# Transformative Learning Procedure at Non-Formal and Informal Education Programs in Indonesia

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*Abstract: Nowadays, non-formal and informal education is in progress rapidly in Indonesia, especially at the level of practice. One of the progresses standing out internationally is the number of research on transformative learning in the context of adult education and lifelong learning. The researchers have positioned the transformative learning as an approach or even a theory. Interms of developing theoretical concern. This study examined the existence of transformative learning phenomena in Indonesia and the tendency of its procedure. It includes the programs of parenting for early childhood education, elderly rehabilitation, training for group of farmers, and the Islamic study group for women. The result of the research showed that transformative learning process did occur in the settings of non-formal and informal education. Its implementation did not use the label but there was a tendency leading to be a basic procedure. The procedure consisted of problem, reflection, action, and impact.*

**Keywords:** informal education, non-formal education, transformative learning procedure

## Introduction

Humanism views education as an effort of empowering human potentials, either as a group or an individual. According to Dewey [2], human has unlimited potentials. The effort of empowering group was initiated by Paulo Freire through his Critical or Radical theory, whereas the effort of empowering individual through the concept of transformative learning was pioneered by Jack Mezirow. For group empowerment, Freire developed a key concept called 'praxis' – the interaction of reflection and action. It is an effort of making community aware (*concientization*) conducted through problem posing in a dialogue mode to the occurrence of a social psychological action and reflection process on the community concerned. This concept was implemented into iliteracy programs

packed as a social movement. The movement started from a core, small group to wider communities in order to free people from the oppressed of political, economic, and cultural hegemony of elites in Brazil. The final result of the whole process was a social transformation [2].

Furthermore, with regard to the empowerment for human potential as individual, Mezirow developed the concept of transformative learning that resulted a fundamental change on the individual. The change was about cognitive dimension. It was cognitive frame or mindset of individual learners performed by emphasizing critical reflection. The study of the individual change was then complemented by Robert Boyd through his studies on emotional dimension, including the attitudes and spirituality. Since then, transformative learning has a more

complete target, the changes with respect to the cognitive and emotional dimensions. In this regard, Taylor [9] refered this learning as "Teaching for Change" and based on his review to all Mezirow's ideas on transformative learning and all reserach results about the concept over the past 30 years, he claimed that transformative learning is worthy recognized as a theory.

## Materials and Method

Literally, "transformative" comes from a verb of "transform" which means making change in the form, outward appearance, character, disposition of something [6], so it makes something different from its origin as in the context of changing the heat into the power or energy. Dazko, Macur & Sheinberg [10] even argued that to transform means to change in form, appearance or structure; metamorphoses; to change condition, nature or character; to change into another substance. It is because of a need to obtain a certain objective. He stated further that while all transformation is a change, but not all changes are transformation.

The above definition shows that the result of transformative learning is a change. Such result, however, required a basic change called mind-set change. The later change, according to Taylor [9], can start from a change on frame of reference (psychological elements that lead someone into several actions, such as perceptions, impressions, feelings, desires, ideas, experiences, concepts, principles, attitudes, assumptions, and viewpoints, even beliefs about anything or philosophy of life). Some elements are existing in someone's short term memory and ready for use to be bases for any action. A wife got extreemly annoyed by her friend. After several times she got

advise from her husband to be able to free herself from annoyment and to get rid of her firends' bad comments, especially when the comments come from a bad friend, she then became aware and said to begin learning to be a more patient one. Here, a transformation did occur to the wife. The transformation included her perception, viewpoint, feeling, and also probably principle, attitude and belief happening simultenously. So, whenever cognitive dimensions are interrelated with emotional dimensions, a more complete change can occur. Overall, the cognitive dimensions can include critical, analytical, synthesis, evaluative, creative, constructive, and strategic thinkings, while the emotional dimensions can cover such feelings of excitement, optimistic, confident, enthusiasm, responsive, caring, tolerance, empathy, help, honesty, polite, independent, and responsible.

The concept of transformative learning appears in the study of adult education [9]. It is understandable since adult life is a real one and full of various problems in fulfilling their needs [3]. Among these problems is a dilemma. It is a very complicated one to be solved, either because of its volume or its nature. Having the kind of problem can cause frustration, depression, apathy, stagnation etc. In such condition, adults need help from others, especially educators. Educators' help can become a kind of treatment. What adults need in their life is real solutions for their problems, not the comprehension or mastery of knowledge. Learning problem solving, therefore, is their learning need, something that can develop their ability to cope with any problem. So it is the primary content of adult education. The task of educators is then diagnose a

dilemma and provide a transformative help.

Dilemma or stagnation is the primary signal of problems on frame of reference [2]. The source of the dilemma can be traced on the cognitive dimensions such as mistake of: perceptions, assumptions, paradigms, beliefs, or personal philosophies, or on the emotional dimensions such as anxiety, fear, despair, shame, low self-esteem, aggressiveness, and hostility. Adult become aware whenever stuck in such a dilemma.

Theoretically, the mind-set change is described by Mezirow [11] as psycological cycle consisting of ten stages as follows: (1) Disorienting dilemma; (2) Self-examination with feelings of fear, anger, guilt, or shame; (3) A critical assessment of assumptions; (4) Recognition that one's discontent and the process of transformation are shared; (5) Exploration of options for new roles, relationships or actions; (6) Planning a course of actions; (7) Acquiring knowledge and skills for implementing one's plan; (8) Provisional trying of new roles; (9) Building competence and self-confidence in new roles and relationships and; (10) Reintegration into one's life on the basis of conditions dictated by one's new perspectives.

Furthermore, to facilitate the process, Mezirow [11] recommended several actions that can be performed by the educators as follows: (1) Critically assessing the validity of their own assumptions and those of others; (2) Analyzing and assessing the source, nature, and consequences of assumptions; (3) Emphasizing and providing emotional support for others to engage in transformative learning; (4) Learning to participate more fully and effectively in discourse to assess the reasons for a belief or perspective; (5) Anticipating the consequences of acting upon a transformed perspective and planning effective action; (6) Developing the disposition to think critically, assess one's own assumptions and those of others, participate fully and freely in reflective discourse, and engage in cultural or social actions to improve the conditions necessary to encourage adult learners to share and exchange their insights. With regard to the recommendation, Jarvis [2] simplifies the above course of action become a basic procedure as follows: (1) Elaborating existing frames of references; (2) Learning new frames of references; (3) Transforming points of view; (4) Transforming habits of mind.

Laterly, from the results of several studies, Taylor [9] noted a variety of ways which were also transformative learning procedures. Among others are the learners faced with something contrary to his/her frame of reference, and then shown to the certain experience to be considered. An other way was providing the learners direct experience personally, then invited them to do the self-reflection against up to generate the awareness to make changes over themselves [12]. This way corresponds to Mezirrow's [9] transformative learning theory, Kolb's experience model of learning [4], and Remanoczy & Ernie's action reflection learning theory [7].

Actually, it was quite a lot of alternative procedures that have been generated by previous researchers on transformative learning in developed countries. However, for the purpose of implementation in Indonesia there should be a separate study. As mensioned, today Out of School Education, another name for non-formal and informal education in Indonesia, is

developed rapidly in practical level but less developed at theoretical level. Out of School Education is a field of study that covers non-formal education, informal education, and community empowerment [4]. This study follows up Taylor's [12] overview of entire reseraches on transformative learning done during more than last 30 years which recommended to continue study on specific aspects related to non-formal and informal educations. Also, it agreed with Torres' writing [5] in a report of international meeting of UNESCO in Hong Kong 2011 which stated that the study of informal education in the context of lifelong learning as a paradigm of today's world education was much needed.

The main problem statement for this study was how transformative learning appeared on the setting of non-formal dan informal education in Indonesia.

To answer the above main problem statement, researcher conducted meta-analytic methode to the research results of four graduate students participating in 2013 Graduate Grant Researh, State University of Malang Indonesia, aimed at exploring the existence and procedure of transformative learning on several non-formal and informal education programs. The researches done by the four students used qualitative approaches [1] and focused on describing the existence of transformative learning in the field and tendency of their procedures. They included the programs of (a) parenting for early childhood education in Kediri (a town in East Java Province), (b) rehabilitation of elderly in Gowa (a town in South Sulawesi Province), (c) training for a group of farmers in Kupang (a town in East Nusa Tenggara Province), and (d)

Islamic study group of women in Jember (a town in East Java Province). The four programs are non-formal and informal education programs that have been contributing educational values to society. As Yazici [8] stated:

Although there are different valuaes in defferent cultures, there are universal values such as – sharing, helping, obeying the rules and instructions that are accepted socially, trusting others, working collaboratively, working independently, respecting differences, joining a group in the class or among peers, making friends, avoiding conflicts, controlling her/his anger, accepting criticisms and showing collaborational behaviors – which is called as social life skills and makes the adaptation of child to social context s/he lives in.

The studies were conducted with a qualitative approach and their data were collected through in-depth interview to several key informants. The students asked four main questions as follows: (a) What did transformative learning phenomenon look like in the relationship between educator and learners at each education program? (b) What kind of problems faced by learners at the education programs they participated? (c) What actions did the eductors take in helping learners overcome their problems? and (d) What impacts did the educators find on the learners after getting help from the educators?

## Results
### I. Transformative Learning in the Setting of Non-Formal Education.

In this setting there were two non-formal education programs as research targets: (a) a training program for a group of farmers called "Tani Rindu

Sejahtera" (KTRS) in Kupang and (b) a recitation program of Islamic study group of women called Ar-Rahmah in Jember.

### A. KTRS in Kupang
### 1. Overview of Transformative Learning

In KTRS Kupang was implemented the Pioneer Program and Acceleration of Innovation of Agricultural Technology (*Prima Tani*) as a new paradigm for Agricultural Research and Development. The program was organized to the development of rice production oriented to the users (farmers) so that the resulted innovation was more appropriate in accordance with the specifications of its location. This innovative program aimed to change the attitude of farming by the farmers. Their farming attitude in time has been less efficient and effective in increasing the rice production. Therefore, the Officials of Farmers (*Pamong Tani*) performed the resuscitation in guiding the members of farmer group.

As a new paradigm, this innovative program was implementing the driving engine (prime mover) on agricultural development. Therefore, its activities oriented to the user (user-oriented) in order to generate the benefits that were more effective and in accordance with specific locations and the ability of users.

Transformative learning that was applied at KTRS Kupang aimed to change the faming attitudes of the farmers. The assistance of this group at that time was the learning of one way in which the Officials of Farmers providing and the members of farmers group were receiving without any attempt to create an active learning environment for the members of farmers group. This strategy has been considered less suitable for the farmers groups which need the real

action in the field (rice fields). They needed a better understanding. The Officials of Farmers also required the awareness and skills. Therefore, it needs a more effective strategy by providing the guidance in making repairs or changes to the members of farmer group.

### 2. Problems Faced by the Learners

The problems that faced by the farmers who were to be the members of KTRS were their distrust attitude towards Officials of Farmers and the limitations of their understanding of how to increase the amount of rice production that did not exacerbate the damage to their land. The parties who received the mandate to help the farmers to increase the understanding in agriculture were Officials of Farmers, but their interactions were constrained by the negative views of farmers to the Officials of Farmers. They called the Officials of Farmers as a "cheater".

### 3. Transformative Action by the Educators

The actions conducted by the Officials of Farmers took a humanistic approach, where the Officials of Farmers put the farmers in equal position and looked at them as the human beings who had the same interests, needs, opinions, experiences, ability, self-esteem, and dignity. This was a new paradigm that was used in performing the guidance. In the past, this type of approach was less used. In addition, the Officials of Farmers performed directly demonstrations in the rice fields as a proof that the technology was a great technology. Furthermore, it also applied the strategy to play a role (role playing), where the Officials of Farmers assigned one of the farmers to deliver the information which had been obtained to the members of other groups. This was done to cause the willingness of members of the group to switch to a new

technology that had been proven by some farmers.

### 4. *Transformative Impact*

Transformative learning at KTRS Kupang had created a profound impact especially in the form of attitude change impacts where farmers had been able to work closely with the farmer guardian and no longer regarded as a swindler farmer guardian. Moreover, there was also a change in the attitudes related to farming as follows.

(1) The Changes in farming attitude of using tiles cropping systems (conventional) to Legoworow planting system which had been implemented by 90% of farmers at KTRS Kupang.

(2) The Change in the attitude on the use of different varieties of rice to become the users of the rice varieties of Ciherang type and the attitude change from the young seedlings (age 25-35 days) to the younger seedlings (age 14-20 days) which had been adopted by 90% of farmers at KTRS Kupang.

(3) The Change in the attitude of dependence on the chemical fertilizers to become the users of homemade natural organic fertilizers and organic fertilizers manufactured that had been implemented by 60% of farmers at KTRS Kupang.

### B. *Ar-Rahmah in Jember*
### 1. *Overview of Transformative Learning*

The implementation of learning in study groups, Ar-Rahmah Jember began with reading the Qur'an taking in turn, mutual listening, and reminding each other to repair their tajwid/makhraj. Furthermore, for the core of the program is teaching itself, originally opened by one member of the study group, then giving the Islamic teaching by Islamic instructors in accordance with the theme

scheduled, followed by a question and answer, and then the program ended with a closing prayer assemblies.

In the process of learning in this study group, Islamic instructors were supposed to remind the study group members to always enhance their insights on Islamic teachings and try to apply it in everyday life. That matter was accompanied by the argument of the Al-Quran and Al-Hadith. The given Islamic instructions were always followed by questions and answers, even home visits to those who needed individual consultation.

### 2. *Problems Faced by Students*

The problems faced by Ar-Rahmah study group participants included: (a) the lack of understanding of the Islamic faith; (b) the influence of traditional cultural backgrounds in their lives; and (c) the ability to read the Qur'an properly is still low.

### 3. *Transformative Action by Educators*

Transformative actions undertaken by the Islamic instructor in addressing the problems faced by members of Ar-Rahmah Islamic study group could be seen mainly in presenting the Islamic instruction material. It was accompanied by arguments of Al-Quran and Al-Hadith and a bit of religious doctrine. It was also intended to create compliance and other goodness impacts on women members of study group. Furthermore, the personal approach to members was done by visiting the members, providing bulletin once a month and providing counseling at home when the women had a problem that could not be conveyed in the forum.

### 4. *Transformative Impact*

The impact of changes experienced by participants of Islamic study group of Ar-Rahmah included: (a) Behavioral changes toward a perspective

to think about something in more positive ways in everyday life. (b) The increasing awareness about the importance of learning to read the Qur'an. (c) The increasing in social attitudes to members of the study group. (d) The increasing in faith.

## II. Transformative Learning in Informal Education Setting

There were two programs also as the object of the study for informal educational settings, the program of early childhood care in family in Kediri and the rehabilitation for elderly of Tresna Werdha Social Service (PSTW) Gau Mabaji Gowa in South Sulawesi.

## A. Early Childhood Care Program
### 1. Overview of Transformative Learning

General overview of transformative learning in the early childhood care in a family showed many transformative events often occured in early childhood upbringing in family. The parents often underwent transformative learning experience in caring for their children. The events generally happened unintentionally, unconsciously or by chance. So it was a kind of incidental learning.

Transformative learning process experienced by parents did not happen in a short time. The process occured in several stages: parents felt the problem (feeling), then they were compelled to think (thinking) on the matter. Furthermore, they were supposed to think about the position she was in the right position or not, as a troublemaker or as a problem solver. From the contemplation was then obtained awareness or strong feeling to overcome them and then acted (action) to perform and produce change.

Many transformative events occurred in the process of early childhood upbringing in the family. The parents in parenting their children often did not realize that parenting action turned against their transformative impact on taking care of their children. The parenting experience proved to be a transformative learning event which was very useful.

### 2. Problems Faced by Students

The problems faced by parents in caring for younger children in the family included: (1) the problem facing the different types of an unique character of the child, (2) the problem to make the children accustom to do something at home, (3) the problems related to practice self-sufficiency, discipline, and responsibility of the child, (4) the problems related to the relationships or intercommunication of the family and society, (5) the problems related to building confident, and (6) the problem related to sex education.

### 3. Transformative Action by Educators

The Actions taken by parents in early childhood could be categorized into positive action and negative action. Positive action was done by giving a reward. It was done for the reason that children desperately needed parental guidance. In addition, parents were supposed to always be careful to do everything. While the negative actions were done by giving punishment, scolding, warning, and letting the child away to everything they wanted.

1) Transformative impact

The impact of changes in parents in taking care of their child was essentially internal and external. Internal impact was the effect coming from the parent itself while the external impact was the effect on the relationship between parent and the child. The impact

on the parent was in the form of self-reflectivity events in the process of finding good solution to their difficulties in parenting their children, whereas the external impact occured in children in the form of changes in children's behavior. However, there were also parents who did not undergo transformation. It happened mainly because they were still confused and pessimistic about the problems they faced personally.

## B. Elderly Rehabilitation atf PSTW Gau Mabaji Gowa

### 1. Overview of Transformative Learning

Transformative learning occurred at PSTW Gau Mabaji Gowa which had the notion to change attitudes to the elderly in a positive direction could stimulate the understanding of the elderly in obeying the existing system of values in society culture of Bugis-Makassar. The efforts made in the social worker aimed to teach the cultural values in the elderly coud provide long and invaluable experience and a new view of the development of the role and solved the problems encountered. This was in accordance with the opinion Mezirow (Zamroni, 2011) that "transformative learning is a process where we transform the way we see the taken-for-granted where the learning process more emphasis on the reflective thinking and open dialogue ".

Transformative learning actualized by social workers in the form of guidance activities for the elderly was problematic on psychological aspects and required special attention and treatment in the field of social rehabilitation. The form of transformative learning was seen in the social interaction between the social worker with the elderly in the form of the local language communication and emphasized the value system of society

Bugis Makassar. This was done so because the elderly have a new paradigm in the form of awareness in addressing the internal problems experienced. It was also in accordance with the opinion of Ma'arif (2012) in his study entitled Transformative Learning in Building Multicultural-Based Boarding.

Transformative learning in the rehabilitation of elderly at PSTW Gau Mabaji Gowa and transformative learning in building multicultural-based boarding used the same cultural context for learners to undergo a change in the psychological aspects and attitudes in actualizing the positive value system in life, but the results of these studies, each of which possess many obstacles in the implementation process. On the implementation of transformative learning at PSTW Gau Mabaji Gowa there was a fact that showed on how the elderly was actually unruly, angry, and he/she always wanted to act alone and felt unappreciated as a parent. Meanwhile, the transformative learning undertaken in boarding possesses a problem that the learner was less embedded in the cultural values due to the influence of modern technology. They assume that the advance of technology and knowledge could grow significantly.

Transformative learning in the rehabilitation of elderly should be based on the elderly psychological problems. Social workers who handled it should provide social rehabilitation and guidance in designing the methods to use in the practice of social work. The researcher expected that the effort to build a cultural paradigm-based elderly be. In the perspective of adult education, transformative learning for elderly rehabilitation was seen as a competence that must be mastered by social workers in applying the approach, methods, and

practice of social work. The ability to implement transformative learning was internalized by every social worker and actualized through the rehabilitation. Transformative learning process became the motivation of emerging a change in attitude, experience, and the readiness to improve them selves. It also become willingness to change as well as the views of the elderly to escape from their problems.

The concept of transformative learning was actualized by the officers in their daily guidance activities of the elderly who lived at PSTW Gau Mabaji Gowa in accordance with the problems experienced. The elderly were given guidance daily by social workers.

## 2. Problems Faced by Students

The main problem faced by the elderly at PSTW Gua Mabaji Gowa was basically depression and loneliness. It was triggered by an increasingly fragile physical condition and the psychological condition which is also less supportive. Their behaviors tended to return imitated the behavioral patterns of children.

## 3. Transformative Aaction by Educators

The actions were undertaken by social workers to help the elderly cope with the problems done by using the individual approach, group approach, and social approach. For an individual approach, the steps taken were: (a) improving the conditions around the elderly; (b) providing intensive care; (c) assisting the elderly in describing real problems they experienced; and (d) providing individual social guidance services such as therapy, psychological counseling and guidance in accordance with the problems encountered. For the group approach, the steps taken were: (a) the collecting the data, especially the elderly who become involve in conflict and are often alone; (b) the diagnosis; and (c) Giving a guidance services in the form of social groups: physical training (exercise), mental, spiritual guidance, and counseling skills. For social approach, the steps taken were: (a) conducting an investigation toward some of the elderly who were assumed to have problems (both in the physical and psychological aspects); (b) diagnoses or understanding the problem; and (c) planning and implementing the social guidance in the form of tourism, art activities, and group dynamics.

## 4. Transformative Impacts

The impact of behavioral changes seen in the elderly at PSTW Gau Mabaji Gowa after receiving transformative action assistance showed that the elderly slowly could get out of depression as a result of given guidance by the psychiatrist. Likewise, it seemed that the elderly were no longer alone because of their ability to interact with other people, especially in the environment of PSTW Gau Mabaji Gowa.

## Discussion

In the process of learning which took place on the four goals of this research has undergone a transformative learning. In this lesson, there are a number of urgent problems that require solutions, there is transformative efforts have been done by educators included the impact of these efforts. The education assumed to have less or even no awareness toward the actions which require a solution is transformative, but most of the transformative effect is still pertained. In this regard, early childhood care activities in families in Kediri and guidance to the elderly at PSTW Gau Mabaji Gowa is assumed as the representation of informal educational settings, while training at KTRS Kupang

and women at the Islamic study group of Ar-Rahmah Jember is assumed as the representation of the non-formal educational setting. Thus, it can be inferred that the process of transformative learning did occur in both settings.

In any educational program as the object of this study, there were a number of urgent problems which need its solutions. The types of problems aroused in the setting of non-formal education tended to be monotonous in the sense only related to the context of the relevant educational program objectives, while the types of problems in informal educational settings tended to be more variable or complex, both related to the educational context and the private issues. However, the issues lied in the non-formal educational settings were supported by the submission of the learner, while the issues lied in informal educational settings tended to be the result of the findings of the educators.

Educators in each educational program sought to follow an action to help students encountering the problem. The action was mostly variable, depending upon the type and the context of the problem. Action done by the local farmers at KTRS Kupang was based on the agricultural problems faced by members of the group. Moreover, the action arranged by Islamic study groups of Ar-Rahmah Jember also deals with issues of religion were delivered in the program. Similarly, the parents in taking care of their children also was concerned with related issues in education of children in the family and social workers at PSTW Gau Mabaji Gowa related to the fundamental problems faced by the elderly as the clients. However, there was no transformative impact on the majority of the overall actions taken by the

educators. They did not understand what transformative learning was. They also did not realize that some actions were categorized as transformative action. Thus, the type of transformative action in the program could be very different from those occurring at other programs. It depended on the context and the style of program issued.

The series of actions taken by educators in each education program targeted for this study had provided a solution for the students and even resulted in a transformative impact. Most students expressed its recognition of this action. Recognition was certainly an authentic evidence of the transformative impact intended. Based on the information obtained, transformative impact on the setting of informal education was more variable than that on the setting of non-formal education. This can be seen clearly from the example of the transformative impact of the ratio contained in the nurture of the early childhood in a family in Kediri included the activities conducted at KTRS Kupang.

A series of transformative action done by educators in all four objectives of this study illustrated a tendency for the basis of transformative learning procedure. It took place according to the following steps: (a) the presence of symptoms/phenomenon, (b) reflection of the problem and its determination that need a solution, (c) efforts to provide solutions through dialogue, and (d) checking the impact of the solution.

Furthermore, if the whole of the above phenomenon is observed more closely, it appears that transformative learning occurred in the four objectives of this research is still not optimal. The problems aroused and the solutions

provided by educators still tended to be less variable. Likewise, the type of problems tended to be associated with the goal of educational programs organized well and not for the broader issues which were related to the various problems faced by individual learners that were actually also like become the other urgent problems, if unresolved, it could be a source of barriers to following the program. This certainly required further study, whether the base is located on the limitations of the research, the inaccuracy of the research structure and data analysis used, or is associated with the setting or the type of educational programs organized.

From the phenomenon and analysis of research results presented above, the researcher got the following findings.

1.     A transformative learning process did occur in each program on the setting of non-formal and informal education.

2.     Educators performed transformative actions when learners faced difficulties.

3.     The variety of transformative actions was in accordance with the context of the problems.

4.     The difference of transformative learning procedure in both settings lied in the level of learners' participation. In non-formal education, learners were relatively more active in consulting problems/difficulties they faced than in informal education.

5.     General tendency that tended to be used by educators in conducting transformative learning is: (a) awarenes of existing problem, (b) taking reflection on the root or context of problems they faced and developing alternative solutions, (c) conducting relevant solution for the problems, and (d) the occurence of its impact.

Thus, schematically, the basic procedure appearing in each field of transformative learning is essentially as follows.
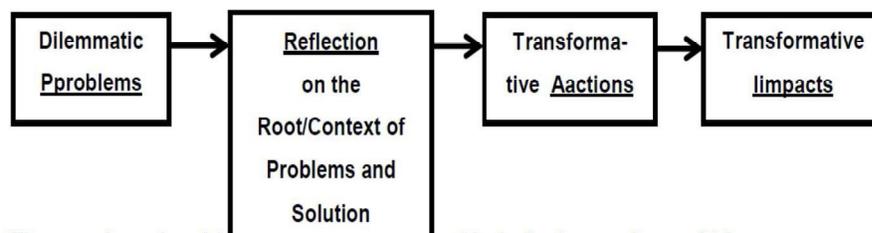


The procedures found in this field seem in line with the basic procedures which werepresented by Taylor [9], that *transformative learning* is basically learning in which learners (a) seriously faced with a challenge to test their system's values or philosophy of life, then (b) given a certain transformative experience.

**Conclusion :** Based on the discussion of the results of this study it can be inferred as follows. (1) There is a process of transformative learning in the setting of non-formal education and informal education. (2) A transformative action is done by the educators especially when learners are getting some difficulties to solve. (3) There are many varieties of transformative actions which are done by the educators depending on the type and context of the problem. (4) The difference in transformative learning procedures of

both settings lies at the level of learners' participation. Learners of non-formal education program are more active in seeking problems or difficulties and attempting to find appropriate solutions than the learners of informal education program. (5) Basic transformative learning procedure found in both settings consisted of problem, reflection, action, and impact.

**Suggestion :** The researcher suggests for further researches on transformative learning procedure in the setting of non-formal education and informal education to clarify the pattern of the procedure. Experimental design is good to apply. To enrich related information, exploring transformative learning procedures at other kinds of non-formal and informal education programs are also recommended.

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