

AGENTS OF CHANGE IN THE MANAGEMENT OF COMMUNITY EMPOWERMENT THROUGH NONFORMAL EDUCATION IN KAMPUNG INGGRIS, INDONESIA

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ABSTRACT

Kampung Inggris, a community of English language courses in Indonesia based on a nonformal education model, has successfully met the community demand for life skill. The purposes of this research are to analyze the characteristics of the agents of change and the characteristics of changes occurred in the community development of Kampung Inggris in the fields of education, economy, and social. In This research, the qualitative method was maintained by using a case study approach with a descriptive format. From the data analysis, it can be concluded that the agents of change have the following characteristics: humble, upholding the values of humanity, religious, qualified, always trying to communicate with community leaders and individuals, demonstrated familiarity, organized and adapt with the local community by empathy approach of interacting with good ethics. Furthermore, the changes in the economic sector and education of the society, as the agents of change decided to build the course without the dorm, therefore, it provides enjoyable working environment.

Keywords: Agent of change, Management, Community empowerment, Nonformal education.

1. INTRODUCTION

Kampung Inggris is a community of English language courses in Pelem and Tulungrejo Villages, District of Pare, Kediri, East Java. It is a nonformal education model in the form of course institutions, which successfully met the community demand for life skill. *Kampung Inggris* Pare is an independent village which mostly runs its businesses in education as a major source of income of the citizens. The community has an advantage of having a large number of units, now the number has reached 150 institutions and courses within 1 (one) year since the establishment of courses in *Kampung Inggris* Pare, which can accommodate more than 3000 participants.

Kasmel & Tanggaard, (2011), Elaine et.al., (2016), Emine and Salih (2012) the establishment of the course institutions acted as a social bridge to people in Pelem and Tulungrejo villages, where people feel the changes that occur from year to year. Mardiani (2012) noted that *Kampung Inggris* is a nickname involving two villages, namely Tulungrejo and Pelem villages, with more population of English course institutions in Tulungrejo. The existence of the courses is growing and spreading around the neighborhood of the villages, which provides many opportunities for new livelihoods. Formerly, people in the two districts mostly had an agricultural livelihood, and now people start to have non-agricultural livelihoods such as renting boarding houses, selling street food, etc. An active participation of community members in solving community problems was perceived as a fundamental indicator of the success of a program.

Mardiani (2012), Ömer (2016), İsa and Salih (2015) note that uniqueness of the villages is located in a language that they use every day. Generally, people in East Java use the Javanese language as their communication tool, but in Pare, people use English as their daily language. Besides that, *Kampung Inggris* Pare also provides typical village atmosphere that complements the area. Starting from the dynamic development of English language courses with *non-formal* education system

approach, which then also increases the economic dynamics of the society that support the needs of learners or community in *Kampung Inggris*. This gives rise to the new economic efforts from the surrounding communities and migrants to improve their economic condition, such as by opening shops, boarding house, lodging or rented house, cafes, clothing stores especially for Muslim, snacks, bike rental, bookstores, and other businesses related to the needs of the learners who are mostly students, and even workers from Java and outside Java. The result of research showed that 83.2% of community participation in English Course had contributed about 72.19% in creating the community-based education.

The development of the English area is inseparable from the role of the agent of change. The agent of change is in charge of influencing the client in order to accept innovation in accordance with the objectives desired by the employers (*change agency*). A change agent is in charge of making relationships and communications between the employers (source of innovation) and the client systems (innovation goal) reform.

The main task of the agent of change is continuing the flow of innovation from the entrepreneurs' updates to the clients. This communication process will be effective if the innovations are delivered to the clients after being selected based on the clients' needs or according to the existing problem. Based on these opinions, then the feedback can be used by the change agents to rearrange the communication so that it would be more effective.

The initiated non-formal education program should have clear objectives and orientation, so its presence is able to increase the knowledge, skills, professionalism, productivity, and competitiveness of communities in seizing market opportunities and business opportunities, of which target is to be able to overcome the problems faced by the community in the form of poverty and unemployment (Miradj & Sumarno, 2014). Rogers (2003) suggests that there are seven steps which should be taken by the change agent in executing his duty to introduce a single innovation to the client system, namely to: (1) raise the need for change, (2) strengthen the relationship of exchanging information, (3) diagnose problems, (4) generate client willingness towards change, (5) embody the will to act, (6) maintain stability of innovation acceptances and prevent discontinuances of innovation, and (7) end the dependent relationship.

Colin Latchem (2014) developments and issues in informal learning and non-formal important modes of provision are insufficiently represented in the literature of open and distance learning. More needs to be done to indicate the ways in which these two modes serve the needs of learners and society so that they can take their rightful place alongside the formal systems of education.

Michelle Kuenzi (2006) non-formal education serves a critical mission in the development process in Senegal. Those with non-formal education are more likely to report engaging in all six of the behaviors related to community participation and leadership examined in this study. It is also positively related to the number of community organizations to which an individual belongs. Some observers have been unimpressed by testimonies that increased solidarity and mutual aid resulted from non-formal education programs.

Juma Abdu Wamaungo et all (2010) the recommendations made based on his findings research are: Non-formal education professionals should be ready to face the needed desire for change in the development, planning and implementation of non-formal education programs. Governments should allow educational and development programs to come from the grass root with the active participation that would be beneficiaries, people should be encouraged to; improve their knowledge, skills and attitudes with the aim of systemic change. Government should set standards to be followed by community learning centers such that quality is maintained.

In diagnosing problems, a change agent is responsible for analyzing the situation of the client's issues in order to determine various alternatives that do not exist in accordance with the needs of the client (required new alternative). The change agent must see the problem from the perspective of

the client, which means that the conclusion of diagnosis must be based on an analysis of the situation and the psychology of the client and not based on the change agent's personal perspective.

A change agent is also responsible for generating client willingness to change. Once the change agent explores various ways that might be useful for the client to achieve the goal, then the change agent has a task to seek ways to motivate and attract clients to arise willingness to change (open himself to accept innovation). However, the ways should be client-oriented, which means that they have to be centered on client needs, without revealing the innovations.

Miradj, S & Sumarno (2014) human resources should build organizational capacities to capture and capitalize on changes. Changes which initiate focus on creating a high-performance team in implementing new technologies are developed and delivered in a right way and time. The change agent also has a task to embody the will to act. The change agent should try to make attempts at influencing the client behavior through agreement and based on the needs of the client (without force). At this stage, the most appropriate action of the change agent is to use the influence indirectly, by utilizing the influence of a leader's opinion in order to activate the activities of a group of clients. Malik & Dwiingrum, (2014) the target then becomes a motivation for every individual to try to change the powerless circumstances to be more empowering.

Based on the above-mentioned explanation, it is important to conduct research by analyzing the characteristics of the agents of change in *Kampung Inggris* and characteristics of the educational, economic, and social changes that occur in the community empowerment in *Kampung Inggris*.

2. THE METHODOLOGY OF RESEARCH

The qualitative research used is a case study. The case study in this research is a case study in figures or agents of changes and social community, which pay attention to the unique and meaningful sides from the surrounding social environment of the communities in which he lived and hang out every day, especially on the characteristics of the agents of change's empowerment roles performed in educational, local economic, and social fields for the Community in *Kampung Inggris*, Pare.

Yin (2011) the type of data in this study is distinguished into two, primary data and secondary data. The primary data were obtained in the form of verbal or spoken words and the subject's (informant) behavior relating to community behavior as local traditions and character shaping. Secondary data sourced from documents, photographs, and objects that can be used as complements to the primary data

Miles & Huberman, (1979) the source data consist of: information, observation, document / library. In addition, researchers in this study act as research instruments along with other study subjects. The data were collected by using the following techniques (a) in-depth interviews, (b) participant observation, and (c) of documentary or literature study (Bogdan & Biklen, 1982). The data analysis techniques used are: (1) reduction of data (*data reduction*), (2) data (*data display*), (3) conclusion or verification (*drawing conclusion*).

The research is located in Pelem and Tulungrejo villages, Pare, Kediri, East Java. The reason why we use these villages is because they have a direct impact on increasing the local economy, such as by giving an opportunity for the community to open shops, boarding houses, cafes, clothing stores, bookstores, bike rental, and other services that support the growing number of English language course participants in *Kampung Inggris*.

3. FINDINGS

3.1. Characteristics Agents of Change in *Kampung Inggris*

Kampung Inggris was founded by Mohammad Kalend in 1976. Its history began in 1976 when Mohammad Kalend (aged 27), a *santri* from Central Kutai Kartanegara studied in Pondok Modern

Gontor, Ponorogo, East Java. In the fifth year he has been "nyantri" (being a *santri*) Mohammad Kalend was forced to leave Pondok Modern Gontor, the place where he had been living, due to lack of funds. In this difficult situation, there was a friend of his who told him about the absence of a good and smart teacher named Ahmad Yazid in the village of Pare who master eight foreign languages. Kalend then intended to be under the supervision of Ahmad Yazid in the hope of at least able to master a foreign language. Then, Mohammad Kallend went to and lived in a small mosque hall in Pesantren Darul Falah at Singgahan Village, Pare.

Mohammad Kalend continued learning English, until one day, came two guest students from the State Islamic University of Sunan Ampel Surabaya. Such two students wanted to learn English from Ahmad Yazid as their preparation for the national exam which will be held in the following two weeks on their campus. At that time, Ahmad Yazid was on an errand to travel to Majalengka for a month so that the two students were greeted by Ahmad Yazid's wife. In order not to disappoint the guests who have come from far, the wife of Ahmad Yazid then asked the two visitors to learn from Mohammad Kalend. The two students then handed several sheets of paper that contain 350 questions in English to Mohammad Kalend and then Kalend examined the questions and believed that he could answer them correctly for more than 60 percent. Kalend undertook Ahmad Yazid's wife's request and eventually he and the IAIN students began to engage in a learning process which was carried out on the porch in the school mosque area. The process of learning is also classified as a relatively short in only five days. Incidentally, the English textbook which was used by the two students is the same English textbook used by Mohammad Kalend, namely *Nine Hundreds* of books.

When both of the students have returned home and successfully passed their English examination, the success story of the two students spreads among other students of IAIN Surabaya. Finally, there were many of those who followed the step of their seniors by learning from Mohammad Kalend. Through word of mouth, it eventually became the initial formation of the first English class in the village of Pare and the beginning of *Kampung Inggris* establishment. In 1976 Mohammad Kalend pioneered an English course which is called *Basic English Course* which is officially established on June 15, 1977 with six students as participants. It was not an easy thing for Mr. Kalend in establishing the institute courses. He had to face a challenge; even he was despised by almost all people around Tulungrejo. Naturally, for a Javanese community that still strictly upheld the traditional values, the idea of English course creating suspicions in many ways, for example, the threat of the spread of the unbelievers' values. But Mr. Kalend tried to explain and break the fear which, in the end, proves otherwise. The profits from *Kampung Inggris* are now precisely 'flooding' the Tulungrejo community.

Language is an integral part of classroom learning in all subject areas, and this article addresses the new and special demands made by the English language arts Common Core Standards that are particularly relevant for the education of ELLs in mainstream and sheltered language arts and English for speakers of other languages (ESOL) classrooms (Kibler, et.al. 2015). The students in Basic English Course continue to be fostered and educated not only about English but also religious knowledge and moral skills. After about three years of teaching English, in 1990, Mohammad Kalend drove two of his disciples to begin collecting fees to learn English from his students as much of Rp 100 per child per month. Mohammad Kalend also encouraged the alumni of Basic English Course to make English learning institutions in order to accommodate students who do not have a place to learn in Basic English Course due to the increasing overflow of the prospective students who came to learn English in Pare. Gradually, the English learning institutions in Pare grew in number. Currently, there are about 150 English learning institutions which are located in Pare. What makes it interesting is that all learning institutions were able to continue to exist harmoniously without any significant frictions.



It was because, among others, most of the founders of the institutions are the alumni of *Basic English Course* and have a historical bond since they learned from the same teacher, Mohammad Kalend. Until 2015, the number of graduates of *Basic English Course* has reached 22,000 graduates. In line with the development of English courses in this area, Mohammad Kalend began to practice speaking in English in everyday life with the surrounding community. Due to Mohammad Kalend's English speaking habit, then people in *Kampung Inggris* were gradually accustomed to also converse in English in their daily lives.

While other owners of English language courses in Pare prepare houses to be hostels, Kalend did not establish a dorm. He invited all students to freely choose the house they would live in a while attending an English course in Pare. Kalend explained that it is because he was very concerned to see that there are a lot of his neighbors who were unemployed. So, Kalend decided not to establish a hostel so that the neighbors can make a livelihood by providing hostility for 700 students today. Recorded from 1976 to 2015, there are 22,000 students who have completed the lesson in *Basic English Course*.

But the interesting part of Kalend is that he does not care about the growth of other English language courses, because he focuses on developing the Basic English Course. The goal of *Basic English Course*, which has always been emphasized repeatedly, is that the students can speak English and thus it is easier for them to enter the job market. Even though Kalend has been teaching English since 1976 to 2015, according to the author, his daily cultural life does not seem to be too much influenced. Because there is a testimony that he did not listen to Western music nor watch Hollywood movie. Kalend eats Javanese or Kukar cuisine every day. He never cooked western food. He spoke in English to his children only on certain occasions.

Mr. Kalend is an agent of change who served to mobilize the community to accept innovation in accordance with the purpose desired by him (*change agency*). All agents of change are in charge of building relationships and communications between a source of innovation, community leaders, and innovation target. An empowered community is one in which individuals and organizations apply their skills and resources in collective efforts to meet their respective needs. Through such participation, individuals and organizations in an empowered community provide enhanced supports for each other, address conflicts within the community, and gain influence and control over the quality of life in their community (Israel, et. al., 1994).

Based on the findings of the interviews and observations, it can be concluded that the characteristics of the agents of change are: (a) humble, (b) upholding humanitarian values, (c) religious, (d) qualified, (e) seeking to find time for communication with the leaders and individuals in the community, (f) showing familiarity with community leaders and citizens to pay attention to the community needs, (g) using empathy to influence the effectiveness of communication with community leaders and residents, (h) using the approach of empathy and adapt in local community. (i) using empathy to interact with the community leaders and the community.

Based on the study's data exposure, the characteristics of the change agent hold an important role in improving education, economic, and social participations in the community. Agents of change begin their task by presenting a variety of problems, helping to find the important and urgent issue and convincing the public that they are able to solve the problems. At this stage, a change agent should help to determine the community needs and how to find a problem or need in a consultative manner.

In diagnosing problems, a change agent is responsible for analyzing the situation of problems faced by the community in order to determine the reason why the various alternatives that exist are not in accordance with the needs of the client (require new alternatives). To come to the diagnostic conclusion, the change agents have to review the situation with full empathy.

Besides that, an agent of change has a task of generating the client's willingness to change. After a change agent has explored various ways that might be used by the client to achieve the goal, then a change agent is responsible for finding the ways to motivate and attract clients in order to arise willingness to change (open himself to accept innovation). But the ways should be client oriented, which means that they are centered on the client needs, without revealing their innovations.

A change agent also should embody the will to act. The change agent should try to seek for attempts to influence the clients' behavior through agreements and based on the needs of the client (without force). At this stage, the most appropriate action which should be taken by the change agent is to indirectly use others' influence, by utilizing leaders influencing opinion in order to activate the activities of a group of clients.

Next, a change agent is responsible for maintaining the stability of the acceptance for innovation and sustainability which do not prevent innovation (*discontinuances*). The change agent must strive to foster the stability of the acceptance of innovation by giving reinforcement to clients who have implemented the innovations. Changes in behavior which occur according to the innovations taken should not return to the state before the innovations are taken.

Finally, the change agent should end a dependent relationship. The final goal of a change agent's tasks is to generate awareness for changes in the community and the ability to change themselves, as members of a social system that always face the challenge of progress. A change agent must strive to change the level of the clients' confidence in the ability of bonding agent to as a free reformer and to believe in their own abilities.

3.2. Changes in Education in Kampung Inggris

Another interesting thing is the basic intention of the agent of change. He was well aware that education is very important for everyone, but not everyone can afford it. From the beginning, He was thinking about how to make institutions which provide low-cost courses. Therefore, until now, Pare is known as a place where people can get an inexpensive course. For a change agent, setting up a course is not only about business but also an act of worship to his Creator.

Jonane & Salitis, (2009), non-formal education in this research is often referred to as education of interests, thus reducing the possibilities of non-formal education development). One of the changes that occur as a result of the innovations is a change in education. Innovation is happening in the field of education such as, among others: in terms of management of education, teaching methods, media, learning resources, teacher training, curriculum implementation, and so on. Innovation is developed by Mr. Kalend based on the community needs (no force).

Education as amended from time to time. The process of education changes depends on what the teachers or social educators think and do. Social educators are the main actors in the process of teaching and learning at schools, teachers at school have dual roles, they lie on the shoulders of the quality of education. Social educator is a manager who manages the learning process, plan, and instructional design, implement learning activities with students, and control the above skills and student achievement. Teachers as a spearhead in the implementation of education are very influential figures in the process of teaching and learning at schools. The expertise and authority of teachers will determine the continuity of teaching and learning process in the classroom and their effects outside the classroom. Teachers or social educators act as facilitators (*guide on the side*) who must be ingenious to support their students to make achievements, with a better way.

Jonane & Salitis, (2009) in a global scale, non-formal and energy education is considered as the important educational component for sustainable development. Thus, in educational reformation, teacher involvement from planning to implementing educational innovation and evaluation plays a very big role in the success of educational innovation. In other words, reformation or change in teacher's education acts as a *change agent* (agent of change).

There are some reasons that students join an English course in *Kampung Inggris*, Pare. Some informants explained that *Kampung Inggris* is a place to learn proper English. They get many benefits while studying English in Pare, namely: to use English every day, mentally rehearsing to speak English in front of public, and can be creative in English, which they can use at schools. So they took the decision to follow an English course in *Kampung Inggris* where the majority also uses English. The environment of *Kampung Inggris* is almost the same as their origins, especially the food and culture. So there is almost not a difference between the two environments. One of the informants, Andri, did not feel like a stranger, because he felt that all people are equal.

In line with the other opinion which explained that the English language could affect everyone. E.g. the food seller with who the interview was conducted in English now serves customers who want to buy *pecel*. Basic English Course is held for food vendors along Jalan Anyelir. There are about 12 food vendors who take English courses who sell, among other things: *batagor*, meatball, fried food and others. What makes it interesting is this Jalan Anyelir has been divided in two. Since the left side of the Basic English Course building which was built on approximately 300 meters is "controlled" by Mohammad Kalend, traders are given an English course for free, while the right part of the building is not "controlled" by Kalend. According to the author's observation, the left and right roads meet when people can see small banners and boards which state that English courses are opened. However, the most magnificent building is the Basic English Course building. And according to Miko, the main differences between Basic English Course and other English courses is that the Basic English Course is caring to and sharing with local communities while the other courses do not.

According to an informant, learning English here is very easy because the tutor teaches quite slowly and has special tricks as to make the students understand what he teaches. He is friendly, and he provides teaching methods that are easily digested, provides interaction with fun games and keeps the students to be active in the classroom. And he provides learning methods that not only makes the students active, but also make us more confident to speak English in front of people. LC is not just an English course. The course encourages learners who learn there to be better than before in all aspects.

3.3. Changes in Economy in Kampung Inggris

Community innovation is focused on achieving on performance gains to enable community organizations to better achieve their mission and broaden and deepen their economic and social impacts (Jackson, 2004). Changes in the economic field which are certainly related to the livelihood are influenced by, among others, the presence of the central districts which is relatively close so that the opportunity to work in non-agricultural fields increased. The number of people whose livelihood is in agriculture decreased by as much as 7% from 2005 to 2008. The number of the population whose livelihood is non-agricultural, such as civil servants, military, Police and services increases up to 25.5% during the same period. The second increase is in the field of trading, which reached 14.9%. The income per capita of rural residents increased. This increase is in line with the rising prices of basic necessities. Although the village is likely to be able to meet their primary needs and relatively simple needs, the increased revenue showed that both of the types and the amounts of needs had been varied, so the characteristic of Tulung Rejo and Pelem villages has changed into villages with self-employment. The pre-capitalist economic system has shifted into a capitalist economic system due to the sufficient guidance.

Jackson (2004), community economic development (CED) is a field of practice in which local nonprofits blend business and social techniques to reduce poverty and unemployment and revitalized communities. Since about the 2000s, Pare village has turned from an agriculture-based village into an industrial village, so as to improve the economy. Nowadays, there are about 150 English courses in this village and about 10 thousand students who come to the village of Pare when the school holiday season arrives, between June to July. In order to meet the needs of such

large number of students, various household scaled industries have sprung up such as, as the most necessary thing, a boarding house or hostel. Nearly every house along Jalan Anyelir provides a place for both students and boarding students, followed by the emergence of a variety of food stalls selling a variety of foods such as *pecel*, *rawon*, boiled noodles or just coffee. Bike rental places also emerge fast. Bicycles can be rented at the cost of as much as seventy thousand rupiahs per month. Then many houses are open for laundry and photocopy services, even as a small bookstore. It is interesting that western food stalls which sell western food like burgers, hot dogs or fried chicken almost do not exist. Unlike the food stalls which sell traditional food or snacks.

BEC Campus provides fitness center facilities to the community of *Kampung Inggris*. The fitness center is located right next to the campus of BEC. Furthermore, based on the interview data, an informant explained that people gathered together in *Kampung Bahasa* Forum, an association formed to be a forum for merchants who are learning English. Besides the influence of other English-speaking countries' cultures, the language school in the village of Pare is also accommodated by the formation of the Indonesia Training and Courses Assembly or (ITCA). In a sample situation, several female students went to a food seller and shyly said *one plate of pecel without cucumber* or *one plate without beans*, and the seller of the food also answered in English before she made the order. The buyers are students of *Training Candidate Class*, which means that they have completed the Basic English Training class for one month and continued with the *Candidate Training Class* for two months. If students pass this stage they will continue to the Training Class for three months.

And the interview was also conducted to another informant, a 41-year-old *batagor* vendor who has two children who are still in elementary school and kindergarten, and he has been selling *batagor* right opposite the gates of Basic English Course since 2012. Since almost eleven months ago, he learned English in an English course held by Basic English Course specifically for sellers.

Since he started learning English, he has embraced the tag line of "*no English no service*" for his customers and familiarizes himself with English. The informant said that since he took an English course, every customer who comes to him has spoken in English. There is an interesting note attached to some parts of the informant's food stall containing English vocabulary items or simple sentences to make simple conversation in English. He also showed a parcel that contains some subjects from the language courses, and a mini-dictionary of English.

3.4. Changes in Social in *Kampung Inggris*

Community social scientists have employed a range of methods to capture community contextual effects, such as typology construction, multi-level modeling, social network analysis, qualitative comparative analysis, and typical statistical analyses involving context variables (Qin & Flint, 2017). It seems the villagers in Pare receive English as a part of a new social culture. They are also aware that the mastery of English provides an opportunity for young children in Pare to get employed and get a better life. But it also seems that the acculturation is limited to the use of English in the communities in Pare. But the use of Javanese language as a mother language of the communities remain strong for the use at home with other members of the family. This evidence is gathered from the results of research conducted on *batagor* vendors, food sellers across the campus of Basic English Course, as well as with Ms. Iin, an English teacher who revealed that she still speak Javanese language with other members of her family and cook traditional Javanese food, while her fellow students use English almost 24 hours a day in one week.

One day, some young people gather in a coffee shop. They talked a lot about Pare, especially *Kampung Inggris*. They observed the development of *Kampung Inggris* from time to time. They are well aware that most of the students are English learners. In fact there are professionals such as teachers, lawyers, shipping staff, and others. This group of young people took the initiative to form a discussion forum entitled "Children's Home Nations" (RAB). Arguably, the RAB is the only open



discussion forum, simply known by the public and it holds a discussion in different themes every night of the week.

As an addition to RAB, there is also a *Forum Kampung Bahasa* (FKB). The spread of English course institutions implicated in higher dynamic utility, especially among the institutional courses. Therefore, since 2010, FKB is officially formed as an institution that houses all English learning institutions registered in *Kampung Inggris*. Every month, FKB invites all owners or agency representatives to get together, stay in touch, as well as to discuss all things related to *Kampung Inggris* and its institutions, in particular, they discuss the development of *Kampung Inggris* itself. Not only handling course institutions, but FKB is also misplaced by the public as a place which can handle their complaints if there is a problem in *Kampung Inggris*.

That is because several years ago, there was a clash between two young people who were both taking courses in different institutions. It was in the evening it could interfere with the society. This incident prevented the course of the institutions and FKB became the mediator in resolving such issue.

Besides, there are also some community discussions in the social field, the shop owner, boarding houses owner, courses owners, and all stakeholders, public community. Also, there is a cultural community called as Asset (Association of Students from Sulawesi). This community is formed since there are many immigrants who came from Sulawesi who then initiate to gather in one place. Recreation and tourism still provided the base of the local economy (Qin & Flint, 2017).

Empowerment is a complicated concept—it may vary across cultures and socio-political contexts (Kasmel & Tanggaard, 2011). But from figure 1, we can find simple flow patterns of the role of agents of change in community development in *Kampung Inggris*, Pare as in the figure 1.

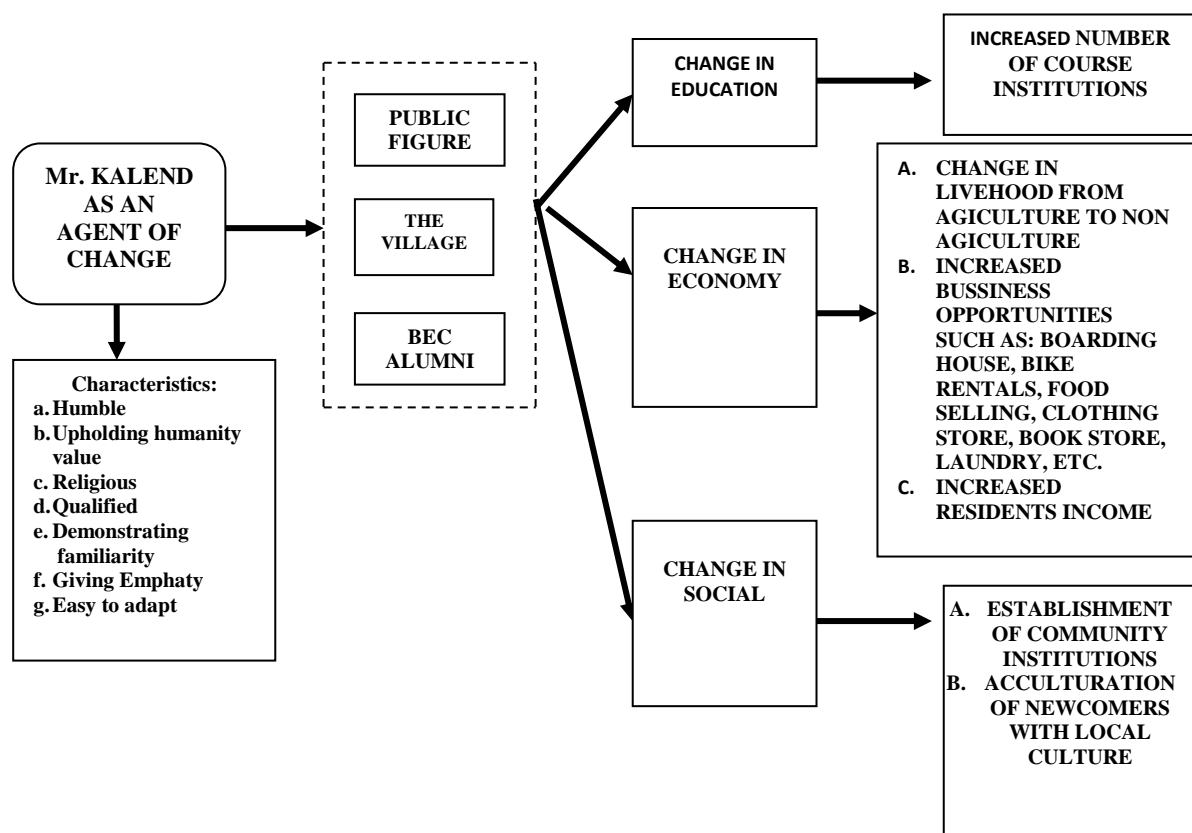


Figure 1. Patterns of Change Agent Role in Empowering the Communities



4. DISCUSSION

Many definitions of community empowerment are based on their interpretation as either interpersonal or contextual elements and as an outcome or a process (Laverack, 2001). Creating a concept of empowerment to the society requires the participation of the community to achieve the continuation of a program. The strength of community leaders has a great power to bring people to a better condition. Community empowerment is centered on community development and yet making this concept to be operational in a program remains elusive (Laverack, 2001). In order to achieve the sustained outcomes of development, many people agree that a participatory approach should be taken. Participatory development approach must begin with the people who are most knowledgeable about their own living system. This approach should assess and develop their knowledge and skills, and provide the means which are necessary for them to be able to develop themselves. This requires an overhaul in the entire practice and thought, in addition to the development.

This definition of community is important for the present discussion because it is a form of a community empowerment approach within the stress framework which emphasizes on collective analysis, action, and the control suggests that the health educators need to identify and work within contexts that already show some senses of the community (Israel, et. al., 1994). Empowerment is a widely used concept in policies and programs development in many societies (Kasmel & Tanggaard, 2011). The results of the study showed that the characteristics of the agents of change consist of: (a) the work done by the agents of change in communicating with community leaders and individuals in the community within the provided communication time, (b) a change agent shows familiarity with the clients (community and citizens) in order to pay attention to the needs of the community, (c) uses empathy to influence the effectiveness of communication with the community leaders and residents, (d), organizes the community of agents of change to adapt to the local community with the approach of empathy. Community participation is evident from the beginning of the construction which dominates *Kampung Inggris* held by the community itself, various programs have been planned and created by the community for the success of its development.

Rogers (2003), suggests seven steps of the change agency activities in the execution of their duty make innovation on the client systems, as follow: (1) Generating a need for change; (2) Strengthening the relationship of information exchange; (3) Diagnosing the encountered problems; (4) Generating client willingness to change; (5) Creating a will in action; (6) Maintaining the stability of acceptance of innovation and sustainability which does not prevent innovation; (7) Ending dependent relationship.

According to Zaltman & Duncan (1977) there are three things that need to be considered as qualified by the change agent in order to solidify the business community, namely: (1) qualifying techniques, namely technical competence in the specific tasks of the concerned change in the program; (2) administrative capabilities, associated willingness to allocate time to address the problems; (3) competence relationships, the ability of someone to identify with others. There are three strategies of empowerment that must be realized by people to, namely political, social, and economic empowerments. (Miradj & Sumarno, 2014). All of the three empowerments are expected to overcome the existing problems in the community.

Rasyad (2013) reveals that there are 4 steps which affect a course and training based on the results of his research,

“First, the company’s higher to send qualified employees to join the training. Second, the relationship between the trainers and the participants should continue after the training is done, so the participants can have a chance to have assistance and consultation from the trainers whenever they find it hard to apply the results of the training. Third, there should be advanced training materials for the participants after they join the training. Fourth,

there should be a rearrangement of the working environment in the form of company policies that more support the application of the training result in the workplace as well as the improvement of the relative advantages and the level of training results use”

Many education experts who study the basic concept of non-formal education from their own standpoint had a tendency of different approaches, although they have a common view in some aspects. According to *Komisi Pembaharuan Pendidikan Nasional*, school education provides a chance for regular communication outside of school and for someone to gain information, knowledge, training or guidance in accordance with their age and needs of life, with the aim of developing the level of skills, attitudes and values allowing the learners' efficiency and effectiveness within the family, work and even society and country. Nonformal education as any chance of educational services organized outside the school system, lasts a lifetime, carried out deliberately, organized and planned and aimed to actualize the potential human resources, such as attitude and follow the work to be realized completely, eager to learn and able to improve their living standards. The concept of nonformal education is education and learning which is based on the community with the aim that people who did not have any education at formal institutions, can get educated from non-formal educational institutions (Miradj & Sumarno, 2014).

The opinion contains the concept that school education is organized outside the school system, lasts a lifetime, and carried out with deliberate, organized, planned, and actualize the potential of human resources both attitude of action and work to realize the full man, eager to learn and able to improve their living standards.

Then, according to Boyle (1981) there are three (3) types of school educational programs, namely (1) informational programs, (2) institutional programs, and (3) developmental program. Informational Program is a program that aims to disseminate new information on research, new discoveries and new ideas in order to subject the students or the public to follow the new developments. The program is called the extension program. Active participation of community members in solving community problems was perceived as a fundamental indicator of program success (Kasmel & Tanggaard, 2011; İkrametin, 2016).

The active participation of community members in solving community problems was perceived as a fundamental indicator of the success of a program (Kasmel & Tanggaard, 2011). Based on what has been described above, the nonformal education as a sub-educational program once urges national education system to be developed, remembering its function and role in community development. Much more of our national education adheres to the principles of lifelong education. Besides educators or teachers as agents of change, school education must also dare to make changes, both in the operational phase as in methods and techniques and in the development of educational programs outside of school.

In the economic field of the society, change agents decided to build the courses without dormitories. Mr. Kalend said "I do not work by myself. I have to try to enjoy the surroundings as well. That is why he did not make a hostel. "Let the people around the institutions take over this opportunity". So, do not be surprised if up to now, almost all types of businesses in Pare are ranging from boarding house renting, hostel / camp, cafes, bookstores, and souvenir shops which are typical to Pare. Food stalls, such as chicken noodle at a price of as much as three thousand five hundred rupiahs. Not only chicken noodles or meatballs which are cheap here, but also staple food, like rice. With six thousand rupiahs, we can get rice, vegetables, plus some certain types of chicken. The price of the staple foods, such as rice is certainly driving the average price of other food here.

Each institution has to charge every single program (lessons) differently. Generally, any institutions which provide course program packages and camp facilities (dormitories) have to do that. If, for example, we only had two weeks, we will get three regular courses of English at the same camp plus two additional camp programs at a price of four hundred thousand rupiahs. If we have a month,

we will get a package of five regular programs, two camp programs, as well as the camp for six hundred thousand rupiahs.

There are also changes in Social Area. If is associated with the concept of acculturation that occurred in the village of Pare, this phenomenon is the occurrence of a social process of a new culture inclusion in a group of individuals who have had their own culture. And as a result, foreign cultural elements are received by individuals and are organized into their own culture. However, this does not eliminate the social process of the indigenous culture. On the other hand, to be able to see such a change the necessary elements are not only community leaders but also a strategy. The material is not very important but it is proven to be an influential need as disclosed by Rasyad (2014a). There are several materials that are need to be deleted. However, if they are seen as important materials, they should be integrated into other materials or put into the sub-materials in the strategic operational material.

The agent of change is precisely a relationship of two social systems that may be both heterophily, which is associated with business renewal and client systems. Heterophily gaps on both sides of the agents of change can cause problems in communication. As a liaison between the two different social systems, the agent of change should be marginal; he should be in the sides of a businessman reformer and the client. Furthermore, a good planning is required in order to succeed in reformation, since, without good planning, the course or training activity will not be able to run well, as quoted from Rasyad (2014b) a good plan will give a big impact in the training process. If there are some steps skipped in the planning process, there is a big chance that the training will fail.

5. CONCLUSIONS

The change agents have these characteristics: (a) humble, (b) upholding the values of humanity, (c) religious, (d) qualified, (e) having a concern about how to provide the institutional courses at reasonable cost, (f) always trying to communicate with community leaders and individuals in the community with the provided communication time, (g) agents of change should show familiarity with the community leaders and citizens to pay attention to the needs of the community, (h) organizing the community, and (i) an agent of change should adapt with the local community with the approach of empathy. Educators or teachers as agents of change in community empowerment must also dare to make changes, both in the operational phase as in methods and techniques and in the development of educational programs outside of school. Changes occur due to a change in educational innovation. Innovation is happening in the field of education in terms of, among others: management of education, teaching methods, media, learning resources, teacher training, curriculum implementation, and so on. Furthermore, there are changes in the economic sector of the society, change agents decided to build the course without the dorm, so that the surrounding environment can take this opportunity. It seems that the villagers in Pare receive English as a part of a new culture in the society. They are also aware that the mastery of English provides an opportunity for young children in Pare to be employed and get better lives.

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