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Social Learning and Community-Based Empowerment of Domestic Workers: A Phenomenological Study of the Malang Raya Work Revolution Movement

A Zaki Mubaraq
State University of Malang, Malang, Indonesia
a.zaki.2401418@students.um.ac.id

Umi Dayati
State University of Malang, Malang, Indonesia

Supriyono
State University of Malang, Malang, Indonesia

Corresponding Author: *a.zaki.2401418@students.um.ac.id*

Abstract

Domestic workers remain one of the most vulnerable groups in the informal labor sector due to limited legal protection, weak bargaining power, and social marginalization. In the absence of comprehensive regulatory frameworks, community-based initiatives have emerged as alternative spaces for empowerment. This study aims to explore the dynamics of social learning in empowering domestic workers within the Malang Raya Work Revolution Movement (GERAK) community. This research employed a qualitative phenomenological approach to examine the lived experiences of domestic workers participating in community-based learning activities. Data were collected through in-depth interviews, participant observation, and documentation, and analyzed thematically. The findings reveal that social learning within the GERAK community operates through dialogical interactions, shared experiences, and collective reflection, fostering critical awareness, identity transformation, and increased self-confidence among domestic workers. Social learning not only enhances technical skills but also strengthens collective solidarity and agency, enabling domestic workers to negotiate working conditions and make informed decisions. This study contributes to the literature on social learning and community empowerment

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by demonstrating how informal learning spaces function as effective empowerment strategies for marginalized workers in the informal sector, particularly in contexts characterized by limited legal protection.

Keywords: Social learning; Domestic workers; Community empowerment; Informal labor; Phenomenological study.

INTRODUCTION

The phenomenon of domestic workers (PRT) reflects a significant structural imbalance between their economic contributions and the social protection they receive. As workers predominantly in the informal sector, domestic workers face various forms of vulnerability, such as uncertain employment relationships, limited access to social security, and minimal formal protection that guarantees the fulfillment of normative rights. Global literature shows that workers in the informal sector, including domestic workers, experience systemic vulnerability due to a lack of access to formal social protection such as health insurance, pensions, and other employment protections, which ultimately reinforces their social and economic marginalization.(Tenorio-Mucha et al., 2025).

The current phenomenon of domestic workers (PRT) reflects a sharp structural imbalance between their economic contribution and the social protection they receive. As workers predominantly in the informal sector, domestic workers face vulnerable working conditions, including uncertain employment relationships, limited access to social security, and minimal formal protection that can guarantee the fulfillment of normative rights. Global literature shows that workers in the informal sector, which often includes domestic workers, face systemic vulnerability due to a lack of access to formal social protection such as health insurance, pensions, or other employment guarantees, which in turn reinforces their social and economic marginalization.(Tenorio-Mucha et al., 2025)A bibliometric review of domestic worker studies in the Scopus database shows that the issues of employment rights, legal frameworks, and social protection are key themes that continue to be the focus of international research, underscoring the urgency of equal recognition and protection for domestic workers worldwide.(Hamid et al., 2022; Putra, 2025).

Domestic workers (PRT) are a group of workers who play a vital role in supporting the social and economic life of society, yet they often experience structural vulnerabilities, such as low legal protection, limited access to education, and minimal social recognition of their profession. These

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conditions place domestic workers in a marginalized position within the labor structure and social power relations.(Bellanca, 2025; Fontanari, E. et al., 2025)Therefore, efforts to empower domestic workers are an urgent need to increase their capacity, awareness, and bargaining position in social life.

Amidst the limitations of formal regulations and the pending ratification of the Domestic Worker Protection Bill (RUU PPRT), community-based empowerment initiatives have emerged that serve as alternative spaces for domestic workers to learn, organize, and build collective awareness. The Malang Raya Work Revolution Movement Association (GERAK) is one example of a community that facilitates social learning processes through discussions, training, mentoring, and advocacy. In this space, domestic workers not only gain practical knowledge but also experience a social learning process that shapes solidarity, collective identity, and critical awareness of their social position and rights as workers.

This study aims to examine and understand the dynamics of social learning in the empowerment process of domestic workers within the Malang Raya Work Revolution Movement (GERAK) community. Specifically, this study focuses on uncovering the subjective experiences of domestic workers in participating in the social learning process, as well as how interactions, shared reflections, and collective practices within the community contribute to the formation of critical awareness, strengthening of collective identity, and improving the bargaining position of domestic workers amidst the limited legal protection and structural vulnerabilities they face. This study is expected to provide a conceptual understanding of social learning as a relevant community-based empowerment strategy in the context of informal sector domestic work.

The social learning processes occurring within domestic worker communities have not been extensively studied from the perspective of their members' subjective experiences. Limited research has explored how domestic workers interpret social learning experiences, how the dynamics of interactions within the community shape the empowerment process, and how social learning contributes to changes in domestic workers' attitudes, awareness, and actions in addressing the structural vulnerabilities they experience. This gap is the primary phenomenon and the basis for this research.

The status of domestic workers as workers carries the consequence that normative rights must be attached in a non-negotiable manner, in the sense that it logically demands the fulfillment of normative rights that should be applied equally to other employment sectors.Domestic employment relations should ideally be organized through a written employment agreement that includes reasonable working hours, rest rights, and decent wage standards as the foundation for

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creating a fair employment relationship and providing certainty for both parties, with reference to the general principles of employment regulated in the Employment Law (Law 13/2003 jo. Law 6/2023), although these regulations do not specifically regulate domestic workers, even though they continue to carry out economic activities and work.

The Malang Raya Work Revolution Movement Association (GERAK) serves as a social learning space for domestic workers through various community-based activities, such as group discussions, training, mentoring, and advocacy. This organization serves not only as a forum for skills development but also as an arena for fostering solidarity, collective identity, and critical awareness among its members.(Heaton et al., 2024; Kruahong et al., 2023; Rofiuddin, A., & Ruwaida, 2020)The learning process that takes place within it is contextual, participatory, and rooted in the domestic workers' own life experiences.

The Indonesian labor law framework does not place Domestic Workers (PRT) as part of formal workers, which makes ideal protection for this group still difficult to achieve because domestic work is positioned in the informal sector which is not subject to the industrial relations structure as regulated in Law Number 13 of 2003 concerning Manpower in conjunction with Law Number 6 of 2023. The non-inclusion of domestic workers in these regulations means that this profession does not receive normative protection as described in the previous section, although efforts to provide a special legal umbrella through the Draft Law on the Protection of Domestic Workers (RUU PPRT) have been submitted since 2004 and have not yet resulted in legislative certainty. In these conditions, the employment relationship between domestic workers and employers takes place in a private legal space without clear normative references, thus creating uncertainty regarding access to employment social security, including protection against domestic work risks.Informal status of domestic workers(Amaliyah & Annabila, 2025; Panjaitan, 2024; Ratu & Naben, 2023; Shalihah & Damarina, 2023)placing them outside the industrial relations structure while exposing the existence of systemic vulnerabilities that limit access to equal protections with workers in other sectors.

Within the dynamics of domestic labor at the regional level, Greater Malang, encompassing Malang City, Malang Regency, and Batu City, is a strategic area for examining domestic worker issues, as the region is undergoing significant socioeconomic transformation. Its identity is no longer limited to a city of education, but has evolved into a tourism hub and a growing property investment hub, expanding the need for household services on a more diverse scale. This research is expected to provide theoretical contributions to the development of social learning and community empowerment studies, as well as practical contributions to

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strengthening domestic worker empowerment strategies through community-based organizations.

LITERATURE REVIEW

Empowerment is not only interpreted as improving technical skills, but also as a social learning process that enables individuals and groups to understand their social reality, build critical awareness, and develop the ability to act collectively.(Freire, 1970; Zimmerman, 2000). Social learning is an important strategy because it emphasizes the learning process through interaction, shared experiences, critical reflection, and ongoing social practice.(Bandura, 1977). Social learning allows domestic workers to learn not only from facilitators, but also from fellow members through the exchange of life and work experiences.

Bandura's social learning theory (1977) emphasizes that individuals learn through observation, imitation, and social interaction within a specific environment. This process is relevant to the context of community empowerment, where behavioral and attitudinal changes emerge through role models, dialogue, and shared practice. Furthermore, the transformative learning approach emphasizes the importance of critical reflection on experience as a basis for changing ways of thinking and acting.(Mezirow, 1997)In empowering domestic workers, transformative learning plays a role in building awareness of their rights, identity, and potential as social subjects.

METHOD

This study uses a qualitative approach with a phenomenological design to deeply understand the subjective experiences of domestic workers in participating in the social learning process as an empowerment strategy in the Malang Raya Work Revolution Movement (GERAK) community. The phenomenological approach was chosen because it allows researchers to explore the meaning of the lived experiences of the research subjects within a social context.(Creswell & Creswell, 2018; Moustakas, 1994).

The research was conducted at the Malang Raya Work Revolution Movement Association (GERAK). The research informants consisted of domestic workers who were active members and community administrators or facilitators. Informants were selected purposively with the following criteria: (1) actively participating in social learning activities in the community, (2) having a membership period of at least six months, and (3) willing to provide in-depth information regarding their experiences and involvement in community activities.

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Data collection techniques included in-depth interviews, participant observation, and documentation studies. In-depth interviews were used to explore informants' experiences, perceptions, and interpretations of the social learning processes they participated in. Participant observation was conducted to directly observe the dynamics of interactions, learning patterns, and collective practices occurring within community activities. Documentation studies were used to supplement the data through a review of organizational documents, activity records, and other supporting materials.

Data analysis was conducted thematically through the stages of data reduction, data presentation, and conclusion drawing. The analysis process focused on identifying key themes that represent the dynamics of social learning and its contribution to domestic worker empowerment. Data validity was maintained through triangulation of sources and techniques, as well as member checking to ensure congruence between the researcher's interpretation and the informants' experiences.

This research was conducted by paying attention to the principles of research ethics, including participant consent (informed consent), confidentiality of informant identity, and voluntary participation in all stages of the research.

RESULT

The research findings indicate that the social learning process within the Greater Malang Work Revolution Movement (GERAK) community is a complex and multi-layered process, serving not only as a means of increasing knowledge but also as a mechanism for developing critical awareness and transforming the identity of domestic workers. Informants interpreted this learning process as a collective experience stemming from their own lived realities, making the learning contextual and relevant to the domestic work challenges they face daily.

Social Learning Process in the Malang Raya Work Revolution Movement Community

Social learning in the GERAK community encourages domestic workers to critically reflect on their work experiences. Discussions and dialogues within the community allow informants to reinterpret personal experiences as part of broader structural issues. Work situations previously accepted as "normal" begin to be understood as manifestations of unequal employment relations and a lack of normative protection. This awareness develops gradually through the process of sharing experiences, allowing social learning to function as a space for collectively reading social realities.

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The research results show that social learning within the Greater Malang Work Revolution Movement community occurs through informal, participatory interactions based on the lived experiences of domestic workers (PRT). The learning process does not occur through formal teaching, but rather through regular community meetings, social gatherings, discussions, and mentoring activities.

One informant explained that at the beginning of their involvement, community meetings became the first space for domestic workers to share work experiences that had not previously been discussed openly:

"The social gathering is a place to vent. If there's a problem with your employer, we share it there. We tell it like it is, without fear of being blamed."(P1)

These interactions allowed domestic workers to compare their work experiences and begin to reflect on working conditions that had previously been considered normal. Another informant said that through community meetings, she began to realize that her experiences of injustice were not merely personal:

"After that gathering, I started thinking, 'Why am I working like this? Why am I being told to do this? Why do I do it?' It turns out many of my friends are experiencing the same thing."(P2)

These findings suggest that social learning in communities serves as a medium for collective reflection that shifts individual meanings of work experiences.

Forms of Social Learning Experienced by Domestic Workers

The research results show that interactions among domestic workers are a dominant source of learning. The learning process is not hierarchical, but rather occurs horizontally through the exchange of experiences and equal dialogue. The solidarity built within the community strengthens informants' sense of psychosocial safety, allowing them to be more open in disclosing their experiences of exploitation, injustice, and vulnerability. In this context, social learning acts as a collective mechanism to reduce the social isolation commonly experienced by domestic workers in the domestic workspace.

Research has found that social learning within communities takes several forms, including sharing work experiences, discussing work relationships, and learning practical skills. Learning through shared experiences is the most dominant form.

Informants explained that through the stories of fellow members, they learned how to deal with service users and understand the boundaries of decent work:

"If someone doesn't dare to speak, they are usually taught how to speak well and politely,

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but get their point across."(P1)

Social learning also occurs through the exchange of experiences across work contexts, particularly between domestic workers working for local and foreign clients. An informant who worked with Korean clients explained:

"Working hours are clear, from eight to twelve. When you're done, you go home. If you work longer, you'll definitely get paid."(P4)

These stories become a source of new knowledge for other members and broaden their understanding of the possibility of more humane working conditions.

Learning practical skills is also an important part of the social learning process. One informant said:

"I was taught mopping, housekeeping, ironing, and laundry. So I learned that there's a way to do every job, not just any old thing."(P2)

This shows that social learning not only forms awareness, but also increases the technical capacity of domestic workers in carrying out their work.

The Impact of Social Learning on Domestic Worker Empowerment

Social learning in GERAK contributes to the formation of a collective identity for domestic workers as social subjects and workers with rights. This identity is formed through active involvement in community activities and a strengthened shared awareness of their social position. Informants begin to understand themselves not simply as individuals working individually in the domestic sphere, but as part of a group of workers with shared interests and experiences. The formation of this collective identity serves as a crucial foundation for the empowerment process, fostering a sense of belonging, solidarity, and the courage to adopt a more affirmative attitude in work relationships.

The research results show that social learning impacts changes in self-understanding, increases courage, and fosters domestic workers' self-confidence. Prior to becoming involved in the community, most informants viewed domestic workers as lowly and shameful work.

One informant revealed:

"In the past, we were inferior, domestic workers were called babu, doormats. So we were insinuated, embarrassed when we talked to people."(P1)

After participating in the social learning process in the community, there was a shift in the meaning of self and profession. The informant stated:

"Now I'm not ashamed anymore. We were taught that there's no need to feel inferior

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about being a domestic worker; it's a legitimate job."(P3)

This shift in meaning coincided with a growing courage to communicate and negotiate with service users. One informant said:

"Now I dare to speak up. I dare to ask questions, I dare to demand clarity on working hours and salary. Before, I didn't have the courage at all."(P2)

For other informants, empowerment is also interpreted as the ability to make decisions, including the decision to leave a job that is considered not to support personal development:

"I finally decided to quit because I wanted to go to domestic worker school. If I stayed there, I wouldn't progress."(P1)

Formation of Collective Identity and Solidarity of Domestic Workers

The research results also indicate changes in informants' attitudes and practices regarding domestic work relationships. Social learning fosters increased self-confidence, communication skills, and awareness of reasonable work boundaries. Informants begin to demonstrate the ability to negotiate work conditions, express objections more assertively, or seek community support when facing conflict. This transformation does not always manifest itself in confrontational actions, but is reflected in more reflective and rights-based decision-making.

Social learning within the community not only impacts individuals but also shapes collective identities as domestic workers. Informants reported that the community provides a space for togetherness and emotional support:

"At Anggrek Maya, it feels like family. If there's a problem, we all come together to help."(P1)

This collective awareness fosters solidarity among domestic workers, especially when facing work-related challenges. Another informant emphasized:

"It turns out I'm not the only one experiencing this. Many of my friends have experienced it too, so it feels even stronger."(P2)

These findings suggest that social learning plays a role in building collective empowerment, where domestic workers no longer view themselves as isolated individuals, but rather as part of a mutually supportive community.

Community as an Alternative Empowerment Space

In the context of the lack of adequate legal protection, the GERAK Malang Raya community serves as an alternative empowerment space for domestic workers. The social learning that takes place within it allows for the simultaneous strengthening of individual and collective capacities. The community serves not only as a learning space but also as an arena for the production of

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experience-based knowledge, the strengthening of social networks, and the development of coping and empowerment strategies in the face of structural vulnerabilities. Thus, social learning in GERAK can be understood as a community-based empowerment strategy that adapts to the conditions of informal domestic work.

DISCUSSION

The findings of this study indicate that social learning within the Greater Malang Work Revolution Movement (GERAK) community serves as an empowerment mechanism that goes beyond the transfer of technical knowledge to encompass the formation of critical awareness, identity transformation, and strengthening the individual and collective capacities of domestic workers. These dynamics can be more deeply understood through the integration of social learning perspectives, critical pedagogy, transformative learning, and empowerment theory.

Social Learning and Observational Mechanisms

The social learning process identified in the GERAK community aligns with Bandura's (1977) social learning theory, which emphasizes that individuals learn through observation, imitation, and social interaction in meaningful environments. Domestic workers gain new insights into attitudes, behaviors, and strategies for dealing with workplace relationships by observing the experiences and actions of fellow community members. Models of behavior displayed by other members—such as the courage to express aspirations or the ability to negotiate working conditions—serve as concrete and contextual learning references. In this context, social learning does not occur individually, but is built through social relationships that enable the internalization of new values, norms, and practices.

The findings of this study are consistent with various international studies which confirm that social learning in informal sector worker communities occurs primarily through observational mechanisms and horizontal interactions between participants.(1977)emphasizes that the process of learning through observation of relevant social models allows individuals to internalize new behaviors without direct experience. In the context of domestic workers, Pearson et al.'s research,(2023)shows that community-based learning enables domestic workers to develop adaptive strategies through observation of collective experiences, particularly in dealing with asymmetrical work relations. Kruahong et al.'s study,(2023)also found that social practice-based learning strengthens the reflective capacity of informal sector workers through a continuous process of imitation, dialogue, and social feedback.

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The social learning that takes place in the GERAK community reflects the character of situated learning, where knowledge is not separated from the social context in which it is produced.(Brown et al., 1989; Lave, J., & Wenger, 1991). Study by Formenti, L., & Hoggan-Kloubert,(2023)emphasizes that community-based learning is effective in increasing the agency of vulnerable workers because it allows for the transfer of knowledge relevant to their lived realities. Thus, social learning within the GERAK community serves as a medium for developing social competencies that cannot be acquired through formal training alone.

Learning as a Process of Critical Awareness

Findings regarding the development of critical consciousness among domestic workers demonstrate strong relevance to Freire's (1970) critical pedagogy. The collective dialogue and reflection that took place within the GERAK community enabled informants to interpret their personal work experiences as part of an unequal social structure. This process reflects the practice of conscientization, where learning becomes a means to critically read social reality and position oneself as a subject capable of understanding and responding to injustice. Social learning within the community is not top-down, but rather dialogic and participatory, thus encouraging domestic workers to actively participate in the production of knowledge based on their own lived experiences.

The development of critical awareness of domestic workers in this study shows strong relevance to Freire's critical pedagogy.(1970), particularly the concept of conscientization. The reflective dialogue process that takes place within the GERAK community allows domestic workers to reconstruct their personal work experiences as manifestations of broader structures of injustice. This finding aligns with research by Brookfield, SD, & Preskill,(2016)which emphasizes that critical learning in the context of adult education functions as a means of dismantling dominant assumptions that have been taken for granted.

A study of migrant domestic workers, Anderson, B., & Shutes, I.,(2014)found that collective learning spaces played an important role in building the political and social consciousness of previously fragmented workers. Similarly, researchLethbridge,(2015) This study demonstrates that community-based learning can shift the perception of informal workers from "individual workers" to "collective social actors" with rights and a voice. This finding reinforces research findings that social learning within the GERAK community not only transfers information but also facilitates an emancipatory process that shifts the position of domestic workers from objects of labor relations to social subjects.

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Transformation of Perspective and Change of Meaning

The research results also indicate a change in the informants' perspectives on themselves, their work, and work relationships, which can be understood through Mezirow's (1997) theory of transformative learning. The process of critical reflection on domestic work experiences triggers a shift in domestic workers' frames of reference, from passive acceptance of working conditions to awareness of their rights and potential. This transformation is not always radical or instantaneous, but occurs gradually through discussion, shared experiences, and collective reflection. Thus, social learning functions as a space for transforming meaning, enabling domestic workers to construct new interpretations of the social realities they face.

The changes in the way domestic workers view themselves and their work in this study are in line with Mezirow's transformative learning theory,(1997)especially the concept of critical reflection on experiences that trigger changes in frames of reference. Hoggan's research (2016), emphasizes that transformative learning in the context of non-formal education often takes place gradually through dialogue, cognitive tension, and repeated reflection.

The context of informal workers, a study by Holst & Tarlau,(2025)showed that experiential learning allows individuals to reinterpret their work identity from a subordinate position to an actor with social value and legitimacy. Similar findings were reported by Brookfield, SD, & Preskill,(2016)which emphasizes that collective dialogue spaces are important catalysts in the process of transforming meaning. Thus, social learning within the GERAK community serves as a pedagogical space that enables domestic workers to construct new meanings for social realities previously considered immutable.

Empowerment as a Multidimensional Process

The findings of this study reinforce Zimmerman's (2000) concept of empowerment, which views empowerment as a multidimensional process encompassing psychological, interactional, and behavioral aspects. Social learning within the GERAK community contributes to increased self-confidence, communication skills, and a sense of control over personal and collective decisions. At the interactional level, the community provides access to information, social networks, and collective support that strengthen domestic workers' capacity to address structural vulnerabilities. Meanwhile, at the behavioral level, domestic workers demonstrate a tendency to take more reflective and strategic actions in work relationships, even within the constraints of existing structural conditions.

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The findings of this study strengthen Zimmerman's empowerment theory,(2000)who views empowerment as a multidimensional process encompassing psychological, interactional, and behavioral dimensions. In the psychological dimension, increased self-confidence and awareness of self-control among domestic workers align with Christens' findings,(2012)which confirms that collective learning increases the psychological empowerment of vulnerable groups. In the interactional dimension, the GERAK community provides access to information, networks, and social support, as confirmed in the research of Perkins, DD, & Zimmerman,(1995)and Speer et al. (2013).

Research by Zhang,(2025)This study shows that the empowerment of informal sector workers is highly dependent on the existence of meso-level social structures such as communities and grassroots organizations. On the behavioral dimension, the tendency of domestic workers to take reflective and strategic actions in employment relations aligns with the findings of Alsop et al. (2006), who emphasized that empowerment does not always lead to immediate structural change, but rather to increasing the agent's capacity to make decisions within existing constraints.

Integration of Social Learning and Community-Based Empowerment

Overall, the findings of this study confirm that social learning within the GERAK Malang Raya community is a community-based empowerment practice that is contextual and adaptive to the nature of informal domestic work. The integration of social learning mechanisms (Bandura), critical awareness (Freire), perspective transformation (Mezirow), and multidimensional capacity building (Zimmerman) demonstrates that domestic worker empowerment is inseparable from a collective learning process rooted in lived experience. In the face of limited formal legal protection, the community serves as an alternative space that enables domestic workers to build awareness, solidarity, and bargaining power sustainably.

The integration of social learning and community-based empowerment found in this study reinforces the findings of various Scopus studies that position communities as a strategic arena for the social transformation of vulnerable groups. Research by Butin,(2023)shows that communities function as alternative learning spaces that can fill the gaps in the state's ability to provide social protection for informal workers. In the context of domestic workers, a study by(Boris, E., & Fish, 2014; Tupu, 2023)emphasized that community-based organizations play a key role in building solidarity and collective bargaining power.

Social learning within the GERAK Malang Raya community can be understood as a contextual empowerment practice that adapts to the nature of informal domestic work. These

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findings extend the study of empowerment by demonstrating that collective learning based on lived experience is an effective strategy for strengthening domestic workers' agency, even in the face of limited formal legal protection.

Policy Implications

Based on the research findings, there are several relevant policy implications for strengthening the empowerment of domestic workers. First, the government needs to recognize and support the role of community-based organizations as strategic partners in informal sector worker empowerment programs, particularly domestic workers, through facilitation, funding, and strengthening institutional capacity. Second, the results of this study emphasize the urgency of accelerating the ratification of specific regulations protecting domestic workers that guarantee normative rights, access to social security, and certainty of employment relationships, taking into account the empirical experiences of domestic workers at the community level. Third, in the field of non-formal education, community-based social learning needs to be integrated as a model for developing the capacity of domestic workers that is contextual, participatory, and sustainable. Fourth, cross-sectoral synergy between the government, civil society organizations, and educational institutions is crucial for expanding the reach of empowerment programs that are oriented not only toward improving technical skills but also toward strengthening critical awareness and the bargaining position of domestic workers within social and employment structures.

The policy implications of this research align with international recommendations regarding the protection of domestic workers. Studies by the ILO (2013) and Chen et al. (2022) emphasize that recognizing workers' community organizations is a crucial prerequisite for the effectiveness of informal sector protection policies. Research by Kabeer (2012) shows that policies that integrate social learning and community organizing are more sustainable than top-down approaches.

Scopus research by Williams and Lansky (2013) emphasized that regulations protecting domestic workers must be accompanied by strengthening workers' social capacity so that their implementation is not merely symbolic. In the field of non-formal education, studies by Rogers (2014) and Walters (2018) confirmed that community-based learning is an effective model for reaching informal workers marginalized by the formal education system.

CONCLUSION

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This research demonstrates that social learning within the Malang Raya Work Revolution Movement (GERAK) community plays a crucial role as an empowerment strategy for domestic workers amidst limited legal protection and structural vulnerabilities in the domestic work sector. Through interaction, reflective dialogue, and collective practice based on lived experience, domestic workers not only acquire practical knowledge and skills, but also experience a strengthening of critical awareness, a transformation in their perspectives on themselves and their work, and the formation of a collective identity as social subjects. These social learning dynamics enable domestic workers to enhance their psychological, interactional, and behavioral capacities in addressing unequal work relations. Thus, community-based social learning has proven to be a strategic alternative space for building domestic worker empowerment in the informal sector, particularly in the context of the absence of inclusive labor regulations.

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