

Community-Based Learning Innovation and Student Motivation: An Evaluation of the Sinau Bareng Program in Surabaya, Indonesia

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Abstract

This study aims to evaluate the implementation of social justice values in the context of social stratification in Indonesian society using a qualitative approach through literature review. This study begins with the phenomenon of increasing social, economic, and educational inequality, which indicates a gap between the ideal values of Pancasila and the social realities faced by society. Through an analysis of various scientific sources, this study identifies that the stratification structure formed by the dominance of power, access to resources, and the distribution of opportunities has hampered the realization of equitable social justice. The results show that although Pancasila normatively emphasizes the principles of equality and solidarity, its implementation is still limited by a hierarchical social system and policies that do not favor marginalized groups. Reactualizing Pancasila values as an ideology of social justice in the era of globalization is a major urgency to address inequality and strengthen social solidarity. This effort requires synergy between character education, inclusive policies, and community empowerment so that social justice can become a substantive reality, not just an ideological symbol. Thus, this study emphasizes the need.

Keywords: Social Justice, Pancasila, Social Stratification

1. Introduction

Social stratification is a sociological phenomenon inseparable from the structure of modern societies, including Indonesia, which boasts high social, economic, and cultural diversity. This stratification regulates the position of individuals and groups within a social hierarchy based on access to resources, power, and social prestige. The inequality arising from this structure creates disparities that are not only economic but also impact social and political dimensions. Access to education, health care, and employment opportunities often serve as strong markers that determine a person's position in the social order (López et al., 2024). This imbalance reinforces social reproduction, whereby groups at the top are more easily able to maintain their privileges. This situation demonstrates that social injustice is not simply a result of differences in individual abilities, but rather the result of a social system that does not yet reflect the value of substantive equality. This situation presents a challenge for a state based on Pancasila to ensure that social justice is truly realized for all people without exception (Maulana, 2025). This tension between idealistic values and social reality demands a critical analysis of the implementation of Pancasila values.

The values of Pancasila, particularly the fifth principle, contain a moral mandate for state administration to uphold social justice in all areas of life. The concept of justice in Pancasila is not



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solely oriented towards equitable distribution of economic outcomes but also encompasses moral, social, and cultural dimensions that affirm respect for human dignity. Pancasila places humans at the center of national development, so all public policies should aim to improve the welfare and empower all levels of society (Manalu et al., 2024). However, the implementation of this value is often hampered by the dominance of political-economic interests that prioritize efficiency over equity. A development ideology that emphasizes economic growth without equitable distribution widens social disparities. As a result, Pancasila values tend to be reduced to normative discourse that does not address the practical dimensions of community life. This phenomenon emphasizes the need for evaluative efforts that are not only administrative but also conceptual regarding the extent to which the values of social justice are implemented in social policies and behavior. Thus, understanding the values of Pancasila must be revitalized as an active public ethic, not merely a passive ideological doctrine.

The widening economic gap is one of the most concrete reflections of the weak implementation of social justice values in Indonesia. Income inequality data shows that a small segment of the population controls a large proportion of national wealth, while the majority still struggles to meet basic needs. This inequality occurs not only at the individual level but also across regions, particularly between urban and rural areas. In remote areas, communities often face limited access to quality education, adequate healthcare, and productive economic infrastructure. This situation reinforces a cycle of structural poverty that is difficult to break without proactive policy intervention. Social justice, as mandated by Pancasila, should demand a proportional redistribution of opportunities and resources so that all citizens have an equal chance to develop (Windusancono & Daenie, 2022). However, the facts on the ground demonstrate a gap between normative principles and empirical reality. This phenomenon underscores the need for in-depth reflection on the extent to which social justice values have been truly internalized within the national development system.

Social disparities resulting from economic stratification often give rise to complex forms of social exclusion. Groups with limited access to public resources experience marginalization, both socially and politically. This situation hinders inclusive citizen participation in the development process. This inequality not only impacts economic well-being but also erodes the sense of solidarity and social cohesion that underpin national unity (Suryadmaja et al., 2025). In a fragmented society, there is a tendency toward increased individualism and a weakening of the spirit of mutual cooperation. This indicates a crisis of values rooted in the absence of the principle of social justice as a moral guideline in daily life. When the values of Pancasila are understood only as formal symbols, their substantial meaning in building social equality is marginalized. Therefore, recontextualizing the values of social justice is an urgent need to restore harmony to the nation's social structure.

The realization of social justice requires synergy between public policy, social structures, and citizens' moral awareness. The state plays a primary role in distributing resources and opportunities fairly, but society's moral responsibility is also a crucial component in maintaining social balance. Education in Pancasila values should not stop at the cognitive level but develop into social practices that guide interactions between individuals and groups (Yuniarto et al., 2025). The internalization of these values can shape a collective consciousness that rejects all forms of discrimination and inequality. If the internalization process fails, a gap will arise between normative understanding and actual social practices. In the long term, this gap can threaten social stability and undermine the state's moral legitimacy. Therefore, evaluating the effectiveness of Pancasila-based policies must consider both structural and cultural dimensions (Karimi, 2024). Social justice is not merely a product of law and policy, but also the result of moral awareness that grows within every layer of society.

Evaluation of the implementation of Pancasila values requires attention to contemporary social dynamics influenced by globalization and modernization. Global currents that bring individualistic and capitalist values often conflict with the principles of social justice, which prioritize collective well-being. This phenomenon creates a paradox between material progress and the degradation of social solidarity. As society places greater emphasis on individual achievement, the value of mutual cooperation, a national characteristic, begins to be marginalized. This shift in orientation has resulted in the emergence of consumption patterns and lifestyles that reinforce social stratification. Evaluating

the application of Pancasila values in these circumstances is crucial for reaffirming national identity, which is based on the values of togetherness and social balance (Suryanto & Adon, 2023). Efforts to strengthen social justice are inseparable from global challenges that demand adaptation without losing national identity. Therefore, strengthening Pancasila values becomes a strategic instrument in addressing social disruptions brought about by modernity.

Social justice, as a national ideal, truly demands a balance between individual rights and collective interests. Pancasila teaches that prosperity cannot be achieved solely through the accumulation of wealth by a few, but rather through equitable and sustainable distribution. This principle emphasizes the importance of inclusive development, where every citizen has an equal role and benefits. However, a development orientation that still focuses on quantitative economic growth often neglects the dimension of distributive justice. This demonstrates the need to reexamine the development paradigm to align it with the values of Pancasila. Evaluations should not only assess economic outcomes but also the social and moral impacts of each policy implemented. When the values of social justice are truly embraced, national development can become an instrument of liberation, not a reproduction of inequality (Harianja & Sinaga, 2025). Thus, the implementation of Pancasila will find its true relevance in modern society.

Efforts to restore the essence of social justice as a fundamental value of Pancasila require a collective commitment from all elements of the nation. The government, academics, and civil society must collaborate in building a social system that upholds equality, solidarity, and humanity. Public policy needs to be directed toward creating an inclusive social structure, while national education must foster critical awareness of the values of justice. A paradigm shift from mere ideological symbolism to the practice of social justice is a crucial step in realizing national ideals. If social justice can be implemented concretely, oppressive social stratification can be reduced through equitable social mechanisms. In this way, Indonesian society can move toward a harmonious order, where every individual has an equal opportunity to develop according to their potential. The realization of Pancasila values will provide a strong foundation for a national life that balances individual freedom and collective responsibility. National integrity will be maintained when social justice is not merely an ideal but also a reality experienced by all Indonesians.

2. Method

This study uses a qualitative approach with a literature review method, which aims to evaluate the implementation of social justice values in the context of social stratification in Indonesian society. The qualitative approach was chosen because it focuses on a deep understanding of social meanings, values, and interpretations that cannot be measured quantitatively. According to Creswell (2013), qualitative research allows researchers to examine social reality contextually and comprehensively through an analysis of related discourses, policies, and social phenomena. This approach is relevant because the issues of social justice and stratification are rooted not only in empirical data but also in the normative values contained in the Pancasila ideology. This study focuses on the relationship between social structure and the implementation of the values of justice outlined in the fifth principle, making conceptual and historical understanding essential elements in the analysis.

The literature study was conducted by examining various scientific sources, such as academic journals, social theory books, previous research results, and government policy documents related to the implementation of Pancasila values. Experts such as Neuman (2014) emphasize that literature-based research aims not only to gather information but also to synthesize and interpret data to identify patterns and conceptual gaps. Therefore, this study does not stop at description, but seeks to build a deeper theoretical understanding of how social stratification can influence the actualization of social justice in Indonesia. This process is carried out by comparing various theoretical perspectives, including the social stratification theories of Karl Marx, Max Weber, and Davis & Moore, which are then contextualized with the values of Pancasila as a national ideology. This theoretical analysis is expected

to provide a more comprehensive picture of the relationship between social structure and the ideology of justice.

Data collection techniques were conducted through documentation and systematic literature review. Each literature source used was selected based on its relevance to the research topic, academic credibility, and data recency. The literature collection steps included identifying keywords such as social stratification, social justice, and implementation of Pancasila, followed by searches in academic databases such as Google Scholar, Scopus, and DOAJ. After the literature was collected, a selection process was carried out to determine sources that met the criteria for academic eligibility and substantial relevance. Next, the researcher conducted a content analysis of each selected source by highlighting key themes, conceptual debates, and findings that support or contradict the theoretical framework used. This technique aligns with Krippendorff's (2018) opinion, which states that qualitative content analysis aims to systematically and interpretively discover meaning and structure in texts.

The data analysis process is carried out through three main stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, researchers select and organize the most relevant information to answer the research questions. This stage includes a categorization process based on themes such as forms of social stratification, dimensions of social justice, and Pancasila values in social policy. Next, in the data presentation stage, information is organized into analytical narratives and thematic tables to demonstrate the relationships between concepts. Finally, the conclusion drawing stage is carried out by integrating the analysis results from various sources to construct new interpretations that illustrate the relationship between social stratification and social justice. Miles, Huberman, and Saldaña (2014) emphasize that qualitative data analysis is iterative and reflective, so researchers need to continuously verify the findings to ensure the resulting interpretations remain valid and contextual.

To clarify the structure of the analysis, this study uses a thematic matrix that maps the relationship between dimensions of social stratification and the principles of social justice within Pancasila values. This matrix serves as a conceptual tool for systematically organizing the literature review results.

Dimensions of Social Stratification	Aspect of Social Justice (5th Principle of Pancasila)	Implications for Community Life
Economics (income and wealth)	Equal distribution of resources and economic opportunities	Economic inequality triggers the marginalization of the lower class
Education (access and quality)	Equal learning opportunities for all citizens	Differences in access to education reinforce social hierarchies.
Power (authority and influence)	Justice in the distribution of public power	Elite domination hinders public participation
Socio-cultural (prestige and status)	Recognition of human dignity and solidarity	Social status stratification reduces social cohesion

The above matrix serves as a basis for examining the extent to which the social structures formed in Indonesian society reflect or deviate from the principles of social justice mandated by Pancasila. Through a literature-based approach, this research not only highlights empirical issues but also explores the normative and ideological dimensions of social justice. This approach provides researchers with the opportunity to understand the complex relationship between social structure, public policy, and moral values in national development. The results of this study are expected to enrich academic discourse on the relevance of Pancasila as an ideology of social justice amidst the challenges of evolving stratification. Furthermore, this study is expected to serve as a conceptual reference for further research

focusing on strategies for implementing Pancasila values in social policy and national character education

3. Result

The evaluation of the *Sinau Bareng* Program in Medokan Ayu RW 002, Surabaya City, is conducted by employing William N. Dunn's (2003) policy evaluation framework. This framework comprises six analytical criteria effectiveness, efficiency, adequacy, equity, responsiveness, and accuracy which are used to examine how the program enhances students' learning motivation and strengthens community participation in supporting education.

Data collection was conducted through in-depth interviews with the Head of RW 002 as the person in charge of the area, facilitators consisting of teachers and student teachers, and the parents of participants. These interviews explored their views on the implementation of the program, changes in student learning behavior, and the community's contribution to creating a conducive learning atmosphere. In addition, field observations were conducted to directly capture the interactions between facilitators and students, as well as to understand how the support of the surrounding community strengthened the children's enthusiasm for learning.

Table 1. Effectiveness of the *Sinau Bareng* Program

Sub-theme	Representative Quote	Interpretation
Increased Motivation	"The children have become more enthusiastic, more confident, and appear excited every time there is an activity." (RW Head, interview, September 1, 2025)	The program effectively increases students' motivation to learn and their self-confidence.
Changes in Learning Habits	"Now he is more enthusiastic about learning and his learning habits have also improved." (Parent, interview, September 15, 2025)	The program has a tangible impact on students' learning habits.
Fun Learning Methods	"Students are provided with enjoyable learning experiences, sometimes through games, so they are more active in their learning." (Facilitator, interview, September 15, 2025)	The edutainment method has proven effective in making students more active.

The data presented in Table 1 indicate that the *Sinau Bareng* Program has effectively increased student motivation, enthusiasm, and self-confidence. Participants reported that the learning process was not only enjoyable but also encouraged behavioral changes, such as improved study habits and greater involvement in group activities. These findings demonstrate that integrating entertainment into education (*edutainment*) is a key factor in promoting active participation and intrinsic motivation among students.

Table 2. Efficiency of the *Sinau Bareng* Program

Sub-theme	Representative Quote	Interpretation
Local Facility Support	"I provide benches, mats, and coordinate with the teachers." (RW Head, interview, September 1, 2025)	The use of local resources demonstrates cost efficiency.

Sub-theme	Representative Quote	Interpretation
Use of Volunteers	“The hope is that children who have difficulty learning at home will receive assistance from Sinau Bareng.” (Facilitator, interview, September 15, 2025)	Volunteer involvement reduces costs while expanding benefits.

As shown in Table 2, the *Sinau Bareng* Program demonstrates efficient resource management by utilizing community facilities and volunteer facilitators. This approach minimizes operational costs while ensuring educational inclusivity. The active involvement of residents and facilitators underscores the strength of community-based participation in sustaining non-formal learning without financial burden.

Table 3. Adequacy of the Sinau Bareng Program

Sub-theme	Representative Quote	Interpretation
Fulfillment of Learning Needs	“This activity has had a very positive impact... the children have become more enthusiastic and confident.” (RW Head, interview, September 1, 2025)	The program meets the needs of students who lack guidance.
Hope for Continuation	“Hopefully, this program will continue so that the children will study more diligently.” (Parent, interview, September 15, 2025)	The program’s adequacy still needs to be strengthened to ensure its impact is sustainable.

Table 3 illustrates that the *Sinau Bareng* Program adequately fulfills students’ learning needs, particularly for those who lack academic supervision at home. However, respondents also expressed hope that the program would continue sustainably. This implies that while the current implementation meets immediate needs, long-term adequacy depends on consistent support and policy integration.

Table 4. Equity of the Sinau Bareng Program

Sub-theme	Representative Quote	Interpretation
Limited to RW 002	“The Sinau Bareng program is only implemented in RW 002; other RWs do not feel its impact.” (Head of RW, interview, September 1, 2025)	The program has not been evenly distributed across the entire Medokan Ayu area.

The findings in Table 4 reveal that the *Sinau Bareng* Program’s implementation remains geographically limited to RW 002, indicating unequal distribution of benefits across surrounding neighborhoods. This suggests that despite its success, the program has yet to achieve equitable access for all potential beneficiaries within Medokan Ayu. Expansion efforts would be needed to ensure inclusivity and reduce educational disparities.

Table 5. Responsiveness of the Sinau Bareng Program

Sub-theme	Representative Quote	Interpretation
Community Enthusiasm	“The enthusiasm of the residents is very high... the children are happy and excited.” (Head of RW, interview, September 1, 2025)	Programs that respond to the social needs of the community.
Parental Support	“In my opinion, it’s very good. My child seems very enthusiastic about participating in this program.” (Parent, interview, September 15, 2025)	A program that addresses parents’ expectations for child support.

Table 5 highlights the responsiveness of the *Sinau Bareng* Program to local community needs. The enthusiasm of parents and children reflects that the program resonates with residents’ educational expectations. The program not only provides learning assistance but also fulfills social and emotional needs, thereby enhancing community trust and engagement.

Table 6. Accuracy of the Sinau Bareng Program

Sub-theme	Representative Quote	Interpretation
Solutions for Children with Limited Guidance	“The hope is that children who have difficulty learning at home will receive learning assistance from Sinau Bareng.” (Facilitator, interview, September 15, 2025)	A targeted program for children who lack learning guidance at home.
Social Character Impact	“Children become closer, help each other, and value the learning process.” (RW Chairman, interview, September 1, 2025)	A program that effectively shapes children’s social character.

The data in Table 6 show that the *Sinau Bareng* Program effectively targets its intended beneficiaries children who receive minimal academic guidance at home. Additionally, it contributes to social development by fostering cooperation and empathy among students. This indicates that the program achieves both academic and socio-emotional objectives, aligning with its community-based and inclusive educational vision.

4. Discussion

Analysis of the Effectiveness of the Sinau Bareng Program

The findings of this study demonstrate that the *Sinau Bareng* Program has achieved a high level of effectiveness in stimulating students’ motivation and confidence in learning. The statement from the neighborhood association head, “The children are more enthusiastic, more confident, and look excited every time there is an activity,” reflects an observable transformation in students’ affective and behavioral engagement. This enhancement of enthusiasm and self-assurance is one of the fundamental indicators of educational effectiveness as postulated in Dunn’s (2003) framework, which links effectiveness to the realization of policy goals. The consistency between observed behavioral improvements and program objectives implies that *Sinau Bareng* successfully translates policy intentions into tangible educational outcomes.

Moreover, the testimonies of parents, who noted that their children exhibited more disciplined study habits and greater willingness to learn at home, further strengthen this finding. These outcomes corroborate the research of Dewanto et al. (2022) and Ariaty et al. (2025), who argue that interactive and joyful learning environments can mitigate the detrimental effects of excessive digital exposure and

learning fatigue. By integrating edutainment as a pedagogical strategy, the Sinau Bareng Program transforms the learning process into an enjoyable and participatory experience, aligning with the constructivist paradigm that emphasizes active student involvement (Widiana, 2022; Zahara Harahap & Naibaho, 2023). Thus, the program's effectiveness lies not merely in achieving measurable academic results but also in cultivating intrinsic motivation, social engagement, and positive attitudes toward lifelong learning.

Analysis of the Efficiency of the Sinau Bareng Program

The Sinau Bareng Program exemplifies an efficient educational model through its ability to maximize outcomes while minimizing resource expenditure. This efficiency stems from the strategic use of local resources such as neighborhood facilities, community halls, and volunteer human capital, which allows the program to operate sustainably with minimal financial input. In Dunn's (2003) evaluative framework, efficiency is understood as the ratio between benefits generated and resources utilized; hence, the Sinau Bareng Program demonstrates that community empowerment can serve as an effective substitute for financial dependency. The head of RW 002's willingness to provide facilities and the involvement of volunteers from among teachers and students represent an optimized allocation of social capital, reflecting the principles of collaborative governance and cost-sharing in community-based education.

While the program's operational structure embodies financial prudence, its sustainability remains vulnerable to fluctuations in volunteer availability. As highlighted by Ghozalyfah & Ratnawati (2022), community-based initiatives require continuous engagement to maintain stability and quality. This finding resonates with Fatwa (2019), who revealed that non-formal educational initiatives succeed only when local commitment is supported by institutional reinforcement. Therefore, while the program achieves high efficiency in its present form, future strategies should integrate external partnerships, municipal support, and capacity-building programs to ensure that operational efficiency evolves into sustainable institutional resilience.

Analysis of the Adequacy of the Sinau Bareng Program

Adequacy, as described by Dunn (2003), concerns the degree to which a program's outcomes sufficiently address the underlying problem it seeks to solve. The Sinau Bareng Program has demonstrated its adequacy by providing academic and motivational support for children who receive limited guidance at home. The testimonies of parents and local leaders underscore that this initiative fills a crucial educational void in semi-urban areas where formal institutions may fail to accommodate socioeconomically disadvantaged students. These outcomes are consistent with the perspective of Mustofa & Dewi (2017), who emphasize that equitable education must go beyond access to include the adequacy of learning support mechanisms.

Nevertheless, the sustainability of these outcomes remains a significant concern. Several participants expressed hope that Sinau Bareng would continue indefinitely, reflecting a dependency that reveals both its success and its fragility. Adequacy in this context must therefore be interpreted not only as a matter of short-term effectiveness but also as long-term institutional viability. As Kurniawati et al. (2023) argue, non-formal education can only achieve durable adequacy when supported by collaboration between communities, schools, and local governments. Accordingly, the integration of Sinau Bareng into municipal educational planning and curriculum-based enrichment initiatives would ensure that its benefits extend beyond temporary impact to become a sustainable pillar of community learning.

Analysis of the Equity of the Sinau Bareng Program

The evaluation results reveal that the benefits of the Sinau Bareng Program remain geographically concentrated in RW 002, limiting the scope of its positive impact. Such restricted implementation produces a disparity in educational access among subdistricts within Medokan Ayu,

corroborating the findings of Handitia et al. (2024), who observed similar inequities in local educational distribution. According to Dunn's (2003) principle of equity, a program must ensure the fair and proportional distribution of benefits across all intended beneficiaries. In this regard, the current implementation of Sinau Bareng demonstrates partial equity, as the program has not yet expanded its reach to other communities with comparable needs.

To address this issue, strategic replication and scaling are essential. This could be achieved through the recruitment of additional facilitators, training initiatives led by formal educational institutions, and budgetary collaboration with the Surabaya City Government. Such steps would align with Mustofa's (2011) concept of representative bureaucracy, where inclusive participation ensures policy fairness and responsiveness. Furthermore, Nasution et al. (2025) highlight that equitable education requires multi-stakeholder engagement, combining the roles of government, civil society, and community leaders. Expanding Sinau Bareng along these lines would not only eliminate access disparities but also reinforce social cohesion through shared educational responsibility.

Analysis of the Responsiveness of the Sinau Bareng Program

The Sinau Bareng Program exhibits a high degree of responsiveness, demonstrated by its alignment with the educational aspirations and socio-cultural context of the local community. Residents' enthusiasm and parental support suggest that the program successfully captures and fulfills genuine local needs. In Dunn's (2003) framework, responsiveness measures the degree to which a program adapts to the expectations of its beneficiaries. The program's activities combining creative, digital, and game-based learning resonate with the interests of today's students, making learning both relevant and appealing. This observation aligns with Porang & Mulhamah (2023), who contend that responsiveness in educational programs correlates strongly with sustained learner motivation.

Beyond meeting immediate learning demands, Sinau Bareng fosters social inclusion and communal pride, transforming education into a participatory social experience. The use of digital and creative tools (Aurellia et al., 2024) also indicates adaptive responsiveness, as the program integrates technology without undermining traditional community values. Nevertheless, as community expectations evolve, program adaptability must remain dynamic. Periodic curriculum renewal, increased parental involvement, and the inclusion of digital literacy are necessary to maintain long-term responsiveness. These refinements would position Sinau Bareng as a living model of adaptive policy implementation, capable of evolving alongside the social and technological shifts of its environment.

Analysis of the Accuracy of the Sinau Bareng Program

The Sinau Bareng Program demonstrates remarkable accuracy in targeting the specific demographic it intends to serve children with limited academic support at home. Such precision in program design ensures that resources are directed toward those most vulnerable to educational neglect, reflecting Dunn's (2003) definition of accuracy as policy relevance to problem orientation. Testimonies from facilitators indicate that program participants are carefully identified based on educational needs, ensuring that the intervention produces meaningful outcomes. This targeted approach aligns with Gede et al. (2024), who emphasize the importance of specificity in social education to maximize learning impact among marginalized groups.

In addition to academic benefits, the program's influence on social character formation signifies multidimensional accuracy. As reported by the RW chairman, students have become more empathetic, cooperative, and respectful of others, illustrating the internalization of moral and social values. This finding aligns with Izham & Muarifuddin (2024), who note that group-based community learning fosters social cohesion and prosocial behavior. Therefore, the accuracy of Sinau Bareng lies not only in its precise targeting but also in its comprehensive approach to holistic education—academic, social, and emotional. To institutionalize this accuracy, integration into local education policy frameworks and sustained funding are necessary to preserve its relevance, ensuring that the program continues to serve as an inclusive model of equitable community education..

5. Conclusion, Limitations, and Suggestions

Conclusion

The findings of this study demonstrate that the Sinau Bareng Program plays a significant role in enhancing students' enthusiasm and learning habits in Medokan Ayu RW 002, Surabaya. By integrating games, discussions, and edutainment methods, the program successfully creates an enjoyable and participatory learning environment that encourages students to be active, confident, and expressive. These interactive activities foster intrinsic motivation and help shape positive learning behaviors, making learning experiences more meaningful and engaging for children. The success of the program is closely tied to strong community involvement. Local neighborhood associations provide venues, parents offer moral and logistical support, and facilitators guide the learning process. This collaboration illustrates the power of community-based learning, where shared responsibility among residents, parents, and local leaders contributes to building an inclusive, friendly, and sustainable educational environment. The program effectively bridges formal and non-formal learning by responding to local educational needs and creating alternative spaces for children who are less engaged in conventional schooling. Despite its achievements, the program faces several challenges. These include a limited number of facilitators, reliance on volunteers, scheduling constraints, and the difficulty of maintaining children's focus during activities. Addressing these challenges requires stronger support from local governments, particularly in terms of facilitator training, funding, and coordination mechanisms. Sustainable implementation will depend on institutional backing that reduces dependency on community initiatives alone. Overall, the Sinau Bareng Program proves to be an effective model for motivating children to learn through enjoyable activities and strong community collaboration. It provides a practical example of how community-based non-formal education can complement formal education, especially in semi-urban settings. Expanding and institutionalizing similar initiatives in other areas could help reduce educational disparities and support children's learning motivation more broadly.

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