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IMPLEMENTATION OF CARVING TRAINING TO PROMOTE SELF-RELIANCE AMONG P3 COMMUNITIES (BUSKERS, BEGGARS, AND SCAVENGERS) AT SANGGAR PENSI, BONDOWOSO REGENCY.

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Abstract

The aim of the research is to describe the implementation of sculpting training in the independence of the P3 community (buskers, beggars, scavengers) at Sanggar Pensi, Bondowoso Regency. The type of research used is descriptive with a qualitative approach. Determining the research location, researchers used the purposive area technique. Purposive sampling technique for determining informants. Data collection techniques through observation, interviews and documentation. The data analysis techniques used are data collection, data reduction, data presentation, and drawing conclusions. The results of the research show that in the implementation of sculpting training there are media, materials and learning methods that have a positive impact on emotional independence as shown by participants not getting angry easily when facing difficult situations, and not being irritable. Economic independence of training participants, especially for those who previously lived on the streets with uncertain income, but after taking part in carving training can meet their needs for clothing, food and can save money. Intellectual independence with changes in thought patterns and behavior in a more positive direction. Social independence is seen from the ability to interact with friends, other people and the surrounding community..

Keywords : *Implementation of training, independence, P3 community*

Abstrak

Tujuan penelitian untuk mendeskripsikan terkait implementasi pelatihan memahat dalam kemandirian masyarakat P3 (pengamen, pengemis, pemulung) di Sanggar Pensi Kabupaten Bondowoso. Jenis penelitian yang digunakan adalah deskriptif dengan pendekatan kualitatif. Penentuan lokasi penelitian, peneliti menggunakan teknik Purposive area. Teknik Penentuan Informan Purposive sampling. Teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Teknik analisis data yang digunakan adalah pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa dalam implementasi pelatihan memahat terdapat media, materi dan metode pembelajaran yang mempunyai dampak positif dalam kemandirian emosi yang ditunjukkan dengan peserta tidak mudah marah saat menghadapi situasi yang sulit, tidak mudah tersinggung. Kemandirian ekonomi peserta pelatihan, terutama bagi mereka yang sebelumnya menjalani kehidupan dijalanan dengan pendapatan tidak menentu, tetapi setelah mengikuti pelatihan memahat dapat memenuhi kebutuhan sandang, pangan dan dapat menabung. Kemandirian intelektual dengan perubahan pola pikir dan perilaku ke arah yang lebih positif. Kemandirian sosial dilihat dari kemampuan berinteraksi dengan teman, orang lain, dan masyarakat sekitar.

Kata Kunci : *Implementasi pelatihan, kemandirian, masyarakat P3*

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INTRODUCTION

Poverty in Bondowoso Regency is a significant issue that continues to be evaluated annually, with the number of poor residents reaching 105.13 thousand people in March 2023 (Bondowoso Regency Central Bureau of Statistics, 2023). This situation has led to the emergence of P3 groups (beggars, buskers, and scavengers) that require special attention. Empowerment programs through training, such as those carried out by Sanggar Pensi, serve as a solution to improve the skills of the P3 community.

The implementation of carving training involving P3 communities (beggars, buskers, and scavengers) in art and creative activities can be a step toward social transformation. Education and expression through art can change societal perspectives on marginalized groups like P3, who often face stigmatization and discrimination. This research aims to describe the implementation of carving training in promoting the self-reliance of P3 communities at Sanggar Pensi in Bondowoso Regency. The research question is, "How is carving training implemented to promote the self-reliance of P3 communities at Sanggar Pensi in Bondowoso Regency?" The expected benefit of this research is to contribute to the development of knowledge, particularly in the field of training.

METHOD

This research employs a descriptive approach with qualitative methods. The study was conducted at Sanggar Pensi, located in Kampung Baru, Jl. Diponegoro No.035/004, Selatan Sawah, behind UNIBO (Bondowoso University), Curahdami, Bondowoso Regency, East Java 68219. The location was selected using a purposive area technique, meaning the research site was intentionally chosen based on specific objectives and considerations (Arikunto, 2010). The researcher chose this location because Sanggar Pensi Bondowoso is an institution that provides carving training for P3 communities (buskers, beggars, and scavengers) residing in shelters owned by the Bondowoso Regency Social Service to improve their quality of life. The participants' works, such as barongan masks and dance accessories, have gained recognition outside the region, even on other islands, and are used in dance performances.

The research subjects were determined using purposive sampling, a technique that selects samples based on specific considerations. These considerations involve individuals deemed most knowledgeable and understanding of the research needs (Sugiyono, 2016). The informants in this study include participants in the carving training, Sanggar Pensi managers, and carving instructors. Data collection techniques involve observation, interviews, and documentation. Data were gathered through direct observation of the research site, with the researcher acting as an observer. In addition, interviews were conducted to obtain in-depth information through direct interactions with the research informants, supported by documentation as evidence.

Data analysis was carried out using the Miles and Huberman technique, which includes the processes of data collection, data reduction, data presentation, and drawing conclusions/verification.

RESULTS AND DISCUSSION

TRAINING IMPLEMENTATION

1. Media

The carving training uses learning modules as the primary medium, supported by tools and materials that facilitate the learning process, including wood, putty, modern carving tools, paint, and finishing tools. The training process begins with theoretical instruction from the module to introduce the functions and uses of the materials, followed by hands-on practice in creating artworks. The variation of patterns in the artworks presents a challenge to hone participants' skills, especially in complex patterns. Modern carving tools with specialized designs make it easier to work according to specific needs and difficulty levels, showcasing the optimization of media in the training. According to Fadilah Muttaqien et al., n.d. (2023), media has many benefits in the teaching and learning process for transferring knowledge and skills between educators (instructors) and learners to achieve learning objectives.

The carving training media has advantages in using efficient modern carving tools, particularly for simple works such as masks, *barongan*, and *kattok* dolls. However, its drawback lies in achieving certain detail precision, especially in the faces of *kattok* dolls, due to the lack of standard patterns and references. Participants are limited to local characters, which restricts aesthetic exploration and the precision of carvings. The main challenge is mastering complex patterns and special techniques, requiring innovation and improvisation to overcome difficulties in high-detail patterns. Media can be considered a form of learning facility that functions as a tool for delivering learning material, making the learning process clearer and more interactive to enhance the quality of participants' learning outcomes (Audie, 2019). Therefore, it can be concluded that media is very useful in facilitating participants during training. Carving training has provided a solid foundation of basic skills for participants, supported by relevant media and modern carving tools. However, certain aspects, such as developing standardized face patterns and references related to the history of *kattok* dolls, still need improvement. This is essential for enhancing the quality of the artworks and broadening participants' abilities to produce various types of carvings that are more complex and precise.

2. Training Materials

Carving training in Bondowoso Regency provides materials covering the history of local visual arts, carving techniques, and the creation of works such as masks, barong, and Bondowoso's signature *kattok* dolls. The materials are structured to be relevant to the participants' needs, starting from theory to practical skills. Participants are taught to select materials, use modern carving tools, and apply finishing techniques, enabling them to create works with high aesthetic value. This aligns with the statement by Andzarini et al., n.d. (2020) that training materials or teaching resources must be developed based on the predetermined training objectives, making it easier for participants to grasp and understand the material being delivered.

The focus of the carving training on preserving local culture, such as kattok dolls, demonstrates a tangible contribution to safeguarding cultural heritage. The training also teaches both traditional and contemporary techniques, providing a balance between conceptual understanding and practical skills relevant to the job market. The training materials include tools, equipment, and content used during the training process to meet specific learning objectives. These tools are designed to help participants gain new knowledge, skills, or competencies that align with their training requirements or goals (Winandi Wahyu, 2018).

The carving training is designed to combine theory and practice, ensuring that participants understand the history of local visual arts while also acquiring technical skills. The development of materials that are easy to understand, even for participants without higher education backgrounds, reflects the instructors' ability to tailor their teaching methods to participants' needs. Furthermore, the materials taught not only support the preservation of local culture but also provide opportunities for participants to delve deeper into the art of carving. The use of modern carving tools and the teaching of contemporary techniques serve as valuable additions that align with technological advancements. Moving forward, improving facilities and learning approaches can further optimize the training to produce participants with high competency levels.

3. Methods

The learning process in carving training employs methods that combine theory and hands-on practice, accompanied by discussions and group work. A training method is one of the approaches used by an instructor to deliver materials to training participants (Winandi Wahyu, 2018). The learning process begins with a detailed presentation of the theory through lectures, followed by hands-on practice. This systematic approach emphasizes mastery of fundamental theory, which is crucial for understanding the characteristics of figures, materials, and products in carving skills. Participants are introduced to various types of masks and their history to instill cultural insights and an appreciation of the arts. Practical learning is conducted step-by-step, progressing from simple to complex tasks, helping participants build confidence and enhance their skills. Active discussions and group work create an interactive learning environment, encouraging collaboration, experience sharing, and problem-solving in a supportive setting.

The method combining theory and practice is considered effective, as hands-on practice reinforces theoretical understanding in line with the principles of experiential learning, which emphasize the importance of direct engagement in the learning process to improve understanding and skills. Instructors design training methods with direct explanations during practice, making it easier for participants to comprehend the material and gradually improve their skills. This approach is not only effective in terms of outcomes but also enhances participants' motivation and learning satisfaction.

INDEPENDENCE

1. Emotional Independence

The carving training at Sanggar Pensi helps participants develop emotional independence, especially in managing pressure during training. Before the training, participants' emotions tended to be uncontrollable; however, afterward, they were able to transform negative emotions

into positive motivation. Emotional independence is the ability of an individual to manage and regulate their own emotions without being easily influenced by others. It involves emotional awareness, the ability to recognize and understand one's own emotions, as well as the capacity to cope with and respond to emotions in a healthy and productive manner (Zaidah et al., n.d. 2023).

Participants realized that emotional control is a crucial aspect in supporting good work outcomes. This awareness was built through experiences during the training, where they faced tasks requiring concentration, calmness, and stable emotions, such as creating sculptures, masks, or barong. This awareness also evolved into a habit of thinking carefully before acting, as an effort to avoid the negative impacts of emotional outbursts.

In activities such as making masks, barong, and kattok dolls, participants learned to remain calm and avoid negative emotional reactions. Strategies such as staying silent, reflecting, and engaging in calming activities like listening to music or fishing helped them manage their emotions. This training provided valuable insights into emotional regulation to improve the quality of their work and everyday life. Havighurst (in Arif et al., 2020) states that emotional independence is often considered an essential aspect for individuals as they mature, enabling them to control their emotions without relying on others to fulfill their emotional needs.

2. Economic Independence

The carving training at Sanggar Pensi helps participants achieve economic independence by earning sufficient income to meet basic needs, save money, and provide financial stability compared to their previously uncertain lives. This aligns with the statement by Zaidah et al., n.d. (2023), which defines an independent individual as someone capable of fulfilling their needs through their own income, whether through work or entrepreneurship, and achieving financial sustainability without relying heavily on economic assistance or support from others. Although participants have acquired supportive skills, they do not yet plan to start their own businesses due to limited capital and the comfort of working at the sanggar, which they consider already adequate.

3. Intellectual Independence

There has been a significant change in participants' thinking patterns and decision-making processes, shifting from being hasty to being more composed and thoroughly analyzing problems before taking action. They prioritize a collaborative approach to problem-solving and uphold the principle of *guyub rukun* (community harmony) as a key value in maintaining harmony. Participants also face challenges more calmly, reflecting intellectual maturity and a level of maturity in addressing issues, influenced by life experiences and increasing age. This aligns with Havighurst (in Arif et al., 2020), who stated that an individual's intellectual ability can be observed through their capacity to resolve problems they are facing.

4. Social Independence

Social independence refers to an individual's ability to express thoughts, listen, and interact with others. It involves the ability to engage with others and adapt to changes in the social environment (Zaidah et al., n.d., 2023). Participants in the carving training demonstrate high awareness of respecting others' feelings when interacting, by observing the situation before

speaking or joking. They use humor and group activities, such as fishing, to strengthen relationships. The instructor's personal, patient, and attentive approach creates a family-like atmosphere, helping participants overcome communication barriers and adapt to a new environment. Previously, participants struggled with communication due to their background of living on the streets, but with the support of the instructor, they learned to interact more effectively. This training not only teaches technical skills but also important social abilities.

CONCLUSION

Based on the data analysis of the carving training implementation, there are media, materials, and learning methods, where the training process has led participants to experience emotional independence, as seen in the improvement of emotional management, critical thinking skills, and self-control, which are reflected in their reflective attitude and better mindset management. In terms of economic independence, participants have felt an improvement in their well-being, even though they do not yet plan to start a business, due to the financial stability provided by the workshop through their work earnings. From an intellectual independence perspective, participants have shown changes in thinking patterns, maturity, and social awareness. Meanwhile, in terms of social independence, the training has enhanced their communication skills, empathy, and interactions within the community. For future researchers, the focus could be on analyzing the impact of the training program on participants' income improvement as an indicator of program success.

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