Notions of Non-Mainstream Educational Provision: Understanding the Indonesia Equivalency Programs Among Established Alternative Education Throughout the World

Ila Rosmilawati[1]

[1]Non Formal Education Program, Faculty of Teacher Training and Education,
Universitas Sultan Ageng Tirtayasa, Serang, Indonesia
Corresponding Email: *irosmilawati@untirta.ac.id

Abstract

This article presents the overview of literature regarding the notions of non-mainstream education provision. The main purpose is to provide an overview of how the Indonesia Equivalency Program as an alternative education links to similar systems of education provision around the world. The literature shows variations in the terminology of non-mainstream education for out-of-school youth used interchangeably among countries. The notions of non-formal education, alternative education and second change education are often used and relevant to established well-defined axes along which to situate thinking about Indonesia Equivalency Programs. Through alternative education that offers democratic educational experience, the Indonesia Equivalency Programs is an alternative education system, based on the belief that people can make their own choice regarding mainstream or alternative schooling. The Equivalency Programs fits with the notion as a second chance education to caters students who failed in their first attempt. The aims of participating can be varying, from seeking remedial support to help in getting employment, or pursuing lifelong learning.

Keywords: Alternative Education, Equivalency Program, Non-formal Education, Second-Chance Education

INTRODUCTION

Education mapping is one of the useful information for decision makers, especially for formulating education policies. In Indonesia, alternative education mapping is still rarely done (Rosmilawati, 2018). Whereas today, education is not only oriented to formal education, or what we usually refer to as mainstream education. Based on the previous research, Rosmilawati (2018, 2020) stated that in Indonesia, there are other types of education that also provide insight and develop children's interests and talents in the context of non-mainstream education or as alternative education. The term alternative education was first introduced by Raywid (1994). The term alternative education is often used to describe non-mainstream approaches to teaching and learning or in ways different from traditional ways (te Riele, 2012). In a broad sense, alternative education encompasses all educational activities outside the public school system, and often focuses on using innovative curricula and flexible programs to meet students' needs and interests.

In Indonesia, when Non-Formal Education (NFE) aims to provide another form of schooling aimed at accommodating adolescents who were not accommodated in the mainstream education path. According to Law Number 20, 2003 of the National Education System, non-formal education comprises of early childhood education, youth education, literacy education, life skills education, women empowerment education, vocational training, and the equivalency

education (EP) (Indonesian Ministry of Education, 2003). The Equivalency Program, overseen by the Ministry of Education and Culture, was initiated in 1984 as a 'second chance' education program for children and young people in disadvantaged situations and developed as an equivalent to the formal system in terms of curriculum and certification, to facilitate the student's ability to enter formal education. As well as formal education, the Equivalency Programs is approved by Indonesian government to allow children and young people to receive the basic level of schooling and educational services.

The field of non-formal education established in developing countries and mostly covers literacy education and community schooling due to combating illiteracy and increasing the level of participation in education. Non-formal education activities in Indonesia have grown nationally as part of the government's commitment to Millennium Development Goals (MDGs), which provide educational activities for many people as part of implementing lifelong lifelong learning. Nationally, several research projects have been undertaken by Indonesian researcher and international agencies, which have evaluated the Indonesian Equivalency Education (ILO, 2011, Syahputra & Shomedran, 2023, Nurhanipah & Khairunnisa, 2023) some of which focused on the Equivalency Program as part of Indonesia government evaluation and outcome mapping. However, limited literature provides contextual orientation of Indonesian Equivalency Program as part of non-mainstream educational provision and it similar to what existed around the world. Therefore, the needs of academician or scholar who are concerned in this field become necessary, as it has limited publications that uncover the value of non-formal education, include how these non-mainstream education pathways links to similar systems of education provision around the world.

There are many facets of non-mainstream educational provisions among established alternative education programs throughout the world that can benefit the Equivalency Program in Indonesia as an alternative education pathway. Therefore, a detailed discussion of the review of literature regarding non-mainstream education is important to provide understanding of NFE stakeholders about the field. The main purpose is to provide an overview of how the Indonesia Equivalency Program as an alternative education links to similar systems of educational provision around the world. In doing so, the article sets the context of the Indonesia Equivalency Program and continues with an overview of comparable Equivalency Programs in the regions. The overview of the literature on non-mainstream education provision throughout the world is to provide an understanding of the research field globally.

DISCUSSION

The literature shows variations in the terminology of non-mainstream education for out-of-school youth used interchangeably among countries. The notions of non-formal education, alternative education and second change education are often used and relevant to establish well-defined axes along which to situate thinking about Indonesia Equivalency Programs as an alternative education pathway in Indonesia. The study of non-mainstream education provision includes alternative education (Gut & McLaughlin, 2012, Nagata, 2007), second chance education (Asin & Peinado, 2008, Watson, 2011) and non-formal education (Hoppers, 2006, Rogers, 2005, Rose, 2009). Although the educational forms are on the same axis in which they are established, that is, outside mainstream educational provisions, there are specific distinctions. For example, alternative education offers separate curricular tracks at various stages of the educational system and often prepares students for immediate entry into the labor market as skilled workers, as the curriculum contains a vocational program. Meanwhile, the idea of second chance education intends to provide students who did not initially succeed with a renewed sense of potential for disadvantaged groups in society. The notion of non-formal education is a broad term that is commonly used in developing countries (Hoppers, 2006). It aims to provide basic education for a specific population outside the framework of a formal school system, at a low cost in terms of time and resources.

Non formal education is the first educational provision to be discussed. The notion of non-formal education refers to broader educational activities outside the formal system. The terminology is often used in developing countries, such as Asia and Africa, to refer to educational programs that accommodate the various needs of learners. The Equivalency Programs in Indonesia is developed under the notion of non-formal education,where the program emphasizes flexibility and open admission as strategies to accommodate a diversity of learners. Alternative education is the second term examined that relates to the provision of globally comparable educational programs. The alternative education movement seeks to provide educational programs outside mainstream schooling and deliver an innovative and more democratic experience of learning. The last notion is second chance education, which refers to educational programs designed specifically to provide a second opportunity of schooling for people who failed in their first attempt. It provides opportunities for all people to find success in their second attempt. These three non-mainstream educational provisions are discussed with reference to definitions, characteristics, and studies of young people's experiences in each area.

Non-Formal Education

The concept, non-formal education, was introduced for discussion in the 1970s and 1980s after Phillip Comb wrote a chapter entitled 'Non-Formal Education: To catchup and get ahead' in his seminal book *The World Educational Crisis: A Systems Approach* (Rogers, 2005, p.2). This publication initiated massive interest in non-formal education in North America and developing countries, where the distinction between 'formal' and 'non-formal' education was used as a guide for educational planning, funding, and evaluation. The concept of non-formal education refers to any organized, structured, and systematic learning service delivered outside the framework of the formal school system to a specific segment, group or sub-group of the population for a specific objective, at low cost in terms of both time and resources. It can be hierarchically organized but it is not rigidly structured. The setting is flexible to accommodate the needs of the learner. Non-formal education activities are largely implemented in developing countries, but the approach is from a Western context through the creation of Western agencies assisting to improve educational achievements in the developing world. For example, the Association for the Development of Education in Africa (ADEA) leads non-formal education in at least 15 countries in Africa, including Botswana, Ghana, Uganda, Nigeria, and Kenya (Rogers, 2005).

Hoppers (2006) differentiates between the North and South when discussing the notion of non-formal education. In the North, the term 'non-formal education' is rarely used, thus, when referring to educational activities outside the school system,the term 'lifelong learning' is popular (Field, 2006). In the South, the term 'non- formal education', as defined by Coombs et al. (1974) in early 1970, tends to be used. Both in the South and North, the notions of non-formal education tend to vary according to national realities. For example, in poorer countries in the South, non-formal education covers community schools, functional literacy programs, programs for street children and youth skills development projects. However, in developed countries, such as Australia, that has a well- developed formal education system with relatively high participation rates, non-formal education tends to be in the domains of adults, community, and youth service agencies with stability in funding from local and federal government (Shrestha, Wilson & Singh, 2008). Non-formal education programs in the South tend to be mandatory for children who cannot access mainstream schools. However, in the North, they tend to be non-mandatory, a supplementary activity that supports the development of young and adult people through art, music, sport, and life skills.

In the North, non-formal education activities concentrate on post-secondary school as part of lifelong learning. Common features of non-formal education, such as flexibility, open

entry and immediate relevance are appropriate elements to fulfil the need to improve people's employability and adaptability to the labor market and to counter problems of high unemployment (Field, 2006). In contrast, non-formal education provision in developing countries is more concerned with providing basic education to all its citizens, including children, youth, and adults. Formal education is recognized as an instrument of government administrative control, and more recently, common pedagogical practices and legitimized knowledge is practiced at local, national, and global levels (Hoppers, 2006, p. 33). In this sense, the core characteristic of a formal system is around a national standard curriculum and national systems of examination, qualification, and certification. The non-formal position remains outside the boundaries of state control. Its practice is flexible and diverse but lacks a formal structure.

Formal and non-formal education can exist side by side, but it depends on the historical conditions and socio-political forces that influence policy formation. Carron and Carr-Hill (1991) record two 'waves of diversification' of education systems in existence since World War II in the North. In the first wave (1945-1975), the structure of out-of-school and adult education was to supplement formal education. Non-formal education is a supplement to formal education because formal education proved unable to respond to the social, economic and political context of its target groups. Non-formal education is designed as lifelong learning enrichment activities (e.g. skills training) to add the value and role of formal education.

Alternative Education

The term 'alternative education' is often used to describe non-mainstream approaches to teaching and learning. In the broadest sense, alternative education covers all educational activities outside the mainstream school system, but it often focuses on schools using innovative curriculum and flexible programs to meet student needs and interests (Sliwka, 2008). The origins of alternative education can be found in the new education movement in Europe and the US during the twenties (Nagata, 2007). Educational theorists and practitioners, including Dewey, Steiner, Montessori, and Neill, influenced the movement and orientation of alternative education into a 'child-centered' practice, placing value on individuality and democratic governance of school life. In the sixties, alternative education emerged as a response to social crises.

Alternative education grew into a social movement (Sliwka, 2008). Ivan Illich (1971) in Europe and Paulo Freire (2000) in Brazil question the values and methods in public schooling through their publications. In this period, the alternative education movement split into two

broad categories: (i) alternatives outside of public education; and (ii) those within the public school system. The first category refers toopposition to the existing educational system (Lange & Sletten, 2002). In the US, *Freedom Schools* and the *Free School Movement* are included in this category. The *Freedom Schools* provide high quality community schools for minorities to counter the oppressive educational process and the *Free School Movement* aims to ensure individual achievement and fulfilment. The second category, education within the public school system, uses characteristics of alternative education offered outside public education to set up *Open Schools.* The Open Schools have some characteristics, such as a child-centered approach, autonomy in learning and pace, and non-competitive evaluation. These schools include; (i) *a school within a school*, that is, a small school designed to meet the educational needs and interests ofstudents; (ii) *school without walls*, emphasizing on community-based learning; (iii) *continuation school*, a schooling option for students who drop out from the mainstream school system; and (iv) *learning centers* designed to meet the particular needs of student, such as vocational skills in the school setting.

In the eighties, the movement of alternative education narrowed to educating students who were at risk of failure (Nagata, 2007). During this period, a variety of alternative schools increased to accommodate the growing number of students who were disruptive or failing in mainstream schools. Therefore, alternative schooling became concerned withteaching basics instead of innovative programs. Furthermore, some alternative schools focused on vocational training, some established connections withcolleges, and some chose no-grading course formats to engage at-risk youth in schooling. The spirit of alternative education continues uninterrupted until present day and includes schools largely for dropouts but also includes schools that provide innovative and holistic approaches oriented to elite students (Nagata, 2007, p. 6). In the Asian context, alternative education emerged in the nineties under the influence of Western educational ideology (Nagata, 2007). The Summerhill Schools in Thailand and Japan, and Waldorf education in South Korea and Taiwan are examples. The growing number of dropout students, immigrant children and childrenwho refuse to attend school results in the increased number of alternative schools in these counties.

Currently, alternative education is distinguished by two approaches: (i) passive; and (ii) active (Nagata, 2007, p. 3-4). The passive approach tends to view alternative education as an inferior program compared to the mainstream one. It also act supplementary to mainstream education. An active approach views alternative education as superior to mainstream education in that the program and curriculum are created to mark a difference to the mainstream approach and to create a specific character. In the alternative school, the concept of complementary refers

to the function of an alternative school as a balance to a mainstream school in a way that mainstream schools send 'at risk' students to 'fix' their behavioral and academic problems. These 'at risk' students will return to mainstream schooling after they pass the program. By contrast, the strategy of the Indonesia Equivalency Programs complementary to the education system because formal/mainstream education is not evenly distributed geographically or culturally throughout the nation. Therefore, the Indonesia Equivalency Programs provides another pathway in education, including for the dropout group.

Second Chance Education

The notion of second chance stresses the value of equal opportunity and fairness derived from the belief that everyone has the right to try again, to pursue success and mobility, to follow a different path, and to ensure that their failure cannot be regarded as final. The second chance mechanism has its own ideological character: it is derived from the openness, flexibility, mobility, and equality present in a social system (Inbar, 1995).

Inbar (1995) elaborates three basic principles on how second chance education becomes important in education policy: (i) temporariness of failure; (ii) right tochange; and (ii) open-ended time. Failure should be considered as a temporary setback that can be overcome. Formalized failure tends to institutionalize the boundaries of student choices and opportunities, whereas it could otherwise be seenas an indicator of potential ability and the possibility of a more successful future. Inthis sense, failure does not necessarily represent the whole individual, but only a response to a certain task. The right to change comes from the right of the individual to try again and choose another option as a basic educational principle. The opportunity to change in the second place is based on young people's 'desire' and 'resolve and hope' (Rose, 2012, p. 84). The notion of a 'second chance' is highly supported by theories of transition on the field of youth research, which suggest that re-entry into second chance education is a personal act to arrive at a personally successful educational identity. Even though families and society enforce some Equivalency Programs' students in Indonesia to re-enter a second chance education.

The principle of unlimited time is based on the premise that a second chance opportunity cannot be bound by time constraints. Individual opportunities occur at unlimited times, therefore, the idea of 'too late' does not exist when a person is seeking a second chance opportunity. This idea is like Shavit et al. (2002) whoargue that individuals who missed or failed at their first attempt can actualize him/herself in second chance education that is organized more appropriately for theircircumstances. It means that students who failed in formal schooling can be given another chance to complete their education through re-entry

via another educational portal. In this sense, education is an 'unfinished business' (Munns &
McFadden, 2000) and second chance programs often provide new opportunities for many
people (Asin & Peinado, 2008).

The concept of second chance education may differ from alternative education,
especially when compared with the initial birth of the alternative education movement.
Alternative education delivers a form of democratic and innovative education that mainstream
education cannot provide. Therefore, young people considering alternative schooling may
make a deliberate decision (i.e. self or parental decision) to enroll due to being unsatisfied
with the mainstream school approach. Some reasons include: '*We did not like the study load
… (material studied) was boring*', and *'The teacher did not pay attention to me*' (Asín &
Peinado, 2008). In this sense, second chance education has a different meaning to alternative
education. Inbar (1995, p. 38) argues that an individual who is defined as a 'second chance'
student would access programs of a 'second chance' type through institutions that would be
defined as 'second chance' schools. However, Asin and Peinado (2008) argue that second
chance programs have been seen as a 'last resort' for those who participate. Therefore, to
overcome this educational deficit, the programs need to be strengthened and grow to become
more than a second opportunity, but rather a unique opportunity for young people involved
to recover their own feeling of worth and to awaken the desire to proceed with a learning
process that enables them to situate themselves in the society. Furthermore, to challenge the
negative expectations around young people involved in the program, students should be
empowered with the capacity to control their learning (Asin & Peinado, 2008). Learning
activities should be managed based on the student's work rhythm and accompanied by a
constant mentoring process with the tutor (teacher).

Some educational programs are established based on the philosophy and concept of
second chance in education. In Australia, Ross, and Gray (2005) mention TAFE (technical
and further education) and ACE (adult community education) as second chance programs for
non-completers. In the US, the General Education Development (GED) aims toward second
chance education that offers credentialing programs to dropouts. Individuals with adequate
math and reading skills who drop out of school shortly before graduation can focus on the
GED examination administered by the American Council on Education. For others, they need
remedial work and GED preparation classes to pass the test. The EP in Indonesia also offers
formal school students who did not pass the formal school national examination to take their
examination or remedial programs to gain a second chance.

Equivalency program in the intersection of three non-mainstream education forms

The Equivalency Programs in Indonesia and similar programs in other Southeast Asian countries (e.g. Bangladesh, India, Myanmar, Philippines, Thailand and Kingdom of Cambodia) is situated at the intersection of three non-mainstream education forms, as mentioned above. Some schools and education centers focus on vocational/skills programs for preparing students who enter the labor market. Other centers typically have similar settings and designs as mainstream schools but with a limited number of subjects and time allocated for studying. For example, in Indonesia and Bangladesh, their Equivalency Program focus on academic subjects that are tested in national examinations. However, in Myanmar, the Equivalency Programs curriculum is focused on skills-based learning for improving quality of life and income generative activities (UNESCO, 2013). The programs also offer space for first chance students who deliberately choose the EP due to their inability to pay mainstream school fees or other reasons, and second chance education.

In most countries in Southeast Asia, Departments of Non-Formal Education administer Equivalency Programs, using limited methods of learning and teaching compared with the formal school system. The characteristics of non-formal approaches adopted by most Equivalency Programs differ from the more traditional practice in formal secondary or vocational schools. However, every country has its own policy on education and legislation. Non formal education programs in Thailand are supported by the National Education Act 1999, Article 10, which states that people have equal rights and opportunities to receive at least 12 years of basic education. Thailand's Ministry of Education began regulating non-formal education in 2003 when applying the national basic education curriculum for support (UNESCO, 2013). The Equivalency Programs in Thailand includes primary, lower secondary and upper secondary education. Equivalency Programs' learners in Thailand come from various underprivileged backgrounds, such as industrial workers, members of hill tribes, homeless children and teenagers, conscripts, prisoners, people with physical disabilities and Thai people living overseas (UNESCO, 2013). In terms of the curriculum, the Equivalency Program in Thailand distinguishes three groups of subject areas (UNESCO, 2013, p. 35). The foundation subject is similar to that which is offered in the formal school system (e.g. Thai, mathematics, science and foreign language). The experience-based subjects relate to life-skills development and quality of life improvement activities.

In the Philippines, the Equivalency Program has been implemented as an alternative learning system (ALS). The ALS is a parallel system designed to provide a viable alternative to the existing formal education instruction and encompasses both non-formal and informal sources of knowledge and skills. The Philippine constitution recognizes the role of an ALS

as complementary to its formal education system although it is still exploring and maturing to achieve its stated goal of 'quality education for all'. The institutionalization of the ALS is known as the Governance of Basic Education Act of 2001 where the State is mandated, among others, to:

> … promote the right of all citizens to quality basic education and to make such education accessible to all, providing all Filipinos children a free compulsory education at the elementary level and free education at the high school level. (Villar, 2001, p. 1)

There is a central emphasis to include 'alternative learning education system of out-of-school youth and adult learners' (Villar, 2001). The ALS serves out-of-school youth aged 11 and over who have been unable to complete formal education. In order to gain equivalency in terms of standards and competencies of the formal system, the ALS focuses on teaching core knowledge, skills and competencies that are delivered in formal schools while emphasizing its 'functionality'. The programs prepare learners for the accreditation and equivalency examination to re-enter formal schooling and post-school education. Thus, if an elementary or secondary level learner passes the examination, the government hands out a diploma equivalent to an elementary graduate in the formal system. However, for learners seeking certification at the secondary level, a greater number of hours are required. In the Philippines, studies of the ALS indicate that, in general, ALS learners have sufficient knowledge of fundamental subject areas.

In Bangladesh, the Bangladesh Rural Advancement Committee (BRAC) is a popular non-formal primary school program that is like the Equivalenct Programs in Indonesia. The BRAC basic school program was initiated in 1985 for disadvantaged and out-of-school children, particularly girls. It began with 22 one-room schools, providing school programs up to Grade III. Students transferred to state schools after completing the BRAC. In 2000-2001, the BRAC covered the entire five-year primary school curriculum through a four-year catch-up program. Currently, over 22,000 BRAC primary schools are operating (Yasunaga, 2014, p. 16). Flexibility in school timing iskey to the success of the BRAC program. Class schedules are flexible for students to allow them to help their family with chores and harvesting. With support from an international agent, BRAC develops its curriculum and certification with government legislation. Apart from the core subjects, the curriculum covers confidence building, teamwork skills, gender rights, nutrition, and hygiene. The learning material is prepared and delivered in minority languages for ethnic minority students to understand the lessons. Therefore, BRAC recruits teachers form the local

community, all whom are female who receive training from BRAC. Nevertheless, BRAC has the capacity to attract disadvantaged children with high success rates and positive results in comparative tests. Therefore, the Bangladesh Government allows BRAC students to take the national Shomapomi Examination at the end of primary school. Unlike Thailand and Indonesia, Malaysia has yet to recognize an Equivalency Program as an alternative for its existing formal education. However, since 2011, Malaysia has initiated an education project in collaboration with United Nations Children's Emergency Fund (UNICEF) to provide basic education for out-of-school children, especially refugees and undocumented, stateless children in Sabah (mainly from the Philippines).

CONCLUSION

The Indonesian Equivalency Programs is comparable with other non-mainstream educational systems. For example, through alternative education that offers democratic educational experiences, the Indonesia Equivalency Program is an alternative education system (based on the belief that people can make their own choices regarding mainstream or alternative schooling). The school-age population may take advantage of the Equivalency Programs as an alternative pathway to education due to the different school culture that is practised in the Equivalency Programs. For this population, the Equivalency Programs means a new form of schooling for school-age children. Other groups may position the Equivalency Programs as a second chance education because these groups of students failed at their first attempt. The aims of participating in the Equivalency Program can be varying, from seeking remedial support in order to return to mainstream education, passing the equivalent school certificate to help in getting employment, or pursuing lifelong learning, especially for older people. This, participating in the Equivalency Programs is a voluntary action. The notion of non-formal education has the potential to explain the learning and teaching approach in the Equivalency Programs, which is different from formal education. However, the synergies between formal and non-formal education allow for an easy transition for students who move between these two systems.

The Indonesia Education Programs' design and approach to schooling is strongly supported by similar non-mainstream educational system providers throughout the world. Even though they have different purposes in the initial movement, these non-mainstream educational provisions share similar goals, that is, to provide a different approach to education to fulfil the demands of diverse learners. The literature also suggests that many students experience transformation in their learning and lives during and after schooling in non-mainstream education. Non-formal education for basic and secondary education opens the opportunity for

participation in education, as well as opportunities for employment for the disadvantaged population. The alternative school culture increases self-esteem and academic achievement for 'at risk' students, and second chance schools enhance motivation for those who failed in their first attempt and want a second opportunity.

REFERENCES

Asín, A. S., & Peinado, J. L. B. (2008). Second chance programmes: A response to educational needs in compulsory education. *European Journal of Special Needs Education, 23*(3), 179-188

Carron, G., & Carr-Hill, R. A. (1991). Non-formal education: Information and planning issues. International Institute for Educational Planning.

Coombs, P. H., Ahmed, M., & Israel, B. B. (1974). *Attacking rural poverty: How nonformal education can help*. Baltimore, MD: Johns Hopkins University Press.

Field, J. (2006). *Lifelong learning and the new educational order* (2nd rev ed.). Sterling, VA: Trentham Books.

Freire, P. (2000). *Pedagogy of the oppressed* (30th anniversary ed.). New York, NY: Continuum.

Gut, E., & McLaughlin, J. (2012). Alternative education's impact on office disciplinary referrals. *The Clearing House: A Journal of Educational Strategies, Issues and Ideas, 85*(6), 231-236

Hoppers, W. (2006). Non-formal education and basic education reform: A conceptual review. International Institute for Educational Planning. Retrieved from http://unesdoc.unesco.org

Illich, I. (1971). *Deschooling society*. New York, NY: Harper & Row.

Inbar, D. E. (1995). Second chance in education: Principles and rituals. *The Journal of General Education, 44*(1), 26-44

Indonesian Ministry of Education. (2003). Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. Indonesian Ministry of Education

International Labor Organisation. (2011). Equivalency education and decent work. International Labour Organization Jakarta. Retrieved from http://www.ilo.org/jakarta

Lange, C. M., & Sletten, S. J. (2002). Alternative education: A bried history and research synthesis. National Association of State Directors of Special Education.

Munns, G., & McFadden, M. (2000). First chance, second chance or last chance? Resistance and response to education. *British Journal of Sociology of Education, 21*(1), 59-75

Nagata, Y. (2007). *Alternative education: Global perspectives relevant to the asia-pacific region*. Dordrecht, Netherlands: Springer.

Nurhanipah & Khairunnisa. (2023). Peran pendidikan kesetaraan dalam lingkungan masyarakat. *Nusantara Hasana Journal*, 3(2), 227-232

Raywid, M. A. (1994). Alternative school: What makes them alternative? *Education Digest*, 54(3).

Rogers, A. (2005). *Non-formal education flexible schooling or participatory education?* Boston, MA: Springer Science+Business Media, Inc.

Rose, P. (2009). Ngo provision of basic education: Alternative or complementary service delivery to support access to the excluded? *Compare: A Journal of Comparative and International Education, 39*(2), 219-233

Rose, M. (2012). *Back to school: Why everyone deserves a second chance at education*. New York, NY: New Press.

Ross, S., & Gray, J. (2005). Transitions and re-engagement through second chance education. *The Australian Educational Researcher, 32*(3), 103-140

Rosmilawati, I (2018). Jalan panjang menuju sekolah alternatif: Refleksi pengalaman remaja kurang beruntung dalam meraih pendidikan, Jurnal eksistensi pendidikan luar sekolah (E-Plus) 2(1). 102-111

Rosmilawati, I & Reid, C. (2020). Oxford Research Encyclopedia of Education, In G. W. Noblit (Ed.), *Oxford Research Encyclopedia of Education*. Oxford University Press

Shavit, Y., Ayalon, H., & Kurlaender, M. (2002). Schooling alternatives, inequality, and mobility in israel. *Schooling and Social Capital in Diverse Cultures, 13*(19)

Shrestha, M., Wilson, S., & Singh, M. (2008). Knowledge networking: A dilemma in building social capital through nonformal education. *Adult Education Quarterly, 58*(129)

Sliwka, A. (2008). The contribution of alternative education. In Centre for Educational Research and Innovation (Ed.), *Innovating to learn, learning to innovate*. Paris: Organisation for Economic Co-operation and Development.

Syaputra, R. & Shomedran. (2023). Penyelenggaraan program pendidikan kesetaraan pada pendidikan non formal SKB Kota Palembang, AKSARA: Jurnal Ilmu Pendidikan di Indonesia, 9(1), 17-34

Te Riele, K. (2012). Learning choices: A map for the future. Dusseldorp Skills Forum. Retrieved from http:dusseldorp.org.au

UNESCO. (2013). Flexible learning strategies: Country case report. UNESCO Bangkok. Retrieved from http://www.unescobkk.org

Villar, H. M. (2001). An act institutionalizing the bureau of alternative learning system (BALS). Retrieved from http://senate.gov.ph

Yasunaga, M. (2014). Non-formal education as a means to meet learning needs of out-of-school children and adolescents. UNESCO Institute of Statistics (UIS) and

the United Nations Children's Fund (UNICEF).