

The Role of Non-Formal and Informal Education in National Character Education

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Abstract: Education is at the forefront of efforts to build the nation's culture and character through four pillars, including 1) teaching and learning activities in the classroom, 2) daily activities in the form of school cultural development, 3) co-curricular or extracurricular activities, and 4) daily activities at home and in the community.

An economic, social, and political crisis that strikes a nation will tend to overthrow the ruling political regime. Meanwhile, there is another, more dangerous crisis, that of the character of a nation. This is indicated by the weakening of national identity, national pride, and awareness of National Defense.

Strength of character requires not only cultivation from the earliest years, in the family, school and society, but also constant improvement. Carelessness in character education can result in a nation's fragile condition in the face of globalization shown by the wave of global values. In this case, the potential role of non-formal and informal education in character education and nation building is clear because the boundaries of formal education can be eliminated.

INTRODUCTION

There are three things that underlie the need for discussion of the role of non-formal and informal education in nationality-oriented character education: 1) sociocultural dynamics in the life of the nation; 2) The paradox of globalization as an inevitable environment; and 3) the problem of character development and character education.

Sociocultural dynamics in the Life Of The Nation

The history of the formation of a nation largely determines the orientation of national life. In the case of former colonial countries, the national spirit was raised with the aim of expelling the invaders. The success of breaking away from colonization became the core strength of national life, which in its course was maintained by various commemorative ceremonies of historical events to strengthen the collective memory that with

the spirit of nationalism had managed to lead the nation to independence. However, in the course of the next national life, what happens is that national interests are not always in harmonious relationship with the interests of the group or group. When external threats or challenges are weakened or no longer exist, what stands out is competition or even conflict of interest of the group/group. When there is a perceived threat or external challenge, there is a strengthening of the orientation of national life. The question then is whether there is no other way to preserve the life of the nation without external threats.

In the case of a nation that has never experienced colonization intensively and for a long time, for generations, of course, there are other ways to cultivate national character. Thus, the construction of national character is not very dependent on the existing and the magnitude of the external threat. In such circumstances,

there is a need for a symbol or other source of internal strength, which serves to foster similarity and togetherness, which then becomes the capital to maintain and develop existence, self-actualization as a nation. The existence of figures and or with their groups that get legacy recognition, can be one example of internal strength, which strongly colors identity and binding as a nation.

Problems of character development and Character Education

Today there are many symptoms that indicate a problem in the development of human character, society, and or this nation. For example, as follows:

- Justification of all means to achieve the goal. In the meantime, the question can lie in the desired goal, and or the question also lies in the way taken to achieve the goal. For example: sometimes there is difficulty to combine "mastery of competence", "pass", and "diploma"; then there is also a diploma of "asphalt" original but false; irregularities, fraud, unprofessionalism in the implementation of the exam/national examination.
- Disturbances in national life that can result in the great interests of the nation being marginalized by the momentary interests of the primordial group. Can be appointed as an example is the side effects of the election of regional leadership positions. The defeated group was not ready to accept defeat, protests were carried out with mass mobilization, and there were disputes between groups of the masses. These disputes can be prolonged, consuming energy and thoughts, and the development of the area falters. If this happens in many places, the accumulation of problems on a national scale will clearly hinder national development.

The question of character, culture, civilization, and national life can be understood as a question of education because the attributes called character, culture, and life are inherent in the subject of Man and society. If there is moral decline, fragility of character, the fading of noble values, the decline of civilization, it actually indicates that there is something wrong with education (in a broad sense), or there is a challenge, namely what can be done by Education in the face of the fading character of the nation. In this study, education is not only teaching in schools, but all efforts made to help people and society actualize their potential, in accordance with the norms of noble values orientation that is believed and always strived to make it happen. This education occurs in the family, school, community, workplace with a formal approach, non-formal, informal, and can even occur incidental (Evan, 1981:28). More than that, Rogers, A (2005:265) in his writing criticizes the limitations of non-contextual formal educational institutions and offers a highly contextual concept of non-formal education which is believed to be more flexible so that it can adjust to the dynamics of society.

CHARACTER EDUCATION

Purpose

Character education is often interchangeable with the use of very close terms, namely moral education, character education, and noble character education even though the actual meanings of these terms are not identical. In the expression of character education contained two important meanings, namely: a) the cultivation of moral values; and b) the formation of identity, which distinguishes it from other selves. Character education is intended to help and support the formation of identity that is loaded with moral values. Moral values contain references to good/bad or right/wrong; and comes from

various sources, namely: religious teachings, Noble cultural values that are actualized in various forms such as: customs, habits, behaviors and various works including artifacts.

If the scope of values that are expected to color the identity of a person, society, or a nation is questioned, it is very relevant to be associated with Harrison's view (Harison and Huntington, 2000:XVIII-XXXIV). How important cultural values affect not only social life, but also economic and political life. In other words, there must be values developed in relation to economic life (economic culture), for example what is the essence of work, what is work for; just for survival, looking for prestige, or for achievement. Similarly, there must grow a set of noble values that greatly color political life (political culture), for example why and for what people fight for power. The power is based on the spirit to serve the community, or want to enjoy the power attached to various privileges. Meanwhile, in general, and it is not wrong, just not as narrow that the character is interpreted in relation to social culture, social life, relationships between people, individuals with society, and no less important is the individual with himself. There is a culture that prioritizes relationships with superiors, underestimating relationships with equal friends. Regarding how the individual treats himself actually also becomes an important part of the character; there are people who overestimate themselves, so they appear arrogant; on the contrary, some people do not believe that they are also someone who deserves respect, so they appear inferior. In Bergama life there is also a religious culture, a culture that grows based on the values of religious teachings; where in human life is required to both in horizontal relationships with fellow human beings, and in vertical relationships with God or his Lord. In a society that consists of various religions,

tribes, and cultures, it is necessary to respect each other while not losing their specific identity on the one hand, and on the other hand, it is also necessary to have a generic identity as a plural society.

Character Education Methods

Various methods of character education developed by experts and practitioners of education, but has not produced an effective character education model with convincing empirical evidence. One consideration is the developmental characteristics of learners. Kohler, for example, is well known for his theory of moral development from dependence to autonomy in making moral decisions. This means that in this theory, what is observed is the rationality aspect of moral development. So, although morality is widely seen as affection, there is actually a component of ratio in it. Thus, moral education by itself is also Character Education. According to Kohler's theory, a rational approach can be used. Character education that can already be started at this age, adapted to the capacity of rationality of children who are still simple and concrete, as explained also by Piaget who long studied child psychology. Children think in concrete operational ways, and develop toward formal-abstract thinking abilities. This needs to be considered in character education. For example, children feel right when what is done is allowed, approved, especially if it is to get recognition/appreciation from mother, father, or other close or caring adults. In higher abilities, it is expected that people can already make deductive moral decisions correctly, that in society there are actions that are allowed and those that are prohibited; and anyone who violates these provisions will get sanctions.

One more thing that is very important in a pluralistic society is that everyone should have the ability to live, live together with other people who vary greatly in peace, harmony, and respect

each other's differences. This challenge is sought through multicultural education in a plural confessional environment. Plurality can be interpreted variously: for example: a) within the plurality there is a main stream and periphery; b) in pluralism there is a melting pot where there is a melting pot, and this understanding is not suitable for the state of Indonesia; and c) in pluralism it takes an orientation to respect each other (pluralism). Indeed, this challenge is not easy because identity strengthening is very vulnerable followed by competition, conflict, which can lead to disharmony in life together.

SOCIOCULTURAL-ORIENTED CHARACTER EDUCATION OF THE NATION

Purpose

Ansich character education can produce people with identity (1) solid: moral, have and live a social life with a certain style; (2) successfully pursue a career and enjoy a decent life; and (3) can be a successful player in the existing institutions of power. However, it is not without problems when it comes to the socio-cultural context of the nationality from which he comes, and/or where he is. With this point of view, it is necessary and important to develop a sociocultural-oriented character education of the nation appropriately in the context of National, International, and global developments; where there is a universalization of values and relations between nations that are not always in the spirit of partnership and equality. Such a situation can result in the position of a vulnerable nation to erode its national identity.

Japan is always interesting to be a reflection material in character education. The positive aspect that can be a reflection is that when losing in World War II, it does not necessarily lose its character. Instead, there is a growing passion for hard work, not only catching up with Western

countries, especially the United States, but wanting to surpass it. With the noble values of the Samurai culture, a few years later, in the last quarter of the XX century Japan has grown as a respected world power, economically and scientifically and technologically while remaining proud as a Japanese nation. Other East Asian countries, later known as the Asian Tigers, were also similar to what happened to Japan, for example, South Korea, Taiwan, Singapore, and especially China which at the beginning of the XXI century at a time when the world was afraid of a severe economic crisis, China actually achieved double-digit economic growth; while remaining Chinese in character.

In connection with these cases, we consider the state of Indonesia. In the last years of the XX century, barely but unsuccessfully entered the takeoff period according to Rostow's theory. Later it may be a little proud to successfully face the threat of the 2008 World crisis with growth rates above 5 percent after 10 years of trying to rise from the 1998 crisis. The question is, what is urgent to do to reaffirm the national character in the context of the current wave of globalization that is like a tsunami in Aceh in 2004 and in Sendai Japan in 2011?

Sociocultural nationality-oriented character education is designed and implemented to reflect and promote the nation's sociocultural values contextually, adapted to the development of the world. The method used and succeeded by the National Awakening Movement at the beginning of the XX century, of course, cannot be simply used at the beginning of the XXI century. Contextualization of strategy becomes a necessity. Contextually, it is intended that local/national core values remain a reference in determining the content of character education, but with an actualization mode that is adapted to the

context of national and international developments.

Sociocultural Indonesian nation symbolized by *Bhineka Tunggal Ika* remains relevant, and has the following characteristics:

- A life with high heterogeneity in terms of differences in ethnicity, religiosity, socio-economic level, and ecosystem environment. The ethnoreligious background has produced a very rich diversity with Noble cultural values, which although different actualization because it is adjusted to the socio-ecosystem, actually contains many similarities in essence. For example, the architecture of the building, its essence adjusts to nature. The form can be a joglo house in Java that is more earthquake resistant than the form of a village, a house on stilts in an area prone to flooding or disturbance of wild animals, the Floating House of the seafaring tribe is suitable for those who indeed live from the sea.
- Having historical consciousness as a unit because it has been united through the process of historical experience, which resulted in a series of milestones such as Class of 1908, Class of 1928, Class of 1945, Class of 1966; changes from one order to the next (Old Order, New Order, Reform Order), each of which had a major role in his day. This historical consciousness can be a binder, a maintainer of unity and oneness. Therefore, history education does not merely inform historical facts, but there must be efforts to generate historical awareness; and willing to learn from historical experience, can find the meaning of historical events. In order that historical consciousness is not biased, a priori towards the past is always bad or always good, it is necessary to have an objective critical consciousness, able to clearly

recognize the positive and negative sides of any historical event, and creative constructive build, and not repeat historical errors.

These two basic characteristics become a real context and reference in the implementation of character education in Indonesia which clearly does not occur in a vacuum, but in the midst of society, by society, and for society.

Approach

Character education is not in itself a national character education so that the method of character education is also not in itself sufficient for national character education. Especially in relation to national character education, there are three ways, namely: (1) sociocultural approach; (2) political approach; and (3) economic approach.

The cultural approach emphasizes the awareness of sociocultural assets to generate a sense of national identity, pride in that identity, and self-defense desperately if they get harassing and especially threatening treatment. Sociocultural assets in the form of strong social capital networks and trust, both internally and in the association between nations, and cultural capital in the form of noble values with a variety of manifestations. Pride in the art artifacts *adiluhung*, such as gamelan, *gendhing*, dance, puppet, batik, and architectural works such as temples, traditional buildings including exterior interior works are loaded with content concepts that in the modern era known as civil engineering and architecture.

Koenig (1999) argues that multicultural language policy benefits National Integration. In line with this, in Indonesia with the Youth Pledge in 1928 proved to be very meaningful in building the national spirit. One Nation, one homeland, and one Indonesian language while recognizing and appreciating the existence of the diversity of tribes,

cultures, and languages of each, proved successful in awakening the soul of Indonesia, as well as delivering and filling independence.

An economic approach that emphasizes economic achievement can also be used as a basis for fostering pride as a nation. Children of any nation will be proud and confident if the economy has strong competitiveness at the international level. South Korea, whose economy is growing rapidly, in about 10 years managed to take off. Of course, it has a positive impact on the growth of national character. On the other hand, national economic self-esteem is difficult to grow if a nation is known as a poor country, fails its economy, falls bankrupt, gets whitening from the obligation to pay foreign debts. Of course it does not mean that if it is economically poor, then it is not possible to build the character of the nation because there are other bases. This study of nationalism and economics was carried out, among others, by Pinto, Pablo M. and LeFoulon, CarmenM. (2007), and Su Kwak (2002: 70-73).

Swu Kwak (2002:73) conducted an analysis of the case of South Korea, which is famous for its successful economic development. There is an interesting message he presented, namely that there is a relationship between nationalism and economic success; the spirit of nationalism is very influential on work culture. Apparently, there is a reciprocal relationship, namely the amount of hope that in the future nationalism will still strengthen in line with economic success.

The political approach emphasizes the raising of forces to support the nation's political interests, namely sovereignty, unity, national integration, and participation in political processes. National solidarity can be easily mobilized if there is a clear common goal, for example to expel the invaders. This target can be real, for example, colonization, it

can also be imaginary, for example, the threat of different ideologies or contrary to the beliefs that unite the nation. Dawson, Prewitt, Dawson (1977: 148) in the book *Political Socialization* explains among other things that it is possible for synergy or mutual reinforcement between the socialization of national values in families and schools through various activities, such as the celebration of national holidays and respect for various national symbols.

RESULT AND DISCUSSION

ROLE OF NON-FORMAL AND INFORMAL EDUCATION (PNFI)

Education can be carried out with a formal, non-formal, or informal approach. In fact, it can also occur incidentally. This distinction is based on the level of intentionality of the service provider and the service user (Evan, 1981: 28). In both formal and informal models, both parties do so intentionally. However, in non-formal education is more flexible in terms of the level and interaction of Education. In informal education, it can intentionally be only the provider, or only the user, but not both parties. For example, education in the family, parents in educating children deliberately based on the ideals and expectations of their children, and the child does not choose to be born and educated by parents with certain characters. Education can also occur informally in the workplace, although the purpose of people in the workplace is to work, can be met with a work climate that is prepared deliberately by the owner of the company. In other situations, it is the individual who deliberately seeks something or wants to learn something, and in his search finds the source of learning he is looking for. In relation to character education, this nation through various opportunities and existing educational units, designed models of national-oriented character education with formal, non-formal, and informal approaches that are integrated with

existing programs, and or as a special program.

Non-formal and informal education has a wider reach than formal education which is mostly limited to the population of school age to college (7 – 12 years; 13 – 15 years; 16 – 18 years; 24 – 27 years). Meanwhile, non-formal and informal education has the potential to reach out in addition to these age groups through various programs, also able to reach early childhood groups, adult age groups, productive age groups, and even the elderly. This flexibility allows it to be adapted to the characteristics of the target group. For example, for early childhood groups in big cities where both parents work with a full daycare model; equality education pursue Pack-A/B/C to serve those who need equivalent education elementary/junior high/high school. However, it is not possible to follow the regular formal schooling model. Education and skills training can be attended by learning residents of different age groups and educational levels. There are also a variety of education for people who today are in dire need or upgrade their knowledge and skills on various matters, such as health, nutrition, financial system/banking, environment, even people must also be legally literate, and various other fields.

Views such as those expressed Evan (1981:28) more than two decades that the lamp, later emerged a different view. According to Rogers (2005: 265), the separation of formal education – school with non – formal education-out of school, is less relevant. One of the different viewpoints puts education into one continuum, at one end is contextual education, at the other end is decontextual education. Informal education is a highly contextual education and school education is seen as a decontextual education. Non-formal education is said to be half contextual and half decontextual.

Despite Rogers view that not everyone agrees with, one thing worth highlighting is the recognition that non-formal education is flexible. Because it is contextual, non-formal education can strengthen and can also weaken. With this nature, non-formal education has the potential to conduct character education, and more specifically nationality-oriented character education.

Here are some possibilities of national character education that can be played by non-formal and informal education:

- Education for early childhood groups
In accordance with the level of development, noble values and national values are introduced with concrete examples of behavior that reflects noble morals in the life of the nation. For example, introduced various emblems and symbols of nationhood, as well as how to properly treat it.
- Education for youth and youth groups
The task of the development of the adolescent period which is characterized by the search for self-identity requires an approach that is able to channel, facilitate, direct, to finally find self-identity as children of the nation with character. National and international youth exchange programs are very useful to foster pride and togetherness.
- Literacy and equality education
These two programs are indeed the closest to schooling so that opportunities are open to synergize in national character education. Literacy education while cultivating the meaning of literacy competence for the formation of self-concept and identity as an individual in the life of the nation. For example, most do not realize how painful, ranking nations based on literacy rates so that a nation with a high illiteracy rate, will be in an embarrassing position. Meanwhile,

equality education today is increasingly arranged in order to prove its equality which is juridically has received recognition, it should also have a commitment to national character education.

- Education for women group
Women empowerment education is certainly to improve the quality of women's participation in the life of the nation. In addition, also to build character, identity as a woman who although naturally different. However, by no means should it be differentiated in opportunities, capacities and performance in different areas.
- Education for society
As stated earlier, the community needs knowledge and skills about various things that are very necessary in today's modern life, including how the life of the nation in the constellation of increasingly complex relations between nations, full of various Express and implied interests. In relations between nations, even with the principle of equality, there is no denying the existence of an international network system that puts a nation in a position of dependence or limited freedom in interacting with other nations, both bilateral and multilateral. Such circumstances require that people need the ability to remain aware of the dignity and dignity as a nation. People can say "no" when faced with a choice that must be paid with the loss of self-esteem and national self-identity.

Based on these examples, it can be identified the potential possessed, or the contribution given by non-formal and informal education in the implementation of National Education.

One of the challenges of National Education today is character education in general, and in particular nationality-

oriented character education. These challenges will be resolved more optimally when the role of formal education synergizes with the role that can be done by non-formal and informal education. The measure of success of this synergy is not related to the national examination which is currently the subject of public discussion, but the results and benefits will be visible when faced with real problems, both as individuals and as children of the nation. Self-confidence with a strong self-identity and reflecting national identity is the essence entrusted by its mandate to education.

CONCLUSION

Nationality-oriented character education is not enough to produce moral people and have a strong identity that should be owned by any human being, but must also master morality and strong identity in the life of the nation. This integrated orientation of humanitarian and national morality requires early development and is carried out continuously because in human life, society, and the nation are constantly faced with various problems of humanitarian, social, and national morality. To deal with this problem, it requires the ability of moral intelligence. If you are not intelligent in making moral decisions, it is feared that the moral decisions produced and carried out will actually cause more complicated or larger problems.

Based on this, character education requires a synergistic approach by families, schools, and communities. In other words, there is a need for collaboration between formal, non-formal and informal educational approaches. It should be understood that in schools and universities, not only can a formal approach be implemented, but also a non-formal approach through various co/extracurricular activities; and also informally through the creation of a

conducive cultural environment that is loaded with noble values of national morality.

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