education that had previously been introduced and accepted began to be deeply internalized by individuals within the Bakung TPA community. Non-formal education was no longer seen as merely a community activity or program, but had become part of the collective consciousness embedded in the community's mindset and attitudes. This internalization process marked a significant transformation in which the values of non-formal education began to shape local social and cultural identities, influencing residents' perspectives and daily actions. As Eko Prasetyo stated in an interview:

"...We volunteers always consider ensuring that children can learn creatively and enjoyably. In addition to studying, we provide them with access to outside experiences, such as participating in competitions, events, and so on. The community began to see this tutoring as an effective alternative to addressing the lack of guidance at school, especially for children from underprivileged backgrounds." (Interview with Eko Prasetyo, 2025)

The role of the Jendela Lampung Community (KJL) was significant in this process. Through consistent activities and a friendly, inclusive approach, KJL has successfully elevated non-formal education from an idea to a social practice accepted and valued by the community. KJL has gradually shifted the public's perception, particularly among parents and local leaders, that non-formal education is not a substitute for formal education, but rather a much-needed complement.

This internalization process is also evident in how the community has begun to adopt the values espoused by KJL in their daily lives. For example, parents are

increasingly supporting their children in actively participating in community learning activities, while the children themselves are beginning to demonstrate positive changes in their attitudes toward learning and social interaction. This awareness strengthens social bonds and creates an environment conducive to children's holistic growth and development. The internalization stage is the culmination of the social construction process, where the values and meaning of non-formal education are not only cognitively accepted but also emotionally and practically experienced by the community (Setyawan & Pramono, 2025). The success of this internalization indicates that the non-formal education initiated by KJL has succeeded in creating profound and sustainable social change, offering new hope for the future of the children and community at the Bakung TPA.

One parent of a child actively participating in the Jendela Lampung Community (KJL) activities expressed a very positive view of non-formal education after witnessing firsthand the changes his child had experienced. This parent observed that his child had become more enthusiastic about learning, more confident, and able to interact positively with friends and volunteers. The child's involvement in the Jendela Lampung Community not only positively impacts the child but also changes the parent's perspective on non-formal education. With stronger parental support, the Jendela Lampung Community can continue to serve as an inclusive and empowering alternative learning space for children in the Bakung TPA area.

"I hope this doesn't stop and that the activities will continue because they are very beneficial for the community here" (Parent Interview, 2025).

The activities organized by KJL have a positive impact on the children. This was explained in the interview results, indicating that for children who actively participate in the Jendela Lampung Community (KJL) activities, these activities have significant personal significance. They consider Jendela Lampung a fun place to learn and play, where they can gain new knowledge and meet friends and the ever-supportive volunteer older siblings.

"...Here it's like a little home for me, because there are so many friendly friends and older siblings." (Interview with Children, 2025)

These activities are considered crucial for their future, as they help improve their reading, writing, and other skills useful for education and daily life. The children feel that the non-formal education provided by the Jendela Lampung Community can provide valuable resources for their future. They feel sad and lost if they are no longer able to participate in Jendela Lampung activities, as they feel these activities have become a part of their lives and a fun routine. They also feel that without these activities, they will miss out on the unique learning opportunities and social support they have received.

In this study, the non-formal education promoted by the Jendela Lampung Community (KJL) has undergone a process of internalization within the Bakung TPA community. Non-formal education is now no longer merely considered a

supplementary activity but has become embedded as an integral part of the community's daily lives, especially for families with limited access to formal education (Asmanidar, 2021). This internalization process is evident through the changing perspectives on the meaning of non-formal education. Initially, non-formal education was viewed as a temporary side activity. However, over time and through direct experience participating in KJL activities, the community began to view non-formal education as a vital need. According to Berger and Luckmann, internalization occurs when individuals no longer view an activity as something foreign, but rather as a normal, even necessary, part of their routine. This awareness is also reflected in the support of parents who not only allow their children to participate in KJL but also encourage and support the program's sustainability (Auliyassalam & Pribadi, 2023).

The internalization process is not only individual but also occurs simultaneously within the community (Sumantri, 2021). In this case, non-formal education has been internalized as a form of social need that is inseparable from the lives of the residents of Bakung TPA (Dharma, 2018). Even children who are less active in activities acknowledge the importance of the community. Although they don't regularly participate, they understand that KJL has a positive impact on their active peers. This demonstrates that the internalization process has reached a broader level, where the values of non-formal education are beginning to be understood collectively by the community, regardless of individual involvement. Internalization in this study shows that non-formal education carried out by KJL has been firmly embedded in the awareness of the Bakung TPA community, both individually and as a whole.

Conclusion

Based on the research results, it can be concluded that the social construction of the Bakung TPA community regarding non-formal education organized by the Jendela Lampung Community (KJL) was formed through three stages: externalization, objectification, and internalization.

First, the externalization stage began with the emergence of the idea of non-formal education as a response to limited access to formal education in the Bakung TPA area. This idea arose from concern for the conditions of children who lacked adequate learning opportunities. This idea was then realized in concrete activities such as establishing a reading house, conducting craft activities, educational games, and a mobile library. At this stage, KJL volunteers acted as the primary drivers, introducing the concept of non-formal education through personal communication, direct outreach, and a friendly approach to the community.

Second, after the idea of non-formal education was realized in concrete activities, the next stage was objectification. At this stage, activities that were initially only small group initiatives began to be widely accepted by the community. The reading house, crafts, and other educational activities were no longer viewed as merely alternative activities but became part of the children's routines in the Bakung TPA area. Support from parents, community leaders such as neighborhood heads (RT) and village governments further

strengthens the existence of KJL. The objectification process is also marked by administrative facilitation, permits, and moral and social recognition from various parties, allowing non-formal education to gain a clear place within the community's social structure.

Third, the internalization stage is the culmination of social construction, where the values and meaning of non-formal education begin to be deeply internalized by individuals within the community. Non-formal education is no longer viewed as a side activity but has become part of a shared consciousness and a vital necessity in daily life. The community begins to understand that non-formal education can provide a more flexible, creative, and enjoyable learning experience for children, especially those with limited access to formal education, including for underprivileged children. Children and parents identify themselves as part of an inclusive learning community, and non-formal education becomes a symbol of solidarity and shared concern.

This research opens up opportunities for further, more in-depth and comprehensive studies in the field of non-formal education. It is recommended that further research explore various important aspects that have not been fully revealed in this study, such as the effectiveness of learning methods applied in non-formal education, the use of information and communication technology that supports access to education. Furthermore, it is important for future research to examine the long-term impact of non-formal education on the social and economic development of students. This includes how non-formal education influences life skills, adaptability, and employment opportunities that can bring positive changes to the well-being of individuals and the wider community. Furthermore, further research should also broaden its scope by conducting comparative studies of various non-formal education models that exist in other regions. This comparative approach will provide broader insights into the variations in practices, challenges, and successful strategies that can be adapted in different contexts. The results of this comparison are expected to provide more applicable and contextual recommendations for the development of non-formal education nationally.

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