



The Role of Community Learning Center (CLC) in Providing Nonformal Education Services Based on Entrepreneurship

Rezka Arina Rahma[✉], Zulkarnain, Ellyn Sugeng Desyanty, Sri Wahyuni

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Universitas Negeri Malang, Indonesia

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Abstract

The Community Learning Center (CLC) is an institution of, by and for the community in providing educational services outside of the school system. The existence of CLC institutions is very important because various community learning needs cannot be accommodated in schooling education in the form of training, equality, entrepreneurship programs. Strengthening CLC institutions in providing non-formal education services with entrepreneurship to attract the interest of the community and equip the community with entrepreneurial abilities. This entrepreneurship program is capable of supporting non-formal education programs at CLC. Entrepreneurship-based CLC management is intended to maintain the sustainability of Non-formal Education programs (NFE), provide professional services and establish direct partnerships with the community. The method used in this study is descriptive qualitative. The data was collected using direct interview techniques, observation, and documentation. The data obtained is then analyzed by the procedure of collecting data, reducing data, presenting data, interpreting data, and concluding data. The results of this study indicate that the empowerment of CLC institutions in providing non-formal education services that lead to community empowerment includes as a complement to vocational skills, facilitation, motivation. The results of this study contributed significantly to the development of non-formal education programs in Indonesia.

[✉] Correspondence Author:
E-mail: rezka.rahma.fip@um.ac.id

INTRODUCTION

The Community Learning Center (CLC) is one of the institutions that organize various types of non-formal and informal educational activities. CLC in international terms with The Community Learning Center (CLC) launched as a form of the Asia-Pacific Program of Education for All (APPEAL) agreement initiated by UNESCO in 1998 (Kasaju, 2008: 2). UNESCO defines CLC as a local educational institution outside the formal education system, usually organized and managed by local communities to provide various learning opportunities. The principle of organizing CLC is from, by and for the community. So that community participation is the main key to the existence and sustainability of CLC. CLC aims to disseminate Human Resources (HR) development programs by providing opportunities for lifelong learning for everyone in the local community. Various educational services outside of the (formal) schooling system are carried out with education and training, information and resource services, community empowerment, strengthening networks and coordination with various parties in realizing good human resources. Limitation on CLC as a community-based entity to realize sustainable community initiatives focusing on literacy and continuing education in supporting Education For All (EFA). The activities held include; life skills for school dropouts, youth, women and disadvantaged and rural poor. Programs that can be managed by CLC include; Literacy education, equality education, Early Childhood Education Programs (PAUD), youth, *majelis ta'lim*, courses.

Malang Regency has 40 CLC institutions that have non-formal education programs. CLC with a variety of non-formal program education and social entrepreneurship provides support for the implementation of CLC and its development. However, 40 CLC in Malang district is still on-off. This depends on government funding. Seeing the conditions and institutions of the CLC, it provides an opportunity to provide managerial assistance to CLC so that it is self-sufficient and can provide non-formal education services well. Entrepreneurship-based program management assistance is carried out to provide reinforcement and empowerment as an effort to create the independence of CLC institutions.

The activities organized by CLC are oriented towards improving human welfare. Quoted by Fahrudin (2014: 8) in welfare language comes from the word "prosperity" (in Sanskrit "catera") which means an umbrella. A prosperous person

means free from poverty, ignorance, fear, or worry so that his life is safe and secure. Welfare is an ideal condition that must be realized in the empowerment of CLC institutions. Simultaneously, community empowerment occurs in various ways, including non-formal education programs. Ignorance, poverty and community concerns are problems that can be solved by the Non-Normal Education program approach. Hardina, et .all (2007: 18) defines empowerment as a situation where a person can change his situation or environmental factors that contribute to difficulties in obtaining adequate goods, services, status, or opportunities for life. Everyone has the potential given by God as 'living capital' with each other differently. The utilization and development of potential in humans depend on themselves and the strength of themselves to do so. The empowerment of a person, if he can change potential, becomes a power that can change himself and his situation so that it contributes to his life.

This opinion is corroborated by Narayan (2002: 13) who defines: "empowerment is the asset and capabilities of poor people to participate in, negotiate with, influence, control, and hold accounts institutions that affect their lives". Community empowerment provides the expansion of assets and the ability of the poor to participate, negotiate, influence, supervise and take full responsibility for the impacts they have. Access to quality and equitable education for the poor is a form of an effort to support. So that the opening of access for the poor, the space to participate in the development by participating in the non-formal education program, the ability to negotiate in development, participate in the supervision of the program and be able to be responsible for every action in the form of an empowered society. The reasons for the empowerment of CLC institutions through entrepreneurship programs are carried out as follows.

The Existence of Community Social Problems

Social problems as a trigger for community empowerment actions carried out by leaders are poverty and ignorance. The problem of poverty will cause a problem of ignorance because it is unable to access education. Likewise, the problem of ignorance will bring up the problem of poverty, because it cannot access economic resources. Therefore the problem of poverty and ignorance such as the two sides of a coin that influence each other and with that problem the community becomes powerlessness, by Rukminto (2012: 221) calling it disempowerment. Hardina et.all (2007: 5) states that "powerlessness is defined as the in-

ability to manage emotions, skills, knowledge, and or material resources in a way that effective performance of valued social roles will lead to personal gratification”.

The powerlessness of society is defined as the inability of people to manage emotions, skills possessed, knowledge, and material resources by the effective performance of valued social roles that will lead to personal satisfaction. Poverty and ignorance of rural communities cause powerlessness in accessing social systems that can develop knowledge, skills, and management of resources owned. Finally, it results in a ‘simple’ life if it is not poor.

Creating Professional NFE Programs and Becoming Referrals

Community empowerment through the non-formal education program held has had an impact on people’s welfare. This is because the non-formal education program is managed professionally with measurable targets and objectives. The stages of achieving the goals and targets of CLC institutions in empowering communities are increasing year by year. Community empowerment through the non-formal education program is encouraged by the enthusiasm to ‘create models’ of good NFE programs. So that it becomes a reference for other CLC institutions in managing programs that have an impact on community empowerment.

Non-formal management of professional education programs refers to good management functions; planning, organizing, implementing/mobilizing, monitoring, and evaluating. Robbins & Coulter (2012: 9) mentions management functions consisting of four, such as planning, organizing, leading, and controlling. The management function as stated is one-cycle, so there is no evaluation function and program follow-up. In the management cycle, the program is often used in the ‘committee’ organizational structure which is only once an activity is carried out. The community empowerment through non-formal education programs is sustainable, then the management needs an evaluation function to determine the success or failure of community empowerment programs.

Applicatively, Sudjana (2004: 53) states that the function of non-formal management education programs consists of planning, organizing, motivation, confirmation or supervision, evaluation, and development. The existence of a ‘development’ function in management is seen as a process, so it is attached to the cycle. Even though ‘development’ is a ‘process’ of advanced

management that performs management functions as the initial process. So it can be concluded that non-formal management of professional education programs must carry out management functions, namely planning, organizing, mobilizing, monitoring, and evaluating.

Shared Life Orientation

Nerfing (in Kindervatter, 1979: 46) community empowerment in a non-formal education perspective includes five characteristics, namely empowerment oriented to the needs of the community, the value of local wisdom, independence of the community, friendly environment, based on transformation in society.

The orientation of the community empowerment program through NFE (non-formal education program) creates an independent society. Independence as a form of community empowerment through efforts made from learning outcomes, such as making chips made from *gadung* tubers, broken dumplings, sticky tape as a result of life skill training for KF learning residents, computer service and internet business units are the results of computer service training for village youth.

Dunham (in Rukminto, 2012: 161) states that the principle of institutional independence is the main principle in community empowerment, where the community together is involved in the empowerment process and not just for the community. Community empowerment involves fully human and non-human potential in the ‘process’ towards empowerment. So that the empowerment program places the community as the subject (actor), not as an object (goal) through non-formal education.

According to Hardina, et al, (2007: 11-16) institutions that are oriented to community empowerment have at least ten characteristics, such as; (1) creating formal structures to support participation in decision making, (2) creating partnerships with all parties, (3) improving the quality of service access, (4) developing program policies in accordance with culture and demographic issues, (5) having commitment in empowerment, (6) oriented towards increasing motivation, (7) building collaborative teams, (8) providing incentives for service and policy improvement, (9) orienting on the effectiveness of results, (10) involving all members in program evaluation and improvement.

The independence of CLC institutions in the management and financing of NFE (non-formal education) programs aims to provide quality and affordable education services to all levels of

society. The CLC principles 'from', 'by' and 'for' the community can be realized by involving all elements, building solid organizations and teams, creating partnerships, improving the quality of education services, developing good policies, having commitment in empowerment, having motivation, and oriented to the effectiveness of achieving results.

Based on the description above, the independence of CLC institutions in the management and financing of NFE programs is expected to be able to provide good and quality education services outside of the school system. Clutterbuck (2003: 57) explains that empowered institutions can be seen from changing conditions; from fear of being challenged to adventure, from the view that learning is a tedious task to learning is an exciting adventure and task, from dependence to being independent, from not having initiative to being 'problem solving' and working without supervision, from rarely doing training to being continuous development, lack of vision to have a strong vision.

The purpose of this study is to analyze the role of CLC institutions in providing entrepreneurship-based non-formal education services.

METHOD

The approach used in this study is qualitative. Bogdan and Taylor (in Moleong, 2005: 135) define a qualitative approach as a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. To find facts and data scientifically based on the research, researchers set to use descriptive qualitative methods, because descriptive research is directed to provide symptoms, facts or events systematically and accurately, regarding the characteristics of a particular population or region.

This research was conducted at 35 CLC in Malang Regency. The reason is, CLC in Malang Regency has carried out entrepreneurship education programs that are based on entrepreneurship and have provided many benefits to the community. The data source of this research is the CLC manager. In this study, researchers used several methods of data collection to collect the data needed, including participatory observation methods where researchers were involved in training activities on the subjects observed or used as research data sources. While making observations, researchers take part in doing what data sources do. The interview method is used to obtain data or information from the Head of Nonformal

Education, Chair of the CLC Forum, and CLC Managers, as well as members of the surrounding community who benefit from the presence of CLC institutions. And the last is the method of documentation, namely the method of retrieving data by taking material from written objects such as books, documents or archives that have to do with the problems discussed. Data analysis in this study is using theory test analysis because the data is narrative. The data analysis technique can be described as follows: (1) data collection, (2) data reduction, (3) data play, (4) data verification.

A data validity checking technique is very necessary to determine the extent to know whether the data is valid or not. To establish the trustworthiness of the data, an inspection technique is required. The implementation of inspection techniques is based on several certain criteria. (1) credibility, (2) transferability, (3) dependability, (4) confirmation. Data collection was obtained by researchers using several research instruments, they are (1) observation sheet, (2) list of interview questions, (3) documentation of activities.

RESULTS AND ANALYSIS

Human life is inseparable from the learning process. Learning is a process of the human being individual, meaning that it occurs in humans uniquely everyone has a difference (Knowles et al. 2005: 282). By Joesoef, Soelaiman (1992: 37) with the term self-interest that encourages people to carry out lifelong learning processes. The learning process runs throughout human life from the maternal care to the grave (minal mahdi diilalah) we can call it as 'lifelong learning'. This means that humans are lifelong learners. Lengrand, Paul (1970: 7) learning occurs in individuals who are influenced by experience in human work. To encourage the 'learning process', efforts are needed from various parties, especially the State/government.

Lifelong education is a term used by Paul Lengrand in his book Introduction to Lifelong Education, and Cheng-Yen Wang (in Sudjana, 2001: 219) to call it 'learn as long to live' which is learning for life. Paul Legrand, (St.Vembriarto, 1981:100) states the reasons for lifelong education because of challenges in this life. The challenges are; (a) acceleration of change, (b) demographic expansion, (c) evolution of scientific knowledge and technology, and political challenge, (e) information, (f) leisure time, (g) the crisis in patterns of life and relationships, (h) the body,(i) the crisis in ideology.

Non-Formal Education (NFE) develops

based on humans' learning needs. Non-formal Education (Kindervatter, 1979: 12) with various adult education designations such as continuing education, on the job training, accelerated learning, farmer or worker training, extension learning. By Kamil, Mustofa (2009: 13) mass education, lifelong education, learning society, out of school education, social education. The term NFE and the like are used according to each country.

Coombs & Ahmed (1980: 8) defines "Non-formal education is organized, systematic, educational activities carried on outside the framework of the formal system to provide the types of learning to particular subgroups in the population, adults as well as children". Rogers, Alan (2005: 73) defines NFE as follows; "Non-formal education is defined as the education outside of the formal system". Niehoff in Kamil, Mustofa (2009: 14) defines NFE as follows "non-formal education is defined for our purpose as a method of assessing the needs and interests of adults and out-of-school youth in developing countries of communicating with them, motivating them to patterns, and related activities which will increase their productivity and improve their living standards". Esen Arsen, K. et al (2012) state "The education with a contemporary approach is not a procedure that exists in the walls and a certain type, but it is an on-going action in every field of the life". Some understanding according to experts about NFE can be concluded that NFE is education held outside a structured system of conflict as a complement, enhancer, and / or substitute for formal education.

The characteristics of NFE are different from formal education, as Mijaica Raluca et al (2013) said that formal education is like the official education, however, non-formal education is the extracurricular which is also important. This is based on the differences in goals, learning needs, environment, culture, level of knowledge and so on. So that non-formal education is more varied than formal education. Non-formal Education has some characteristics, such as; (1) relatively short time, (2) thematic, (3) non systemic level, (4) age varies, (5) practical oriented, (6) varied and practical material, (7) fulfillment of learning needs, (8) it does not prioritize diplomas (Joesoef, Soelaiman, 1992: 72-73).

Hoppers, Wim (2006: 23-32), states that the types of non-formal education include; (1) formal education, (2) popular education, (3) personal devotion, (4) professional and vocational training, (5) literacy with skills development, (6) supplementary NFE programs, (7) early child-

hood care and education. However in Indonesia, the types of NFE listed in Law N. 20 of 2003 include (1) life skills, (2) PAUD (early childhood education programs), (3) youth education, (4) education for women's empowerment, (5) literacy education, (6) equality education, (7) skills education and job training, and other education aimed at developing students' abilities.

Those many types of non-formal education are not matched by proper management, so that they have not produced good and quality NFE, which has more social impact on the community. "Non-formal education was designed as an alternative to cultivating positive attitudes towards change and towards developing the social competences needed in real-life contexts. It is addressed to all the actors involved in the educational process (pupils and teachers, parents and representatives of the local community, decision-makers)" said Toader P (2013). The implementation of the non-formal education program is in the NFE unit. The NFE unit is an institution/institution that has the legal force to implement NFE programs. The national education system law states that NFE units include course institutions, training institutions, study groups, CLC, majelis ta'lim, and similar education units.

CLC (Community Learning Center) is one of the units/ institutions that organize various types of formal non-formal and in-kind educational activities. The CLC (Community Learning Center) launched as a form of the Asia-Pacific Program of Education for All (APPEAL) agreement initiated by UNESCO in 1998. Kasaju (2008: 2) gave a limit on CLC as a community-based entity to realizing sustainable community initiatives focusing on illiteracy and continuing education in support of Education For All (EFA). The activities held include; life skills for school dropouts, young people, women, and those who are less fortunate and poor in the countryside.

CLC is a local educational institution outside the formal education system, usually organized and managed by local communities to provide various learning opportunities. The principle of organizing CLC is from, by and for the community. So that community participation is the main key to the existence and sustainability of CLC. CLC aims to disseminate Human Resources (HR) development programs by providing opportunities for lifelong learning for all people in the local community. Various educational services outside the schooling system (formal) are carried out with education and training, information and resource services, community empowerment, strengthening networks and coordinati-

on with various parties in realizing good human resources, as what Angelica H (2014) said that good education is able to be created by each parties using good communication to reach the goal, because formal and non-formal environmental educators seeking to transform adult attitudes and behaviors face unique challenges in first, transforming adults' attitudes and behaviors; second, moving away from environmental adult learning transformation in practice; and finally, linking the global to the local given the challenges associated with transformation (Brigette, 2010).

Based on the understanding of CLC, it can be explained that CLC has a basic principle, this is the formation that comes from the community, is organized and managed by the community, and the educational programs that are held are intended for the community. Under these conditions, the government 'only' as a 'stimulant' provides stimulation for the growth and development of CLC with various assistance for institutions and programs implemented.

The role of CLC in providing non-formal education services

Based on the analysis, it can be concluded that the role of CLC in non-formal education includes first, providing added value in the form of vocational skills. Non-formal education programs organized by CLC concerning current and future community needs are a form of initiation that can inspire the community. "Non-formal education is nowadays one of the priorities, because it seeks to respond to changes in the world. It can better answer to changes in society (includes a profile of students) than classical education" (Bjornavold, 2000). At present is a major challenge to certify institutions that will offer informal education. Non-formal education programs that are integrated with entrepreneurship in canoe boats, salted eggs with a variety of flavors, interest-free savings, and loans, souvenir production from banana midribs can provide a good influence. These programs are the result of creativity that can arouse the community to participate in non-formal education programs organized by CLC and get additional knowledge and skills as well as improving the family economy.

Second, the facility. CLC as an institution becomes a place to carry out community activities in the field of non-formal education. Facilities and infrastructure CLC strongly supports the implementation of non-formal education programs simply, but it is quite helpful. "The service-learning framework attempts to achieve two related, but separate, goals: to enhance specific

knowledge of a subject area (learning component) while providing meaningful input to a collaborating institution seeking to solve an important real-world problem (service component). As such these classes require a partnership between an academic institution and a stakeholder, commonly referred to as the service partner" (Jenny S, et al, 2018). The empowerment of non-formal education learning citizens has been accommodated by CLC by adding it to skills. So with the role of CLC as a facilitator in empowering non-formal education learning citizens, it can be realized. All CLCs have played an active role in extending non-formal education WB empowerment programs using facilities provided by CLC.

The third one is motivation. The community as the target of non-formal education programs in the context of empowerment has its own uniqueness. "The definition of soft skills is a set of competencies, behaviors, attitudes, and personal traits that establish work readiness. Our definition of financial literacy, based on that of the Organization for Economic Cooperation and Development (OECD), is a combination of the awareness, knowledge, skills, attitudes and behavior necessary to make good decisions about finances, and to ultimately achieve financial security" (Jane S. Lopus, et al, 2019). Based on those statements, it can be realized that motivation is also an important aspect. The conditions of people with various backgrounds have different motivations. Meetings in non-formal education programs that were held became a venue for mutual motivation among fellow WBs. Multi-direction motivation, namely from the instructor/tutor to the learning community, from the learning community to other learning citizens, from the learning community to the instructor/ tutor. So, that they strengthen each other. Likewise in the implementation of entrepreneurship, by providing interest-free loans, cooperation in the livestock business, and fisheries, it is a motivation for the WB.

CLC institutional strengthening strategy through entrepreneurship programs in providing services to citizens studying non-formal education. Non-formal education programs that have been organized by involving the community as an effort to strengthen the CLC institution can be realized. The success of non-formal education programs combined with entrepreneurship can be seen from the condition of empowerment of the community as learning citizens.

According to David Clutterbuck (2003: 24) the condition of empowered communities is as follows; from fear of being challenged to adventure, from the mindset that learning is bo-

ring to learning is an adventure of all time, from dependence to being independent, from lack of initiative to taking initiative in solving problems, providing solutions, from avoiding change to welcoming change, from not have a vision of having a strong and focused vision, from closed communication to being open.

Strategic positions and roles in fostering community participation in non-formal education programs (A, B, C) should be supported. The support to CLC can be in any form, especially community participation in participating community empowerment programs held. It also works with the funding for the development of non-formal and informal education programs, the entrepreneurship program as an effort to empower non-formal education WB needs to be developed by CLC. By this entrepreneurship, CLC has business units that be able to support the life and welfare of CLC and the empowerment of non-formal education WB.

CLC as an organizer of community empowerment programs is very much needed during the community. Community needs for education emerge naturally which is conditional. It is just that in the implementation of its fulfillment it depends on opportunities, funds, time and so on. So the need for education as a "basic" need is sometimes not met in school education.

The existence of CLC is the organizer of non-formal education programs, both supplementary, complementary and substitution to achieve people's welfare through entrepreneurship. "NFE has a major role to play in creating the human resource base necessary for achieving national goals of peace, sustainable poverty reduction, economic growth, and social equality. With NFE, children and youth will acquire the skills necessary to participate in, and benefit from, overall national development and enhance their quality of life" (Khmer Youth Association, 2018). Formal and non-formal education is premised on the argument put forth by Yasunaga (2014) that schools cannot be just conscientious for ensuring universal, quality basic education. Also, both ways of learning show on recognition of the simultaneous needs for social justice as well as economic efficiency (Werquin, 2012). NFE may involve teachers with lower qualifications and less training compared to formal education, a simplified curriculum, different materials and also flexible terms of attendance (Rogers, 2004). Therefore CLC as an organizer of empowerment programs must be managed professionally. As a form of professionalism in the management of non-formal education programs, CLC is to follow

the rules and conditions needed. So that CLC empowerment occurs in providing non-formal and informal education services for the community. "Vision of a leader's direction or destination where the institution going. Leading with a futuristic vision of a rational and decomposes in the mission and objectives of the institution CLC. It should be simple and idealistic vision, a picture of the desired future, not an elaborate plan that has quantitative targets and detailed action steps" as the goal by Yulk Gary (2005). It shows that the impact of NFE is not just in their skill but also in social skills such as leadership.

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