

# Andragogy Principles of Porang Farmers: Grounded Theory Study in The Porang Farmer Community "Lingkarmas" East Java

Rofik Jalal<sup>1\*</sup>, Djoko Saryono<sup>2</sup>, Abd Latif Bustami<sup>2</sup>, Hardika<sup>2</sup>

<sup>1</sup> Universitas Narotama Surabaya, Indonesia

<sup>2</sup> Universitas Negeri Malang Malang, Indonesia

\* Corresponding author. Email: rofik.jalal.rosyanafi@narotama.ac.id

**Abstract:** This research study is based on the andragogical approach along with the principles therein, which emerged during the learning process of porang (*Amorphophallus oncophyllus*) farmers as adult learners. One of the focuses of this research is to reveal the andragogy principles of The Porang Farmer Community "Lingkarmas" as adult learners through a grounded approach. This study uses a qualitative approach with grounded theory methods. The procedure in this study uses the grounded theory method which has several stages including; (1) Research problem and opening research questions, (2) initial coding data collection, (3) initial memos, (4) Data collection and Focused coding, 5) advanced memos refining conceptual categories, (6) theoretical sampling seeks specific new data, sorting memos, (7) Integrating memos diagraming concepts, (8) writing the first draft (Charmaz, 2006:12). In the grounded theory method, data has an important role during the research process. Data in the grounded theory method is the source of the birth of a theory which in this context takes the form of a learning model and the principles of andragogy of porang farmers. The subjects and objects in this study were the farmers of the Porang Lingkarmas Farmer Group in Desa Bulu, Kecamatan Pilangkenceng, Kabupaten Madiun and were learning to explore porang as an alternative agricultural commodity. The techniques used during the data collection process include unstructured interviews, literature studies, observation, and documentation. The data analysis process includes; Open/Initial Coding, Axial/Intermediate Coding, Selective/Advanced Coding, and Conclude. The results of this study indicate that porang farming belonging to The Porang Farmer Community "Lingkarmas" is a relatively new agricultural commodity in Desa Bulu, Kecamatan Pilangkenceng, Kabupaten Madiun. This condition, of course, also gave rise to a new adaptation process which, as far as the results of the observations, was implemented through discussion activities (deliberation) as a learning method. The activity is carried out once a month with topics relevant to the stages in porang cultivation which include land preparation, planting, maintenance, nurseries, and harvesting. Grounded theory as an approach in research shows a basic statement or general truth during the discussion which includes; (1) porang farmers have a learning orientation that is relevant to the problem, (2) porang farmers also have internal motivation and need external motivation, (3) porang farmers have and experience as teaching and learning capital, (4) porang farmers also have greater insight mature and various concepts or methods for learning readiness, (5) porang farmers who want mutual respect during the learning process, (6) porang farmers also need a learning situation that is representative, safe and comfortable, and (7) porang farmers will also be more active learning if there is certainty of learning outcomes. The principle that porang farmers will also study hard if there is certainty of learning outcomes is the principle of learning porang farmers as authentic adult learners in The Porang Farmer Community "Lingkarmas" discussions. The principles found during the discussion, which are able to reconstruct andragogy so far tend to focus more on learning orientation, experience, readiness to learn and learning atmosphere (infrastructure).

**Keywords:** andragogy, the principle of andragogy, porang farmers

## 1. INTRODUCTION

In recent years, there has been an interesting phenomenon in which there is an agricultural that successfully drove farmers in Madiun area to become billionaires. Farmers who initially concentrated on agricultural commodities of

food sub-sectors such as rice, corn, crops and the like tried to expand from the side of agricultural commodities in porang previously considered as wild plants growing on the banks of the river. Porang plant (*Amorphophallus oncophyllus*) is a plant of the family Araceae commonly known by the name of

carrión flower because of its unpleasant flower smell. In some areas, this plant is known by the name of *iles-iles*, yellow *iles*, *acung* or *acoan*. Porang plant is a plant native to Indonesia and has long been known especially in the Madiun area but has not been fully utilized.

Porang itself is widely used for raw materials flour, cosmetics, water purifiers, in addition to the manufacture of glue and "jelly" which in recent years is often exported. As far as observation, the price of fresh porang tubers reaches Rp 4,000/kg. The price of porang that has been processed and ready for export ranges from Rp 14,000/kg with export destinations such as Japan, China, Australia, and Vietnam. Every 1 hectare of porang plants produce wet tubers up to 16 tons, or bring in an income of about Rp 40,000,000, - each harvest. These results are certainly sharply different when compared to local and traditional commodities such as rice, corn, crops and the like. Porang care is also slightly superior due to the lack of fertilization and pest as far as testimony in the field has never been found. Flour produced from tubers porang has a very high economic value (Widyastuti, 2012).

An information from industry observers porang one kg price reaches hundreds of thousands to more than sat million rupiah (Sumarwoto, 2012). But the easiest to digest that the price of new porang tubers taken in the ground reaches tens of thousands and if it has been made in the form of chips (*gaplek*) the price is close to 100 thousand rupiah (Sumarwoto, 2012;). It is important to know, indonesia's porang exports in the period January to July 28, 2020 amounted to 14,568-tons with a value of Rp 801.24 billion (Sari Agri, 2020). Exports of that size only meet about 10% of the world's demand.

Consideration of economic value easily grows and produces tubers porang can grow on various types of soil and climate types, even very tolerant shade (Wahyuningtyas, et al., 2013.). These results are certainly sharply different when compared to local and traditional commodities such as rice, corn, crops and the like. Porang care is also slightly superior due to the lack of fertilization and pest as far as testimony in the field has never been found Uniqueness phenomenon as intended not only the problem of changes from the economic side of farmers, but mainly in this case related to mindset and behavior on the concept as an adult and lifelong learner.

Farmers especially in madiun area in general before switching and developing as porang farmers are traditional farmers with local agricultural commodities (rice, corn, soybeans, onions and other kinds of crops). Mindset and behavior of agriculture that previously tended to be traditional and rigid following the advice and instruction sourced through generations from parents and the surrounding environment, in a matter of no more than five years turned into a very dynamic and open mindset one of them by daring to learn porang as an agricultural commodity for them to develop.

Learning is an inherent process that is inherent in human beings from birth to the end of life. The reality is then in line with the concept of lifelong learning and lifelong education which until now still often occur habits in understanding the two concepts that are fundamentally different. Schuller, T., & Watson, D. (2009), gave an understanding of the difference which he said "... Lifelong

learning is a personal process. It is something that people do. Conversely, lifelong education is an institutional fact."

Lifelong learning is a personal process and it's something people do. On the contrary, in the context of lifelong education or lifelong education is an institutional fact or as an educational unit. An important message regardless of the differences between the two concepts, learning is a lifelong process and not a concept that is reduced as a process that occurs only in the school domain.

An Albert Einstein (1936) once said, "Education is what remains after one has forgotten what one has learned in school." Education is what remains after one forgets what has been learned while at school. The real learning process, occurs in the human being who precisely after completing his formal education. The paradigm of human learning at this point will also be completely realized by the concept of lifelong learning and lifelong education. Concepts that state the process of education or learning for the purpose of a better life can be done anytime and anywhere.

Andragogy as an art of adult learning, also cannot be separated from the nature of lifelong learning or lifelong learning. The condition where the age of human being as a learner who has completed school education or formal is in adulthood, of course with the concept of lifelong learning is not necessarily also completed. Human beings as lifelong learners both realized and not at the age of adulthood will be more diverse in their learning needs. The condition is also inseparable from his instinctive efforts in meeting the needs and interests of his growing and varied life.

The existence of andragogy which according to Knowles (1984), as *The Art and Science of Helping Adults Learn* or art and science that helps adults learn, is precisely at this point much needed. Adult learners in carrying out their functions as lifelong learners will certainly also be more helped by the understanding of the principles of learning. In actual circumstances such understanding cannot be fully diffused as it should be. The application of andragogy follows in principle in scientific studies that ideally are manifestly and deliberately implemented thoroughly, still dominated focus on society as adult learners in the urban sector based on industrial skills. This condition does not represent massively from the implementation of andragogy as a model and principle but it is necessary to be a record for the development of andragogy theoretically and practically in all dimensions of society and skills including in rural communities that generally work as farmers.

#### A. Causality Perspective

The success of local-based farmers who eventually transform into export-friendly farmers cannot be separated from farmer groups as units or learning communities. Tani Porang Lingkaras group is one of the groups of porang farmers described in the preliminary study not only as an organization of farmers more than that also as a learning community. A learning community according to Goodyear, P., De Laat, M., and Lally, V. (2006), is a group of people who share common academic goals and attitudes and meet semi-regularly to collaborate on a place.

This opinion is in line with the reality that occurs in the Porang Lingkaras Farmer Group as a learning

community that regularly collaborates on a place or location to study together related to porang cultivation. Farmers as adult learners need a learning approach that is certainly different in reference to their age background and characteristics. In some studies, farmers are often categorized as late majority or laggards who belong to community groups that are difficult to adopt innovations in this case in the form of agricultural commodities porang. Porang (*Amorphophallus oncophyllus* Prain) is a type of root plant belonging to the family Araceae or taro (Ramdana, 2015). Porang as an agricultural commodity was originally considered by farmers who are currently members of the Porang Lingkaras Farmer Group is a wild crop that is not worth consumption. Farmers who are traditionally in a farming mindset and belong to a group of people who are difficult to change, in reality today is precisely pleased to learn to then be able to expand commodities by placing the porang as the leading commodity of agriculture.

An unusual learning process has certainly occurred assuming the farmer porang as an adult learner applying the adult learning model or andragogy. Andragogy according to Knowles (1977:38), is a science and art in helping adults learn, which by its principles. The development of andragogy with principles in it as far as tracing through sampling literature shows monotonous and less relevant implementation patterns used in rural farming communities. Thus the presence of this research, is expected to be able to reveal the model of andragogy with the principle in it to farmers with traditional capital that is able to expand to global agricultural commodities such as porang.

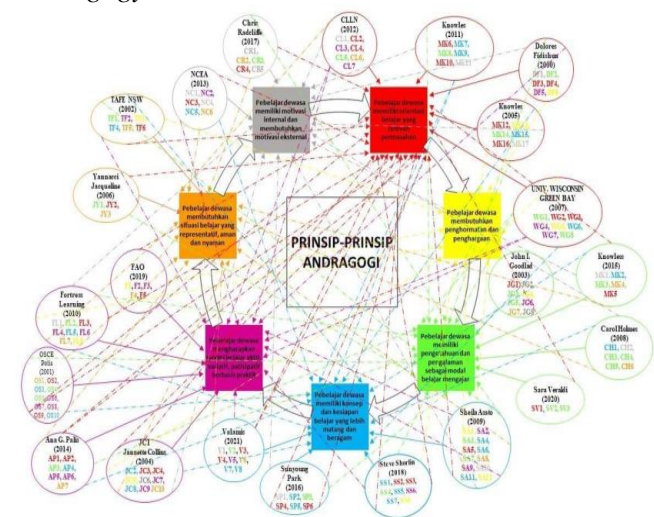
## 2. LITERATUR REVIEW

The term andragogy is a fairly popular term in the learning process with the involvement of adults as learners. Adults themselves have definitions that are certainly important to understand before defining the nature of adult education. The definition of maturity in latin verbs is called adult or "adolescence" which means to grow into maturity. The word adult comes from the participle past tense of the verb adultus which means to have grown into perfect strength and size or have become an adult (Elizabeth B. Hurlock, 1980:246). Adult in Dutch is "Volwassen" which means Vol means full and Wassen means to grow, so "volwassen" means to have grown fully or finished growing. Thus, adults are individuals who have completed their growth and are ready to accept a position in society along with other adults.

Andragogy is the art and science of helping adults learn (Knowles, 1980:43). Malcolm Knowles popularized this term and is recognized as the father of andragogy although Alexander Kapp, a German grammar school teacher, first used the

term (Knowles, Holton, & Swanson, 1998, p. 59). Knowles' (1980) andragogical model was originally based on four basic assumptions of adult learners. As people develop, their (a) self-concept moves from dependence to self-direction, (b) experiences become a storehouse to access during learning, (c) learning readiness adapts to the developmental tasks of social roles, and (d) knowledge adaptation becomes immediate and their orientation shifts from subject-centeredness to performance-centeredness (pp. 43-44). These four assumptions have become the basis for the development of the principle of adult learning-based research in the last two decades.

Picture 2.1 Literature sampling of the principles of andragogy in the last two decades



The above principles are a representation of the development of andragogy implementation through sampling literature method along with its principles in the last two decades which aering to be a reference study (the highest citation every year). Based on the method if it is concluded that adult learners have a learning orientation that is relevant to the problem, requires respect and appreciation, has knowledge and experience as a teaching and learning capital, has a more mature and diverse learning concept and readiness, expects an active learning model, variative, practice-based participative, requires a representative learning situation, safe and comfortable, has internal motivation and requires mot external ivation.

Farmers who are commodity-transformed into porang agriculture also cannot be from the principles

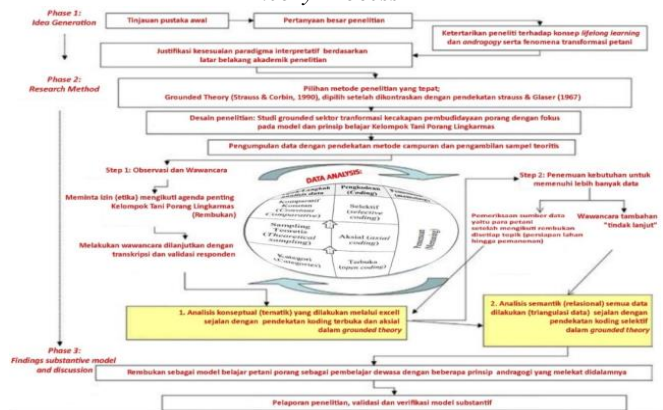
of learning that they use as adult prison. A farmer according to Dyer (2007:1), is a person engaged in agriculture, nurturing living organisms for food or raw materials. This term usually applies to people who perform a combination of the maintenance of farm crops, gardens, vineyards, poultry, or other livestock. A farmer may own farmland or may work as a laborer on land owned by others, but in developed countries, a farmer is usually the owner of an agricultural, while an agricultural employee is known as an agricultural worker, or a farm laborer. Thus, porang farmers are someone who is engaged in the agriculture of porang tubers, maintaining living organisms for food or porang-based foodstuffs.

Farmers as adult learners need a learning approach that is certainly different in reference to their age background and characteristics. In some studies, farmers are often categorized as *late majority* or laggards who belong to community groups that are difficult to adopt innovations in this case in the form of agricultural commodities porang. Porang (*Amorphophallus Oncophyllus Prain*), is a type of tuber plant that belongs to the family *Araceae* or taro-taro (Ramdana, 2015). Porang as an agricultural commodity was originally considered by farmers who are currently members of the Kelompok Tani Porang Lingkaras is a wild crop that is not worth consumption. Farmers who are traditionally in a farming mindset and belong to a group of people who are difficult to change, in reality today is precisely pleased to learn to then be able to expand commodities by placing the porang as the leading commodity of agriculture.

### 3. METHOD

The background and purpose of the study became the main consideration in the researchers choosing *Grounded Theory* as the research approach used. Grounded theory (GT) according to Glaser and Holton (2004:43), is a set of integrated conceptual hypotheses systematically produced to produce inductive theories about substantive areas. Strauss and Corbin (1998:12), explained that GT is a theory derived from data, collected and systematically analyzed through the research process. In addition, Charmaz (2006: 187), is the third figure to popularize GT explained that GT is a method of conducting qualitative research that focuses on creating frameworks or conceptual theories by building inductive analysis of data.

Gambar 3.1 Flow of research approach with Grounded Theory Process



Andragogy Principle in Porang Farmers: Reconstruction of Andragogy Principle in Komunitas Petani Porang Lingkasmas as a title in this study using Grounded approach with three major stages that have been passed which include (1) Idea Generation or the emergence of ideas, (2) Research Method or operational research method, and (3) Findings substantive model and discussion or discovery of substantive models and principles of porang farmer andragogy following the discussion.

Members of the farmer's group porang as classified informants depend on how important the data will be obtained. In other words, during the research process in the field there will be a triangulation of informants as a source of data that makes them occasionally as key informants and core informants but there are times as supporting or additional informants. Efforts to classify informants by researchers against members of porang farmer groups as informants certainly have functions and objectives as shown above and will certainly support the process of triangulation of sources later. Key informants are porang farmers who are appointed as leaders as well as presenters / facilitators with certain topics that have been held before.

In this study, researchers have several techniques in data collection that will be useful in collecting data in the field both primarily (learning models and acting behaviors and thinking of porang farmers as adult learners) and secondary (data that has just appeared in the field is supporting primary data). These techniques include observation, documentation, and interviews. Creswell (Emzir, 2011: 210), states that data collection in grounded theory studies is a zigzag process, going out of the field to obtain information, analyze data, and so on. The effort has also been implemented by researchers.

Grounded research used in this research analysis process included in this study more technically apply the term coding, which is the main process of drafting the theory of data. This includes data parsing, conception and reordering of concepts in new ways (Strauss and Cobin, 2015:51). Coding as intended consists of three main parts, namely; open coding, axial coding and selective coding in this study, researchers were helped by the existence of *Microsoft Excel* program as coding software.



## 4. RESULTS

In this result and discussion, refers to part of the grounded theory procedure as a qualitative approach that is at the stage of the results of theoretical assessment, data collection and data analysis. Formulation of the context of problem formulation, the use of theoretical studies, data collection, data analysis, conclusion drawing and reporting are the overall stages of the operational procedures of grounded theory approach. The formulation of the problem as an early stage has been reviewed in the field people. As for this discussion, the research elaborates on the stages of using theoretical studies, data collection, data analysis. In the context of conclusion drawing and reporting is a follow-up discussion after the process of data analysis through formal theory construction, through researcher's interpretation of findings or construction of formal theory of theoretical assessment results, through the interpretation of researchers' findings in this case in the learning activities of porang farmers as adult learners who are members of the Porang Farmer Group "Lingkarmas" located in bulu village, Pilangkenceng district, Madiun.

The existence of Porang Lingkarmas Farmer Group in existence gives a tremendous influence not only on the agricultural side but also on the side of its members who are porang farmers. Porang Lingkarmas Farmer Group has 18 members consisting of porang farmers who have really long cultivated porang and farmers who are or are first trying to cultivate porang. As far as field observations and testimonies of its members, Porang Lingkarmas Farmer Group is dominated by members who are farmers who are or are first trying to cultivate porang.

The existence of previous farms such as Rice and Palawija was not then replaced but as a staple farm which means porang as a new agricultural commodity, they make a form of transformation or limited development not until the replacement of the previous agriculture.

*Gambar 4.1*

*Daftar Petani Porang Lingkarmas Berdasarkan Usia*

Nama	Usia	Jenis Kelamin	Pendidikan Terakhir
Lasio	54	Male	SD
Endro	47	Male	SMP
Sukadi	43	Male	SMP
Sumarno	54	Male	SD
Kasdu	42	Male	SMP
Joko	40	Male	SMA
Kholiq	59	Male	SD
Suparman	45	Male	SMP
Suwito	39	Male	SMA
Suparno	56	Male	SD
Takim	58	Male	SD
Andika	48	Male	SMP
Sabar	50	Male	SD
Adi	52	Male	SD

The transformation of local-capitalized farmers to farmers with global commodities such as porang is an actual phenomenon that occurs, one of which is farmers in the Madiun district. The farmer group porang "Lingkarmas" located in bulu village of Pilangkenceng subdistrict madiun is one of the real and actual evidence of the transformation phenomenon. Members of the group of farmers lingkarmas who initially as farmers with local commodities such as rice, corn, and beans, is now developing and even switched to leave the commodity to then focus on cultivating porang as a global commodity with higher economic power.

Porang (*Amorphophallus oncophyllus* Prain) is a type of root plant belonging to the family Araceae (taro-taro). It is found in tropical and sub-tropical regions. Initially limited information and knowledge about porang cultivation and processing, so it has not been widely cultivated by the community. The presence of processing plants and exporters of porang and the establishment of madiun as the center of Porang Indonesia is the key to the stimulus of education of porang potential as a future agricultural commodity by farmers who are increasingly concerned economically with their local agricultural commodities. Farmers in the Madiun area, including members of lingkarmas, initially only earn an average income each harvest season of no more than Rp. 35,000,000, - per hectare with a record of no rat pests for rice. Currently, the condition has the potential not to reoccur with the presence of porang as an option directed by agriculture, namely with estimated profits as far as observation reaches Rp. 800,000,000, - per hectare in a period of 2 years/season.

Rembukan or discussion as far as observation is the main andragogical learning model in the learning process of members of the Farmer Group Porang Lingkarmas. Rembukan comes from the word "rembuk" which means deliberation or in the context of popular learning models with the term discussion. The word "discussion" comes from the Latin word "discussus" which means "to examine". "discussion" consists of the root words "dis" and "culture". "Dis" means separate, and "culture" means to shake or hit. Etymologically "disculture" means a punch that separates something. Or make things clear by solving them. Mohammad Uzer Usman (2005:94), stated that the meaning of discussion is an orderly communication process by involving a group of people in informal face-to-face interactions by sharing experiences or information, drawing conclusions, and solutions / problem solving. The characteristics of the rembukan that as far as observation and data in the field, have a topic relevant to the conditions that are being experienced by the members of the Lingkarmas Farmer Group.

The reality of the rembukan is also in line with Sabri's view (2005:57), which suggests that it is a group activity to solve a problem with a view to gaining a clearer and more thorough mutual understanding of something, or to resolve a joint decision. In the discussion, everyone is expected to make a donation so that the whole group returns with the same understanding in a decision or conclusion. Discussion or rembukan in a study or development is one of the methods or models of adult learning that is effective enough to be applied including those that occur in the Farmer Group Porang Lingkarmas.

Gambar 4.2

Rembukan sebagai metode belajar petani porang



The implementation of the exhale ranging from planning to implementation is specially designed by farmers porang lingkarmas. The peculiarity as far as observed is the existence of democratic values in planning the implementation of the rembukan that starts from time, place to topic. The existence of WhatsApp group (WAG) is used as a forum by fellow farmers porang lingkarmas to propose and vote (wol suworo) related to when and where the rembukan is carried out and the topic and who the presenter who acts as the leader of the rembukan will be appointed. The reality of farmers porang lingkarmas as adult learners in planning the rembukan which they later admit as the main model of learning indirectly in line with the opinion of Knowles (1984), Adults need to be involved in the planning and evaluation of the instruction, experience provides the basis for learning activities, adults are most interested in learning subjects that have immediate relevance to their job and learning is problem-centered rather than content oriented. The whole of the behavior is exhale as an authentic model of learning andragogy by all participants as adult learners systemized in a model by showing the dictions of local wisdom in the surrounding community.

The entirety of the researcher's study of the representation of the principles of 21st-century andragogy in Figure 3.1 in more detail including its coding can be seen on the appendix page related to the Compilation of Implementation of The Principles of Andragogy dnature Two Decades (2000-2020). Coding in these principles is to broadly classify the implementation of andragogy principles in the last two decades. The principles of learning learners in various based on the conclusions of sampling literature are based on seven principles. The first principle of some resources leads to a relevant learning orientation for adult learners. Learners in some sources also need respect and appreciation during the learning process. The existence of knowledge and initial experience of adult learners is a valuable capital in the implementation of learning.

Adult learners also need to be understood to have a more mature and diverse concept and learning readiness among students. Another common principle of adult learners is also the expectation of an active, varied, participatory and practice-based learning atmosphere. Another need that is then used as an adult principle is the situation of representative infrastructure facilities, safe and comfortable. The reality of the principle of andragogy is also observed in each phase of the rembukan as a method of learning porang lingkarmas farmers who are adult learners. The Rembukan or discussion as this method of learning process of farmers porang lingkarmas as seen in the results of the study carried out with phases relevant to the needs of porang cultivation at that time which includes land readiness, breeding, planting, maintenance, security and harvesting.

Gambar 4.2 Porang farmer andragogy principles as adult learners sebagai



#### 1. Porang Farmers Have A Learning Orientation That Is Relevant To The Problem

The orientation of learning porang farmers porang lingkarmas in each rembukan is seen from the topic of rembukan that they plan democratically. The planning of the exhale as revealed in the results of the study was carried out on the input of all participants including related to what topics or materials are urgent to be healed. The inputs, as seen in the data collection results are given when the person in charge of the rembukan and chairman of the Farmer Group Porang Lingkarmas offers topics to be raised to all members who are participants of rembukan through wag each will hold a rembukan. Rembukan as far as observations and data that were successfully collected, especially through interviews in the field cannot be separated from the needs of the participants who are porang farmers. The needs of the participants in preparing the land, nurseries, planting, maintenance, security and harvesting ideally certainly become a separate learning orientation in following the rembukan with these topics. The principle of porang farmers as adult learners having a learning orientation relevant to the problem is fundamentally relevant to the compilation of the development of andragogy of the last two decades. The results of sampling literature show that experts make learning orientation relevant to the problem an important part of the principle of adult learning. One of the most popular andragogy experts is Knowles (2011;64-68), "...

orientation to learning; Adults will be more likely to learn if they perceive it will help them with problems in life and information is presented in real-life situations." The opinion suggests adults will be more likely to learn if they see it will help them with problems in life and information presented in real-life situations. Thus, the smoothness of the exhalation and the success of the farmers porang lingkarmas one of them in the learning process in principle they see the exhalation held will help them with the problem of porang cultivation.

## 2. Porang Farmers Need Respect And Appreciation In Learning

The smooth implementation of the exhalation that leads to the achievement of the participants who are porang farmers who are members of the Porang Lingkarmas Farmer Group in cultivating porang is inseparable from their motivation as adult learners. As far as observations and data collected, especially from the interview results by the participants, showed a diversity of motivations or motivations both internally and externally. The average economic factor dominates rather than the motivation of the participants who are adult learners who are as far as the observation of the spirit to come and be active participatory during the rembukan. Other factors such as the atmosphere of the rembukan, meetings with colleagues and boredom of cultivating local agricultural commodities were previously factors that were also experienced by the participants. The results of literature sampling also show the presence of experts making motivation to learn internally and externally an important part in the principle of adult learning. One such expert is Collins (2004), who mentions one of the principles of andragogy one of them "... adults are motivated to learn by both intrinsic and extrinsic motivation." Adults according to him are motivated to learn both through intrinsic and extrinsic motivation. Another aspect of adult learning is motivation, which is intrinsic and extrinsic. At least six factors serve as a source of motivation for adult learning.

## 3. Porang Farmers Have Knowledge And Experience As A Teaching And Learning Model

Farmers porang lingkarmas as adult learners in each rembukan, to the extent that observations proved not personally indiscriminate which means without knowledge or experience. They are traditional farmers in general who some of them also know directly or indirectly the relationship of porang cultivation during this time. The development of technology (Google, Youtube, Facebook Forum) makes the transformation of information and knowledge can be reached well independently by the participants. Some of them have also directly been porang farm laborers on land or baon owned by his colleagues who first planted porang (before the formation of lingkarmas).

As far as observation through sampling literature also shows the presence of experts make knowledge and experience as the capital of teaching and learning is an important part in the principle of andragogy. Dolores Fidishun (2000), suggests one of the principles is "Adults need to draw upon their own life experiences and knowledge." "... Adults have had a lifetime of experiences. These make adult learners more heterogeneous than younger learners and also provide an

additional base of knowledge that can and should be used in the classroom or technology-based learning experience. Adults want to use what they know and want to be acknowledged for having that knowledge...". Adults have the experience of a lifetime. This makes adult learners more heterogeneous than younger learners and also provides an additional knowledge base that can and should be used in classrooms or technology-based learning experiences. Adults want to use what they know and want to be recognized for having that knowledge. The condition, of course, is relevant to the phenomenon of learning porang lingkarmas farmers as adult learners in the hope that their knowledge and experience are utilized during the process of rembukan in each phase / topic of rembukan.

## 4. Porang Farmers Have A More Mature And Diverse Concept Or Method And Readiness To Learn

Farmers porang lingkarmas as adult learners in each rembukan, as far as observation and speech in the field shows a variety of diverse ways of learning that then outcomes give birth to a more mature learning readiness. Broadly speaking, the participants were not easily satisfied just by listening and even following the rembukan actively. They before the rembukan began to carry out self-learning with a variety of media and channels related to topic to be reclaimed. These efforts ultimately demonstrate a readiness to learn by them as adult learners. Based on the results of sampling literature also shows the presence of experts make the concept or way and readiness of learning more mature and diverse including an important part in the principle of adult learning. One such expert is Knowless (2005), explaining "... adults become ready to learn things they need to know and do in order to cope effectively with real-life situations." The opinion shows adults are becoming ready to learn the things they need to know and do to effectively cope with real-life situations. The condition that is then as far as observations and results of the speech of some informants who are participants of the rembukan makes them better prepared to learn not only at the time of exhalation but also before and after the exhalation. This is because porang with all kinds of techniques and characteristics of cultivation as a real challenge and situation, they must be ready to face.

## 5. Porang Farmers Will Also Be More Active In Learning If There Is Certainty About The Impact Of Learning

The participants who are farmers porang lingkarmas as contained in the results of data collection and observation are farmers with age that is classified as students are no longer children or teenagers but adults. As far as speech and testimony in the field, they need special treatment meaning they don't want to be disrespected and tend to want to be appreciated during the break-up. Sensitivity is recognized by some of them, especially those who have acted as leaders as well as presenters of rembukan the older the more sensitive makes the selection of words and sentences during the implementation of the rembukan really must be maintained not to hurt their feelings. It can affect not only the side in question but the atmosphere of the rembukan as a method of learning will look uncomfortable. High respect and appreciation for the condition of knowledge and experience of the participants make the atmosphere of the rembukan

becomes more comfortable and learning achievements in accordance with the theme of *rembukan* tend to be felt successfully by the testimony and speech of participants, presenters / leaders and in charge of *rembukan*. Literature sampling shows that experts make the need for respect and respect an important part of the principle of adult learning. Steve Shorlin (2018), explains that "... Adults learn best when the learning is Takes place respectfully. As a teacher, we can; be courteous and patient, learn and use names, and how value in all contributions." Based on the explanation, adults learn best when learning takes place with respect. As a teacher, we can; be polite and patient, learn to use names, and how valuable they are in all contributions. The opinion is then in line with the testimony of the presenters who the participants of the *rembukan* need respect and appreciation, especially during the *rembukan*.

#### 6. Porang Farmers Need Respect And Appreciation In Learning

The concept of *rembukan* as the main learning facility of farmers *porang* *lingkarmas* namely *lesehan* with a complete consumption as in the stalls makes the learning situation comfortable and certainly safe without pressure for participants to breathe as adult learners. The availability of internet hotspot network by the host with the occasional supported projector makes the infrastructure *rembukan* as a model of learning more representative. That is, because the existence of the presenter as a learning resource is not fully able to answer the questions of the participants so that sometimes together googling or watching YouTube to answer or solve disputes between fellow participants. The situation and a comfortable safe atmosphere supported by representative infrastructure during the *rembukan* become a motivation to learn individually the participants *rembukan* as adult learners. At the time of deepening in terms of literacy through Literature sampling also showed the presence of experts make the learning situation representative, safe and comfortable including an important part in the principle of adult learning. One such expert is John' Goodlad (2003), who explains the principles in adult learning, one of which is "... Adults prefer learning situations that are informal." Adults, he says, prefer informal learning situations. Other experts such as Sheila Asato (2009), who explains the principles in adult learning include "... The Learning environment is comfortable." According to him, adults need a comfortable learning environment. Both opinions are also relevant to the reality of *rembukan*. The participants as *porang* farmers need a representative learning situation, safe and comfortable.

#### 7. Porang Farmers Have Internal Motivation And Need External Motivation

The activeness and participation of participants during the implementation of activities after a deeper deepening is basically not only based on their motivation both internally and externally. As far as the testimony and speech of participants, presenters and persons in charge of *rembukan*, there is a similar mindset that grows the confidence of each participant in relation to the *rembukan* that has been implemented will be able to overcome the problems of knowledge and proficiency in cultivating this *porang* through discussion or *rembukan*. Departing from that belief arises an

active and participatory behavior during the implementation of the *rembukan*. Different things are felt when attending training that sometimes arises doubts, impacting less active during training. Based on Literature sampling does not show the presence of experts make adult learners' behavior will be more active learning if there is certainty of learning results as a principle although in the reality of learning farmers *porang* *lingkarmas*, this principle arises. Confidence or Self-efficacy to the results of the study appears diin the speech of participants who have not been included in the compilation of the implementation of andragogy principles in the past two decades.

The condition of self-efficacy of *porang* farmers during the exhale as illustrated in the picture above, has several properties that flow and are dynamic in each exhale. Cautious or cautious, Self-Confidence or self-confidence and Perseverance or perseverance are phases of nature in the self-efficacy of *porang* farmers during the *rembukan*. Cautious or careful is at a time when *porang* farmers as adult learners have difficulty in making decisions and difficulty believing in themselves on the material or topic and its essence during the process of *rembukan*. Presenters or leaders who are their own partners who are considered more experienced guide the knowledge decisions made by *porang* farmers as adult learners when they voice ideas or opinions.

*Porang* farmers as participants of the *rembukan* have difficulty to take action on one of the ideas they produce. Those as far as observation have concerns about what other participants' counterparts think of the thinking in question so as to seem cautious in making choices or stepping out of their comfort zone. Self-Confidence is a condition when participants exhale, *porag* farmers who are members of the *Porang Lingkarmas Farmer Group* believe in their abilities, and have skills relevant to the topic of *rembukan* that are proven by speech and observation actively participating in supporting the *rembukan* as a learning model that they travel throughout the *porang* cultivation phase.

The participants accepted responsibility forall the choices they made by switching or developing farms with intrinsically motivated and confident commodities to voice their concerns or knowledge of how they were studying agricultural commodities that they thought were still too foreign to cultivate. Perseverance is when participants are able to survive to solve problems or accept challenges during the implementation of learning through *rembukan* in various phases ranging from land preparation, planting to harvesting. Some call this "fortitude" where students develop resilience to rigorous learning.

At certain moments, it seems as if they are being stubborn when viewed from the perspective of the presenter or the leader of the *rembukan*. This is as far as observation and analysis of speech, is the language they have been brave and willing to take risks and eager to go the extra mile (active participatory) to achieve inherent learning goals. Self-efficacy observationally has significant implications for both *porang* farmers who joined the *Porang Lingkarmas Farmer Group* on their way to maintain a level of skill and knowledge in the form of activeness during the process of *rembukan*. In a small percentage of participants, the blow was based on the



testimony of the interview results, suggesting those who were difficult to be given understanding were those who temporarily believed that he could not succeed.

The condition, experienced by those who are just about to start cultivating porang and cyclically the exhaling time is generally only in the initial phase. In the mid to late phase, the participants had begun to show activeness which in that phase showed Self-efficacy had begun to awaken. Such a learner phenomenon, according to Bandura (1991), developing challenging and complex skills and concepts is a task to be avoided. If success does not come at the first attempt, this student easily concludes that learning is impossible and abandons their efforts. Often, farmers porang as adult learners in rembukan with low Self-efficacy temporarily passive during the process of rembukan.

## 5. CONCLUSION

The existence of Porang Lingkarnas Farmer Group as a learning community is a phenomenon of non-formal educational units that adopt the structural elements of existing organizations. The role of the chairman of the farmer group transforms as the person in charge of learning activities. In the structural ranks of sections ranging from land readiness, nurseries to harvesting switch roles as educators in every learning activity. Similar transitions also occur in other farmer group members who volunteer and take turns as hosts or facilitators of learning activities. The model used throughout the learning activities is termed with a rembukan or popular term known as Focus Group Discussion (FGD). Porang farmers who are members of the Porang Lingkarnas Farmer Group as adult learners have principles throughout the learning process that include: (1) porang farmers have a learning orientation relevant to the problem, (2) porang farmers have internal motivation and need external motivation, (3) porang farmers have knowledge and experience as teaching and learning capital, (4) porang farmers have a more mature and diverse concept, way and readiness to learn, (5) porang farmers need respect and appreciation in learning, (6) porang farmers need a representative situation, safe and comfortable, and (7) porang farmers will be more active in learning if there is certainty of learning outcomes.

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