

## Strengthening Socio-Cultural Identity of Indonesian Migrant Families through Community-Based Nonformal Education in Toyota City, Japan

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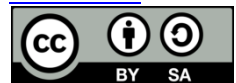
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### Abstract

This study **aims** to analyze the implementation of an extension program to strengthen the socio-cultural identity of Indonesian migrant families in community-based non-formal education in Toyota City, Japan. The study employed a Participatory Action Research (PAR) approach combined with Focus Group Discussions (FGD). The study was conducted at PKBM Sekolah Nusantara, a community learning center in Toyota, Japan, involving 13 volunteer educators as participants. Participants subsequently conducted simulation activities and evaluated the program using a six-point rating scale. Data were analyzed descriptively using response distributions. Findings show that Participants reported highly positive evaluations of both training sessions. In Learning Program Planning, 71.43% strongly agreed with all facilitator-performance indicators. In the Internalization of Religious and Cultural Values session, strong agreement ranged from 57.14% to 71.43%. Participants also perceived meaningful benefits: 85.72% agreed or strongly agreed that the training improved understanding, provided useful information, increased educational awareness, and motivated knowledge application.

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## A. Introduction

International migration has transformed the social and educational contexts in which families raise children.<sup>1</sup> For migrant families, relocation involves more than geographical

<sup>1</sup> Christine Gervais et al., "Children's Views on Their Migratory Journey: The Importance of Meaning for Better Adaptation," *Children and Youth Services Review* 120 (January 1, 2021), <https://doi.org/10.1016/j.childyouth.2020.105673>.

mobility, it also entails negotiation with new linguistic, cultural, social, and normative environments.<sup>2</sup> Children growing up in migrant households may therefore encounter multiple systems of meaning that influence how they understand family, religion, culture, belonging, and social relationships. Research on migrant children indicates that social and cultural identity is closely related to processes of adaptation within the host environment, while identification with both origin and host cultures may develop dynamically over time.<sup>3</sup> The situation is particularly relevant for Indonesian migrant families living in Japan. Children of Indonesian migrants grow within a Japanese social environment while simultaneously being exposed to Indonesian values and practices through their families and diaspora communities. Thus, migration creates an educational challenge concerning not only children's adaptation to the host society but also the continuity of their socio-cultural identity. Maintaining meaningful connections with Indonesian cultural and religious values requires educational practices that are responsive to the realities of migrant life while avoiding cultural isolation.

Socio-cultural identity develops through continuous interaction between individuals and their social environments.<sup>4</sup> For children in migrant families, identity formation may involve the simultaneous negotiation of cultural heritage and experiences in the host society. Cultural identity is consequently not simply inherited from previous generations; it is reproduced, interpreted, and reconstructed through everyday practices, relationships, language, traditions, and participation in social communities.<sup>5</sup> Studies of migrant children demonstrate that origin and host cultural identities may change in different ways according to educational and social environments,<sup>6</sup> indicating that identity formation is dynamic rather than static. For Indonesian migrant families, cultural continuity can be maintained

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<sup>2</sup> Venera Sabirova et al., "The Impact of Migration on the Development of Linguistic and Literary Competencies: Methodological Approaches in Philological Education," *Social Sciences & Humanities Open* 12 (January 1, 2025): 102218, <https://doi.org/10.1016/J.SSAHO.2025.102218>.

<sup>3</sup> Hurriyyatun Kabbaro et al., "Penyuluhan Ketahanan Keluarga, Fungsi Keluarga, Dan Ketahanan Pangan Bagi Keluarga Migran Indonesia Di Jepang," *Jurnal Pengabdian Masyarakat Fakultas Teknik: Jurnal Abditek* 5, no. 02 (November 8, 2025): 100–112, <https://doi.org/10.21009/ABDITEK.052.09>.

<sup>4</sup> Elisabetta Crocetti et al., "Identities: A Developmental Social-Psychological Perspective," *European Review of Social Psychology* 34, no. 1 (January 2, 2023): 161–201, <https://doi.org/10.1080/10463283.2022.2104987>.

<sup>5</sup> Margit Julia Guerra-Ayala et al., "Emotional Belonging and Cultural Identity: A Systematic Review of Collective Emotions among Indigenous and Minority Groups," *Frontiers in Sociology* 11 (March 17, 2026): 1766705, <https://doi.org/10.3389/FSOC.2026.1766705/TEXT>.

<sup>6</sup> Xiaojiao Yuan et al., "Development of Urban Adaptation and Social Identity of Migrant Children in China: A Longitudinal Study," *International Journal of Intercultural Relations* 37, no. 3 (May 1, 2013): 354–65, <https://doi.org/10.1016/J.IJINTREL.2012.10.002>.

through practices that connect children with Indonesian language, religious traditions, family values, stories, food, music, traditional games, and community activities. It emerges through repeated social experiences that allow children to recognize cultural meanings as part of everyday life. Consequently, strengthening socio-cultural identity requires educational spaces in which Indonesian values can be experienced, practiced, and socially reinforced.

The family constitutes the earliest and most continuous educational environment in children's lives. Within family interactions, children acquire values through observation, imitation, communication, habituation, and participation in everyday activities. This makes the family particularly important for migrant children, whose parents can function as cultural mediators between the heritage culture and the social environment of the host country.<sup>7</sup> The family therefore contributes not only to children's emotional and social development but also to the intergenerational transmission of religious beliefs, moral principles, language, traditions, and cultural meanings. In the context of Indonesian migrant families, informal education is expected to strengthen religious identity through spiritual practices, moral education, family communication, and everyday role modelling. Although families have a central role in transmitting cultural and religious values, migrant parents may face structural and contextual constraints that limit their capacity to provide sustained educational support. Employment patterns, working hours, adaptation to the host society, limited access to Indonesian educational resources, and the demands of raising children across cultural environments can influence the frequency and quality of family-based learning. Consequently, cultural transmission may become incidental rather than systematically supported. This condition does not necessarily indicate a lack of parental commitment; rather, it reflects the complex circumstances in which migrant families negotiate employment, parenting, social adaptation, and cultural continuity.

The situation in Toyota City illustrates this complexity. Unlike larger Japanese metropolitan areas with stronger Indonesian student and diaspora organizations, Toyota City has relatively limited institutional support for Indonesian community educational activities. Community-based educational initiatives are therefore substantially supported

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<sup>7</sup> Olivia Spiegler, Derya Güngör, and Birgit Leyendecker, "Muslim Immigrant Parents' Social Status Moderates the Link Between Religious Parenting and Children's Identification with the Heritage and Host Culture," *Journal of Cross-Cultural Psychology* 47, no. 9 (October 1, 2016): 1159-77, <https://doi.org/10.1177/0022022116665170>; WEBSITE:WEBSITE:SAGE;WGROU:STRING:PUBLICATION.

by self-organized volunteer educators from the migrant community. At the same time, educational activities may involve children with diverse ages, developmental characteristics, and learning needs. The preliminary study identifies limited pedagogical capacity among community educators and weak pedagogical integration of religious and Indonesian culture as important challenges. These conditions demonstrate the need for an educational approach that extends beyond individual families and mobilizes community resources to support cultural and religious continuity.

Community-based nonformal education offers an important complementary space for migrant families by connecting educational activities with the social and cultural resources available within the community. Rather than replacing family education, community-based learning can extend its reach by creating opportunities for children, parents, and volunteer educators to interact around shared cultural and religious experiences. Such an approach is particularly relevant in migrant settings where formal educational institutions may not fully address the cultural and identity-related needs of children from specific migrant communities. The experience of Indonesian families in Toyota City demonstrates the strategic role of community-based education. Volunteer educators serve as social assets who organize religious and Indonesian cultural learning activities despite having limited formal pedagogical backgrounds. Community learning may also strengthen connections among families and create a collective environment in which Indonesian language, traditions, religious practices, and cultural narratives can be reproduced across generations. Contemporary educational evidence similarly emphasizes that culturally relevant community and nonformal learning can connect educational processes with living cultural heritage, strengthening inclusion, cultural relevance, social cohesion, and resilience. Therefore, community-based nonformal education has potential not merely as an alternative educational arrangement, but as an institutional mechanism for sustaining socio-cultural identity within migrant communities.

The effectiveness of cultural and religious education depends not only on what values are introduced but also on how those values are experienced and internalized by learners. In migrant community education, values may lose their practical meaning when they are delivered primarily through verbal explanation or information transmission. This condition highlights the importance of transforming value education from an informative process into an experiential and contextual learning process. The Training of Trainers (ToT) program at PKBM Sekolah Nusantara responded to this need by strengthening volunteer educators' ability to translate religious and cultural values into practical learning designs.

The program emphasized participatory learning, discussion, simulation, reflection, and contextualization. Such an approach enables educators to connect abstract values with children's everyday experiences. The learning materials developed through the broader program similarly emphasize stories, routines, games, and reflective dialogue as mechanisms for embedding religious and Indonesian values into learning activities. Accordingly, culturally responsive pedagogy should position children as participants in cultural meaning-making rather than passive recipients of cultural information. This pedagogical transformation is essential for supporting meaningful identity formation among children growing up between cultural environments.

Existing scholarship has established the importance of family, cultural capital, parental support, and educational environments in shaping migrant children's adaptation and social integration. However, less attention has been given to how community-based nonformal education can deliberately connect family-based informal education with the preservation and strengthening of socio-cultural identity among Indonesian migrant families, particularly in smaller migrant communities outside major metropolitan centers. This gap is especially relevant when educational activities are facilitated by community volunteers who possess strong social commitment but require pedagogical support to translate cultural and religious values into contextual learning. This study aims to analyze the implementation of an extension program to strengthen the socio-cultural identity of Indonesian migrant families in community-based non-formal education in Toyota City, Japan. Using a Participatory Action Research approach, the study explores how strengthening educators' capacity to design contextual, value-based learning can support cultural continuity and identity formation within an Indonesian migrant community.

## **B. Method**

This study employed a descriptive quantitative and qualitative approach to examine the implementation of a community-based nonformal education program aimed at strengthening volunteer educators' capacity to internalize Indonesian religious and cultural values in educational activities for children from migrant families. The program was conducted at PKBM Sekolah Nusantara, a Community Learning Center in Toyota City, Japan, and involved 13 volunteer educators. The program was implemented through four sequential stages: a preliminary study, collaborative needs identification, preparation of activities and training materials, and program evaluation.

### ***Preliminary Study***

The preliminary study was conducted to understand the educational conditions and challenges experienced by Indonesian migrant families and volunteer educators in Toyota. Information was gathered through initial observation, informal discussions, and examination of existing community learning practices. The study focused on the educational needs of migrant children, the role of families and volunteer educators, existing approaches to religious and cultural value education, and challenges in maintaining Indonesian socio-cultural identity within a multicultural environment.

### ***Joint Needs Identification***

The needs identification stage was conducted collaboratively with community partners and volunteer educators. Discussions were used to identify priority educational problems, particularly the need to strengthen educators' capacity to integrate religious and Indonesian cultural values into contextual learning activities. This participatory process ensured that the program content was aligned with the actual conditions, experiences, and educational needs of the migrant community.

### ***Activity and Learning Material Preparation***

Based on the identified needs, the team prepared the ToT activities using participatory methods, including presentation, discussion, simulation, reflection, and evaluation the extension program. Two books developed through the program were used as the main learning resources and as instruments for program sustainability, namely the book on *Internalizing Religious and Indonesian Values through Learning Activities* and the *Play-Based Learning for Indonesian Migrant Children* book. The materials were designed to help educators translate religious and cultural values into practical, contextual, and developmentally appropriate learning activities. The use of these books also provided educators with continuing references for implementing and developing learning activities after the training.

### ***Program Implementation and Evaluation***

The training was implemented through interactive presentations, discussions, contextual examples, reflection, and participatory activities. The evaluation was conducted descriptively at the end of the program using a participant perception questionnaire. The evaluation assessed four aspects: (1) clarity of the learning materials; (2) clarity of the delivery and explanation; (3) suitability of the materials to participants' educational needs;

and (4) participants' willingness to implement the knowledge and materials in their respective institutions. Participants' responses were summarized using descriptive statistics, particularly frequencies and percentages, to provide an overview of the perceived quality and applicability of the program.

### ***Data Analysis***

Evaluation data were analyzed descriptively. Responses to each evaluation indicator were summarized using frequencies and percentages. The analysis focused on participants' perceptions regarding the clarity, delivery, relevance, and potential implementation of the learning materials. The findings were interpreted to identify the extent to which the program was perceived as relevant and applicable to the needs of volunteer educators in community-based nonformal education for Indonesian migrant families. Qualitative observations and documentation from the implementation process were used to complement the descriptive evaluation and provide contextual information regarding participant engagement and the implementation of the activities.

### **C. Results and Discussion**

This study aims to analyze the implementation of a community-based extension program designed to strengthen the socio-cultural identity of Indonesian migrant families through non-formal education in Toyota City, Japan. The program involved 13 volunteer educators from PKBM Sekolah Nusantara, a Community Learning Center serving the Indonesian migrant community in Toyota City. The implementation was analyzed descriptively based on participants' evaluations of the program. The program was delivered through a Training of Trainers (ToT) approach covering two main topics: Learning Program Planning and Internalization of Religious and Cultural Values. Following the training sessions, participants engaged in simulation activities to translate the knowledge acquired into educational practice. At the end of the program, participants evaluated the implementation of the training, its perceived benefits, and their intention to further apply the knowledge and approaches within the Community Learning Center. This evaluation provides an overview of the program's implementation from the perspective of volunteer educators as the primary actors responsible for translating the training content into community-based non-formal educational practices.

### **Internalizing Indonesian Religious and Cultural Values through Nonformal Education in Migrant Families**

The first learning session was delivered by Dr. Muhammad Faesal, M.H., M.Pd., focusing on *Internalizing Indonesian Religious and Cultural Values through Nonformal Education in Migrant Families*. The session was designed to strengthen participants' understanding of the family as the primary educational environment for transmitting religious and Indonesian cultural values to children growing up in multicultural settings. The discussion positioned migrant families not merely as units of care but also as important agents in maintaining the continuity of Indonesian identity across generations. The material began by addressing the changing educational context of Indonesian migrant families. Children growing up abroad encounter social, linguistic, cultural, and value systems that differ from those of their country of origin. Such conditions require families to develop educational practices that enable children to maintain meaningful connections with Indonesian cultural and religious values while living within a multicultural environment. The session therefore emphasized the strategic role of informal family education in introducing values, norms, morality, language, culture, and religious beliefs from an early age. The conceptual discussion was strengthened through several theoretical perspectives, including value internalization, socialization, social learning, social construction, and habitus. These perspectives were used to explain how values are not acquired solely through explicit instruction but are gradually constructed through interaction, modelling, habituation, and everyday family practices. In the migrant context, these processes become particularly important because children may develop identities influenced by experiences across two cultural environments.



Figure 1. Delivery of Extension Material on the Internalization of Indonesian Religious and Cultural Values

The session subsequently addressed religious value internalization. Religiosity was

presented as a multidimensional concept encompassing not only religious rituals but also spirituality, morality, character, and ethical conduct. Parents were positioned as primary role models through religious practices, shared prayer, character education, and effective family communication. The discussion also identified challenges that may influence children's moral and spiritual development, including secularization, individualism, permissive cultural influences, and digital media. Strategies proposed to address these challenges included family spiritual activities, family learning sessions, community religious activities, and collaboration with diaspora religious communities. Another major component concerned the internalization of Indonesian cultural values. Indonesian and regional languages were emphasized as important mechanisms for transmitting cultural meanings, traditions, and identity across generations. Participants were encouraged to strengthen the use of Indonesian at home and introduce children to Indonesian folk stories, traditional music, cuisine, traditional games, and diaspora cultural activities. Digital media was also discussed as a potential medium for documenting and introducing Indonesian culture to children living abroad.

The material further connected religious and cultural value internalization with migrant family resilience. Family resilience was discussed through four interrelated dimensions: spiritual resilience, psychological resilience, socio-cultural resilience, and parenting and family communication. Spiritual resilience can be supported through communal worship and religious activities, while psychological resilience is associated with open communication and a safe emotional environment. Socio-cultural resilience is strengthened through the preservation of Indonesian language and traditions and active participation in diaspora communities. Parenting was positioned as requiring both rootedness in Indonesian cultural values and adaptability to the multicultural environment. Overall, the first session established the conceptual foundation for strengthening socio-cultural identity among Indonesian migrant families. The central message was that cultural and religious continuity requires more than the transmission of information; it requires sustained practices within families and supportive community environments. The session therefore provided a foundation for the subsequent discussion on how community-based nonformal education can translate these values into structured and adaptive educational programs.

### **Adaptive Learning Program Planning in Community-Based Nonformal Education for Migrant Families: Strategies and Implementation**

The second extension session was delivered by Dr. Uswatun Hasanah, M.Si., focusing on *Adaptive Learning Program Planning in Community-Based Nonformal Education for Migrant Families: Strategies and Implementation*. While the first session established the importance of family-based internalization of religious and cultural values, the second session addressed the institutional and pedagogical mechanisms required to translate these values into community-based nonformal education. The session specifically aimed to strengthen volunteer educators' capacity to design systematic and adaptive learning programs according to the characteristics and needs of migrant children.



Figure 2. Delivery of Extension Material on Learning Program Planning

The session began with an explanation of the concept and role of community-based nonformal education. Nonformal education was positioned as a complementary educational space that can support formal education while addressing specific needs of migrant families,<sup>8</sup> including life skills, preservation of Indonesian language and culture, and strengthening family competencies. Consequently, learning programs in migrant communities should not be developed solely on the basis of available teaching materials but should begin with an understanding of the actual characteristics, needs, and challenges of the community. A central component of the material was needs assessment as the starting point for program planning. Participants were introduced to the importance of identifying learner characteristics, educational needs, and contextual challenges before determining program objectives and content. Needs assessment was presented as the basis for determining the objectives, learning content, duration, and organization of educational

<sup>8</sup> Faradila Aini, Nurhafid Ishari, and Ahmad Ihwanul Muttaqin, "Sustainability of Non-Formal Education for Indonesian Migrant Children," *Academia Open* 10, no. 2 (2025), <https://doi.org/10.21070/acopen.10.2025.12445>.

activities.<sup>9</sup> This approach emphasizes that adaptive nonformal education should respond to the actual circumstances of migrant children and the operational conditions of the community rather than applying a uniform program across different contexts.

The session then introduced principles for formulating learning objectives using the ABCD (Audience, Behavior, Condition, Degree) and SMART (Specific, Measurable, Achievable, Relevant, Time-bound) frameworks. These frameworks were introduced to assist educators in formulating clear and measurable learning objectives. Participants were also guided to identify competencies and sub-competencies as references for determining learning indicators, content, methods, and assessment strategies. Thus, program planning was presented as an integrated process in which learning objectives, content, methods, media, and evaluation are mutually connected. The material subsequently addressed the development of learning components. Participants were introduced to contextual instructional material development, selection of appropriate learning methods, use of educational media, and evaluation strategies. Several methods were presented, including Game-Based Learning, Case-Based Learning, Project-Based Learning, discussion, simulation, and demonstration. The selection of methods was emphasized as needing to correspond with the characteristics of learners, the nature of the learning content, and the intended learning objectives. Engaging and accessible learning media were also highlighted as important for creating active, interactive, and meaningful learning experiences.

The session consequently extended the conceptual foundation established in the first session into a practical framework for community-based educational programming. The first material emphasized *what values need to be sustained and why they matter for migrant families*, whereas the second emphasized *how those values can be translated into structured, contextual, and adaptive educational programs*. This integration positioned volunteer educators as important local facilitators who connect family-based cultural transmission with organized community learning. The program documentation similarly identifies volunteer educators as strategic social assets whose capacity strengthening is essential for improving the quality and sustainability of community-based education in Toyota City.

Thus, the two sessions formed an interconnected educational framework: family-based value internalization provides the cultural and religious foundation, while adaptive community-based nonformal education provides the pedagogical structure for sustaining

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<sup>9</sup> Janet Grant, "Learning Needs Assessment: Assessing the Need," *BMJ (Clinical Research Ed.)* 324, no. 7330 (January 19, 2002): 156–59, <https://doi.org/10.1136/BMJ.324.7330.156>.

and implementing those values. This integration is particularly relevant in the migrant context because it enables cultural continuity to be supported not only through family practices but also through organized and sustainable community learning.

### Program Evaluation

#### *Participants' Responses to the Internalization of Religious and Cultural Values Session*

A positive pattern was observed for the Internalization of Religious and Cultural Values session, although there was some variation across indicators. For the facilitator's mastery of the material and clarity of explanation, 57.14% of participants selected *Strongly Agree* and 28.57% selected *Agree*, while 14.29% selected *Somewhat Disagree*. For the ability to answer participants' questions, use understandable language, and creation of an engaging and interactive atmosphere, the proportion selecting *Strongly Agree* increased to 71.43%, accompanied by 14.29% selecting *Agree* and 14.29% selecting *Somewhat Disagree*.

These findings suggest that the session was particularly well received in dimensions involving direct interaction between the facilitator and participants. The relatively higher proportion of *Strongly Agree* responses regarding question handling, understandable language, and interactive delivery indicates the importance of dialogical communication when discussing religious and cultural values. Such topics are not merely cognitive content to be transmitted, they are embedded in everyday practices, social relationships, family experiences, and community identities. Consequently, an interactive approach may provide participants with opportunities to relate abstract values to situations encountered in educational practice.

Table 1. Distribution of Participants' Responses to the Internalization of Religious and Cultural Values Session

| No | Statement                                                                                                                                 | Response Distribution (%) |      |       |      |       |       | Total |
|----|-------------------------------------------------------------------------------------------------------------------------------------------|---------------------------|------|-------|------|-------|-------|-------|
|    |                                                                                                                                           | 1                         | 2    | 3     | 4    | 5     | 6     |       |
| 1  | The resource person for the Internalization of Religious and Cultural Values session demonstrated a strong mastery of the subject matter. | 0,00                      | 0,00 | 14,29 | 0,00 | 28,57 | 57,14 | 100   |
| 2  | The resource person for the Internalization of Religious and Cultural Values session explained the material clearly.                      | 0,00                      | 0,00 | 14,29 | 0,00 | 28,57 | 57,14 | 100   |

|   |                                                                                                                                                          |      |      |       |      |       |       |     |
|---|----------------------------------------------------------------------------------------------------------------------------------------------------------|------|------|-------|------|-------|-------|-----|
| 3 | The resource person for the Internalization of Religious and Cultural Values session was able to answer participants' questions effectively.             | 0,00 | 0,00 | 14,29 | 0,00 | 14,29 | 71,43 | 100 |
| 4 | The resource person for the Internalization of Religious and Cultural Values session used language that was easy to understand.                          | 0,00 | 0,00 | 14,29 | 0,00 | 14,29 | 71,43 | 100 |
| 5 | The resource person for the Internalization of Religious and Cultural Values session was able to create an engaging and interactive learning atmosphere. | 0,00 | 0,00 | 14,29 | 0,00 | 14,29 | 71,43 | 100 |

Note: Rating Scale: 1 = Strongly Disagree; 2 = Disagree; 3 = Somewhat Disagree; 4 = Somewhat Agree; 5 = Agree; 6 = Strongly Agree

In the context of Indonesian migrant families, the internalization of religious and cultural values has broader implications for intergenerational cultural transmission.<sup>10</sup> Children growing up outside their parents' country of origin encounter cultural influences from both the family or community environment and the wider host society. Community-based educational activities can therefore function as complementary spaces in which children encounter Indonesian cultural practices and values through meaningful social experiences. From a sociocultural perspective, values are not simply transferred through verbal instruction but are learned through participation, interaction, modelling, shared activities, and repeated engagement with cultural practices.<sup>11</sup> Accordingly, strengthening educators' capacity to integrate religious and cultural values into learning may contribute to creating educational experiences that support cultural continuity while remaining responsive to children's everyday lives in the host-country environment.

### *Participants' Responses to the Learning Program Planning Session*

In the implementation of the Learning Program Planning Session evaluation, participants were asked to assess the facilitator's mastery of the subject matter, clarity of

<sup>10</sup> Ni Nyoman et al., "The Internalization of Religious and Cultural Values in Shaping a Young Generation of Character in the Modern Era," *International Proceeding On Religion, Culture, Law, Education, And Hindu Studies* 1 (July 13, 2026): 157-73, <https://doi.org/10.33363/INTERNASIONAL-SEMINAR.V1I.372>.

<sup>11</sup> Md Jahangir Alam et al., "Socio-Economic and Ecological Outcomes of a Community-Based Restoration of Peatland Swamp Forests in Peninsular Malaysia: A 5Rs Approach," *Land Use Policy* 122 (November 1, 2022): 106390, <https://doi.org/10.1016/J.LANDUSEPOL.2022.106390>.

delivery, responsiveness to questions, use of understandable language, and ability to create an engaging and interactive learning environment.

Table 2. Distribution of Participants' Responses to the Learning Program Planning Session

| No | Statement                                                                                                                         | Response Distribution (%) |      |       |      |       |       | Total |
|----|-----------------------------------------------------------------------------------------------------------------------------------|---------------------------|------|-------|------|-------|-------|-------|
|    |                                                                                                                                   | 1                         | 2    | 3     | 4    | 5     | 6     |       |
| 1  | The resource person for the Learning Program Planning session demonstrated a strong mastery of the subject matter.                | 0,00                      | 0,00 | 14,29 | 0,00 | 14,29 | 71,42 | 100   |
| 2  | The resource person for the Learning Program Planning session explained the material clearly.                                     | 0,00                      | 0,00 | 14,29 | 0,00 | 14,29 | 71,42 | 100   |
| 3  | The resource person for the Learning Program Planning session was able to answer participants' questions effectively.             | 0,00                      | 0,00 | 14,29 | 0,00 | 14,29 | 71,42 | 100   |
| 4  | The resource person for the Learning Program Planning session used language that was easy to understand.                          | 0,00                      | 0,00 | 14,29 | 0,00 | 14,29 | 71,42 | 100   |
| 5  | The resource person for the Learning Program Planning session was able to create an engaging and interactive learning atmosphere. | 0,00                      | 0,00 | 14,29 | 0,00 | 14,29 | 71,42 | 100   |

Note: Rating Scale: 1 = Strongly Disagree; 2 = Disagree; 3 = Somewhat Disagree; 4 = Somewhat Agree; 5 = Agree; 6 = Strongly Agree

The findings indicate a highly positive evaluation of the Learning Program Planning session. Across all five indicators, 71.42% of participants selected *Strongly Agree*, while 14.29% selected *Agree*. This pattern was consistent for the facilitator's mastery of the subject matter, clarity of explanation, ability to respond effectively to participants' questions, use of understandable language, and ability to create an engaging and interactive learning atmosphere. Only 14.29% of participants selected *Somewhat Disagree*, while no responses were recorded in the *Strongly Disagree*, *Disagree*, or *Somewhat Agree* categories.

The consistency of responses across the five indicators suggests that participants perceived the session positively not only in terms of content expertise but also in terms of pedagogical delivery. In community-based nonformal education, facilitator competence involves more than mastery of instructional content, it also requires the capacity to communicate knowledge in an accessible manner, facilitate interaction, and respond adaptively to learners' needs. The strong ratings across these dimensions therefore suggest that the Learning Program Planning session provided a supportive learning environment in which participants could engage with the material and communicate with the facilitator. At the same time, the presence of 14.29% of responses in the *Somewhat Disagree* category across all indicators should not be overlooked. This pattern indicates that participants' experiences were not entirely homogeneous and suggests the need to consider differences in prior knowledge, expectations, learning needs, or familiarity with program-planning concepts when designing subsequent training activities.

From a nonformal education perspective, these findings are particularly relevant because learning activities in community settings need to be flexible, responsive, and closely connected to participants' practical roles.<sup>12</sup> Learning program planning can strengthen volunteer educators' ability to move from nonformal teaching practices toward more systematic educational activities by clarifying learning objectives, selecting appropriate activities, and adapting instructional processes to learners' characteristics. Thus, the positive evaluation of this session provides an important foundation for strengthening the educational capacity of community-based learning initiatives. Rather than positioning planning as an administrative requirement, the findings support its role as a practical mechanism through which volunteer educators can organize culturally and contextually appropriate learning experiences.

### ***Perceived Benefits of the Extension Program***

The evaluation of the benefits of the training further demonstrates a predominantly positive participant response. Regarding improved understanding of the topics discussed, 42.86% of participants selected *Strongly Agree*, another 42.86% selected *Agree*, and 14.29% selected *Somewhat Agree*. An identical distribution was found for increased awareness of education-related issues. Meanwhile, 57.14% of participants *Strongly Agreed* that they

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<sup>12</sup> Francesca Sangiuliano Intra et al., "Flexible Learning Environments for a Sustainable Lifelong Learning Process for Teachers in the School Context," *Sustainability* 2023, Vol. 15, Page 11237, 15, no. 14 (July 19, 2023): 11237, <https://doi.org/10.3390/SU151411237>.

gained useful information from the activity, with 28.57% selecting *Agree* and 14.29% selecting *Somewhat Agree*. The same distribution was observed for motivation to apply the knowledge gained from the training.

These results are important because they indicate that the perceived benefits extended beyond participants' satisfaction with the facilitators. The responses reflect three interconnected outcomes: cognitive benefit, represented by improved understanding and useful information; affective benefit, reflected in increased awareness; and behavioral intention, represented by participants' motivation to apply the knowledge gained. The presence of positive responses across these dimensions suggests that the training was perceived as relevant to participants' educational roles and had potential value for subsequent practice. In community-based capacity-building programs, this transition from receiving information to developing an intention to apply knowledge is particularly important because the ultimate value of training lies in its potential translation into educational practice.

Table 3. Distribution of Participants' Responses Regarding the Benefits of the Training

| No | Statement                                                                                   | Response Distribution (%) |      |       |       |       |       | Total |
|----|---------------------------------------------------------------------------------------------|---------------------------|------|-------|-------|-------|-------|-------|
|    |                                                                                             | 1                         | 2    | 3     | 4     | 5     | 6     |       |
| 1  | After participating in the training, I have a better understanding of the topics discussed. | 0,00                      | 0,00 | 0,00  | 14,29 | 42,86 | 42,86 | 100   |
| 2  | I gained useful information from this activity.                                             | 0,00                      | 0,00 | 0,00  | 14,29 | 28,57 | 57,14 | 100   |
| 3  | I am motivated to apply the knowledge I gained from the training.                           | 0,00                      | 0,00 | 0,00  | 14,29 | 28,57 | 57,14 | 100   |
| 4  | This activity helped increase my awareness of education-related issues.                     | 0,00                      | 0,00 | 0,00  | 14,29 | 42,86 | 42,86 | 100   |
| 5  | I am willing to participate in similar activities in the future.                            | 0,00                      | 0,00 | 14,29 | 0,00  | 28,57 | 57,14 | 100   |

Note: Rating Scale: 1 = Strongly Disagree; 2 = Disagree; 3 = Somewhat Disagree; 4 = Somewhat Agree; 5 = Agree; 6 = Strongly Agree

Participants also demonstrated substantial interest in future activities. A total of 57.14% selected *Strongly Agree* and 28.57% selected *Agree* regarding their willingness to participate in similar activities in the future, although 14.29% selected *Somewhat Disagree*. This finding suggests that the training generated considerable acceptance among participants and indicates potential for continuity of the capacity-building program. The

willingness to participate again is particularly meaningful in a community-based nonformal education setting, where program sustainability often depends on voluntary engagement, perceived relevance, and continued participation by community members.

The three sets of findings demonstrate a coherent pattern of positive participant responses toward both the quality of training delivery and its perceived educational benefits. The Learning Program Planning session received particularly strong evaluations across all facilitator-related indicators, while the Internalization of Religious and Cultural Values session was also positively evaluated, especially in relation to interactive communication, understandable language, and responsiveness to participants' questions. These results suggest that the training combined content-related competence with participatory facilitation, two components that are important for adult and community-based learning.

More importantly, the findings can be understood within the broader function of community-based nonformal education among migrant families. In a migrant setting, community education can serve multiple functions simultaneously: strengthening educators' pedagogical capacity, providing learning opportunities adapted to community needs, and creating social spaces through which cultural knowledge and values can be maintained across generations.<sup>13</sup> In this sense, the program does not merely provide individual professional development for volunteer educators. It potentially strengthens the community's educational capacity by equipping local educational actors with knowledge and approaches that can subsequently be applied in interactions with children and families.

The findings also demonstrate a possible connection between program planning and cultural-value internalization. Program planning provides the pedagogical structure through which educational objectives, activities, and learning experiences can be deliberately organized, whereas cultural and religious value internalization provides culturally meaningful content that can be incorporated into those experiences. When these dimensions are integrated within community-based nonformal education, volunteer educators can function not simply as transmitters of information but as facilitators of learning experiences that connect children with their social and cultural environment. This mechanism is particularly relevant to the socio-cultural identity of migrant families because cultural continuity depends not only on the preservation of cultural knowledge but also on

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<sup>13</sup> Jajat S. Ardiwinata and Dinno Mulyono, "Community Education In The Development Of The Community," *Empowerment: Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah* 7, no. 1 (February 28, 2018): 25–35, <https://doi.org/10.22460/EMPOWERMENT.V7I1P25-35.661>.

opportunities for younger generations to experience, interpret, and practice that knowledge through social interaction.<sup>14</sup>

#### **D. Conclusion**

The community-based non-formal education program to strengthen the socio-cultural identity of Indonesian migrant families was successfully implemented through Training of Trainers sessions on *Learning Program Planning and Internalization of Religious and Cultural Values*. Participant evaluations showed predominantly positive responses regarding facilitator competence, clarity, interaction, and delivery of both training sessions. The evaluation also indicated that participants perceived the program as beneficial in improving their understanding, providing useful information, increasing educational awareness, and motivating them to apply the acquired knowledge, while most participants expressed willingness to participate in similar activities in the future. Overall, these findings indicate successful program implementation and positive acceptance among volunteer educators at the Community Learning Center.

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#### **F. Author Contributions Statement**

The authors played an active role throughout this community extension program, spanning from the planning phase, development of materials, implementation program, and analysis process. The authors were also involved in data analysis, report preparation, and manuscript writing. The entire process was conducted with full accountability.

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