



Lifelong Education Programs and Community Welfare: A Case Study of Salimah in Pela Mampang

Dwitya Paramita^{1*}, Syahida Rena², Muh. Ubaidillah Alghifary Slamet³

^{1,2,3} Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta

*Corresponding Author: Dwitya Paramita E-mail: dwitya80@gmail.com

Received: June 19, 2024	Revised: August 22, 2025	Accepted: September 25, 2025	Online: December 27, 2025
ABSTRACT This study aims to analyze the implementation of lifelong education programs in improving community welfare through a case study of the Salimah mass organization in Pela Mampang, South Jakarta. Lifelong education is conceptualized as a continuous and inclusive learning process that extends throughout the life span and plays a strategic role in addressing socio-economic challenges in urban communities. This research employed a qualitative case study approach, with data collected through in-depth interviews, non-participant observations, and document analysis involving organizational leaders, educators, volunteers, and program participants. The findings reveal that Salimah implements various non-formal lifelong education initiatives, including religious education, parenting education, women's empowerment, entrepreneurship training, and elderly education programs. These initiatives contribute to strengthening economic capacity, social cohesion, family resilience, and community participation. Supporting factors include a well-structured organizational system and strong community engagement, while limited funding and reliance on volunteer resources remain key challenges. The study concludes that community-based lifelong education programs can effectively complement formal education systems and function as a multidimensional strategy for enhancing community welfare in urban settings. Keywords: <i>Lifelong Education, Community Welfare, Non-Formal Education</i>			

Journal Homepage <https://ejournaluinmybsk.ecampus.id/index.php/ijecer/index>

This is an open access article under the CC BY-NC-SA license

<https://creativecommons.org/licenses/by-nc-sa/4.0/>

How to cite: Paramita, D., Rena, S., Slamet, M.U.A. (2024). Lifelong Education Programs and Community Welfare: A Case Study of Salimah in Pela Mampang. *Indonesian Journal of Early Childhood Educational Research (IJECER)*, 3(2), 177-189. <https://doi.org/10.31958/ijecer.v3i2.1665>

Published by: Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

INTRODUCTION

Lifelong education has emerged as a central paradigm in contemporary discussions of social development, emphasizing learning as a continuous, voluntary, and self-motivated process throughout the human lifespan. Unlike conventional education models that are limited to formal schooling phases, lifelong education encompasses formal, non-formal, and informal learning contexts, enabling individuals to adapt to social, economic, and cultural changes. Scholars argue that lifelong education strengthens social cohesion, enhances civic participation, and equips individuals with competencies necessary for both personal advancement and collective societal progress (Öntaş & Çarikci, 2023; Pang, 2022; Watson, 2022). Within this framework, education is no longer viewed merely as a preparatory stage for employment but as an ongoing mechanism for empowerment and sustainable social development.

The relationship between lifelong education and social welfare is particularly evident in its capacity to reduce inequality and expand opportunities for marginalized populations. Access to continuous learning opportunities enables individuals to improve their social mobility, economic resilience, and quality of life, especially in contexts marked by socio-economic disparities (Subashkevych et al., 2020; Zhou, 2022). Lifelong education initiatives often target vulnerable groups by providing relevant skills, knowledge, and values that support both economic productivity and social integration. Consequently, education policy debates increasingly position lifelong learning as a strategic instrument for enhancing community welfare and fostering inclusive development.

These issues become more pronounced in urban communities, where rapid urbanization frequently generates complex social challenges. Although urban growth is often associated with economic opportunity, it simultaneously produces inequality, environmental stress, and social fragmentation, particularly among low-income and migrant populations. Studies on urban centers in Southeast Asia demonstrate that unbalanced development can disrupt community cohesion and exacerbate welfare gaps when physical infrastructure expansion is not accompanied by adequate social development initiatives (Klingmann, 2022; Vansintjan et al., 2019). Therefore, improving urban welfare requires integrated strategies that address not only infrastructure but also human development through education, health, and social empowerment.

In this context, community-based and non-formal education plays a crucial role in complementing formal education systems. Community involvement enables educational programs to respond directly to local needs, cultural values, and socio-economic realities. Research highlights that community-based lifelong education enhances participation, strengthens social networks, and fosters a sense of collective responsibility among learners (Juszczak et al., 2021; Robledo, 2023). Such approaches are particularly effective in urban neighborhoods where institutional limitations and social heterogeneity demand flexible and inclusive educational models.

Community organizations, commonly referred to as *organisasi massa* (ormas) in Indonesia, function as key agents in delivering non-formal lifelong education. These organizations bridge gaps left by formal institutions by organizing skills training, religious education, parenting programs, and economic empowerment initiatives tailored to community needs. Empirical studies indicate that ormas contribute significantly to social welfare by empowering women, youth, and marginalized groups through participatory and context-sensitive educational strategies (Syefudin & Rohmadi, 2023; Zulkarnain et al., 2022). However, their effectiveness is often challenged by limitations in funding, human resources, and institutional capacity, underscoring the importance of systematic program implementation and evaluation.

One prominent example of such an organization is Salimah (*Persaudaraan Muslimah*), a women-based community organization in Indonesia that focuses on education, family resilience, economic empowerment, and social welfare. The Salimah branch in Pela Mampang, South Jakarta, operates within a densely populated urban area characterized by rapid development alongside persistent social challenges, including inequality, environmental issues, and social vulnerability. Through structured non-formal education programs grounded

in lifelong learning principles, Salimah seeks to improve the welfare of women, families, and the broader community. These programs include religious education, parenting education, entrepreneurship training, and community-based social initiatives, implemented consistently through standardized organizational mechanisms.

Despite the growing recognition of lifelong education and the active involvement of community organizations, empirical studies examining how such programs are implemented at the grassroots level and how they concretely contribute to community welfare remain limited. This study addresses this gap by analyzing the implementation of lifelong education programs conducted by Salimah in Pela Mampang and examining their role in enhancing community welfare. By focusing on a localized case study, this research aims to contribute to the broader discourse on lifelong education, non-formal learning, and community-based development in urban contexts.

RESEARCH METHODOLOGY

This study employed a qualitative research design using a case study approach to explore the implementation of lifelong education programs and their contribution to community welfare within the Salimah community organization in Pela Mampang, South Jakarta. The research population consisted of members and stakeholders involved in Salimah's educational and empowerment programs, including organizational leaders, program facilitators, educators, and community participants. A purposive sampling technique was applied to select informants who were directly involved in planning, implementing, and experiencing the programs, ensuring the relevance and depth of the data. The research was conducted in Pela Mampang, an urban area characterized by dense population and complex social dynamics, between 2023 and 2024. Data were collected using three primary instruments: semi-structured interview guides to capture participants' perspectives and experiences, non-participant observation checklists to document program implementation processes, and document analysis of organizational reports, curricula, standard operating procedures, and archival records related to Salimah's programs. These instruments were selected to allow data triangulation and to comprehensively capture both the procedural and contextual dimensions of lifelong education practices.

The data analysis followed an interactive qualitative analysis model consisting of data reduction, data display, and conclusion drawing. Interview transcripts, observation notes, and documents were coded thematically to identify patterns related to program implementation, perceived impacts on community welfare, and supporting or inhibiting factors. Ordinary qualitative comparison techniques were used to contrast perspectives across informant groups and program types. To ensure validity and reliability, source and method triangulation were applied by cross-checking interview data with observations and documentary evidence, while prolonged engagement in the field enhanced contextual accuracy. Member checking was conducted selectively to confirm the accuracy of key interpretations. The scope of this methodology is limited to a single organizational setting and urban context; therefore, findings are not intended for statistical generalization but for analytical generalization to similar community-based lifelong education initiatives. Nevertheless, the detailed description

of context, procedures, and analytical steps enables other researchers to replicate or adapt the methodology in comparable social and educational settings.

RESULTS AND DISCUSSION

Profile of Salimah as a Community-Based Lifelong Education Provider

Salimah operates as a women-centered community organization with a strong commitment to education, family resilience, and social welfare. Established nationally in 2000 and officially operating in Pela Mampang at the grassroots level since 2017, Salimah has developed a structured organizational system extending from national to neighborhood levels. The Salimah Pela Mampang branch functions within a densely populated urban area characterized by rapid physical development alongside persistent social challenges, including inequality, environmental issues, and social vulnerability. This contextual setting makes Salimah a relevant case for examining the role of lifelong education in improving urban community welfare.

Empirical findings from field observations and document analysis indicate that Salimah's organizational structure enables consistency and sustainability in program implementation. The standardized operational procedures, curriculum guidelines, and reporting mechanisms adopted across all levels of the organization ensure that educational programs are delivered systematically while allowing contextual flexibility. This aligns with Julianto (2019), who argues that structured collaboration between community organizations and local stakeholders strengthens the effectiveness of non-formal education initiatives. Salimah's combination of centralized policy and localized adaptation reflects best practices in community-based education models.

From a theoretical perspective, Salimah exemplifies the role of community organizations as agents of lifelong education and social development. Similar to findings by Zulkarnain et al (2022), Salimah bridges gaps left by formal education systems by addressing community-specific educational needs. The organization's focus on women, families, and marginalized groups underscores its inclusive orientation. This reinforces the argument that ormas play a critical role in translating abstract lifelong learning concepts into practical, community-level interventions.

Forms and Characteristics of Lifelong Education Programs Implemented by Salimah

The findings reveal that Salimah implements lifelong education through diverse non-formal programs targeting various age groups and social categories. These programs include religious education (*Baitul Qur'an Salimah*), parenting education (*Komunitas Orangtua Bijaksana*), women's education and skills development (*Sekolah Ibu Salimah Terpadu*), youth and pre-marital education (*Sekolah Pranikah Salimah Indonesia*), and education for the elderly (*Sekolah Lansia*). Each program is designed to accommodate learners' life stages, educational backgrounds, and socio-economic conditions. This diversity reflects the core principle of lifelong education as inclusive, flexible, and continuous.

Qualitative evidence suggests that Salimah's educational programs are learner-centered and needs-based. Curriculum content is developed by the central leadership but adapted locally based on community conditions, ensuring relevance and accessibility. This

approach aligns with Watson's (2022) assertion that lifelong learning initiatives must prioritize learner agency and contextual responsiveness. The non-formal nature of these programs enables participants to engage in learning without barriers related to age, formal qualifications, or economic capacity.

Comparatively, these findings are consistent with Widodo's (2018) study on community-based education in Yogyakarta, which highlights the importance of flexible curricula in empowering women through non-formal learning. Salimah's emphasis on practical knowledge, religious values, and life skills demonstrates how lifelong education can integrate moral, social, and economic dimensions. Such integration is essential in urban communities where educational interventions must address multifaceted social realities.

Community Participation and Engagement in Program Implementation

Community participation emerged as a central factor in the successful implementation of Salimah's lifelong education programs. The research findings indicate that community members are actively involved not only as participants but also as volunteers, facilitators, and organizers. This participatory approach fosters a sense of ownership and collective responsibility among residents. Active engagement is particularly evident in programs such as Baitul Qur'an Salimah and Komunitas Orangtua Bijaksana, where learning activities are conducted collaboratively within neighborhood settings.

The level of community involvement observed aligns with Robledo's (2023) findings that community engagement enhances motivation and sustainability in lifelong learning programs. Salimah's reliance on local volunteers, many of whom are program graduates, strengthens social bonds and reinforces peer learning. This cycle of participation and empowerment contributes to the organization's long-term viability. Moreover, it reflects Hui-li's et al (2023) argument that community-based education strengthens family–community partnerships and promotes social cohesion.

From an analytical standpoint, Salimah's participatory model supports social development by transforming beneficiaries into active agents of change. Rather than positioning community members as passive recipients, the organization cultivates leadership and responsibility at the grassroots level. This participatory dynamic is crucial in urban contexts where social fragmentation and individualism often undermine collective action. The findings thus affirm the role of participation as both a means and an outcome of lifelong education.

Contribution of Lifelong Education Programs to Economic Welfare

One of the most significant findings of this study concerns the economic impact of Salimah's lifelong education programs. Programs such as Salimah Preneur and *Koperasi Serba Usaha Syariah Salimah* (KOSSUMA) provide women with entrepreneurship training, financial literacy, and access to cooperative-based economic resources. Participants reported increased income-generating capacity, improved financial management skills, and enhanced economic confidence. These outcomes indicate that lifelong education can serve as a practical tool for economic empowerment.

The economic benefits observed in this study are consistent with Hermawan's et al (2019) findings, which emphasize the role of entrepreneurship education in enhancing urban economic resilience. Salimah's cooperative-based model further strengthens economic sustainability by fostering mutual support and shared ownership among members. This aligns with Pang's (2022) argument that lifelong education contributes to social mobility by expanding access to economic opportunities, particularly for women and marginalized groups.

However, the findings also reveal that economic outcomes vary depending on participants' initial resources and commitment levels. While some members successfully developed sustainable micro-enterprises, others experienced limited financial gains due to time constraints or market challenges. This variability underscores the importance of continuous mentoring and market access support. Nevertheless, the overall economic contribution of Salimah's programs supports the broader claim that lifelong education enhances community welfare beyond mere knowledge acquisition.

Social and Cultural Impacts on Community Welfare

Beyond economic outcomes, Salimah's lifelong education programs generate significant social and cultural impacts. Participants reported improved self-confidence, stronger family relationships, and increased social participation. Parenting education programs, in particular, were perceived as effective in enhancing family communication and reducing behavioral problems among children and adolescents. These findings suggest that lifelong education contributes to social well-being by strengthening family and community structures.

The social impacts identified in this study resonate with findings by Bliznyuk & Senchenkov (2020), who argue that inclusive education programs foster social integration and reduce inequality. Salimah's emphasis on religious and moral education further reinforces shared values and ethical conduct within the community. This integration of moral education aligns with Pang's (2022) assertion that education plays a critical role in shaping social norms and collective identity.

Culturally, Salimah's programs promote local values such as mutual cooperation (*gotong royong*) and collective responsibility. These values are particularly important in urban environments where traditional social bonds are often weakened. By revitalizing communal practices through educational activities, Salimah contributes to cultural continuity and social resilience. Thus, lifelong education functions not only as a developmental tool but also as a mechanism for preserving social cohesion.

Educational Impact Across the Life Course

The findings demonstrate that Salimah's programs effectively address educational needs across different stages of the life course. Children benefit from early childhood education and Qur'anic literacy programs, adults engage in parenting and skills development education, while elderly participants find renewed purpose through religious and creative learning activities (Fazalani et al., 2022; Udin et al., 2022). This life-course approach reflects the fundamental principle of lifelong education as continuous and inclusive. Participants

across age groups reported increased motivation to learn and greater appreciation for education.

This pattern supports Malyarchuk & Karasyov's (2019) argument that lifelong learning frameworks must accommodate diverse learning preferences and life circumstances. Salimah's ability to engage learners from childhood to old age illustrates how non-formal education can overcome age-related barriers. Furthermore, the findings align with İlhan et al. (2023), who emphasize the importance of lifelong education in fostering adaptability and psychological well-being throughout the lifespan.

From a policy perspective, these results highlight the potential of community organizations to operationalize lifelong education principles at the grassroots level. By offering age-appropriate and context-sensitive programs, Salimah complements formal education systems. This underscores the value of integrating community-based lifelong education into broader educational and social development strategies.

Supporting and Inhibiting Factors in Program Implementation

The study identified several factors that support the effective implementation of Salimah's lifelong education programs. These include strong organizational leadership, standardized operational procedures, volunteer commitment, and community trust. The presence of clear curricula and reporting mechanisms enhances accountability and program consistency. These supporting factors align with Rohalska-Yablonska et al (2020) assertion that institutional coherence strengthens lifelong learning initiatives.

Conversely, the research also revealed inhibiting factors such as limited funding, reliance on volunteer labor, and time constraints among participants. The absence of stable external funding occasionally restricts program expansion and material resources. Similar challenges have been reported by Fauzanto (2020) and Jufri (2022), who note that community organizations often struggle with sustainability despite strong social capital. These constraints highlight the need for stronger partnerships with government and private sector stakeholders.

Analytically, the coexistence of supporting and inhibiting factors illustrates the complex nature of community-based lifelong education. While social commitment and organizational structure provide resilience, resource limitations pose ongoing challenges. Addressing these constraints requires multi-sector collaboration and policy support to ensure the long-term sustainability of grassroots education initiatives.

Comparison with Previous Studies and Theoretical Implications

When compared with previous studies, the findings of this research reinforce and extend existing knowledge on lifelong education and community welfare. Similar to Du (2023) and Zhou (2022), this study confirms that lifelong education contributes to social inclusion and empowerment. However, this research adds empirical depth by demonstrating how these contributions materialize through concrete programs at the neighborhood level. The case of Salimah illustrates the operationalization of lifelong education principles within a faith-based community organization.

Theoretically, the findings support social development frameworks that position education as a multidimensional process encompassing economic, social, cultural, and moral

dimensions. Salimah's programs embody this holistic approach by integrating religious values, life skills, and economic empowerment. This aligns with Das & Kumar (2021) emphasis on adaptability and resilience as outcomes of lifelong learning. Thus, the study contributes to the theoretical discourse by highlighting the synergy between lifelong education and community-based social development.

Implications for Community Welfare and Urban Development

The results of this study have important implications for urban community welfare and development. Salimah's experience demonstrates that lifelong education programs can effectively complement physical urban development by addressing non-physical aspects of welfare. In urban areas like Pela Mampang, where rapid development coexists with social challenges, community-based education provides a critical mechanism for human development. This supports Lupala's (2021) argument that sustainable urban development requires balanced attention to both infrastructure and social capacity building.

Furthermore, the findings suggest that empowering local organizations can enhance policy implementation at the grassroots level. Salimah's collaboration with government and non-government partners illustrates the potential of multi-stakeholder engagement. By integrating lifelong education into urban development strategies, policymakers can foster more inclusive and resilient communities.

Overall, the findings confirm that the implementation of lifelong education programs by Salimah significantly contributes to improving community welfare in Pela Mampang. Through diverse non-formal education initiatives, the organization enhances economic capacity, social cohesion, cultural continuity, and educational engagement across the life span. While challenges related to resources and sustainability persist, the strengths of community participation and organizational structure enable meaningful impact. This study thus affirms the critical role of community organizations in translating lifelong education principles into tangible welfare outcomes in urban contexts.

CONCLUSION

This study concludes that the implementation of lifelong education programs by the Salimah community organization in Pela Mampang, South Jakarta, plays a significant role in enhancing community welfare in urban settings. Through structured and diverse non-formal education programs, Salimah effectively addresses educational needs across the life course, including religious education, parenting education, women's empowerment, entrepreneurship, and social engagement for the elderly. The findings demonstrate that lifelong education contributes not only to the improvement of knowledge and skills but also to economic empowerment, social cohesion, family resilience, and cultural continuity. These outcomes affirm that lifelong education, when implemented through community-based and participatory approaches, functions as a multidimensional instrument for social development and welfare improvement.

Furthermore, the study highlights that the success of lifelong education programs is strongly influenced by organizational structure, community participation, and contextual relevance. While Salimah benefits from standardized operational mechanisms, committed

volunteers, and strong community trust, challenges such as limited funding and reliance on voluntary resources remain constraints to program sustainability. Despite these limitations, the Salimah case illustrates the strategic role of community organizations in complementing formal education systems and supporting non-physical urban development. Therefore, strengthening collaboration between community organizations, government institutions, and other stakeholders is essential to expand the impact and sustainability of lifelong education initiatives aimed at improving community welfare in urban environments

ACKNOWLEDGEMENT

The authors would like to express their sincere gratitude to the Salimah community organization in Pela Mampang, South Jakarta, for their openness, cooperation, and support throughout the research process. Special appreciation is extended to the leaders, program coordinators, educators, volunteers, and community members who generously shared their time, experiences, and insights, making this study possible. The authors also acknowledge the support of Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta for providing academic guidance and an encouraging research environment. Finally, heartfelt thanks are conveyed to all colleagues and reviewers who offered constructive feedback and valuable suggestions that contributed to the completion and improvement of this article.

REFERENCES

- Bliznyuk, O., & Senchenkov, N. (2020). Resource Classroom as a Model for Organizing Inclusive Education in the Russian Federation. *Society Integration Education Proceedings of the International Scientific Conference*, 3, 85. <https://doi.org/10.17770/sie2020vol3.5164>
- Das, L., & Kumar, P. (2021). 'Motivational Orientation for Adult Learners.' *Journal of Adult and Continuing Education*, 28(2), 615–633. <https://doi.org/10.1177/14779714211043903>
- Du, Z. (2023). A Comparative Analysis of Vocational Education Between China and America. *Lecture Notes in Education Psychology and Public Media*, 18(1), 297–303. <https://doi.org/10.54254/2753-7048/18/20231347>
- Fauzanto, A. (2020). Peran Muhammadiyah Dan Nahdlatul Ulama Dalam Problematika Kerusakan Lingkungan Hidup Di Indonesia. *Momentum Jurnal Sosial Dan Keagamaan*, 9(1), 1–41. <https://doi.org/10.29062/mmt.v9i1.59>
- Fazalani, R., Tabroni, I., Syafruddin, S., Hamirul, H., Diana, E., Alfiyanto, A., & Hidayati, F. (2022). Implementasi Program Baca Tulis Al-Qur'an Untuk Meningkatkan Minat Anak Dalam Membaca Al-Qur'an Selama Pandemi Covid-19. *Indonesia Berdaya*, 3(3), 595–604. <https://doi.org/10.47679/ib.2022271>
- Hermawan, S., Muliawan, H. N., Hauwing, W., & Yohanna, C. (2019). Antusiasme Masyarakat Kampung Kumuh Metropolitan Dalam Meningkatkan Perekonomian Dan Kesejahteraan. *Share Sharing - Action - Reflection*, 5(1), 9–13. <https://doi.org/10.9744/share.5.1.9-13>
- Hui-li, S., Cao, X., Guangsen, G., Jiang, Y., Liu, Y., & Wenpei, Z. (2023). Research on the
-

- Design of Somatosensory Interactive Games for Autistic Children Based on Art Therapy. *Frontiers in Psychiatry*, 14. <https://doi.org/10.3389/fpsy.2023.1207023>
- Jufri, A. (2022). Islam and Strengthening Civil Society (The Portrait of the Experiences of Nahdlatul Ulama (Nu) and Muhammadiyah). *Jurnal Adabiyah*, 22(2), 252–272. <https://doi.org/10.24252/jad.v22i2a5>
- Julianto, A. (2019). Kolaborasi Pendidikan Nonformal, Informal, Dan Formal Dalam Pendidikan Pemuda Di Daerah Istimewa Yogyakarta. *Diklus Jurnal Pendidikan Luar Sekolah*, 3(1), 14–22. <https://doi.org/10.21831/diklus.v3i1.24644>
- Juszczak, S., Karasová, M., Jurečková, M., & Uhrinová, M. (2021). Interest of Primary Education Teachers in Media Education and Their Attitudes Towards Further Education in Slovakia. *The New Educational Review*, 64(2), 208–221. <https://doi.org/10.15804/tner.21.64.2.17>
- Klingmann, A. (2022). Rescripting Riyadh: How the Capital of Saudi Arabia Employs Urban Megaprojects as Catalysts to Enhance the Quality of Life Within the City's Neighborhoods. *Journal of Place Management and Development*, 16(1), 45–72. <https://doi.org/10.1108/jpmd-06-2021-0062>
- Lupala, J. M. (2021). Exploring Unbalanced Urban Spatial Expansion in Sprawling Cities. Case Study of Kimara Matangini, Kibululu and Dovya Settlements in Dar Es Salaam City, Tanzania. *Central European Journal of Geography and Sustainable Development*, 3(2), 62–84. <https://doi.org/10.47246/cejgsd.2021.3.2.5>
- Malyarchuk, N. N., & Karasyov, V. A. (2019). Universal Learning Activities as Indicators of the Safe Behaviour of Student With Autism Spectrum Disorder. *Perspectives of Science and Education*, 37(1), 407–416. <https://doi.org/10.32744/pse.2019.1.30>
- Öntaş, T., & Çarıkci, S. (2023). Child Rights Education From the Perspective of New Sociology of Childhood. *TAY Journal*, 7(3), 1–20. <https://doi.org/10.29329/tayjournal.2023.609.01>
- Pang, Z. (2022). The Coordinated Development of Rural Basic Education and Economy. *International Journal of Frontiers in Sociology*, 4(8). <https://doi.org/10.25236/ijfs.2022.040803>
- Robledo, S. P. (2023). Instilling the Capacity for Empathy in the Community College Classroom Through Liberatory Pedagogy. *New Directions for Student Leadership*, 2023(177), 23–31. <https://doi.org/10.1002/yd.20538>
- Rohalska-Yablonska, I. P., Melnyk, N., Довбня, С. О., Lisovska, T. A., & Perkhailo, N. A. (2020). Socio-Pedagogical Support of Child's Personality Socialization at the Stage of Preschool Childhood Social Formation. *Journal of Intellectual Disability - Diagnosis and Treatment*, 8(3), 336–350. <https://doi.org/10.6000/2292-2598.2020.08.03.10>
- Subashkevych, I., Korniat, V., & Loboda, V. (2020). Using Youtube Video Resources to Form a Tolerant Attitude Towards Children With Special Educational Needs. *Continuing Professional Education Theory and Practice*, 3, 78–86. <https://doi.org/10.28925/1609-8595.2020.3.9>
-

- Syefudin, A., & Rohmadi, Y. (2023). Peran Masyarakat Dalam Pendidikan Islam NonFormal Di Desa Jatimulya Kecamatan Suradadi Kabupaten Tegal. *Rayah Al-Islam*, 7(1), 179–198. <https://doi.org/10.37274/rais.v7i1.661>
- Udin, T., Alfiyanto, A., Hastuti, A., & ... (2022). Improving Children’s Moral Values Through Al-Barokah Madrasah in Kota Daro 1 Village, Rantau Panjang District, Ogan Ilir Regency. ... *Dan Konseling*
- Vansintjan, A., Van, N. H., Quynh, L. T. N., & Tú, N. T. (2019). Adaptation Strategies Used by Low-Income Residents Affected by Land Use Changes in Hanoi, Vietnam. *Journal of Science and Technology in Civil Engineering (Jstce) - Huce*, 13(1), 78–88. [https://doi.org/10.31814/stce.nuce2019-13\(1\)-08](https://doi.org/10.31814/stce.nuce2019-13(1)-08)
- Watson, K. (2022). Lifelong Learning-Centred Community-Based Leadership Development in Higher Education. *International Journal for Leadership in Learning*, 22(2), 219–265. <https://doi.org/10.29173/ijll25>
- Widodo, H. N. (2018). Pendidikan Non Formal Berbasis Masyarakat Di “Sekolah Masyarakat Ibu Sejahtera” Kelurahan Tahunan Kota Yogyakarta. *Media Manajemen Pendidikan*, 1(1), 58. <https://doi.org/10.30738/mmp.v1i1.2892>
- Zhou, J. (2022). Research on the New Ecological Model Under the Environment of “Double Reduction” of Children’s Community Education Services. *Journal of Environmental and Public Health*, 2022(1). <https://doi.org/10.1155/2022/9471160>
- Zulkarnain, Z., Amin, F., Cakranegara, P. A., & Rajab, M. (2022). The Role of the Social Community Through Nonformal Education to Improve Social Welfare. *Ijd-Demos*, 4(1). <https://doi.org/10.37950/ijd.v4i1.233>
-

Copyright Holder :

© Paramita et al. (2025).

First Publication Right :

© Indonesian Journal of Early Childhood Educational Research

This article is under:

