



LEARNING THE NONFORMAL EDUCATION THROUGH RESEARCH METHODOLOGY: A LITERATURE REVIEW

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<p><i>Article History</i></p> <p><i>Received :</i> 25/03/2021</p> <p><i>Accepted :</i> 29/03/2021</p> <p><i>Published :</i> 04/05/2021</p>	<p>. The taking up of a “educative” mantle has proven to be a complicated endeavor for museums, replete with numerous unknown and/or misinterpreted aspects. Of the great diversity of educational options museums give its adult clients and personnel, the bulk fit into one or two learning categories: either they are nonformal or informal. This literature review intends to examine both conceptual and empirical research that explores nonformal and informal contexts of learning within museum settings in order to create a greater understanding of adult nonformal and informal learning in museums. Dissertation Abstracts, Web of Science, ERIC, and ProQuest Direct were among the academic search engines we used.</p> <p>Keywords: Nonformal education; Learning; Research Methodology</p>

INTRODUCTION

Before schooling became formalized, several Pacific Island countries used non-formal education (Agusriandi, et.al., 2021). The transmission of knowledge, skills, and attitudes to the next generation is critical for the long-term viability of a society (Asrianti, et.al., 2021). Thus, in many ancient Pacific communities, the young learnt the information and skills necessary

for economic and social survival in a very ordered manner. Children and youths learn the gender and tribe-specific roles and obligations. The teachers are community members who have a lot of expertise and are well-known (Djafar, S., Nadar, N., Arwan, A., & Elihami, E, 2019).

Learning and teaching took place in the community and involved imitation, observation, and on-the-job

experience. Although the learning technique and strategy were constrained and restricted, they were appropriate for the communal way of life, the resources available, and their ability to address extended and community needs. Learning/teaching was a crucial process since it provided community life's continuity and sustainability (Elihami, E., 2016). Therefore, they showed that the formal schooling supplanted such courses, and traditional forms of organised learning were no longer appreciated, even if they continue to have an impact on rural communities' social and cultural life. Formal education will continue to play a critical role in the development of a literate and educated workforce for the modern economy (Elihami, E., & Saharuddin, A, 2017). However, it must be acknowledged that FE cannot and will not be able to match the ambitions of school leavers and other learners who have been excluded from formal education.

Back-translation and decentering procedures, as well as Triandis' approaches involving the production of research instruments within each culture and the application of component analysis, are all related to the emic-etic approach. The most general approach, which can be used in any comparative investigations, is plausible rival hypothesis analysis, which compels researchers to look into every possible explanation for every data set (Elihami, E., & Suparman, S, 2019). The argument is made that the future of cross-cultural research will be determined by its contribution to general psychology theory, and that

methods (such as those presented here) will only serve as a means to the major goal of discovering important, central facts about people from different cultures (Efendi, A., & Elihami, E., 2019).

DISCUSSION

Non-formal education is not a new notion in general. There is mounting evidence that it is an old idea with a new name. As a concept, non-formal education can be regarded from three angles. There is strong evidence that NFE has been discussed and implemented in a variety of settings. NFE as a Process, NFE as a System, and NFE as a Setting are the three viewpoints.

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The term "non-formal education" has sparked a lot of debate. There has never been an agreed-upon definition for such a broad phrase. According to UNESCO (1980), the phrase is broad and encompasses community education as well as youth. Other literature has echoed similar feelings, claiming that NFE usage is inconsistent because other terms with similar meanings are used inconsistently. It is not, however, the case (Elihami, E., Rahamma, T.,

Dangnga, M. S., & Gunawan, N. A, 2019).

The purpose of this article is not to get mired down in the debate about its meaning, but to recognize that it is a phrase that has been addressed in a variety of worldwide, regional, and national workshops, seminars, and meetings due to its significance and worth (Firawati, F. , 2017).

The importance and value of an informal climate in NFE operations is recognized by NFE as a setting. Because the most, if not all, of the participants are always adults, it emphasizes the flexibility and informality of learning. As a result, people. (Yasdar, M., Djafar, S., Elihami, E., & Faisal, F. , 2020).

Facilitators of programs and initiatives must be able to educate adults and have a thorough understanding of adult approaches and teaching/learning processes. Traditional or indigenous learning processes, methods, strategies, and techniques, as well as traditional or indigenous learning processes, methods, strategies, and techniques, are encouraged. Singing and dancing, ceremonials, sports, on-the-job training, apprentice models, model demonstrations, and so on are examples of these methods.

Economic, political, social, and cultural interactions have all changed dramatically in many Pacific Island countries. The impacts of globalisation worsen the situation even more. The way people think about nationalism (Hami, E., & Idris, M. , 2015),

Tensions have arisen as a result of ethnic and religious supremacy, which has fueled conflicts

and divisions. This is an area where NFE can help. Activities that promote greater multi-cultural understanding and tolerance can be encouraged. There are a variety of learning requirements and issues in the community, and I believe that educators and community workers in the Pacific should be more proactive in meeting them.

For both children and adults, using a local school as a learning center for cultural and educational events should be encouraged and assisted. Some Head Teachers have taken up this task; for example, the Head Teacher at Naboro Primary School has started regular adult education workshops for parents and community people on a variety of topics such as the role of parents in education, health difficulties, and communication skills. Some non-governmental groups, such as the Fiji Girl Guides Association, are using schools to provide HIV/AIDS programs for girls, parents, and teachers, in collaboration with health officials. The workshops were well-attended and well-received (Syaparuddin, et.al., 2020).

CONCLUSION

The relevance of non-formal education in the Pacific is once again emphasized. It is extremely important and contributes greatly to the growth of nation-building in most Pacific countries. Some of the data offered here on the function of NFE makes it clear that it is still useful and not obsolete (Jabri, et.al., 2019). Because the FE system failed to meet all of society's learning needs, NFE was implemented in traditional

civilizations and popularized in the 1960s. As the study of the notion of NFE and its three perspectives demonstrates, NFE has a significant role to play in terms of its goal as a system, its process, and its methods and setting.

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