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A Lifelong Learning Model to Encourage Positive Change in the Thinking Paradigm of Urban Poor Women's Communities

ABSTRACT: *Lifelong learning provides equal and broad opportunities for anyone according to his or her interest, age, and learning needs. The research adopted a prospective-qualitative approach with Delphi-Ethnographic technique. Data were collected using review of the peer-reviewed literature, in-depth interview, FGD (Focus Group Discussion), and mini-Delphi questionnaire. The research subjects consisted of elements of bureaucracy, academia, practitioners, NFE (Non-Formal Education) program alumni, and community leaders in West Java, Indonesia. The findings show that: (1) Historically, the concept of lifelong learning in the local and national literature is inseparable from the process of human civilization, including the women's community; (2) Basically, academicians share the same perspective on the development and strategies of lifelong learning program for urban poor women community, as shown by the similar characteristics shared by the various lifelong learning programs; (3) A lifelong learning tentative model, that is oriented to the women community, follows a number of learning phases as is commonly done in the implementation of a learning program; and (4) Support for lifelong learning policies, which are responsive and sides to poor women, can be realized by establishing a Commission of Lifelong Learning at the national level to the lowest governmental unit, and forming Lifelong Learning Work Team involving elements of governmental and non-governmental institutions.*
KEY WORD: *Lifelong Learning; Poor Women Community; Positive Thinking Paradigm.*

RINGKASAN: *"Model Belajar Sepanjang Hayat untuk Mendorong Perubahan Paradigma Berfikir Positif Komunitas Perempuan Miskin di Perkotaan". Pembelajaran sepanjang hayat memberikan kesempatan yang sama dan luas bagi siapa saja sesuai dengan minat, usia, dan kebutuhan belajarnya. Penelitian ini menggunakan pendekatan kualitatif prospektif, dengan metode Delphi-Etnografik. Pengumpulan data dilakukan dengan teknik analisis isi literatur, wawancara mendalam, FGD (Kelompok Diskusi Terpumpun), dan kuesioner mini-Delphi. Subjek penelitian terdiri atas unsur birokrasi, akademisi, praktisi, lulusan PLS (Pendidikan Luar Sekolah), dan tokoh masyarakat di Jawa Barat, Indonesia. Hasil penelitian menunjukkan: (1) Konsep belajar sepanjang hayat dalam konteks literatur lokal dan nasional, secara historis, tidak terlepas dari proses pembangunan peradaban manusia, termasuk di dalamnya komunitas perempuan; (2) Perspektif akademisi tentang pengembangan program belajar sepanjang hayat dan strategi pengembangannya bagi komunitas perempuan miskin di perkotaan ditunjukkan dengan adanya keberagaman program yang pada dasarnya memiliki karakteristik yang hampir sama; (3) Model tentatif belajar sepanjang hayat, yang diorientasikan bagi komunitas perempuan, mengikuti sejumlah tahapan belajar sebagaimana yang biasa dilakukan dalam penyelenggaraan program pembelajaran; serta (4) Dukungan kebijakan belajar sepanjang hayat, yang responsif dan berpihak kepada perempuan miskin, dapat direalisasikan dengan cara membentuk Komisioner Belajar Sepanjang Hayat pada level nasional sampai unit pemeritah terbawah, dan membentuk Tim Kerja Belajar Sepanjang Hayat yang melibatkan unsur pemerintah maupun non-pemerintah.*
KATA KUNCI: *Belajar Sepanjang Hayat; Komunitas Perempuan Miskin; Paradigma Berfikir Positif.*

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INTRODUCTION

This research problem was triggered by the anxiety of women's poverty situation. The development that bases itself on modernization, that has been running over half a century, is still not able to afford women; and the level of women's depth is increasing. The indicator is the high number of maternal mortality, illiteracy and dropouts, children's age marriages, low income of women, and high-trafficked women and girls. This is called the "feminization of poverty", where depletion women occur not only due to structure and policy, but also because there is a gender relation that puts women subordinated. Marriage at the age of the child, who claimed women from access to education, is an example of poverty feminization (Parpart, Connelly & Barriteau eds., 2000; Nelson, 2011; and Diprose, Setiawan & Savirani, 2019).

Some researchers saw that the poverty of women was also an anxiety of feminists and they tried to further analyze the feminisation of poverty from a variety of perspectives. Although the results of the analysis are varied, but there are red threads that unite them, that is they believe that the failure of development to enrich women from the inability of development advocates to recognize subordination in the patriarchist society as a major factor (*cf* Hayes & Smith, 1992; Sylvester, 2004; and Berman, 2014).

Unlike men, who were brought into development as head of a productive household and agent, women were seen as wives, mothers, and reproductive agents. Naturally, women are marginalized in the development process, because the main target is the male population. Included in the context and case of poor women in Cimahi, West Java, Indonesia (Parpart, Connelly & Barriteau eds., 2000; ADB, 2006; WB, 2016; Pramudia, 2018; and Stephens, 2018).

In the period of approximately 13 (thirteen) years, the city of Cimahi has achieved impressive development results as indicated by the high number of HDI (Human Development Index), which has been above the average of West Java Province. However, from the three components of the formation of HDI was the purchasing power parity index (component purchasing power parity) is a component of exposure. Furthermore, based on the level or status of family welfare, it can be seen that poor families in Cimahi City were spread mostly in North Cimahi, 39.1%; followed by South Cimahi, 30.7%; and Central Cimahi, 30.2% (Bappeda Kota Cimahi, 2013; Biao *et al.*, 2014; and Pramudia, 2018).

If linked to the economic structure of the city, where the northern area of the city dominated by many agricultural areas, then, allegedly poverty occurs among many farmers. Meanwhile, the emergence of the number of poor families is quite surprising occur in the southern area of the city, because although there are many industrial activities but, in this area, there are many poverty rates. It seems that the presence of factories in the south has not been able to directly provide significant economic impacts, especially for the perpetrators of micro, small, medium, and local laborers in the southern part of the Cimahi City (Bruinessen, 1989; Bappeda Kota Cimahi, 2013; and Pramudia, 2018).

The problem of poverty, especially the poverty of women in Cimahi City, can not be separated from educational issues and various educational reform efforts. Education can not be separated from various social phenomena and other community problems. Renewal of education, both conceptually and practically, is inseparable from the social phenomena and the dynamics in the society. This is easily understood considering conceptually modern education is aimed as an effort of facing the changes of times (Bappeda Kota Cimahi, 2013; Djamaluddin, 2014; and Pramudia, 2018).

The rapid changes in the society have an impact on the birth of renewals in education, stressing on the changing communities implies in the meeting of various needs of human beings. According to A.J. Cropley (1974), as cited also in N. Longworth & M. Osborne (2010) and other scholars, that education in a changing society is essentially concerned with the fact that skills, values, and attitudes acquired and practiced by individuals in their childhood will no longer be appropriate with their future life once they reach adulthood (Cropley, 1974; Weeks, 2000;

and Longworth & Osborne, 2010:18).

A new thought in education, namely lifelong learning, has given birth to various forms and methods in the effort of gaining knowledge and has been increasingly inclined to an understanding that education should necessarily be multi-meanings, where in addition to the concept of schooling, education is implemented at home or what is called *home schooling* (informal education), religious places, workplaces, tourism sites, cultural centers, community learning centers, and other places in the community commonly termed non-formal education. This phenomenon captures an understanding of education principle and lifelong learning (Weeks, 2000; Field, 2006; and Suwirta, Saripudin & Abdulkarim eds., 2008).

According to M. Laal (2011), and other scholars, that lifelong learning means that education is diverse, adapted to the individual, and available throughout our lives (Laal, 2011:3; Castañeda, 2017; and Tasci & Titrek, 2020). While, G. Elliott (1998), as cited also in Joni Rahmat Pramudia (2013) and other scholars, stated that lifelong learning is any learning and instructional activity aimed to increase knowledge, skills, attitudes, and competencies that will be beneficial for one's self and for the community, including the working environment (Elliott, 1998; Field, 2006; and Pramudia, 2013:49).

The urgency of the development of education and lifelong learning is prompted by the real conditions in the nations all over the world that are increasingly posed with such problems as unemployment, poverty, decreasing life standard, increasing gap between the poor and the rich, and the like. As explained by some experts that such conditions have become the key inspiration for the development of lifelong learning through the development of human potentials (*cf* Merriënboer *et al.*, 2009; Keeley, 2015; and Tasci & Titrek, 2020).

Based on the regulations on open system and multi-meanings, education has been made possible to be held with flexibility of choices and the time allotted for its completion, as well as the types of programs or field of knowledge (such as cross-disciplines)

and education path to be taken. In this regard, information on the category and mechanism of quality assurance for education program from all tracks is needed as part of the lifelong learning program (Hmelo-Silver, 2004; Serdyukov, 2017; and Darling-Hammond *et al.*, 2020).

Community Learning Center or PKBM (*Pusat Kegiatan Belajar Masyarakat*), as a non-formal education unit, is a center for communities' learning activities that serves vital and strategic roles in raising individual and collective awareness of thinking methods, learning culture, and positive changes of behaviors towards learning autonomy; thereby, giving birth to comprehensive understanding on the significance of education for the improved quality of life (Pribudhiana, 2013; Septiani, 2015; and Utami & Suyatmi, 2017).

The problems under research have been formulated into the following questions: (1) How is the concept of lifelong learning education in the context of local, national, and international literature?; (2) What is the perception of experts/academicians of the development of lifelong learning program and the development strategies for poor urban women community?; (3) How does the initial and tentative model of lifelong learning encourage positive changes in the thinking paradigm of poor urban women community?; and (4) How do policies on lifelong learning encourage positive changes in the thinking paradigm of the poor urban women community?

Literature Review. The efforts to bring feminist analyses into development discussions have been conducted since the 1970s. For example, Esther Boserup (1970), in her book entitled *Women's Role in Economic Development*, challenged the assumption that women only the second contributor in the family and relies heavily on her husband. Through his work, Esther Boserup (1970) gave the fact of the importance of the Third World women's role in agricultural production, especially in Africa where he did research. The assumption that women were simply self-deprecated reproductive agents (Boserup, 1970).

After Esther Boserup (1970), the analysis and action development effort to alleviate

the women's poverty continues today. One of the strategies introduced and widely applied today is the development of alternative education to fight depletion women. Women's education is developed into an empowering learning process, aimed at developing women's initiatives to enrich themselves, their families, and their communities (*cf* Boserup, 1970; Okali, 2011; and Fischer-Kowalski *et al.*, 2014).

In an effort to strengthen the women's education movement, researchers are striving to develop a lifelong learning model for marginal women in urban areas. This lifelong learning model attempts to integrate the process of improving critical thinking, life skills, and organizing women within the community. It is hoped that through integrating this body autonomy and the political autonomy of poor women can be raised and strengthened which in turn builds the bargaining power of women in conjunction with its husband, family, and community. In other words, women are not only actively involved in decision-making processes, both domestically and publicly, but also have control over their own bodies and for their families and communities (Suwirta, Saripudin & Abdulkarim eds., 2008; Torres, 2003; and Romee & Jinhee, 2016).

Citing the opinion of J. Preece (2011); J. Delors (2013); R. Carneiro (2013); S. Walters, J. Yang & P. Roslander (2014); and I. Biao (2015) confirmed that in the conceptual framework of life after life, lifelong learning is a learning that begins in the womb and extends beyond the grave. However, for all practical purposes, lifelong learning is usually understood as a learning that begins since when a person is sufficiently conscious to study, or pre-school age, and end up with death (Preece, 2011; Delors, 2013; Carneiro, 2013; Walters, Yang & Roslander, 2014; and Biao, 2015:633).

The idea for lifelong learning and education was first put forward by the OECD (Organization for Economic Co-operation and Development), an international organization under the UNESCO (United Nations Educational, Scientific, and Cultural Organization). Lifelong learning activity, essentially, is a natural phenomenon in human life (*cf* Torres, 2003; Sudjana, 2004; Suwirta, Saripudin & Abdulkarim eds., 2008; UNESCO, 2014; and Pramudia, 2018:218).

The emergence and development of lifelong education, basically, is aimed to meet learning needs and education needs that have continuously developed in the history of human life. Lifelong learning is a continous educational program indefinitely. It is implemented with various technological and learning strategy approach. The mission of lifelong education is basically to create a learning society and planning society (Pendergast *et al.*, 2005; Suwirta, Saripudin & Abdulkarim eds., 2008; Sumardi, 2009; Blaschke, 2012; Sudarsana, 2016; and Pramudia, 2018).

In practice, lifelong learning has actually been practiced by individuals and communities. In fact, religious institutions have long been familiar with this kind of education, such as the system of *pondok* (traditional boarding school) in Malaysia; *pesantren* (Islamic boarding school) in Indonesia; and Sunday school in European and American countries. Internship in various forms has also been well-practiced in the family environment in order for family members to learn certain skills, or even in clubs and organizations of craftsmanship, factory, repair shop, and the like (Kusnadi, Sobur & Aziz, 2017; Pramudia, 2018; and Azzahra, 2020).

The essence of lifelong learning is that all individuals should develop optimally according to their respective potentials. Hence, lifelong education should be viewed holistically, starting from birth to death. In this framework, education is regarded as a service to help lifelong personal development, which in a broader context is termed development. Lifelong learning has a purpose to create learning to be and learning society. In other words, it aims not only to create changes, but also to meet the personal satisfaction of the individual who practices it (Yang, Schneller & Roche eds., 2015; Yulianingsih, Johnyartha & Mardliyah, 2017; and Pramudia, 2018).

The process of lifelong learning should position life skills as strategic content integrated into the materials of lifelong

learning. Life skills and social skills in lifelong learning will be greatly improved if developed through partnership system, involving parents, governors, professional organization, interest groups, and industries (Demirel, 2009; Xhomaqi *et al.* eds., 2019; and Darling-Hammond *et al.*, 2020). There are ten life skills most important to knowledge development and lifelong learning. See figure 1.

Figure 1:
Life Skills in Lifelong Learning
Source: Joni Rahmat Pramudia (2013:97) adapted from N. Longworth (2006)

The importance of learning from and in real life is not limited to the efforts of acquiring and increasing knowledge, skills, attitudes, and aspiration. Moreover, it includes broader aspects of life, such as religious values, social relationships, traditions, and norms prevailing in the society. Learning activity is also needed to adjust oneself with the positive changes in life. In other words, lifelong learning activity is aimed to prepare oneself in order to achieve better life in the future (Timperley *et al.*, 2007; Ahmed, 2014; and Pramudia, 2018).

A learning person is a person who matures as someone, who always tries to develop his or her potentials, achieve the best, and gain optimal self-satisfaction in his or her life that will be continuously meaningful for him or herself and for the environment (Weeks, 2000; Manning, 2007; and Milrad, 2013).

M.S. Knowles (1975), as cited also in N. Longworth (2006) and other scholars, explained that there are fifteen characteristics of mature attitude and behavior, namely: (1) independent; (2) active; (3) objective; (4) informing; (5) having broader and greater capability; (6) having large responsibility; (7) having various interests; (8) caring about others; (9) having self-integrity; (10) accepting one's own condition; (11) thinking principally; (12) having profound view; (13) liking innovations; (14) tolerant with differences; and (15) thinking and acting rationally (Knowles, 1975; Longworth, 2006:27; and Pramudia, 2018).
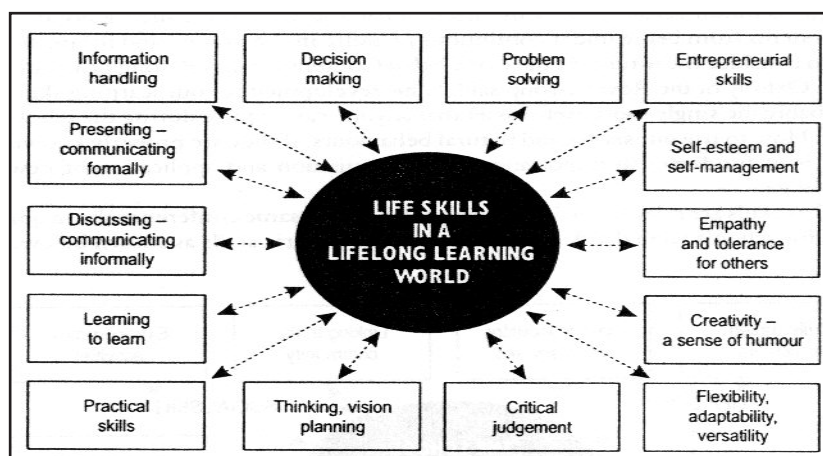
METHOD

Research Subject. Each sample location involved 18 persons as respondents of this research. The respondents were: Head of City/District Education Office, 1 person; Head of SKB (*Sanggar Kegiatan Belajar* or Learning Activities Studio) at the District Level, 1 person; Tutor of Literacy, Women Empowerment, and Life Skills Education, 3 persons; Program Manager of Literacy, Women Empowerment, and Life Skills Education, 3 persons; Alumni of Literacy, Women Empowerment, and Life Skills Education, 9 persons; and Community Leader, 1 person.

Instrument. This research adopted a prospective-qualitative approach with Delphi-Ethnographic technique (Charungkaittikul & Henschke, 2011; Fletcher & Marchildon, 2014; and Raghav, Kumar & Bhardwaj, 2016). Data were collected using: Review of the peer-reviewed literature; In-depth interview; FGD (Focus Group Discussion); and Mini-Delphi questionnaire (Heary & Hennessy, 2006; Phellas, Bloch & Seale, 2011; and Nyumba *et al.*, 2018).

Procedure. The present research was designed with the following stages: Firstly, conducting analysis and collecting data on the concept of lifelong learning based on the local, national, and international literature, using the format of documentary or literature analysis. Secondly, gathering the perspectives of experts or academicians on lifelong learning model using in-depth
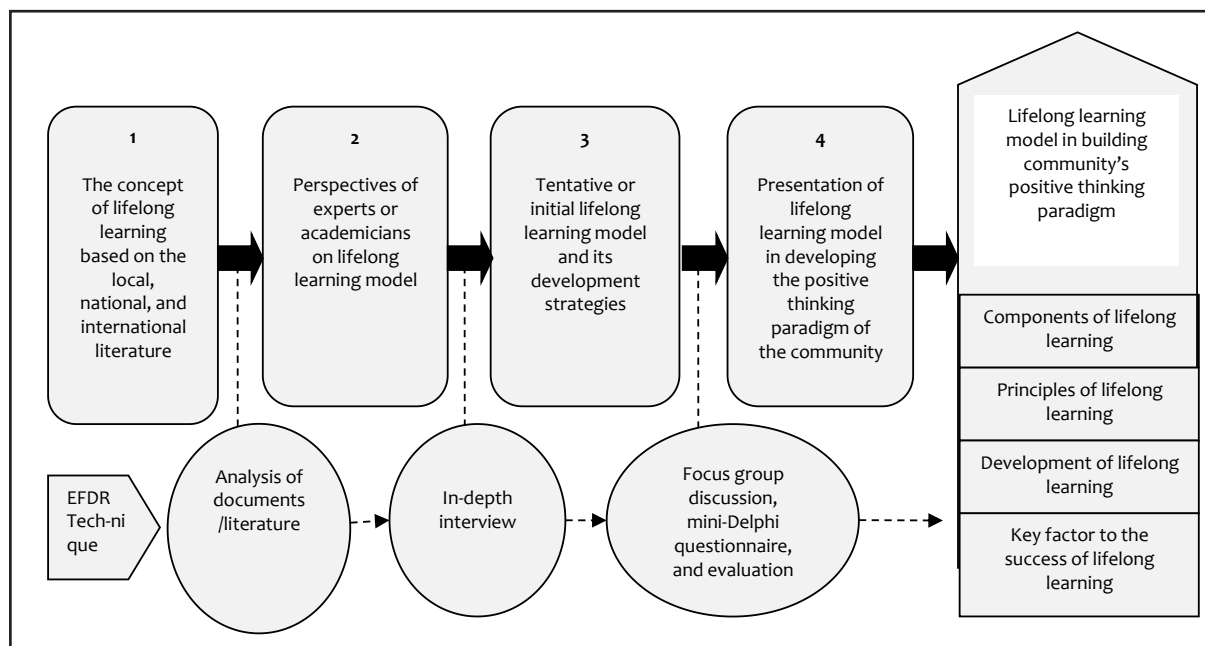
Figure 2:
Conceptual Framework Based on Research Procedures

interview. Thirdly, conducting analysis of the tentative or initial lifelong learning model and its development strategies through FGD (Focus Group Discussion), mini-Delphi questionnaire, and evaluation. Fourthly, testing the lifelong learning model in building the positive thinking paradigm of urban women community living in poverty. Fifthly, presenting a lifelong learning model in developing the positive thinking paradigm of urban women community, by referring to the following aspects: the components of lifelong learning; the principles of lifelong learning; the development of lifelong learning; and the key factor to the success of lifelong learning (Brindley, 1984; Bogdan & Biklen, 2007; and Christensen, Johnson & Turner, 2011). See figure 3.

FINDINGS AND DISCUSSION

Based on data processing and analysis, the research has arrived at the findings explained below:

The Concept of Lifelong Learning in the Local, National, and International Literature. It will be discussed three things, namely: *Conceptualization of Lifelong Learning; the Objectives of Lifelong Learning;* and *Characteristics of Lifelong Learning.*

About *Conceptualization of Lifelong Learning.* Based on documentary analysis, it is found in general that the understanding of lifelong learning and education departs from the understanding of what learning is. This is so considering that the understanding of education cultivated in schools tends to be limited and not in line with the concept of lifelong learning and education (Pendergast *et al.*, 2005; Yang, Schneller & Roche eds., 2015; and Pramudia, 2018).

In this context, lifelong learning as a process encompasses purposive and direct learning. Each individual formulates a set of goals and attempts to meet them using various resources available in the society. People committed to lifelong learning will gain full benefits from each of the existing learning opportunities. The benefit, among others, lies in the person's ability to be an autonomous learner. Another benefit is that lifelong learning promotes the learning autonomy of society members as a parameter of sustainable social development (Bolhuis, 2003; Pendergast *et al.*, 2005; and Collins, 2009).

Based on N. Longworth & W.K. Davies (2010), and other scholars' definition on lifelong learning, some key aspects of lifelong learning can be described as follows:

(1) Development of human potentials; (2) Supporting and encompassing several aspects; (3) Continuously implying on the available learning opportunities in accordance with the desired goals; (4) Process strengthens the idea that learning is a personal activity centered on self or without group support, which is a comprehensive result and not bound by the structure outside the organization; (5) Stimulation is a process of more than merely providing information when needed, but actively and positively promoting learning as a fun and beneficial experience as well as sending a message that everyone can learn anytime, anywhere, in accordance with his or her respective needs; (6) Empowerment is giving power to each individual to develop his or her potentials through learning; (7) Lifelong learning recognizes that individuals are capable of making decision, making efforts, and gaining advantages from the learning process; (8) Knowledge is the interpretation of information that can provide broader meanings by placing it in a learning continuum oriented at wisdom; (9) Value is the most important attribute that one can learn from education process; (10) Skills enable learning to be modified into actions, skills can be applied simultaneously in various workplace or social activities; and (11) An individual's level of understanding is frequently a result of learning about knowledge on applicative skills (Field, 2006; Longworth & Davies, 2010; Laal, 2011; Laal & Salamati, 2012; and Pramudia, 2018).

As previously mentioned, lifelong learning is an idea or concept that is even recommended to be the major concept of efforts in educational innovations. In other words, lifelong education is not a track, nor is it a unit or program; instead, it is an idea that becomes the basis for the development of an education tract or unit (*cf* Weeks, 2000; EU, 2015; dan Pramudia, 2018).

In terms of its scope, according to K. Wain (2000, 2001 and 2004) and other scholars, revealed that that after World War I (1914-1918), the education program was needed to adult learning to be both universal and lifelong. In addition, it is affirmed that lifelong learning includes interaction between learning and making people to learn and determination or selection of learning materials, learning method, institutions administering education, the administrating organization, facilities, administration, and environmental condition supporting sustainable activity (Wain, 2000, 2001 and 2004; Comings, Garner & Smith eds., 2002; Torres, 2003; Ahmed, 2014; and ILO, 2019).

In relation to non-formal education, lifelong learning has provided directions and principles in developing non-formal education activities, such as: (1) Education only ends when human beings have departed from this temporary world; (2) Non-formal education motivates all students to take a role in planning the fund used for organized and systematic learning activities; (3) Learning activities are aimed to obtain, renew knowledge, and aspiration that has been acquired by students; (4) Education has a set of goals to develop the self-satisfaction of students involved in learning activity; and (5) Acquiring education is the prerequisite of human life development, because non-formal education recognizes the existence and importance of school education (Windarsari, 2017; Pramudia, 2018; and Rogers, 2020).

Conceptually, the findings from the literature review show that lifelong learning will be more meaningful, when one has already had good understanding of learning itself. This should be carefully noted, considering that education has often been paralleled to school with a lot of limitations and not in line with the concept of lifelong education (Medel-Añonuevo, Ohsako & Mauch, 2001; Yang, Schneller & Roche eds., 2015; and Chiappe *et al.*, 2019).

Chris Duke (2001), as cited also by the lifelong learning experts, expressed that the term education "*has frequently been used in relation to statements about school and teaching in school*". In its broader definition, education includes all experiences that students have in their normal life. Certainly, it is possible to receive education through life experience; alternatively, it is not impossible that people spending much time in the school is poor in knowledge about life. Education and schooling are linked to the general understanding of learning, although

the two are not the same. Hence, it can be inferred that education is a more general process and is not limited to school (*cf* Duke, 2001; Pramudia, 2013 and 2018; and Darling-Hammond *et al.*, 2020).

P.H. Coombs (2001), as cited also in Joni Rahmat Pramudia (2013) and other scholars, proposed a view that education is learning in a general sense, regardless of where, when, and how it occurs. Thus, education covers broader aspects, not only academic skills and learning materials in school, but also the ability to work for the future life, to do household job, develop aesthetic appreciation and analytical thinking, shape attitude, values, and goals, assimilate knowledge, and information about various things (Coombs, 2001; Pramudia, 2013:42; and Rosser, 2018).

About *the Objectives of Lifelong Learning.* From the analysis of local, national, and international documents, it can be inferred that lifelong learning essentially stresses on the fact that all individuals should develop according to their optimal potentials. Hence, lifelong education should be viewed holistically and practiced since birth until death (Torres, 2003; Field, 2006; Carty, 2007; Ahmed, 2014; and Pramudia, 2018).

It is also mentioned, there are at least two objectives of lifelong learning, including in it is autonomous learning, or more specifically: firstly to adapt oneself to the dynamics and development through the life of human beings and in the society; and secondly to prepare oneself to achieve a better life in the future (Bolhuis, 2003; Yang, Schneller & Roche eds., 2015; and Pramudia, 2018).

About *Characteristics of Lifelong Learning.* UNESCO (United Nations Educational, Scientific, and Cultural Organization) in 1972, as cited also in R.H. Dave (1975) and other scholars, have explained and discussed in details the characteristics of lifelong learning: (1) Education does not end when school or formal education ends, but it is a lifelong process, lifelong learning encompasses the whole life of an individual; (2) Lifelong education is not limited to adult education, but it covers and shapes the whole stages of education: pre-school, primary education, secondary education, and so forth, so that

lifelong education is viewed in its totality; (3) Lifelong education includes both formal and non-formal education, as well as planned and incidental learning; (4) Household or family plays an important, but most difficult and critical role in pioneering lifelong learning process; (5) Society also plays a key role in lifelong education, starting from children interacting with the members of the society and continuing, while these children perform the functions of lifelong education; (6) Education institutions, such as schools, universities, and training centers, are important, but they are only a part of the many agents of lifelong education, this concept emphasizes that schools as formal education is only a part of the whole institution of education and should be integrated with other institutions and educational activities; (7) Lifelong education attempts to find continuity and relationship in the vertical and longitudinal dimensions of education; (8) Lifelong learning attempts to create integration of each horizontal dimension in every stage of life; (9) Lifelong learning education is flexible and varied with various contents, media, and techniques as well as learning time; (10) Lifelong education is filled with patterns and alternative forms of education; and (11) There are three main requirements of lifelong education, namely: opportunities, motivation, and educability (UNESCO, 1972; Dave, 1975; Field, 2006; Demirel, 2009; and Yang, Schneller & Roche eds., 2015).

According to the researchers, the above characteristics show that education is regarded as a service to assist with lifelong personal development, or development in a broader term. In other contexts, lifelong education is not only aimed to create changes, but also to meet self-satisfaction of the person who does learning (Darling-Hammond *et al.*, 2020; Yang, Schneller & Roche eds., 2015; and Pramudia, 2018).

Perceptions of Experts/Academicians on the Development of Lifelong Learning Program and its Development Strategies for Poor Urban Women Community. Based on the results of interview, it is found that the lifelong learning is developed by including life skills content,

where learners are provided with various hard skills and self-development skills. In addition, results of interview with experts/academicians show that most of lifelong learning programs are found in non-formal education. According to the majority of the informants, the forms and types of lifelong learning programs are explained below:

> Lifelong learning provides large opportunities for each person according to interest, age, and learning needs. The opportunities can be in the forms of group learning activities, individual learning activities, and learning activities through mass media. Learning activities can be carried out in various places, such as religious places, houses, organization buildings, schools, playground, sport field, youth area, *majelis ta'lim* (Islamic congregation), residence, library, learning centers, orphanage, and the like.[1]

In the context of global development, experts and academicians refer to the opinion of N. Longworth & W.K. Davies (2010), and other scholars, that there are eight paradigms most influential in bringing the society towards a learning century, namely: (1) the influence of knowledge and technology; (2) industrial restructuration; (3) global demography; (4) the influence of television and other media; (5) changes in working climate; (6) focus on individual development; (7) urgent environmental factor, and (8) global power structure (Fry, Ketteridge & Marshall, eds., 2009; Longworth & Davies, 2010:24; Yang, Schneller & Roche eds., 2015; and Pramudia, 2018).

Lifelong learning program in non-formal education has been developed, among others, in the form of PKBM (*Pusat Kegiatan Belajar Masyarakat* or Community Learning Center), which consists of: Literacy Education; Equivalency Education, starting from Packages A, B, to C; Life Skill Education; Courses and Training Education; Early Childhood Education; Women Education and Gender Mainstreaming; and Community's "Reading Center". In terms of the programs implemented, the majority of PKBM focus on four main programs, namely: Early Childhood Education; Literacy Education; Equivalency Education; and Life Skill Education (Pramudia, 2018; Bai & Paryono eds., 2019; Shantini, Hidayat & Oktiwanti, 2019; and *ibidem* with footnote 1).

The above findings indicate that lifelong learning process should position life skill values as strategic content integrated into the materials of lifelong learning. Life skills and social skills in lifelong learning will be valuable if developed through partnership system involving parents, governors, professional organization, interest groups, and industries (*cf* Demirel, 2009; Longworth & Davies, 2010; and Pramudia, 2018).

The Initial or Tentative Model of Lifelong Learning to Encourage Positive Paradigm Thinking of Poor Urban Women Community. Lifelong learning has to main targets the individuals and the communities. In targeting the individuals, lifelong learning attempts to grow and develop a learning person, or planning person, or motivating person. Meanwhile, in terms communal target, lifelong learning aims to create a learning society, or planning society, or innovative society. The term "community" at least refers to two things: firstly, community in the context of geography, such as Cimanggis Village Administrative of Cibinong District, West Java, Indonesia. Secondly, community in psychological context, namely a community formed based on similarity in identity, interest, and concern (Lee & Kim, 2016; Yorozu ed., 2017; and Pramudia, 2018).

In an effort to strengthen women's education movements, researchers are striving to develop lifelong learning models for marginal women in the cities. This lifelong learning model attempts to integrate the process of improving critical thinking, life skills, and organizing women within the community. It is hoped that through

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[1]Summaries based on In-Depth Interview with Respondent A, a Head of City/District Education Office, in Bandung, West Java, Indonesia, on 3 July 2019; In-Depth Interview with Respondent B, a Head of SKB (*Sanggar Kegiatan Belajar* or Learning Activities Studio) at the District Level, in Bandung, West Java, Indonesia, on 5 July 2019; In-Depth Interview with Respondent C, a Tutor of Literacy, Women Empowerment, and Life Skills Education, in Bandung, West Java, Indonesia, on 10 July 2019; In-Depth Interview with Respondent D, a Program Manager of Literacy, Women Empowerment, and Life Skills Education, in Bandung, West Java, Indonesia, on 15 July 2019; In-Depth Interview with Respondent E, an Alumni of Literacy, Women Empowerment, and Life Skills Education, in Bandung, West Java, Indonesia, on 20 July 2019; and In-Depth Interview with Respondent F, a Community Leader, in Bandung, West Java, Indonesia, on 25 July 2019.

integrating this body autonomy and the political autonomy of poor women can be raised and strengthened, which in turn builds the bargaining power of women in conjunction with its husband, family, and community. In other words, women are not only actively involved in decision-making processes, both domestically and publicly, but also have control over their own bodies and for their families and communities (Parpart, Connelly & Barriteau eds., 2000; Lee & Kim, 2016; and Suwono, 2016).

Traditionally, this lifelong learning program has been applied in the poor women's community, which is in the poor women's community who belong to the PKBM (*Pusat Kegiatan Belajar Masyarakat* or Community Learning Centre) Bina Mandiri Cipageran, Cimahi City, West Java, Indonesia, since 2011. The purpose of the application of lifelong learning models in the poor women's community, in addition to strengthening women's leadership in order to increase its participation in planning, implementing, and monitoring development, is also the efforts of PKBM Bina Mandiri to assist the achievement of the target of PuS (*Pendidikan untuk Semua*) or EfA (Education for All) signed in Jomtien in 1990; and the MDGs (Millennium Development Goals) of 2000 that have been signed by the Indonesian Government as well (*cf* Septiani, 2015; Pramudia, 2018 and 2019; and Leatemia, Furwanti & Mulyana, 2020).

Both of these declarations have marked the countries, that have signed them, to ensure the disparity of the gender gap at all levels of education and increased 50% of female literacy in the year 2015. But, Indonesia seems to be far from these objectives, indicated by the high number of female illiteracy and still the low participation of women in education, especially in SMP (*Sekolah Menengah Pertama* or Junior High School) and above. Thus, for researchers, it is still an important job to continue to expand the outreach of this lifelong learning program to poor women who are affected, so that the paradigm of thinking and understanding of women's rights is changing towards a more positive one (Pramudia, 2018 and 2019; Rosser, 2018; and Dilas *et al.*, 2019).

Lifelong learning, including self-learning, involves a certain learning activity. In general, it can be said that lifelong learning is an individual's or group's efforts of searching for attaining and increasing knowledge, attitude, skills, and aspiration in life that are made continuously throughout one's life. It aims to increase one's ability and self-satisfaction in accordance with his or her phase of life (Pendergast *et al.*, 2005; Ahmed, 2014; and Yang, Schneller & Roche eds., 2015).

The stages of lifelong education, through an education program, are as follows: (1) Identifying learning needs; (2) Discussing the desired goals; (3) Formulating program design; (4) Implementing the program; and (5) Assessing the process, outcomes, and impacts of the program (Pramudia, 2013 and 2018; OECD/ADB, 2015; and Rosser, 2018).

Similar stages can also be found in self-learning, consisting of: (1) Observing others who are doing a certain job; (2) Helping others who are making or doing something; (3) Participating with others in the activity or work being done; (4) Doing a job producing a certain good or service by oneself; and (5) Developing means, model, and production of certain goods or services as a result of the learning previously acquired (Suwirta, Saripudin & Abdulkarim eds., 2008; Haddad eds., 2015; and OECD/ADB, 2015).

Lifelong Learning Policies to Encourage Positive Thinking Paradigm of Poor Urban Women Community. In the context of policy implementation and lifelong learning through non-formal education, it is found that the institutions administering non-formal programs have not cooperated with a solid partner in managing the lifelong learning programs. Therefore, the following policies need to be taken: firstly, establishing a Commission of Lifelong Learning at the national, provincial, regency/municipal, and the lowest governmental unit; and secondly, forming Lifelong Learning Work Team involving various elements, both governmental and non-governmental institutions, led by a strong leadership (Hendarti, 2012; Yang, Schneller & Roche eds., 2015; Windarsari, 2017; Yorozu ed., 2017; and Pramudia, 2018).

Commission and Work Team are necessary for the implementation of lifelong learning policies. They should represent various elements, both the governmental and non-governmental ones, and represent a process of cooperation and partnership in implementing the policies and programs of lifelong learning in the non-formal education track (Torres, 2003; WCPT, 2009; OECD/ADB, 2015; Yang, Schneller & Roche eds., 2015; and Pramudia, 2018).

Referencing the European Commission, the formulation and implementation of lifelong learning policies should take into account the following principles of lifelong learning: (1) Developing an inclusive society that demands equal access to quality learning service, the learning programs should be prepared based on individual needs and demands; (2) Adjusting various ways of administering education and training programs to ensure that the knowledge and skills acquired by the individuals will meet the demands of their work and position, organization, and the ever-changing working methods; and (3) Encouraging and preparing everyone to participate in various fields of modern life, ultimately in the social and political lives of society at all levels (CEC, 2000; CoC, 2001; and Vuorinen & Watts eds., 2012).

In the perspective of the European Commission, the principles are translated into the following implementation strategies: (1) *Developing partnership approach,* in which partnership should involve all relevant and related actors, both from within and outside the formal system, to collaborate various working strategies; (2) *Broadening knowledge and insights,* according to the needs or potentials of learners and in line with the learning needs of poor urban women community and society at large as well as job market; (3) *Ensuring the availability of adequate resources,* including effective funding and transparency of the funds; (4) *Matching the learning opportunities,* with the needs and interest of learners; (5) *Facilitating access,* by developing various programs that are accessible by anyone, anywhere, and anytime; (6) *Appreciating,* both non-formal and informal learning; (7) *Creating learning culture,* by increasing learning opportunities, increasing participation level, and stimulating learning needs; and (8) *Designing a mechanism,* for quality assurance, evaluation, and monitoring to ensure continuity and quality enhancement by continuously working hard to excel (CEC, 2000; CoC, 2001; Vuorinen & Watts eds., 2012; Bokova, 2014; and Darling-Hammond *et al.,* 2020).

The implementation of lifelong learning program and policies at the central level will be successful, when supported by the policies of the lower level. Regional regulations and policies on lifelong learning program are really necessary. It is even suggested during interview and FGD (Focus Group Discussion) that various elements of the society, including the social figures, who are concerned with education, actively encourage the provincial and regency/municipal governments to immediately formulate regional regulations and policies (Suwirta, Saripudin & Abdulkarim eds., 2008; OECD/ADB, 2015; Yang, Schneller & Roche eds., 2015; Yorozu ed., 2017; and Pramudia, 2018).[2]

In addition to the need for policy support in the field of lifelong learning program, other policies related to teachers and education personnel are absolutely necessary, either in terms of remuneration system, qualification, career ladder, and even certification model. Currently, the institution managing teachers and education personnel of non-formal education, or PTK PNF (*Pendidik dan Tenaga Kependidikan untuk Pendidikan Non-Formal*), only provides guidance in the form of training for tutors and managers of tutor, through Equivalency and Functional Literacy program as well as management of TBM (*Taman Bacaan Masyarakat* or Community Reading Park), training for early childhood education tutors, and the like. The programs are aimed to increase the ability and skills of teachers or tutors of lifelong education, meaning that

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[2]See also, for example, Interview with Respondent G, one of the members of FGD (Focus Group Discussion), in Bandung, West Java, Indonesia, on 1 August 2019; Interview with Respondent H, one of the members of FGD (Focus Group Discussion), in Bandung, West Java, Indonesia, on 5 August 2019; and Interview with Respondent I, one of the members of FGD (Focus Group Discussion), in Bandung, West Java, Indonesia, on 10 August 2019.

the needs for training and education of the education personnel in lifelong education are not met. Hence, it is recommended that PMPTK (*Peningkatan Mutu Pendidik dan Tenaga Kependidikan* or Quality Improvement of Teacher and Education Personnel) prioritize the policies on improving the ability and skills of teachers and education personnel of lifelong education (Napitupulu, 2006; Hendarti, 2012; Gomendio, 2017; Pramudia, 2018; and Rahayu & Fakhruddin, 2019).

In its implementation, the parties in charge of lifelong learning programs in the central and regional governments should be under the coordination of the Ministry of Education and Regency/Municipal Office of Education and non-governmental organizations as partners. This organizational body consisting of various elements should subsequently establish a Commission of Lifelong Learning Education with solid teamwork and broader scope, encompassing the national, provincial, regency/municipal, and the lowest administration level. The Commission is also responsible to promote the policies and programs of lifelong learning as an entity that enables each apparatus and component of society to deliver and extend lifelong learning to the society at large (Hendarti, 2012; Hanemann ed., 2015; Yang, Schneller & Roche eds., 2015; Lee & Kim, 2016; and Pramudia, 2018).

CONCLUSION

Historically, lifelong learning is inseparable from the development of human civilization, including for the urban poor women's community. The idea that learning should be carried out from the cradle to the grave is widely known and promoted in many countries. In this context, lifelong learning is seen as a purposive process and directed learning. Each individual formulates a set of goals and attempts to meet the goals using various resources available in the society.

People who are committed to lifelong learning will gain full benefits from the existing learning opportunities. The benefit is, among others, that they will be able to be autonomous learners. Subsequently, lifelong learning promotes learning among society members as a parameter of sustainable social development. Lifelong learning lies on the belief that learning takes place for a lifetime, although with different ways and through dissimilar processes. Meanwhile, lifelong learning has the aim of creating society have the desire of learning to be and learning society.

Lifelong learning provides equal and broad opportunities for anyone according to his or her interest, age, and learning needs. Although there are various programs of lifelong learning education in almost every region, these programs basically share similar characteristics and goals. The programs developed in the Community Learning Center or PKBM (*Pusat Kegiatan Belajar Masyarakat*) are: Equivalency education for primary school and its Islamic equivalent (Package A), junior high school and its Islamic equivalent (Package B), and senior high school/Islamic equivalent school/vocational high school; Functional literacy education; Life skill education; Community's reading center; Skill courses; and Early childhood education in the form of playgroup.

In the context of lifelong learning models for urban poor women's communities, the stages of lifelong education through an education program are as follows: Identifying learning needs; Discussing the desired goals; Formulating program design; Implementing the program; and Assessing the process, outcomes, and impacts of the program.

Similar stages can also be found in self-learning, consisting of: Observing others who are doing a certain job; Helping others who are making or doing something; Participating with others in the activity or work being done; Doing a job producing a certain good or service by oneself; and Developing means, model, and production of certain goods or services as a result of the learning previously acquired.

In addition, lifelong learning should encourage: the growth of healthy competition in demonstrating alternative learning resources in the society; development of autonomous learning based on society's interest and learning needs; and the use of various methods in each teaching and learning activity in accordance with the learning goals.

In the context of policy implementation and lifelong learning through non-formal education, it is found that the institutions administering non-formal education have not acquired solid partners in managing lifelong learning programs. Considering this problem, in the context of lifelong learning development and implementation, the following policies should be implemented: (1) establishing a Commission of Lifelong Learning at the national, provincial, regency/municipal, and the lowest governmental unit; and (2) forming Lifelong Learning Work Team involving various elements, both governmental and non-governmental institutions, led by a strong leadership.

Based on the above findings and conclusions, the matters relating to the poor women's community in urban areas are recommended that: firstly, the policy makers, especially those in the field of education who are active shareholders, understand comprehensively the meanings of lifelong learning program through discussion with experts, academicians, practitioners, and other parties who are really concerned with education; and, secondly, to face the growth and development of informed or learning society in the future, lifelong learning should contribute by bridging and preparing society to have a number of abilities and skills necessary for the preparedness of the people to learn anything new.[3]

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[3]**Statement:** I, herewith, declare that this paper is an original work, not product of plagiarism. It has not been published before, and it is not under consideration for publication in any other journals. If the article has been received, I will not withdrawal this article from the scholarly journal of *ATIKAN*. This statement was made by truth, as a basis for the consideration of publishing my paper in the journal of *ATIKAN* in Bandung, West Java, Indonesia.

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