

“*Rumah Paseban*” as a Development Model for the Sustainability of the Equivalency Education Program

E Rohaeti¹, D Mulyono², N Widiastuti³, Ansori⁴ and A Samsudin⁵

^{1, 2, 3, 4, 5} IKIP Siliwangi, Indonesia

¹e2rht@yahoo.com

Abstract. The *Rumah Paseban* (Smart Households) community learning model of the Equivalency Learning Program in Indonesia has been implemented, but it still has weaknesses. The model is still dependent on the initiatives in the programs’ management, and has not reached a level where citizens learn independently. This study aims at implementing the *Rumah Paseban* model to optimize the management of equivalency education programs in increasing participation and self-reliance of the learning community so that the program can be developed and be sustainable. The research subjects consisted of 25 residents attending Siliwangi Community Learning Centre which uses the *Rumah Paseban* learning model. Data collection was by observation of the learning process, questionnaire and interview. Data processing was by use of Microsoft Excel and SPSS Software. The results showed: 1) Increased participation of learning citizens in the equivalency education program; 2) Response of citizens’ studying under the *Paseban Rumah* modal show that the implementation of the model is generally satisfactory; 3) The independence of learners can be nurtured through their entrepreneurial spirit to enable them finance their equivalency education programs independently for the sustainability of their education.

1. Introduction

Equivalency education serves as a substitute for formal education, meaning that it is taken as an equivalent of formal education (Law No. 20/2003 on National Education System). Citizens enrolled in equivalence education are usually adults with diverse needs and characteristics, so service to them are based on their needs and characteristics (Directorate of Equivalency Education, 2010)[1]. The equivalency education program in West Java focuses on efforts to build a productive population that is ready to build society in general.

Management of the Equivalency Education Program still needs improvement as there are still many gaps in this program, they include: 1) Citizens lack of interest in the learning process of the Equivalency Education Program; 2) Need to increase the quality of learning outcomes in slow learning citizens as seen from the competencies of the learning community; 3) The community mindset about the program, it is commonly perceived as for those who are less intelligent, so equivalency education is still underestimated; 4) Monotonous learning due to the low understanding of tutors on strategies and methods of learning; 5) Limitations of facilities that support the learning process, so tutors and residents find it difficult to maximize learning materials.

Directorate General of Primary Education of the Ministry of Education and Culture of Indonesia noted that until the academic year 2014/2015, the number of institutions providing Equivalency education are 3,667, serving 163,522 learners, this means that each institution must serve approximately 45 students. The implementation of the Equivalence Education Program is conducted by Community Learning Centers, Islamic Education Institutions (*Pesantren*), social organizations and other similar institution (Regulation of Education and Culture, No. 81/2013).

Equivalency Education Program in West Java overcomes at least three challenges. Firstly, assists in the completion of the Nine-Year schooling Program, by absorbing dropout children in primary education and encouraging unmarried children to attend the equivalency programs. Secondly, it provides encouragement and assistance to primary and junior secondary education graduates, to attend the Packet C equivalence program. Third, provide life skills and education

skills relevant and required by the world of work, and the ability to pioneer and develop independent businesses.

To respond to various developments in the dynamics of society as above, in line with the improvement of the quality of equity education services, it is necessary to reform the education of equality. This reform aims to revitalize the function of equality education in proportion to formal education, quality of education services through curriculum, teaching thematic inductive materials and learning process equivalent to formal education, and improve the competence of learners with life skills education, in accordance with the standards of program implementation compulsory basic education (Article 3 paragraph 3, PP No. 47/2008 on Compulsory Education).

Equality education especially in West Java has not been all directed to vocational education, so the output is not yet on independence. In addition, the services provided by equality education are still not optimal due to insufficient Human Resources. With regard to the role of equal education research results D. Mulyono (2018)[2] in Kota Cimahi concluded that the role of equality education has not run optimally and still require assistance.

Improvements continue to be made for improving the quality of equity education programs. Among them is the implementation of Rumah Seni Eketaraan and Rumah Pintar. But Ansori and Samsudin (2013)[3] reported that Rumah Belajar Kesetaraan only reaches community participation in learning alone does not cover the full program management so the program is not sustainable. In line with that Rohaeti et al (2015) also reported that in the implementation of Rumah Pintar, the independence of learners 'learning is still dependent on managers' initiation and not yet based on the learning needs of the learners so that the programs are not sustainable.

For that we need a model of equality education that can empower the community through vocational considering the citizens of learning are generally adults who already have their own learning orientation so that required a functional learning of everyday life that makes learning becomes more meaningful.

Paseban House Model was presented as a Model of Development of sustainable equality education program. Paseban House is a program that conducts equality education programs with the strengthening of vocational training, so as to build a human character that is ready to make a clearer and tangible contribution in achieving the vision and goals of development of West Java and Development of Indonesia of Gold 2045.

Paseban comes from the Sundanese term meaning a place of king's audience. In the context of this research, Paseban is used to refer to places that mean houses that serve as a place of interaction / hearing for various layers of society that aims to improve the quality of life through didactic dialogue activities that are expected to provide changes to the public perception of the form of innovative and creative efforts to improve the quality his life.

Paseban House is conceptually built on the idea of Freire (2000: 80)[4] which states that the education process should be built on self-awareness that exist in the community. Not just based on the context of crazy needs alone. This awareness is much stronger in encouraging changes in the quality of community life than educational propaganda efforts that are unable to address the main issues in their lives in society. Therefore, it becomes so important to build character related to the formation of awareness related to the sustainable development of character of community life.

The development of the Rumah Paseban model aims to:

1. Strengthen institutional organizers of equivalency education programs.
2. Develop a sustainable model of equity education programs that are sustainable and in line with the vocational potential of the community
3. Facilitate the community to gain access to better and sustainable education services, in accordance with the real needs felt by the community itself.
4. Assisting the government in developing a network of equivalency education programs in accordance with the vision and mission of West Java province education.

Advantages of Household Model:

1. Facilitate access to education for the community, especially those relating to the needs of primary and secondary education.
2. It brings together educational units with different sides of community life, especially those directly charged with vocational education.
3. Expanding government access to quality and sustainable basic and secondary education services.
4. Extension and diversification of education programs to reach the wider community.
5. Can be integrated into community service activities organized by universities to become a model of strengthening human resources in locations where community service is performed.

Implementation of the *Rumah Paseban* model is to a heart; consisting of two chambers with pockets in them. The two chambers are the literacy chamber and the crafts chamber, then the pockets are the IT pocket and the Business pockete.

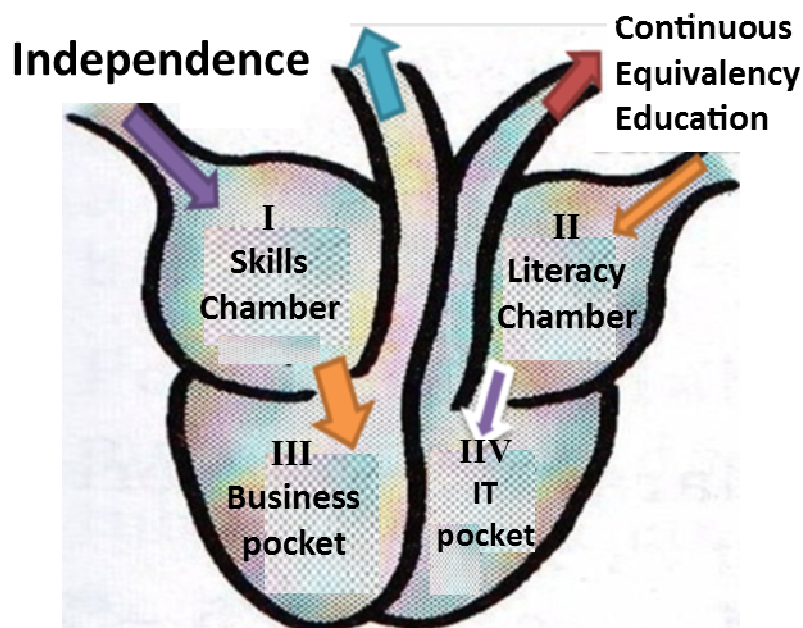


Figure 1. *Rumah Paseban* Model

The *Rumah Paseban* model also provides an opportunity for community members to train in vocational education programs and to broaden the socialization of the Equivalency Education Program in the community. The program is now taken as formal education, in fact the equivalence program is a participatory program. In *Rumah Paseban*, the community is given the opportunity to develop and engage in community education. For the implementation of the *Rumah Paseban* model in Equivalency Education Program in this study aims to:

- a. Reviewing the increasing participation of studying citizens after the implementation of the *Rumah Paseban* model in the equivalence education program.
- b. Analyze the responses of learners towards the implementation of the *Rumah Paseban* model in the Equivalency Education Program.
- c. Analyze the independence of citizens to acheive the sustainability of the Equality Education Program after the implementation of *Rumah Paseban* model.

2. Method

This research is a descriptive research describing the implementation of the *Rumah Paseban* model in the Equivalency Education Program. Research subjects as many as 25 people consisting of 15 women and 10 men residents study at Siliwangi Community Learning Center in Central Cimahi. The study was carried out from February to September 2016. The implementation of

Rumah Paseban model was done through a format likened to two chambers each with a pocket. From the Literacy Chamber of the learning is directed to the IT pocket to improve IT utilization skills in enhancing creative economic capacity. From the Crafts Chamber, the learning is channeled to the Business pocket, to improve their entrepreneurship abilities with IT. In this study based on the identification of the needs of citizens in community learning centers, the crafts making activity focused on decoupage skills and flannel art skills

Observation was mainly on the attendance, enthusiasm and activeness of learners at every meeting. Interviews were conducted to obtain inputs and opinions from residents learning in the model. A satisfaction rating questionnaire was used to measure the satisfaction of the learning community toward the implementation of the *Rumah Paseban* model. All data was processed using Microsoft Excel and SPSS Software.

3. Results And Discussion

The study was started with distribution of questionnaires to identify the needs of the studying community in Siliwangi Community Learning Center, whose results indicated the need for Life Skills and the following were identified as suitable:

- a. Sewing Skills
- b. Handicraft
- c. Processing of used goods
- d. Information and Communication Technology Skills (computer and internet).

From the results of the identification, an analysis meeting was held to analyze the questionnaire and made the preparations for the research phase I, and drafted a module for the research instrument phase I.

On March 15, 2016 we made a purchase of practice materials to support life skills practices for studying citizens at the time of the study. Practical materials include practice materials Decoupage skills and panel fabric skills. The selection of these skills is based on the questionnaire of identifying the needs of the learning community, the modules for the crafted booths and the available Human Resources to become these skill training instructors and the available costs.



Figure 3. Decoupage Practice Materials



Figure 3. Flannel fabric Handicraft Practice Materials

The *Rumah Paseban* learning Model was carried out through two chambers namely Literacy and Skills Chambers, and two pockets namely the IT and Business pockets. Phase I of the study took place at PKBM Siliwangi. First of all, the learning citizens were introduced into the Literacy Chamber that aimed at strengthening their scientific insights, adding to the knowledge of the diverse skills of making various handicrafts and mastery skills of various information and communication technologies. This Literacy Chamber activity was intended to prove that vocational education programs need to be supported by sources derived from various literature reviews that support the implementation of the program.

In this Chamber’s activities tutors used various learning strategies that make learning interesting.



Figure 4. Literacy Chamber activity

Phase II research planning meeting was then conducted followed by the preparation of a module for phase II research.



Figure 5. Research Planning Meeting Phase II

The phase II research was carried out by integrating vocational education in the form of IT training on the Package C equality program in Siliwangi Community learning Center. In this activity the residents were trained on the use of computers and the Internet to support entrepreneurship. The IT training is also a means of practicing computer applications learned and internet utilization skills as a communication medium and business data analysis tool.



Figure 6. IT Training, IT pocket activity

In the next stage, citizens were given various crafts skills based on identification of needs. The skills given at this stage were decoupage skills and crafts creations with flannel fabric.



Figure 7. Vocational Education Program in the Skills Chamber activity

Various products from the Craft Pocket are then directed to the Business Pocket by marketing the handicrafts online and through the product other channels put together by the entrepreneurship community of STKIP Siliwangi students.

Phase III research planning meeting was conducted through the Business Pocket to train citizens on marketing their products either directly or online.

On June 1 - 30, 2016 training was conducted for a vocational product training program degree that trained the learners to market the product from training in the Kriya booth. To finalize the preparation of entrepreneurship product degree on June 30, 2016, a meeting was held to discuss the product degree of this vocational training program.



Figure 9. Product marketing Preparation Meeting Entrepreneurship

This product marketing preparation meeting was held in conjunction with the entrepreneurship community and STKIP Community Learning Center Siliwangi to give descriptions of products produced by the study participants:



Data results for phase I to III was discussed and evaluated. In addition to the various developments in increasing participation and self-reliance of the learning community and nurturing learners towards the implementation of the *Rumah Paseban* model, this research also found some things that need to be considered for the development of the next *Rumah Paseban* model. These findings among the existing study residents have a variety of characteristics, which include:

a. Diversity in Ages

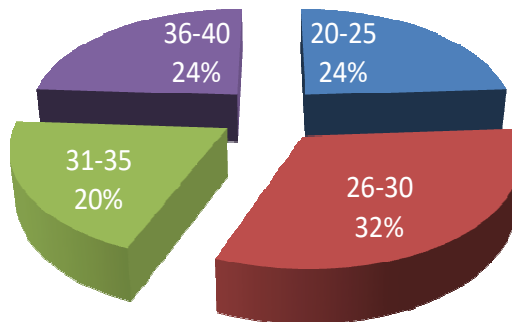


Figure 12. Age of Citizens under study

From Figure 12 it is seen that the age of studying residents ranges from 20-40 years old which is within the age of productive human beings.

b. Diversity of Educational Background

Education backgrounds

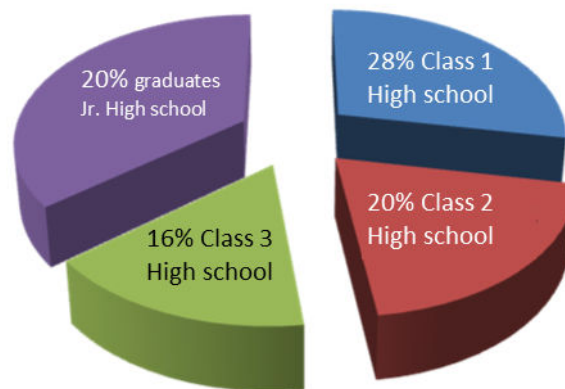


Figure 13. Educational Background Residents Learning

From Figure 13 it can be seen that the residents studying Package C are quite diverse from those who only graduated from junior high to high school level 1, 2 or 3. The diversity of age and educational backgrounds leads to the capability of each student to learn differently, especially the speed of learning. So managers categorize and assist with special approach to every condition of studying citizen.

c. Diversity of learning activities

Learners' occupations

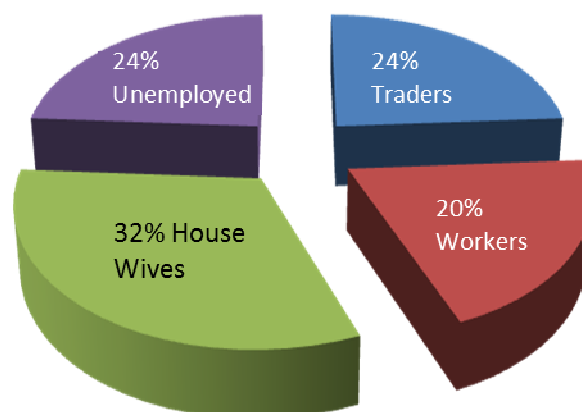


Figure 14. Citizen's learning activities

Based on the picture above, it can be seen that different learning activities for residents have different time allocation; this also affects the socio-economic condition of the learning community. Most of the learners are people in the lower middle class category. This leads to a decline in motivation to learn, because people prefer to work rather than learn.

To overcome all these obstacles, the learning in the *Rumah Paseban* Model is mostly done in open spaces to make it seem less formal, and more fun. The learning time is adjusted to the suggestions by and in agreement with the learners' leisure time, but still attention is paid to the quality and quantity of the target achievement. Delivery is done by various combinations of learning methods to accommodate the diversity of ages and educational backgrounds of learners. This is in accordance with the theory presented by Arif (1986)[5] on the theory of adult learning, based on the principle of andragogy. That in adult learning, the facilitator should be able to provide accommodation to the needs of the learning community in accordance with the learning contract

undertaken. This helps adults better appreciate the learning process, because adults have had self-concept which is different from children learners.

In relation to the focus the focus of this study, findings can be described as:

3.1 Increasing Learners' Participation

The number of learners studying before the implementation of the model of the *Rumah Paseban* were 12 people consisting of 7 women, 5 men. Their participation in Equivalency education still depends on motivation by the program's manager. This shows the low interest and enthusiasm of the learning community in following the Equivalency Education Program. After the implementation of the *Rumah Paseban* model, there was an increase in the number of studying residents to 25 people consisting of 15 women and 10 men and their participation demonstrated self-awareness and interest. Increased participation of learners is shown in the following figure:

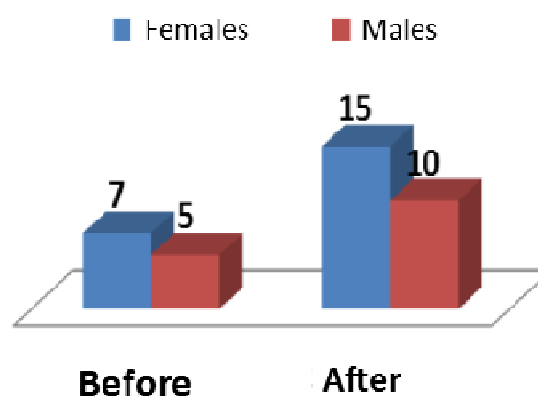


Figure 15. Increased Citizen Participation

From Figure 15, there is an increase in learners' participation shown by the increase of the number of studying citizens from 12 to 25 people; a higher increase is seen in female participants.

3.2 Response of Community Learning

To get the responses of residents learning in the *Rumah Paseban* model, observation of the learning process, interviews and dissemination of a satisfaction rating questionnaire were used. Based on the observation of the learning process, the activity and enthusiasm of the learning community showed improvement, this was indicated by the high attendance percentage of each meeting, 80% upwards in each meeting and activities in the class which included asking questions, giving opinions, and the timeliness in completing the tasks.

This result is in line with Sudjana's opinion (2001: 89)[6] that community participation can be improved if an education program is implemented in accordance with the needs of the community itself. This result also corresponds to the theory of human needs hierarchy expressed by Maslow (2003: 98)[7]. The interview was conducted to get inputs and opinions from residents learning about the implementation of the *Rumah Paseban* model. A Satisfaction rating questionnaire was used to measure the satisfaction of learners toward the *Rumah Paseban* model it was also used as a measure of the feed back of the learners towards the implementation of the Model.

In general, the respondents' response to the model's tryout indicated that 80% were satisfied with the existence of this program. This is because *Rumah Paseban* is considered an innovative program that has just been developed in education, especially non-formal education to reach all levels of society. The satisfaction of studying residents is shown in the following figure:

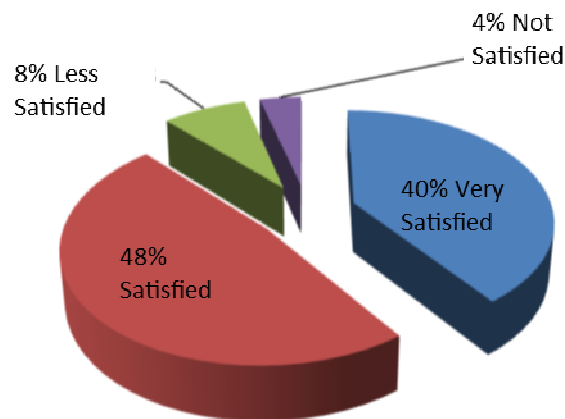


Figure 16. Citizens rating of the Learning

From Figure 16 it can be seen that in general the response of the learning community is in the satisfactory category.

3.3 Self-reliant Students

To improve the self-reliance of the studying community either in joining the equality education program and the independence of their educational funding, the entrepreneurial potential of each learning citizen is developed through the guidance in the craft booth which is done continuously starting from the monitoring of product quality, product packaging, and marketing online. In addition occasionally brought in also resource persons from undergraduate students who are members of entrepreneurship komunikats or students of S2 Out of School Education STKIP Siliwangi who already have independent business either in the business of making bags from water hyacinth, making oyster mushrooms, making snacks from cassava etc.

The independence of learners can nurtured through their entrepreneurial spirit so that they can finance their equivalency education programs independently hence ensuring their sustainability.

Based on all the above description as one of the alternative education programs, the development of the *Rumah Paseban* model seeks to improve and complement the existing equivalency education programs in various places in West Java, so as to:

- a. Strengthen institutional organization of Equivalency Education Programs in West Java.
- b. Developing a model for sustainable equivalence education program management that is in line with the vocational potential of the people of West Java.
- c. Facilitating the people of West Java to gain access to better and sustainable education services, in accordance with the real needs felt by the community itself.
- d. Helping the local government of West Java in developing a network of equivalency education programs in accordance with the vision and mission of West Java province education.

4. Conclusion

Based on the findings of this study, it can be concluded that there is a remarkable increase in participation of learners in Equivalency Education Programs. Responses of citizens studying under the implementation of the *Rumah Paseban* model are generally featuring as satisfactory. The independence of the learning community can be fostered through their entrepreneurial spirit so that they are able to finance their equality education programs independently for the sustainability of their education.

5. Acknowledgement

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