Evaluation of the Illiteracy Programme at Batara Banyuwangi Traditional School, Indonesia

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Abstract
This study aims to evaluate the illetercay programme in Batara Banyuwangi Village. This research uses *CIPPO (Context, Input, Process, Product, and Outcome)* evaluation methodology, with descriptive type. The research location is a non-formal institution, namely Batara Traditional School, Kalipuro sub-district, Banyuwangi district. The informants in this research are the Institution Supervisor, Tutors and Learners. While data collection techniques are carried out by conducting observations, in-depth interviews with informants, as well as the use of written and graphic documents. Then to ensure the validity of the data in this study, triangulation techniques were used. Furthermore, data analysis techniques were carried out by recording data, presenting data, and drawing conclusions. The results obtained from the research show that the implementation of the overall education programme for the Batara village community has not been fulfilled optimally, this is because the existing facilities at the school institution have not been fulfilled, the tutor resources are lacking, and the enthusiasm of the community is still minimal to study actively. Then, from the comparison between *inputs* and *outcomes*, the programme imposed the outcome is not optimal in achieving the objectives.

Keywords: Public Education, Character Blindness, Evaluation

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Introduction

Many needs are required by the community, one of which is related to non-formal education (PNF). Various factors also encourage the increasing need for PNF in community life. Changes in society that occur very quickly today cause the results of education obtained at school (formal education) to be inappropriate or lagging behind the new demands in the world of work. The knowledge and skills gained from school seem to become obsolete faster and are less able to be used to solve new challenges faced in everyday life. Such conditions demand educational services provided by the community and government that function as an addition or complement to formal education. Formal education is often unable to answer the new needs that are developing in society as described above, so the demand for non-formal education services is needed. Ki Hajar Dewantara (Father of Indonesian National Education) differentiated education into three centres of education, namely: family education, school education, and community education. The three centres of education formulated by Ki Hajar Dewantara seem to be replaced by another term, namely education pathways. Article 13 of the National Education System Law No.20 of 2003 states: Paragraph *1, education pathways consist of formal, non-formal and informal education that can complement and enrich each other. Paragraph 2, education as referred to in paragraph 1 is organised in an open system through face-to-face education and/or distance education.*

Understanding the scope of non-formal education activities (services) requires a broad interpretation, perhaps not only tutoring or equality, but also other non-formal education service programmes. Moreover, if the function of non-formal education is placed as part of supporting lifelong education, then many community education activities can be included such as community skills education, as well as literacy that is really needed by the community and based on daily needs.According to Marzuki Shaleh H.M (2010: 116), "the term literacy has long been known and is a very influential concept in building education through illiteracy eradication programmes". Many parties are very concerned with the idea, including adult education experts, economic development experts, village development workers, innovation dissemination agencies, planners and implementers in international institutions. Literacy education as an activity or process of recognising letters into sentences or paragraphs that contain meaning.

However, often along with the development of culture and the complexity of human life, the term literacy education develops into everything that conveys information or thought processes or work processes both using media and without using media. According to Marzuki Shaleh H.M (2010: 117), "ideologically, literacy is a provision for after death to face God in order to get a better life". There is an assumption that reading and writing will be politically advantageous because it will gain political support from the community due to greater understanding and openness. As stated by Napitupulu in Yoyon Suryono and Sumarno (2012: 53), namely: "Literacy is simply defined as the ability to read, write, and count. Literacy is broadly defined as the basic knowledge and skills possessed by everyone. Literacy is a necessary skill for humans and is one of the foundations for other life skills".

Based on the concepts above, an outline of the concept of literacy education can be drawn. Literacy education must be functional in order to explore, obtain and manage information intelligently. This ability includes writing, counting and communicating to continuously develop knowledge, skills and attitudes in order to adapt to fluctuating, uncertain and competitive situations. Illiteracy hinders access to information and the development of knowledge and skills for competitiveness.

Seeing Banyuwangi as an area rich in cultural heritage and customary values, it certainly requires community participation to continue to ground and teach it more widely. Culture and local wisdom can provide prosperity and welfare for local communities/indigenous peoples by enjoying the values contained therein, or conversely culture and local wisdom only prosper third parties (i.e. people who understand the strategy of utilisation and development of culture and local wisdom), while cultural resources do not get any benefit. Over the past few decades, cultural wealth has become a major source of income for communities in Banyuwangi Regency, and has become a mainstay of new learning facilities in Banyuwangi Regency and can sustain the welfare of the community, therefore it is necessary to be based on good literacy knowledge in empowering culture and local wisdom in a comprehensive and integrated manner.

Talking about the diversity of culture and customs in Banyuwangi, Batara traditional school should also be an icon in this regard, Batara traditional school or known as Kampoeng Batara. That is the name of the conservation-based traditional school located at the foot of Mount Raung to the east. Precisely, in Papring Neighbourhood, Kalipuro Village, Kalipuro District, Banyuwangi, Kampoeng Batara was initiated by Widie Nurmahmudy, this school was born out of concern for the condition of education in Papring. For example, many children drop out of school, child marriage is also high and there is a lack of public awareness of education. Kampoeng Batara was officially established on 31 October 2015. At that time, there were four children who were members of Batara. At that time, Batara still did not have a special place, still using a small kobhung (langgar). Sometimes they learn and play in the yard and open space around the house. Learning here also uses the concept of play while providing knowledge about nature, conservation and local culture.

Methods

This research uses a type of evaluation with a qualitative approach. The Evaluation Model used this research uses the evaluation model developed by Stufflebeam, namely: *context, input, process, product* (CIPP). However, this research did not only reach the product evaluation. Ambar T.S (2004: 116) adds one more stage, namely *outcomes*. Therefore, the evaluation approach that will be used in this research is CIPPO. The components of the evaluation *(Context, Input, Process, Product, Outcomes). The* place of research is at Batara Traditional School, Batara Village, Kalipuro District, Banyuwangi Regency. The sample in this study were 4 people, including institute supervisors, institute tutors, institute administrators, and participants. Data collection in this study used observation, interviews, documentation, which was conducted in November 2023. The analysis method used in this research is qualitative analysis technique with descriptive method. Activities in data analysis, namely: *data reduction, data presentation, and verification of conclusions* (Milles, Huberman and Saldana (2014).

Findings and Discussion

Sample Perception

Pembina Lembaga: From the results of the research related to how the illiteracy programme is evaluated, the Pembina Lembaga revealed that the illiteracy programme in the Batara traditional village community has been implemented quite optimally, but due to the lack of facilities in several phases, it hampers the learning process.

Institution Tutor: The tutor revealed that the learners tend to experience unstable motivation in learning, so that even though it is optimal, it does not succeed in achieving the expected target, namely the hope that the learners participating in the illiteracy programme can participate in introducing culture at Batara Banyuwangi traditional school.

Institution Admin: Institutional administrators revealed that programme procedures in some sections are hampered, because the institution is still not optimal in digitising, so administrative processes are not optimal and slow.

Participants: The participants stated that the illiteracy programme has had a good impact on their reading development, but for the programme to be sustainable, they need intensive mentoring, so the programme should last longer.

The State of Education in the Community of Papring, Kalipuro, Banyuwangi District, Indonesia

Judging from the data obtained, the majority of people in the Papring Neighbourhood have elementary and junior high school education, with the tendency that there are still few people with education above that. This can be seen in the table below:

Table 1: Education Level of Kalipuro Village Community, Banyuwangi, Indonesia

No.	Education	Total
1	Not yet in school	107 People
2	Not completed primary school	6 People
3	Completed primary school	1,777 People
4	Completed junior high school	567 People
5	Completed senior high school	325 People
6	Academy Graduation	79 People
7	College Graduates	75 People
	Total	**2,336 People**

Source Data: Kalipuro Village, 28 June 2021

Many people under the age of 12 have only completed primary school due to their parents' poor economic situation and many people marry at a young age. There are infrastructure facilities in Papring Neighbourhood, Kalipuro Village, Kalipuro Sub-district, Banyuwangi Regency, namely kindergarten, primary school, junior high school, Islamic boarding school and health centre.

Context Evaluation

The context in this evaluation helps to plan the decision, determine the needs, which will be achieved by the programme and formulate the programme objectives (Arikunto, 2012). Context evaluation is a needs assessment. The basic question in this component of the evaluation is "what is needed?". In the context of the illiteracy programme and the learning model, this question can be developed into, "what is needed by the institution, Sekolah Adat Batara, Banyuwangi Regency, Indonesia?". The main purpose of the context evaluation is to find out whether the implementation of the illiteracy programme is optimal, in terms of learning and community participation, because it will have implications for the promotion of the local culture of Kampung Batara Banyuwangi.

The strong foundation of the illiteracy programme is supported by Banyuwangi Regent Regulation No. 4/2014 on the Community Movement Programme for the Eradication of Tributa (Illiteracy) and the Uplifting of Dropout Students of Banyuwangi Regency. Therefore, the implementation of the illiteracy programme must be carried out in accordance with this regulation and be able to run effectively.

Input Evaluation

Input evaluation is intended to help determine programmes to make needed changes (Mahmudi, 2011). Input evaluation looks for barriers and potentials available within an institution.

The results of observations and interviews (19-20 January 2023) with institute coaches, tutors and institute participants at Sekolah Adat Batara, Banyuwangi, Indonesia are as follows:

Table 2: Institutional Trustees and Tutors, and Participants of Batara Indigenous School, Banyuwangi Regency, Indonesia

Observation	Interview	Summary
The supervisor of the institution is Mr Widi Nurmahmudi, who is the supervisor and initiator of Sekolah Adat Batara, Banyuwangi Regency.	Kampung Batara, is one of the remote villages located in Banyuwangi, Kalipuro District, Kalipuro Village. Specifically in the illiteracy programme there are up to 40 students, but there has not been cooperation with the government on an ongoing basis, any cooperation is just conditional, Pak Widi said that school is not only limited to the classroom, but can be anywhere and anytime.	Batara Traditional School, Banyuwangi Regency is a non-formal institution that implements non-formal programmes for the Batara Village community in particular, and the public at large.
The tutor in this interview is Ibu Rahmi, she has been a tutor since 2018, she focuses on the illiteracy programme.	He said that many of the tutors lacked technological skills, which had implications for some of the learning that was hampered, as a result the students' understanding of literacy was not optimal.	Lack of understanding of technology has a big impact on students' literacy, so there is a need for ongoing training.
Learners, to see how the subjects felt about the script programme.	In this case, the learners saw that the facilities in learning illiteracy were still not optimal, related to the reading park which still had few books, e-book services were also inadequate, and also classes were still small, in some cases this had an impact on the slow learning process.	This requires needs-based integration, in this case including learning facilities and learning innovations.

Table 3: Number of Students at Batara Traditional School, Banyuwangi, Indonesia

No.	Year	Total
1	2015	20 People
2	2016	32 People
3	2017	41 People
4	2018	46 People
5	2019	41 People
6	2020	140 People

Source Data: Documentation Kampoeng Batara, dated 20 January 2023

In 2015 the initial members of Kampoeng Batara were only children but as time went on, in 2019 adults began to join Kampoeng Batara. At the beginning of the establishment of Kampoeng Batara, the activities carried out were only reading and writing. The founder of Kampoeng Batara, Mr Widie, initially published Kampoeng Batara's activities on social media just to save documentation, because he received a positive response resulting in people outside the Papring community knowing about the existence of Kampoeng Batara. The activities used to be only reading and writing with the volunteers who entered Kampoeng Batara and participated in providing positive and educational activities.

The results of document review, observations and interviews conducted by the author found that the facilities and infrastructure of the Batara Traditional School institution, Banyuwangi, Indonesia, are not complete, there are still inadequate places, from classrooms, internet access, to the library (Taman Baca). For this reason, an immediate solution is needed, not only to improve quality, but also to encourage higher community participation in learning. It is hoped that all levels of society can be involved, from the government, private sector, institutions, and the surrounding community. So that the programmes that run can be more effective and quality, as well as more adequate facilities for the implementation of a conducive learning process.

Table 4: Operational and Personal Costs of Batara Traditional School, Banyuwangi, Indonesia

Observation	Interview	Summary
Batara Traditional School, related operational costs from the Batara Village Community itself, and also temporarily from the Private Sector. This includes the cost of maintaining the facilities and also the cost to the tutors.	Regarding routine financing from the Batara Village Community, where the Institute provides a pavilion for overnight stays, and usually from people outside the area often visit for study or observation, where the pavilion is rented out, besides that the Batara Village Community also has a business unit which is promoted to visiting tourists.	Batara Traditional School, Banyuwangi Regency receives funding from the Community Business Unit, from visitors to the Institute, tourists, and the private sector.

The results of document review, observations and interviews conducted by the author found that operational costs and personal costs at Batara Traditional School, Banyuwwangi Regency, are insufficient, this can be seen in several poorly maintained classrooms, non-existent technological equipment, and also supporting facilities that are not optimal. For this reason,

cross-sectoral cooperation and support is expected as well as the utilisation of funds by the government and the need for support from all circles in terms of collaboration.

Table 5: Facilities and Infrastructure of Batara Traditional School, Banyuwangi, Indonesia

Observation	Interview	Summary
The infrastructure of the Batara Traditional School, Banyuwangi is constrained by access to remote locations and steep roads, in addition to inadequate internet and technology facilities, and learning facilities such as libraries and practical learning spaces are still not optimal.	Facilities and Infrastructure at Batara Traditional School, Banyuwangi in the aspect of culture and arts are adequate, but supporting facilities in academic learning are still minimal.	• Infrastructure facilities are still inadequate and not conducive to learning in illiteracy and digital literacy programmes. • Library facilities are minimal. • Facilities for learning practice are incomplete.

The results of document review, observations and interviews conducted by the author found that the facilities and infrastructure of the Batara Traditional School, Banyuwangi, are not complete, there are still parts of the facilities of the institution that are not optimal, these deficiencies, from internet access and technology such as computers, libraries are less complete, and facilities for student activities are also incomplete, so that with less than optimal facilities the improvement for calistung skills is stagnant. It is hoped that all those involved in the institution and local policy holders can collaborate with each other in developing the institution more optimally so that the programmes that run can be more optimal.

Process Evaluation

Process evaluation is the implementation of the programme. The fundamental question is: "is the programme being done?". Process evaluation can revisit the organisation's plan and previous evaluations to identify important aspects of the organisation that should be monitored (Mahmudi, 2011). Here, it is important to remember that process evaluation primarily aims to ascertain the process.

Table 6: Programme Planning, Implementation and Evaluation, Sekolah Adat Batara, Banyuwangi, Indonesia

Observation	Interview	Summary
• Terms of reference for lesson planning at Batara Traditional School, Banyuwangi. • Programme module and programme draft. • Programme assessment and evaluation format.	Programme planning is contained in the learning plan for the school year. The implementation of the programme at Sekolah Adat Batara includes opening activities, sports, hands-on nature learning, and regular evaluations.	All planning and implementation of the illiteracy programme is based on the needs of the learners.
	The evaluation of the programme at Sekolah Adat Batara Banyuwangi takes place from the progress of illiteracy improvement of each learner.	The evaluation instrument for the illiteracy programme at Sekolah Adat Batara Banyuwangi only uses conversations with students.

The results of document review, observations and interviews conducted by the author show that the planning and implementation of the programme is based on the needs of students and also the implementation of the programme runs intensively.

Evaluation has also been carried out at the Institute and in every learning process of the illiteracy programme. Although there are still learning evaluation instruments of the programme that have not been running optimally, but overall it has been quite effective in reducing the problem of illiteracy for students.

Product Evaluation

Product evaluation is an evaluation that aims to measure, interpret, and assess programme outcomes (Muyana, 2017). In addition, it assesses outcomes and relates them objectively to the context, inputs, and processes. The product or outcome component is an assessment carried out to measure success in achieving predetermined goals. The product component of the illiteracy alleviation programme process at Batara Traditional School, Banyuwangi, Indonesia.

The learning process activities of the Illiteracy Programme generally use methods where learners learn to overcome illiteracy problems directly through communication and storytelling patterns. Implementation efforts in the programme have been well implemented at Sekolah Adat Batara, Banyuwangi, Indonesia.

Outcome Evaluation

Outcome evaluation is used to measure the extent of the impact of the implementation of programme evaluation that has been carried out (Arikunto, 2012). As for the evaluation of the

implementation of the illiteracy programme, there are several obstacles, such as the lack of complete reading facilities from the library to digital literacy through the internet, these obstacles hinder progress in the achievement of the programme, but in addition to obstacles there are also maximum results obtained in the learning method and learning model.

The purpose of learning evaluation is to determine the effectiveness and efficiency of the learning system, both concerning goals, materials, methods, media, learning resources, the environment and the assessment system itself.

Conclusion

The illiteracy eradication programme is something that must be done in this day and age, it is also related to the rapid development of education. This also applies to all levels of society, even traditional communities.

Thus, the illiteracy programme at Sekolah Adat Batara Banyuwangi is a programme that aims to educate and train the community in literacy and numeracy, and more broadly, the community's understanding of literacy and numeracy is able to participate in communicating and introducing the culture and diversity of Banyuwangi to the national and global community.

Figure 1: Batara Traditional School, Banyuwangi, Indonesia

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