



Equality Education: Effort to Fulfill the Rights of Citizens in Coastal Areas

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Abstract. The right to education is a citizen's right guaranteed by Indonesia in its constitution, namely the 1945 Constitution of the Republic of Indonesia. However, since Indonesia's independence, efforts to fulfill this right have not been fully fulfilled. The government cannot work alone without community help, as is done by several Community Learning Activity Centers (PKBM) in several coastal areas. They try to provide education that functions to provide life experience. This form of non-formal education is called Pursue Packages A, B, and C. Life skills are an effort to provide education and empowerment, especially in coastal areas. A business that exists because of public concern about the difficulty of getting work. The community strongly supports the existence of PKBM because what the community wants is achieved, namely education that is beneficial for their future lives. This business can fulfill life's needs due to work and the development of experience and thinking in facing life. At the same time, it launches the SDGs program

Keywords: Equality, Education, Coastal Areas

1 Introduction

Pakubuwono IV in his Wulangreh said that "it is not easy for people to live if they do not know the meaning of their lives" [1]. When humans know what they live for, they will find ways to live well. Many educational problems do not meet the rules of life. Starting from the liberal-capitalistic tradition, it has dominated the concept of education to date, resulting in increasingly expensive education [2][3]. Disconnection between school, family, and society makes life at school only additional knowledge that is cognitive and plays little role in the life of society, nation, and state [4][5] and education that uneven such as inequality between cities and villages [6][7].

Many individuals still need to complete school or pursue higher education in coastal communities, such as those in Demak Regency, Kendal Regency, and Batang Regency in Central Java Province, Republic of Indonesia; many do not complete school or pursue higher education. School is often seen as an activity that requires a long time, has significant costs, and is exhausting, with its impact on improving living standards not immediately felt by the community. Consequently, they need money to survive and

decide to work or marry instead of attending school. Therefore, there arises a need for alternative solutions, such as Community Learning Activity Centers (PKBM), to help them realize their right to education.

PKBM is an institution formed by the community as a forum for various community learning activities directed at community empowerment. PKBM is included in the type of non-formal education. Activities start from Packages A, B, and C and training such as sewing, welding, and others tailored to each community's needs. PKBM exists to help the government provide competence to the community in the form of knowledge, character, and skills. PKBM is a form of effort to reduce education inequality between cities and villages, which so far, there is a very high gap. The urgency of the problem of equality education being studied is to find out that it is not only formal education that seeks to improve the quality of society but there is equality education which exists to answer the problems of people who fail in formal education. Because this has not been studied much, even though it is an important matter, the researcher tries to provide an overview of education in the community to fulfill citizens' rights to education in coastal areas.

Fulfilling the need for education such as PKBM certainly requires support in its operations both in terms of funds and personnel. The DPR as the people's representative has 3 functions, namely legislation, budget, and supervision. Of course, it has a very strategic position to fight for learning rights in equal education. Thus, equality education will have the potential to develop as well as formal schools but with funding and still achieving superior skill competencies.

Based on the problems above, the question is how to fulfill citizens' rights in coastal areas. This study aims to find out about efforts to fulfill citizens' rights in coastal areas. The benefits to be obtained are an overview of the conditions and efforts to fulfill the rights of citizens in coastal areas concerning equality in the field of education. The method that will be used is a descriptive qualitative method. The research was conducted at PKBM Bina Loka, Kendal Regency. PKBM Wiyata Mulya, Kendal Regency. PKBM Hati Mulya, Batang Regency, and PKBM Surya Alam, Demak Regency. The research was intended to reveal 1) the background of the coastal community choosing equality education as a fulfillment of their right to education, 2) the implementation of equality education in coastal communities, and 3) the views of society's acceptance of the choice of equality education in coastal communities. Research data was obtained through documentation, interviews, and observation. Data analysis used an interactive analysis model, namely the form of interaction in the three components; data reduction, data presentation, and data verification. This activity was carried out during the data collection process. If you feel that you are not sure about the conclusions (data verification) because of possible weaknesses in data reduction and presentation, you will do an excavation of the field notes.

2 Method

The research was conducted at PKBM Bina Loka, Kendal Regency. PKBM Wiyata Mulya, Kendal Regency. PKBM Hati Mulya, Batang Regency, and PKBM Surya Alam, Demak Regency. The study aims to reveal 1) the background of coastal communities choosing equivalency education as a means of providing their educational

rights, 2) the implementation of equivalency education in coastal communities, and 3) the views of community acceptance of the choice of equivalency education in coastal communities. Data research was obtained through documentation, interviews, and observations. Documentation to obtain data on the number of participants and minutes of the implementation of equivalency education in coastal communities at community learning activity centers. Interviews to reveal data on why equivalency education is the choice of education rights services from learners, the views of equivalency education organizers, the government's views, and the views of coastal communities' acceptance of equivalency education services. At the same time, observations are to ensure the implementation of equivalency education in coastal communities. Data analysis used an interactive analysis model, namely a form of interaction in three components; data reduction, data presentation, and data verification. This activity is carried out during the data collection process. If the conclusion (data verification) is less than solid due to possible weaknesses in data reduction and presentation, the option is to use field notes.

3 Result and Discussion

3.1 Equality Education

The law Number 20 Year 2003 concerning the System National Education explains that equality education is an educational program non-formal education that organizes general education equivalent to Elementary School (SD)/Madrasah Ibtidaiyah (MI), Junior High School (SMP)/Madrasah Tsanawiyah (MTs), and Senior High School (SMA)/Madrasah Aliyah (MA) which includes the Package A program, Package B, and Package C. This is because the education path consists of formal education, non-formal, and informal which can complement and enrich each other. Education equivalent to SD/MI is the Package A program and equivalent to SMP/MTs is the Package B program. Education that is equivalent to SMA/MA is the Package program C.

The implementation of equal education is caused by many indications of people who are constrained to pursue formal education. Constrained residents to lane formally because of the following [8] reasons: (1) special potential such as musicians, athletes, painters, or others, (2) time such as craftsmen, laborers, and other workers, (3) geography such as ethnic minorities, isolated and isolated tribes, (4) economy such as population poor from among farmers, fishermen, residents of slums and urban poor, domestic workers, and female workers, (5) beliefs like residents of Islamic boarding schools those who do not organize formal education (madrasah), have social/legal problems such as street children and prison children. Package A program equality education goals, Package B, and Package C is to increase the knowledge, skills, and attitudes citizens learn so they can have the ability, expertise, and good character that will impact on future life for the better. Educational achievement equality has the same competence as formal education and should be service education has the same standards as formal education.

In practice, equality education is held at the Learning Activity Center Society (PKBM). Community Learning Activity Center is a place of activity community learning that is directed at empowering community potential so that it creates a relationship between education, economics, society, and culture of society [9]. Competence learning outcomes are more oriented to skills or skills. Elements of the

educational process are very influential on the course of the teaching and learning process. Element-these elements are the subject being guided (students/learning residents), the person guiding (educator/tutor), the interaction between students and educators, the purpose of learning, tools, and methods, and places where events take place (educational environment) [10] [11]. This greatly affects the achievement of equality in education graduates. Thus, the character of the administration of education equality is different from the implementation of formal education that takes place in schools.

3.2 Educational Rights Services

Chapter 31 Paragraph (1) of the 1945 Constitution of the Republic of Indonesia states that "Every citizen has the right to education". Constitutional mandate then embodied in the Law of the Republic of Indonesia Number 20 Years 2003 concerning the National Education System, that every citizen has the same right to get a quality education. Every citizen has the right to receive opportunities for lifelong education. Demands to get rights education for Indonesian citizens is very important because, with the fulfillment of rights, Indonesian citizens become meaningful [12].

Citizens can claim the demands of getting an education from the government. The government and regional governments are obliged to provide services and facilities, as well as guarantee the implementation of quality education for every citizen without discrimination. The implementation of education in Indonesia empowers all components of society, which means that education is organized by the government and society in an atmosphere of partnership and cooperation that complements and strengthens each other. Education rights services for every citizen will be meaningful to equip themselves in increasing their human dignity and worth [13] Because by taking education, the citizens concerned will develop insight when constructing truth based on science and technology. On the other hand, the right to education is a means to achieve national goals. Namely the intellectual life of the nation. With that intelligence, citizens will meet the demands of truth and the necessities of life in various fields in line with developments in science and technology.

3.3 Fishing Community

The fishing community is a community unit that lives in coastal areas or beaches where most of its members make a living as fishermen. fishermen whose work is solely dependent on fishing efforts to obtain income that is only able to meet their daily needs, and if there is money that is left over, it is usually used to pay for children's school fees, buy clothes, and repair place of residence [14]. The fishing community in Indonesia is a community most of whom are poor. Some technical and micro issues impede the welfare of fishermen and become the cause of poverty, among others most fishermen are still traditional fishermen with social characteristics and culture which is not yet conducive to progress, more than 85% of fishermen are only elementary school educated, did not finish elementary school, and was illiterate [15].

Another reason is the structure of the fishing fleet which is still dominated by small/traditional businesses with low scientific and technological capabilities. External

causes include the price of fuel, fishing gear, boat engines, and supplies. As well as the logistics for going out to sea are expensive and sometimes hard to find for fishermen. Post-harvest handling of fish caught from the ship to the fish landing site is still poor. A very prominent feature of the culture of poverty is its ineffective participation and integration of the poor into key societal institutions [16]. This is a complex problem and is the result of many factors including scarcity of economic resources, segregation and discrimination, fear, suspicion or apathy, and the development of problem solutions locally. The existence of an aid system turns out to only function to make the poor origin of life, the poverty they bear is not erased. Low wages, worse unemployment, and underemployment lead to low incomes, scarcity of valuable possessions, no savings, no food supplies in the house, and limited cash. The response that developed to the situation, in a culture of poverty, including high mortgages on personal belongings, living in debt on loan sharks, the emergence of informal credit facilities that spontaneously organized within the scope of the neighbors, the use of used clothing and furniture, and the presence of patterns for often buy snacks and food in small quantities daily according to the required level of need.

3.4 General Description of Research Location

Learning Citizens served by PKBM consist of Package A, equivalent to Elementary School (SD), Package B, equivalent to Junior High School (SMP) education level, and Package C, equivalent to Senior High School (SMA) education level. In the last three years the four PKBMs have served several Learning Citizens as shown in Table 1

Table 1
Number of Citizens Studying at PBKM in the Last Three Years

No	Center for Community Learning Activities (PKBM)	Number of Citizens								
		2018/2019 Package			2019/2020 Package			2020/2021 Package		
		A	B	C	A	B	C	A	B	C
1	PKBM Bina Loka	-	10	60	-	25	113	-	22	121
2	PKBM Wiyata Mulya	-	90	159	22	129	466	35	147	492
3	PKBM Hati Mulya	23	73	123	23	79	127	25	90	226
4	PKBM Surya Alam	-	28	59	-	41	68	-	74	218

Source: Document of PKBM Bina Loka, PKBM Wiyata Mulya, PKBM Hati Mulya, and PKBM Surya Alam.

Two PKBMs do not serve Package A, namely PKBM Bina Loka and PKBM Surya Alam in the last three years. Whereas PKBM Wiyata Mulya in the 2018/2019 academic year also does not have Package A services.

3.5 Background of Coastal Communities Choose Equality Education as Fulfillment of Educational Rights

Package A was organized by PKBM Wiyata Mulya and PKBM Hati Mulya to serve elementary school-aged children who do not study at formal schools, but instead study Islam at Islamic boarding schools. This is different from the ages of Package B and Package C, where most of them have passed school age at each level. In the 2020/2021 school year, based on age, most of the Learning Citizens in the four PKBMs are over 20 years old. This can be seen in Table 2.

Tabel 2
Number of Citizens Studying Based on The Age of School Year 2020/2021

No	Center for Community Learning Activities (PKBM)	Usia Kurang dari 20 Tahun	Usia Lebih dari 20 Tahun	Jumlah
1	PKBM Bina Loka	12	131	143
2	PKBM Wiyata Mulya	212	462	674
3	PKBM Hati Mulya	137	204	341
4	PKBM Surya Alam	18	274	292
Amount		379	1.071	1.450
Percentage		26,14	73,86	100

Source: Document of PKBM Bina Loka, PKBM Wiyata Mulya, PKBM Hati Mulya, dan PKBM Surya Alam.

Table 2 provides an explanation, that as many as 73.86% of Learning Citizens are over 20 years old, which can be interpreted as no longer being in a school age position. All Learning Citizens who are over 20 years old already have a job or are already working.

The reason for Learning Citizens to choose equal education, in addition to not fulfilling school age, is because they are required to have a minimum education equivalent to high school where they work. All companies that accommodate workers in areas where equality education is held by PKBM have required a minimum education equivalent to high school. If they are now working at the company because of a recommendation from PKBM, they are currently pursuing an equivalency education equivalent to high school. Some of the learning residents over the age of 20 gave reasons why they chose equality education because of the requirements to register village officials or members of the Village Representative Body (BPD). This reason also applies to all PKBMs. There were also one or two Learning Citizens who stated their reason for taking equal education was because they wanted to continue their studies.

The reason for studying in equal education for Learning Citizens in the four PKBMs who are under 20 years old and are still of school age is because they drop out of formal education. Most of them because they are too lazy to study in formal schools, so several times they do not go to class and have to leave formal school. Their exit from formal school was because there was a feeling of embarrassment with their underclassmen who would become their new friends in the class where they lived. There is also a case of pregnancy out of wedlock. To give birth to her child, she left formal school and repeated equality education at PKBM. The number of learning residents who drop out of formal schools and the four PKBMs is very small, no more than one percent.

Equality education chosen by Learning Citizens in the four PKBMs is an educational right for Indonesian citizens guaranteed by the constitution. Education is the right of Indonesian citizens because education is set to be one of the goals of the state. This was stated in the Preamble to the 1945 Constitution of the Republic of Indonesia, "to form an Indonesian State Government which ..., educates the life of the nation, ...". Other evidence is contained in Article 28 C of the 1945 Constitution of the Republic of Indonesia which reads

- (1) Everyone has the right to self-development through meeting their basic needs, the right to education, and to benefit from science and technology, arts and culture, to improve the quality of life and for the welfare of mankind.

- (2) Everyone has the right to advance himself in fighting for his rights collectively to develop his society, nation, and state.

Likewise, Article 31 reads:

- (1) Every citizen has the right to get an education.
- (2) Every citizen is obliged to attend basic education and the government is obliged to finance it.
- (3) The government seeks and organizes a national education system that increases faith and piety as well as noble character in the context of educating the life of the nation, which is regulated by law.
- (4) The state prioritizes the education budget of at least twenty percent of the state revenue and expenditure budget as well as from the regional revenue and expenditure budget to meet the needs of implementing national education.
- (5) The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind.

As a citizen's right, this should be the responsibility and obligation of the state to strive for its fulfillment. The state provides regulations for equality education and financing through School Operational Cost funds, both by the central government and local governments.

Citizens' learning rights services through equality education for coastal communities have not yet touched all aspects of education delivery. Equality education regulations are controlled through an education delivery system in the form of basic education data operated by the central government. In the basic education data, the structure of the curriculum and the process of equality education are determined. Direct guidance to PKBM is carried out by the district government through the education office. Inadequate services for citizens' right to learn through equality education for coastal communities include the fulfillment of educational facilities and infrastructure, the number and quality of tutors, and financing in the implementation of equality education. If the government can realize national education standards in equal education, then the quality of education in Indonesia will be better and of better quality.

3.6 Implementation of Equality Education in Coastal Communities

Equality education is managed using the 2013 Curriculum. The curriculum structure of the equality education program is intended to achieve graduate competency standards by the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2016 with an orientation to the development of work to achieve functional skills which are the peculiarities of the equality program, namely: (1) Package A: Have the skills to meet the needs of daily life; (2) Package B: Have the skills to meet the demands of the world of work; and (3) Package C: Have entrepreneurial skills. Therefore, as a differentiator from formal education, in PKBM Hati Mulya, which also applies to the implementation of equality education in other places, special skills education based on local potential and empowerment education are organized which are directed at entrepreneurship.

Equality education at PKBM Hati Mulya has several classes, namely superior class, regular class, and extension class. Pre-eminent classes are held for learning residents who enter every day like formal classes from 07.00 to 16.00. Regular classes are held for learning residents who enter once a week. The extension classes are held with learning through e-learning or online learning (on the internet network). Why can the implementation and scheduling of learning be carried out through superior classes, regular classes, and extension classes, PKBM Hati Mulya implements flexible learning implementation and scheduling as a feature of the implementation of non-formal equality education.

In PKBM Wiyata Mulya there is no known class classification. Implementation of education is carried out with a double-shift pattern. This means that two learning packages are carried out a day, morning and afternoon or evening. Learning is carried out with a mixed model between the use of the internet network and face-to-face. The use of the internet network to access learning modules that apply nationally. This can be accessed by Learning Citizens who have mobile devices or computers connected to the internet network, but most do not have these facilities. Therefore, face-to-face learning or tutorials are dominant. Meanwhile, at PKBM Surya Alam, Learning Citizens who do not have cellphones are facilitated by computers taking turns at the institution on Sundays starting at 09.00 until finishing at 17.00. As for PKBM Bina Loka, there are very few institutional computer facilities and mobile phones for Learning Citizens, so learning is mostly done in tutorials.

Each PKBM can develop skills education and empowerment education that are the same or different from one institution to another. For example, the skills education developed at PKBM Hati Mulya consists of sewing, screen printing, welding, and animal husbandry skills.



Figure 1. sewing skills learning in PKBM Hati Mulya

At PKBM Surya Alam, sewing skills are superior with very adequate sewing equipment. In addition, PKBM Surya Alam has collaborated with several companies engaged in the convection or garment sector, such as PT. Liebra Permana Bawen, PT. Bina Busana Internusa Semarang, and PT. SCM Interprises Apparel Semarang. PT. Liebra Permana Bawen is located in the Bawen area, Semarang Regency. The location is in another district with PKBM Surya Alam which is located in Demak Regency. Meanwhile PT. Bina Busana Internusa Semarang and PT. SCM Enterprises Apparel Semarang are both located in Demak Regency. In sewing skills education at PKBM

Surya Alam, they are taught how to make patterns, sewing techniques, variations in clothing patterns, and finishing stitches. Skills education other than sewing organized by PKBM Surya Alam is digital printing and computer operation. Sewing skills education is also carried out at PKBM Wiyata Mulya, but general subject education is prioritized. Likewise, PKBM Bina Loka also prioritizes general subject education. In fact, it is skills education and empowerment education that are of added value to equality education as non-formal education, so as to create a relationship between education, the economy, social and culture of society [17].



Figure 2. sewing skills learning in PKBM Surya Alam

The learning content of the equivalence education program is expressed in Competency Credit Units (SKK) which indicate the competency weight that must be achieved by students in participating in learning programs, either through face-to-face meetings, tutorials, and/or independent activities. One SKK is a unit of competence achieved through 1 hour face-to-face learning 2 hours tutorial or 3 hours independently, or a proportional combination of the three. One face-to-face hour in question is one learning hour, which is equal to 35 minutes for Package A, 40 minutes for Package B, and 45 minutes for Package C. SKK which is more numerous or vice versa because it uses the results of a different context analysis. However, in reality, this was not done, as a result, the weight of the subject SKK is equated with the number of study hours that apply in formal schools.

The weak point of equality education in the four PKBMs is the quantity and quality of tutors. The quantity of tutors as teachers in formal education can be seen in comparison with the Learning Citizens who must be served, which can be seen in Table 3.

Table 3
Comparison of the Number of Tutors and the Number of Learning Citizens

No	Center for Community Learning Activities (PKBM)	Number of Tutor	Learning Citizens			Amount
			A	B	C	
1	PKBM Bina Loka	15	-	22	121	143
2	PKBM Wiyata Mulya	16	35	147	492	674
3	PKBM Hati Mulya	9	25	90	226	341
4	PKBM Surya Alam	15	-	74	218	292

Sources: Document of PKBM Bina Loka, PKBM Wiyata Mulya, PKBM Hati Mulya, dan PKBM Surya Alam.

While the number of study groups per educational unit and the maximum number of students in each study group is as stated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 23 of 2016 concerning Process Standards as follows.

Table 4

No	Education Units	Number of Study Groups	Maximum Number of Students in Each Study Group
1	Elementary School	6-24	28
2	Junior High School	3-33	32
3	Senior High School	3-36	36

Therefore, based on Table 4, the number of study groups in each PKBM can be determined as follows.

Table 5

No	Activity Center Belajar Masyarakat (PKBM)	Number of Tutors	Number of Study Groups per Package			
			A	B	C	Amount
1	PKBM Bina Loka	15	-	1	4	5
2	PKBM Wiyata Mulya	16	2	5	14	21
3	PKBM Hati Mulya	9	1	3	7	11
4	PKBM Surya Alam	15	-	3	6	9

When combined with the structure of the equivalence education curriculum, that Package A has eight subjects, Package B has nine subjects, and Package C has 20 subjects, it can be stated that the four PKBMs lack the number of tutors. For example, in PKBM Bina Loka, Package B requires nine tutors and Package B requires 20 tutors for four parallel study groups, so the minimum number of tutors is 29. Meanwhile, there are 15 tutors, so there are less than 14 tutors.

In terms of quality, many tutors do not meet academic qualifications. Among the study programs he took while in college, many were not by the subjects he taught at PKBM. This condition is because one tutor teaches several subjects. As a result, for subjects that are not linear with their education in tertiary institutions, learning is limited to what is written in the learning module. The tutor relies on the knowledge written in the learning module. Development of learning when doing tutorials and face-to-face learning, tutors don't do a lot of learning innovations. Such conditions, of course, will have an impact on the quality of the competence of Learning Citizens.

The other side that still needs improvement is learning facilities and infrastructure. The four PKBMs already have buildings where equality education is held. However, the number of classrooms and learning service rooms are not designed according to the interests of learning. The building being developed is a room with a certain area that can accommodate many Learning Citizens, a kind of hall. The skills room is still limited and does not match the standard of the skills room with the standards of the learning practice laboratory. Conditions that are still concerning in the skills practice room or empowerment. However, the Sewing Room at PKBM Surya Alam and PKBM Wiyata Mulya is equipped with adequate sewing equipment. In general, the learning facilities owned by PKBM to carry out equal education are inadequate or not standardized.



Figure 3. The Sablon Skills Room at PKBM Hati Mulya is not standardized

Budgetary issues are also a serious problem for the four PKBMs. PKBM operational costs mostly rely on School Operational Cost (BOS) sources, either from the State Revenue and Expenditure Budget (APBN) funds from the central government or from the Regional Revenue and Expenditure Budget (APBD) funds from the respective regency regional governments. PKBM has not been able to develop business units that support institutional financing. The four PKBMs, in covering their lack of funding, made various contributions for each PKBM and also variations for each Learning Citizen. PKBM does not dare to determine the amount of funding from Learning Citizens, because the community is guided by the slogan that is always conveyed by central or regional government officials, "education is free". Such conditions are equated by policies with formal education managed by the state. Formal education managed by the community also determines the amount of funding from students or students' parents. Such conditions further weaken PKBM services in providing the highest quality in equal education to fishing communities on the North Coast of Central Java.

Equality education in coastal communities is by the characteristics of non-formal education with flexible implementation. Equality education in coastal communities also prioritizes achieving a high school equivalent certificate and having self-empowerment competencies in certain skill areas, so the structure of the equivalence education curriculum must be simpler than that held in formal schools. The most logical alternative is general subject content chosen by main subjects, such as religious education, civics education, languages, and mathematics. While the content of empowerment education must have more SKK weight. This is to answer the challenges of equality education graduates in coastal communities in entering and being in the world of work.

3.7 Views of Acceptance of the Choice of Equality Education in Coastal Communities

Learning Citizens who are mostly adults in making choices in equal education is carried out consciously and with full consideration. Learning Citizens realize that if they do not take education equivalent to high school, they will not be able to access jobs.

Because the requirements for entering the world of work generally require a minimum of high school education or equivalent. The age of Learning Citizens who have exceeded school age is the only opportunity to pursue high school equivalent education is equality in education. The requirement for a minimum high school diploma applies to almost all job options, both in companies and in state institutions. For example, in PKBM Bina Loka with Study Citizens who wish to work abroad, such as Taiwan or Hong Kong, starting in 2010 until now, a high school graduate is required. Likewise, in cooperation with the Indonesian Lapis Wood Company, contract employees are required to graduate from high school. PKBM has 3 Alfih learning center locations, in Purwosari and Islamic boarding schools.

Equality education is a promising choice for Learning Citizens also because PKBM has succeeded in channeling it to work in several companies. The four PKBMs mostly channel Learning Citizens who have graduated to several garment industries that are located around the PKBM location. The outreach of garment companies has also been carried out by PKBM Surya Alam by channeling graduates to the Bawen area, Semarang Regency, which has a different regency area. PKBM Bina Loka distributes more of its graduates to timber companies or to become workers abroad through labor bureaus.

The form of acceptance of equality education from PKBM graduates is that graduates are valued by the government on a par with formal education. Therefore, some PKBM alumni have become village officials, such as PKBM Surya Alam graduates and PKBM Hati Mulya. PKBM Surya Alam even won the trust of the Nahdlatul Ulama organization in Demak Regency to educate villagers in coastal areas to increase their educational capacity. On the other hand, there are also equality education graduates from PKBM who continue their education at tertiary institutions. The number of equality education graduates who continue their education at tertiary institutions is only a matter of fingers, meaning that each PKBM annually only graduates one or two.

Equality in equality education in coastal communities should create mutual awareness that the competencies needed by Learning Citizens are different from formal education. Therefore, the community using equality education in coastal communities needs to encourage the determination of a varied curriculum structure according to the context of the community it serves. Such conditions can be realized if the government and the education community work together to build a contextual concept of equal education without being burdened by heavy general subjects. The role of the community using equality education in this case is to encourage various equality education regulations to fulfill competencies according to the context.

3.8 The role of the DPR in supporting Equality Education

Ferdiansyah said, "Non-formal education is an alternative education that complements formal education. Its role is also important, not only as a substitute for formal education but also to support the compulsory education program. In addition, Cahya, a PKBM assistant, expressed that PKBM plays a major role in the success of the SDGs, especially in eradicating poverty, namely by providing life competencies that can be used to empower economically. Non-formal education also has many advantages such as being more flexible, teaching materials that can be developed according to the needs

of students, and the age of students is not limited. These advantages must then be highlighted and sold by non-formal education managers, Community Learning Activities (PKBM) and Course and Training Institutions (LKP) [18]. This also supports SDGs 4 on education and SDGs 17 on building partnerships for village development. Partnership here is a collaboration between the village and the training organizers

The DPR as the people's representative through the Chairman of Commission X of the DPR RI, Syaiful Huda, said that he had held a meeting with the Minister of Education and Culture on February 20, 2020, which was a follow-up to the consultation. So that there are changes in the world of education, especially non-formal education, both in terms of organization, implementation, management, and also the budget, which is felt to be getting better. This indicates that the DPR is paying attention to the world of education even though it does not directly handle it. Through the Minister of Education, the DPR as an institution that has the authority for legislation, budget, and supervision has carried out its duties in participating in ensuring the sustainability of education in Indonesia. Through supervision, the DPR can identify educational problems that are considered complicated and is able to provide meaningful input through the Ministry of Education. Not only that, it turns out that the DPR has also supported the addition of the budget and streamlining of the organization so that the bureaucracy in the field of education is not complicated. With the role of the DPR, it is felt that there will be hope for the sustainability of PKBM as equitable education that has been and is currently running in the community, especially in coastal areas. In this way, the hope of obtaining competencies and diplomas like in school can be achieved with more flexible time where they have to divide their time by working to meet the needs of their lives and their families.

4 Conclusion

Equality education in coastal areas is managed using the 2013 Curriculum. The curriculum structure of the equality education program is intended to achieve graduate competency standards by the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2016 with an orientation to the development of work to achieve functional skills. Functional skills are the hallmark of equality education. Package A which is equivalent to Elementary School is expected to have the skills to meet the needs of everyday life. Package B which is equivalent to Junior High School is expected to have the skills to meet the demands of the world of work. Meanwhile, Package C which is equivalent to Senior High School is expected to have entrepreneurial skills. In implementing equality education there are several weaknesses. Such as the shortage of tutors. In terms of quality, many tutors do not meet academic qualifications. Among the study programs he took while in college, many were not by the subjects he taught. The number of classrooms and learning service rooms are not designed according to the interests of learning. The building being developed is a room with a certain area that can accommodate many Learning Citizens, a kind of hall. Funding that relies on School Operational Cost (BOS) sources, either from the State Revenue and Expenditure Budget (APBN) funds from the central government or from the Regional Revenue and Expenditure Budget (APBD) funds from the respective

regency regional governments. In covering the lack of funding, it withdraws various donations for each Learning Citizen.

Equality education is a promising option for Learning Citizens in coastal areas because the implementing agency has succeeded in channeling it to work in several companies. Most of them distribute the Learning Citizens who have graduated to several garment industries which are located in the vicinity of equality education locations. Several alumni have become village officials or continue their education at tertiary institutions. Particularly in the Kendal Regency area, alumni of equality education have become Indonesian workers abroad. Community trust inequality education in coastal areas also comes from the Nahdlatul Ulama organization in Demak District to educate villagers in coastal areas to increase their educational capacity. The intervention of the DPR also contributed to providing fresh air for the implementation of non-formal education in the form of Equality Education or PKBM in Indonesia, especially for coastal communities. At the same time, it launches the SDGs program

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