

The Historical Learning based on Vocational Skills in Non-Formal Education

Ranulin Windarsari

Student in Postgraduate Program
History Education majored
Sebelas Maret University

Djono & Sunardi

Lecturer in Postgraduate Program
Sebelas Maret University

Abstract

This research aims to determine the implementation of vocational skills in presenting learning in non-formal education. The research method used is qualitative descriptive. The subjects in this research are historical educator or tutor, the headmaster, the manager, and the students of non-formal education as the respondents. The data analysis technique used is qualitative analysis technique of inductive model. The footage technique used is purposive sampling technique. This research results shown that the learning pattern of non-formal education includeed face-to-face learning of 20%, tutorial of 30% and independent activities of 50%. The independent activities are required to process the learners' life skills through working practice or individual tasks. One of the independent activities of historical learning in non-formal education is through historical learning based on KTSP curriculum which honors the local autonomy. Learners are required to develop the life skills which are adapted to the local autonomy and historical learning.

Keywords : character value, vocational skill, historical learning, non-formal education

1. Introduction

Law No. 20 of 2003 about National Education System in Indonesia, Article 1 stated that education is a conscious and deliberate effort to create a learning atmosphere and the learning process so that learners are actively developing the potential to have the spiritual power of religion, self-control, personality, intelligence, character, and skills which are needed by learners, society, nation, and state (Prayitno, 2009, p.259). Today, education is essential and it becomes a necessity for society because education is a key aspect for the future of someone. Education contributes greatly to the progress of a nation and becomes a vehicle for translating the messages in the constitution and to build character (nation character building). Meanwhile, according to Brown in Ahmadi (2004, p.74) that education is a process of conscious control where changes in behavior are resulted in that person through in a group. From this view, education is a process that begins at birth and lasts throughout life. UUD 1945 or the basic law in Indonesia, article 31, paragraph 1 states that every citizen is entitled to get an education. Education is also able to respond to the nation's challenges. However, education can also cause social inequalities which become social barriers in society because not all people get a decent education. Therefore, there are government's efforts to implement the education that can be enjoyed by all people which are called by educational equality which becomes the part of non-formal education. Non-formal education is in accordance with its function as an educational substitute, enhancer and/or supplemental that could be given to people who have special conditions (Herman, 2012, pp.65-66). One of the varieties of non-formal education programs is through educational equality that includes *Kejar Paket A* program which is equivalent to elementary school program (6 years), *Paket B* which is equivalent to junior high school (3 years), and *Paket C* which is equivalent to High School (3 years). The implementation of educational equality refers to the applicable curriculum. The curriculum is a set of plan and arrangement about objectives, content and learning materials as well as ways that are used as guidelines for the learning activities to achieve the educational goals that include national education goals as well as the suitability with peculiarities, conditions and potential of the region, the education unit and learners.

Therefore, the curriculum is drawn up by the education unit to enable the adjustment of education programs with the needs and the potential that exist in the area. One of the organizers of educational equality is SKB Sukoharjo which used the applicable curriculum (*KTSP*) that develops cultural values and national character off as the whole educational activities that occur at school. The character education is inherent in each of the subjects taught in schools or on educational equality. The character education is taught in an integrated manner in the whole subjects. Learners are expected to be a characterized student, such as homeland loving, nationalism, creative, independent and responsible. The applications in the implantation of these characters can be done through the teaching of history. Character refers to the set of attitudes, behaviors, motivation, and skills. Law No. 20 of 2003 about National Education System states clearly about the function of education to the formation of learner's attitudes, character, and personality. The historical learning has a strategic significance in the formation of character and civilization of the nation's dignity as well as in the formation of Indonesian people who have a sense of nationalism and homeland loving. Therefore, the historical learning is required in Indonesia education through both formal and non-formal education.

In the top-level of educational curriculum, the concept of life skills is one focus of the study namely education which emphasizes on life skills or based jobs, which one of them has to mean as vocational education (vocational skills) (Anwar, 2004, p.20). Life skills for high school students / *MA* (High School of Islamic-Based) which are outlined by the Indonesian government have decanted in Government Regulation No. 19 the year 2005 about National Education Standards Chapter V of article 26, paragraph 2. It is also confirmed by the Ministerial Regulation No. 23 of 2006 about Graduate Competence Standards of Senior High School / *MA* (High School of Islamic-Based) (Ahmadi, 2013, p.141). The historical learning on the non-formal education of *Kejar Paket C* program also emphasizes the skills or life skills. One of the many types of non-formal education that teach life skills (life skills) is *SKB* (Studio Learning Activities). *SKB* is a technical implementation unit of the Education Department of district / town in the field of out of school education (non-formal). *SKB* in generally has the task of creating a sampling program of non-formal education, develop the local content of learning materials in accordance with the policy of the Education Department of district/town and local potential of each region. The learning process for each unit of primary and secondary education including non-formal education, especially in educational equality of *Paket A*, *Paket B*, *Paket C* should be conducted in an interactive, inspiring, fun, challenging, motivating learners to actively participate and provide enough space for initiative, creativity and independence according to their talents, and physical and psychological development of learners (Saputra, 2015, p.6). *SKB* provides life skills to the *Paket C* participants such as skills of sewing, computer, beauty, and catering, etc. *SKB* is an institution that provides a wide range of skills for the general public and especially the *Paket C* participants who empowered in order to become an advanced and productive society. The character education is taught in an integrated manner within the overall subject on the valid curriculum for *Paket C* program, including the historical teaching.

The education of life skills which was held through non-formal education has aimed to improve the learners' skills, knowledge, and attitudes in certain occupations or businesses. The field of work or business can be selected according to the physical state of the appropriate talent and interest, and in accordance with the potential of their environment, so they would get the ability to work or try to be independent that can be the foundation for improving the quality of life. *SKB* is one part of out of school education which was directed at the learning activities so that the human resources have the creativity, self-contained, work ethic and be able to see the opportunities that can generate a competent learner and able to challenge and face the future so it was given special skills as provision future lives of learners through the historical teaching so that students have a strong character both in soft skills and hard skills.

2. Review of Literature

According to Elfindri and friends (2011: 67), soft skills are defined as follows: Soft skills are skills and life skills, either for themselves, in groups, or society, as well as with the Creator. By having soft skills, it made the existence of a person will be increasingly felt in the community such as the skills of communication, emotional skills, language skills, group skills, ethics and morals, manners and spiritual skills. Aribowo as cited by Illah Sailah (2008, p.17), states soft skills as follows: Soft skills are a person's skills of in communicating with other people (including it). Thus, attributes soft skills cover shared value, motivation, behavior, habit, character and attitude. These attribute soft skills are possessed by each person at different levels and influenced by the habits of thinking, saying, acting and behaving.

However, these attributes can be changed if those who are concerned want to change it by practicing to habituate to new things. Based on the understanding above, it can be concluded that soft skills are the skills and life skills that include values that can be owned by a person as a provision of life in the future. The historical learning according to Djoko Suryo as cited by Sardiman (2014, p.4) it is at least required able to actualize two things: (1) education and intellectual learning, (2) education and nation's morale learning, the civil societies who are democratic and responsible to the nation's future. Education is a conscious and well-planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual power, self-control, personality, intelligence, noble ahklak, as well as the skills needed by society, nation and state. According to Shah in Chandra (2009, p.33) it is said that education comes from the word "educate" which means keeping and giving practice. Both of these require the existence of teachings, guidance, and leadership about the intelligence of the mind. UU Sisdiknas no. 20 of 2003 states that education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills needed him, Nation and state (Law No. 20 of 2003, p.3). Meanwhile, according to Brown in Ahmadi and Uhbiyati (2004, p.74) states that education is an activity consciously and deliberately, and full responsibility carried out by adults to children, so the interaction arises from both in order for children to reach the maturity of the desired-tries and goes on and on.

Indonesia has 3 Indonesia educational paths consisting of formal education, non-formal education, and informal education. Formal education is done in schools, non-formal education is conducted in the community, and informal education primarily implemented in the family. Therefore, informal and informal education is frequent associated as education outside the school system, or briefly mentioned non-formal education. Non-formal education can be defined as the education path of non-formal education which can be implemented structurally and tiered (Law No. 20 of 2003). Meanwhile, according to Axin cited by Suprijan to (2005, p.7) states that non-formal education is an intentional learning activity by learners and educators in an organized setting (structure) that occurs outside the school system. One of the implementations of non-formal education is through educational equality. The educational equality of non-formal education is addressed to citizens who do not have the opportunity to enroll in formal schools. It is commonly known as the *Kejar (Study Group) Paket A* for the equivalent of elementary school, *Paket B* for the equivalent of Junior High and *Paket C* for the equivalent of Senior High School, as well as functional literacy programs to serve people who are illiterate. Graduates of non-formal education are recognized equivalent to formal education (Ministerial Regulation No. 23/2006 on Competency Standards Graduates). The consequences of equality program need to improve the quality equivalent or similar to the function of formal education in meeting the educational needs of the community (Desmawati, 2011).

3. Research Method

This type of research is descriptive research with a qualitative approach. According to (Sugiyono, 2010, p.1), the method of qualitative research is the research method which is used to examine the condition of natural objects. The inductive data analysis and research results further emphasize the significance of the generalization. The strategy used in this study is a case study. The case study is a strategy that is more suitable when the principal question of a study with regard to how or why, researchers just have little opportunity to control the events that will be investigated, and the research focus lies in the phenomenon of contemporary (present) in the context of real life (Yin, 2002, p.1). This study is a qualitative research, so the sampling technique used is footage technique of purposive sampling (samples intended), where researchers tend to choose informants who are considered to know and can be fully trusted as a source of data and know the problems in depth (Sutopo, 2006, p.64). The data collection used the technique of observation, interviews and document analysis. The observations were made to obtain data in the field to the historical learning process in non-formal education. Interviews were conducted with participants in this study consists of Head, Chief Manager of *Paket C* program, historical educator or tutor, learners in the *Paket C* program which were recorded as a data source. Documents are needed to supplement other data sources. In maintaining the validity of the study, the researcher used triangulation techniques, proofreading, and reflection. Triangulation is a technique used in qualitative research to check and construct validity by analyzing data from a variety of instruments. Triangulation used in this research is the source triangulation and triangulation methods (Patton, 2009, p.99).

The data from observations were recorded by field notes and presented in the form of descriptions. The research used is qualitative inductive which means that all the conclusions are made up with a theory that allows to develop and form from the data found and collected in the field (Sutopo, 2006: 64). This study used an interactive model analysis technique which includes three components: data reduction, data presentation and drawing conclusions or verification. The third component of the analysis was carried out interactively and sustainable.

The data collection was conducted at the beginning of the study which then sought the meaning, patterns, explanations, configuration, workflow causation, and propositions. Data reduction is a form of analysis that sharpens, classifies, leads discards unnecessary and organizes data in such manner so that it can be verified or concluded. The second workflow is by presenting a set of structured information that gives the possibility of drawing conclusions and taking action. The data presentation shown can be understood what is happening and what should do. The third analysis activity is drawing conclusions and verification (Milles & Huberman, 2002, pp.16-19).

4. The Research Result and Discussion

Globalization has begun at the time of the world civilization which is no longer a local compartmentalized when human mobility has penetrated intercontinental. Mobility is facilitated by the industrial revolution which will also trigger the growth of an idea that is virtually free of space and time (Sumarno, 2011: 74). Globalization as a phenomenon of social, economic, political can bring both positive things and negative impacts. Globalization, in this case, can be referred as the opportunities and threats (Winarno, 2008: xv). The positive and negative impacts or from the effects of globalization can also occur in the life of the nation's character. For example, a nation: a) learning from other countries; b) achieving progress is impossible if only done alone or always in secrecy; c) enhancing the competitiveness and achievement. Meanwhile, the negative effects can also occur, for example, a) excessive dependency; b) fading of national character; and also can occur, c) damage, even collapse of the nation (Sumarno, 2011, p.74). Therefore, the larger of negative impact caused by globalization, the government is trying to minimize the impact through various policies which one of the policies is through education policy by bringing character education. According to Poerwadarminta in Syarbini (2012, p.13) stated that character means natural, psychological character, morals or manners that distinguish one person to another. In addition, a prominent American psychologist named Alport, define the character as the determinant that a person is as a person (personality of the character is evaluated).

Globalization makes Indonesia got a multidimensional crisis that caused the education in Indonesia is accused failed to create qualified human resources. The negative impacts of globalization contribute to the development of the Indonesian nation so that it is needed efforts to improve the quality of education. The character education becomes one of the educational discourses which are considered able to provide an answer toward this problem. The character education is defined as an effort to cultivate intelligence in thinking, appreciate in the form of attitude, and practice in the form of behavior that is in accordance with the noble values of the identity, embodied in the interaction with God, self, society and the environment (Zubaedi, 2011: 17) Problems character, culture, civilization and national life can be understood as problems in education because of an attribute which is called character, culture, and life inherent in human subjects and the public. If there are moral degradation, the brittleness character, fading noble values, the decline of civilization, hinted actually that are nothing wrong with education (in the broad meaning), or there is a challenge which can be done by education to face the fading of nation's character. Education is not only taught in schools but all efforts to help people and society to self-actualization of its potential according to the orientation of the noble values and norms that are believed and tried to make it happen. This study took place in families, schools, communities, workplaces with formal approaches, non-formal, informal, and it can even happen by accident (Sumarno, 2011, p.75). Education is essentially of conscious effort to develop a human personality inside and outside the school, and last for a lifetime. Therefore, education can be owned by the people in accordance with the capacities of communities, education is the responsibility of families, communities and governments. This responsibility is based on the realization that the effects of high and low levels of public education about the region culture, because after all, culture is not only derived from mere instinct but mainly due to the processes of learning in the further meaning. According to Brown in Ahmadi (2004, p.74) education is a process of conscious control where behavior changes that lead people through the group. In this view, education is a process that begins when born and lasts throughout life.

Education Law No. 20 2003 Section III Article 3 states that the national education serves to develop skills and character development and civilization of the nation's dignity in the context of the nation intellectual life, aims to develop students' potentials to become a faith human and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. Character education is a implementation system of character values to the school community, which include knowledge, awareness or volition, and action to make the litter values , either against the Almighty God, ourselves, others, the environment, or nationality so that a perfect human . In character education in schools, all of the components (stakeholders) should be involved, including educational components itself, they are curriculum content, learning and assessment, quality of relationships, handling or management subjects, school management, the implementation of the activity or curricular activities, infrastructure empowerment , financing, work ethic and all citizens and the school environment. Values in character education are developed based on several sources, as follows religion, Pancasila, culture, and national education goals. National education goal is the most operational resources in the development of cultural and educational of nation character (Hasan, 2012, p.85).

Widja (2012, p.102) confirms the importance of the role of education as a process of socialization in character education, especially in dealing with problems in the practice of national life such as the ethnic emergence which increases for all members of the tribe into open conflict. Learners in non-formal education (learners) are more prone to conflict because of different backgrounds tend ranging from gender, age, occupation, and others. Thus strengthening this character needed to minimize the conflict between learners. Non-formal education can be defined as the path of education outside of formal education can be structured and tiered (Act No. 20 of 2003). Meanwhile, according to Axin cited by Suprijanto (2005, p.7) states that non-formal education is an intentional learning activities by students and learners in a setting organized (structure) that occurs outside the school system. History is an event that actually happened in the past. Leo Agung and Sri Wahyu (2013, p.55) defines history is a subject that instills knowledge, attitudes, and values regarding the process of change and development of Indonesian people and the world from the past to the present. History learning can be considered as the activities process that encourage and stimulate learners to construct and gain knowledge about the historilc of the subsequent process of internalizing the values connected to the various aspects of social life and nationality, and human values, so it brings the changing in behavior as a process of development personality or learners character. Character values appear in any historical learning materials. Historical learning offers character values learning material such as socio-cultural character. Nationality-oriented education designed and implemented to reflect and promote social and cultural values of the nation contextually, adapted to the development of the world. Historical learning can be considered as the process activities that encourage and stimulate learners to reconstruct and gain knowledge about the history of the subsequent process of internalizing the values associated with the various aspects of social life and nationality, as well as human values, so as to bring a change in behavior as a process of development personality or character of learners. Contextualization strategy becomes a necessity in history. Contextual, means that the core values of the local / national remains a reference in the content of character education, but the actualization mode adapted to the context of national and international development (Sumarno, 2011, p.78).

Historical learning contained in the non-formal education programs are available for the equivalent of high school/ vocational high school is Paket C. This program was developed because the number of the graduate of Paket B and junior high school do not continue their study, and dropout of the high school/*Madrasah Aliyah*, and reproductive age who want to develop themselves in skills so there must be a pattern of life services that can provide them to be ready enter the work world or continue to a higher level. It reminds that citizens are able to apply the knowledge after they have finished their study. KTSP on equal education was developed based on the following principles; centered on the diverse life and integrated, responsive to the science development, technology and art, comprehensive and sustained, and the principle of lifetime learning. The education character values are explored through the historical study shows the character configuration in the totality context of the psychological process and socio-cultural can be grouped into: if the heart (the spiritual development and emotional), despite thinking (physical development and kinesthetic) and if the feelings and intentions (affective and creativity development). According Kartodirdjo (1993, p.52), a historical subject has socio-cultural functions, evoking historical consciousness that will shape the national consciousness to realize the nation unity. Hasan (2012, p.87) states that historical subject has a strategic meaning in shaping the character and civilization of the nation's dignity and the establishment of Indonesian people who have nationalism and patriotism sense.

With the character of the material contained in the Minister, the historical education, either as part of the social sciences, as a subject will also constitute one of the subjects that have great potential in developing character education. Although the historical of this program is one part of the orchestra character education, educational materials and a distinctive history full value have a strong potential to introduce the students about the nation and the aspirations in the past. Through a historical lesson for students to conduct a study on what, when, why, how, and by emerges from the answers to the nations communities in the past that challenges the human face and its impact on life after the incident and at this time. Historical education materials that are able to develop the potential of learners to recognize nation values that struggle in the past, maintained and adapted to contemporary life, and developed further for future life. Indonesian people are present and all the values and life that happens are the result of the national struggle in the past and will be the capital for life struggle in the future. The historical materials provide information about the successes and failures of the nation in answering the challenges of the times by the nation today. The action of the perpetrators who failed to achieve the goal and the action to reach the goal. Material contained in the historical story is not only a success story but also a failure story. Success and failure are the things that happen in the real life. To develop the good citizenster to study, then an educator or teacher should be used in interesting ways to learn history. It is intended for the purpose of historical learning to form the character of learning society that can be realized certainly. Learn the history of non-formal education, especially in the Paket C program according to curriculum set by the government uses historical level curriculum learning education unit should be included of character values, such as honesty, religion, nationalism, and others. National Education Standards (NES) Article 1, paragraph 15 states that the Unit Level Curriculum is the operational curriculum developed and implemented by each educational unit. KTSP preparations carried out by the education unit with attention and based on standards and basic competencies developed by the National Education Standards Institution (BSNP) (Mulyasa, 2009: 19-20).

Preparation of historical learning is needed to accurately deviate from the purpose of learning from the learning process. Lesson plan include syllabus, lesson plans and teaching materials that are designed to accommodate and facilitate the learning activities or character education insightful. An easy way to create a lesson plan character education conception are to adapt the syllabus, lesson plans and teaching materials that have been made, adding learning activities that facilitate foreign values, realize the importance of values, and the internalisation values (National Education Ministry, The Directorate of Primary and Secondary Education, 2010, pp.45-61). Historical learning is expected to give a historical sense to the participants. Awareness of human history is very important for the development of national culture. Historical Awareness in this context is not only expanding knowledge, but also should be directed to the realization to the appreciation of the cultural values that are relevant to the business development of the culture itself. A historical sense in the context of raising the nation's cultural development of the nation's consciousness which is a real social cohesion through the historical process, which ultimately nation-unite of a small country in a big country. The characters values include in the objectives that to be achieved by learners. With RPP that describes the implementation of character education making, teacher will not confuse the character of what will be delivered or will be not delivered to students in the Paket C program. Based on research Ilyas (2016, p.96) entitled Homeschooling through character education states that character education is instantaneous process but takes a long time. Simple material facilitates the participants received the materials and the physical condition of participants Paket C is not as students in formal schools.

Cultural awareness of the historical learning are implanted through non-formal education pursued Paket C program is different from formal education that is not programming skills or life skills that are adapted to the character of the area in accordance with the curriculum that meets local autonomy as widely as possible through modifications in the teaching of history as an example is when the learning material culture Hindu-Buddhist and Islam in Indonesia where the result of the influence of culture in the form of acculturation is calligraphy that was the legacy of Islam in Indonesia. Learners have been asking to make a creative calligraphy on fabric then decorated with sewing in accordance to the taken skills by learners. Creativity calligraphy in the historical of the learning process is the purpose of teaching history in a non-formal educational program to instill character Paket C program are creative, innovative, and raise awareness of the importance of respecting the past. According Mulyasa (2009, p.22) the purpose of the applying curriculum are divided into two, they are: the implementation of the common objectives and curriculum is to empower education unit's independence by granting authority (autonomy) to educational institutions and encouraging schools to conduct participatory decision making in curriculum development.

The applying curriculum goals of the historical learning in non-formal education through the development of teaching materials are accordance to the students character and suitable to the character of non-formal education. Non-formal education passed *Paket C* program provides vocational skills of every citizen to learn. Non-formal education can reach different age groups. This flexibility enables accordance to the characteristics of the target group. In the context of non-formal education passed *Paket C* program, education and skills training can be followed by students of various age groups and educational levels. Various adult educations for the community were needed or update their knowledge and skills of citizens to learn about a variety things. Non-formal education is potential to do character education, and more specifically of national character-oriented education. At the same education increasingly laid out to prove to the recognition of juridical equality has been obtained, it should also have a commitment to the national character education (Sumarno, 2011: 82). In historical lessons, understanding the meaning and purpose of historical learning are important that it has a very important role in the development of the nation's character. Through the historical learning, students will develop activities to conduct a review of historical events, and the internalization of the values behind various events. Historical Learning and education intertwined of historical synchronization, that is a process of transformation and cultivation of universal human values and learners patriotism to become a character and dignity. Values that means, among other things: wisdom, tolerance, empathy and caring, critical thinking, democratic and responsible, exemplary, self-sacrifice, patriotism, unity, freedom, equality, nationalism and patriotism (Budiono, 2007: 93). Residents are expected to take lessons from Indonesia past history as a conscious effort to build an independent state and dignity. Learn the history of non-formal education program chasing *Paket C* program has an important position in the national character-building program primarily to support the achievement of its citizens studying in this field of work. With a mirror of the past a large Indonesian nation can motivate people to learn and work better in the future. It can be an example to reinforce a sense of national identity and as part of the development of the national character.

Implementation of the character values emphasized in the curriculum that applies to educational equality is KTSP (Curriculum Education Unit). In KTSP is given the widest possible opportunity to regional autonomy. Historical teaching at *Kejar Paket C* program, teacher was started with the planning of historical learning to create a learning device in accordance to the applicable curriculum and implemented with the technical guidance implementation of education equality. Although the range of material on the historical learning same with formal education (schools). In addition, to the technical implementation of the learning following the instructions on the *Paket C* equivalency program is accordance to KTSP also look at the characteristics of different learners from learners in formal education. Orientation of learners in non-formal education *Paket C* program is obtaining a certificate in order to obtain a high school education or vocational equality. This is to be recognized on work that equivalent to a high school graduate or vocational school. Learners in non-formal education *Paket C*. Characteristics of equality education program is given life skills programs. *SKB* provides vocational skills programs include sewing, hairdressing beauty salon, a compute ring program, etc that have been taken by learners.

Research (Ekosiswoyo & Sutarto, 2015, p.39) mentioned in the charged equality education learning vocational skills developed in accordance with the ability of citizens to learn local efforts. In the learning process pursued equality education provides an opportunity for citizens to learn and understand the potential of the region, instill values and sense of belonging as well as the skills to exploit the local potential advantage wisely and responsibly. Through a process developed in the local advantage of learning based on the potential that could be developed for the benefit of future residents to learn as actors that empower local potential in the area.

Learning life skills can be implemented individually or in groups on the basis of learning needs of each learner. Learning life skills promising way directed to educators in order to provide knowledge and skills to students related to all aspects of the experience contained in the school environment, in this case is KTSP. Life skills education program was used as a tool to evaluate the performance of learners, either individually or in groups, and provide an understanding of social behavior that will support the success. The subject is a tool to develop the potential of learners as the provision of life that can be used to make a living, and community. It is synonymous with life skills-oriented education. Identify the life skills necessary to deal with real life in society. The identifying of subject or scientific topic that needed scientific then *Paket* in the form of subjects (Alinawati & Permasih, 2010). The important rational reason of effectiveness in model life implementation skills-based education in educational equality *Paket C* program is a non-formal education equivalency programs run demand-driven approach. It means, the material or content taught to students is a "reflection of real life values" that faces so it is more oriented to the life skills-based learning (Desmawati, 2011).

The teacher role is needed in the historical learning based on non-formal vocational skills. It is relevant to the research of Rochimah (2016: 45) that the teacher should develop his own material suitable to the student needs that are accordance to the KTSP curriculum. Meanwhile, the results of research Azhar (2011: 22) states that the learning model in entrepreneurship education and training using a curriculum developed and developed on the basis of the needs of society oriented to livelihoods and improving the living standard of citizens to learn; activities for the provision of entrepreneurial learning facilitators in the form of production guidance, marketing, entrepreneurship and learners independence; learners actively participating in entrepreneurship education and training as well as develop and expand its business; and learning methods implemented simulations and group discussions, with and pedagogy approach, practical and flexible, application of the subject matter for an increase in earnings by learning and doing (learning by doing) about the improvement of everyday life. Based on the opinion of Azhar when applied in historical learning at SKB is same, it puts on learners skills training in the subject matter which is taken as a life preparation in the future. For example in the matter of acculturation Hindu-Buddhist culture and Islam are the result of culture in the form of puppets. Learners gain skills from SKB form sewing skills applied in learning materials to make simple puppets through the sewing process and the introduction of the technique of "carving decoration".

Provisions of vocational skills are used by teachers at SKB to train psychomotor of learners in SKB. Sewing vocational skills added to history subjects have been carefully prepared by the teacher as an independent activity of students in SKB. Implementation of learning at SKB itself includes three learning patterns that are face to face 20%, 30% tutorials and 50% of independent activity. Competent character, skilled, and responsible were raised by teachers in the historical learning in SKB through independent activity. This is because the largest portion of independent activity in learning patterns in equal education so learners can be independent and be able to compete and survive in the globalization era. Historical learning material at SKB same with instructional materials in formal schools are generally in accordance with the KTSP curriculum, they are the curriculum outlined by the syllabus, lesson plans, KKM, time, details Week effective, and others added by the learning characteristic of SKB provide skills for learners accordance to the learning materials. For example was stated by the historical teacher that ever gives independent tasks such as "tatah sungging" simple fabric connected to the learning material acculturation of Hindu-Buddhist and Islam culture in Indonesia. Tatah Sungging is a sewing technique to puppet or calligraphy derived from the skin. Sukoharjo has puppet-making industry adapted to the learning materials and vocational skills are taken by learners. Leather puppet craft techniques locates in Telukan region, sub Grogol, Sukoharjo district. Therefore, to optimize the regional autonomy that teachers provide independent activities to students in the form of making simple puppets made of fabric base material. In addition, Sukoharjo also has industrial potential in the garment field so historical learning of sewing skill-based appropriate to be applied for learners on the SKB equality *Paket C* program in Sukoharjo.

Skills based learning (soft skills) has associated with the launching of character education to build the nation. Learning soft skills as part of character education has the function of forming the worker character. Character education at the classroom level is a function of forming the professional workers character. Implementation of character education at the classroom level must have the function of strengthening the nation's characters as nations that are intelligent, superior and dignified. As a culinary expert, implementing of good character in production and managerial fields will bear the quality-based student work; work quickly, accurately, and efficiently; appreciate the time; protect reputation; noble character; disciplined; and independent (Hamidah, Rahmawati, & Jaedun, 2013: 165-166). This also applies to the implementation of historical learning in SKB Sukoharjo that emphasizes vocational education accordance to KTSP to form the nation character through a simple puppet sewing skills. Selection of vocational skills based historical learning materials have been prepared by the historical teacher that contained in the learning plan consists of making history syllabus, lesson plans, and evaluation of historical learning. Evaluation of historical learning in vocational skills based historical learning at SKB Sukoharjo in accordance with the learning tools that have been made by the teachers include the determination of minimum completeness criteria, assessment plans, forms, and assessment strategies especially psychomotor assessment.

5. Conclusion

Historical learning of non-formal education program is using the Paket C of KTSP that emphasizes character education and regional autonomy with the same learning materials with formal education (schools).

Learning patterns on educational equality Paket C program is different from the pattern of learning in formal education (schools) include three learning patterns, they are face to face 20%, 30% tutorials and independent activity. To train the students character in the Paket C program are independent, creative, skilled, appreciate the past, and responsible for the historical learning in the program Paket C in SKB, there is a pattern of independent activity combined with learning materials of history by showing the characteristic of Sukoharjo for example, the learning material acculturation Indonesia, Hindu-Buddhism, and Islam combined with sewing skills of learners is simple puppet making techniques carving decoration.

References

- Agung, L. & Wahyuni, S. (2013). *Perencanaan Pembelajaran Sejarah*. Yogyakarta: Ombak.
- Ahmadi, A. (2004). *Psikologi Belajar*. Jakarta: Rineka Cipta.
- Ahmadi, A. (2004). *Sosiologi Pendidikan*. Jakarta: Rineka Citra.
- Ahmadi. (2013). *Manajemen Kurikulum Pendidikan Kecakapan Hidup*. Yogyakarta: Pustaka Ifada.
- Ahmadi, A. dan Uhbiyati, N. (2004). *Ilmu Pendidikan*. Jakarta: Rineka Cipta.
- Anwar. (2004). *Pendidikan Kecakapan Hidup (Life Skills)*. Bandung: Alfabeta.
- Alinawati, M., Permasih. 2010. Implementasi Kecakapan Hidup dalam Pembelajaran di SMP. (Online), (file.upi.edu/.../implementasi_kecakapan_hidup.pdf) diunduh pada 2 Maret 2017
- Budiono, K. (2007). *Nilai-nilai Kepribadian dan Kejuangan Bangsa Indonesia*. Bandung: Alfabeta.
- Chandra, F. (2009). "Peran Partisipasi Kegiatan di Alam Masa anak, Pendidikan dan Jenis Kelamin sebagai Moderasi Terhadap Perilaku Ramah Lingkungan". Disertasi S3. Program Magister Psikologi Fakultas Psikologi. Yogyakarta: Universitas Gadjah Mada.
- Desmawati, L., Suminar, T., & Budiartati, E. (2011). Penerapan Model Pendidikan Kecakapan Hidup pada Program Pendidikan Kesetaraan di Kota Semarang. UNNES.
- Ekosiswoyo, R. & Sutarto, J. (2015). Model Pendidikan Kesetaraan Berbasis Keterampilan Vokasional. *Journal of Nonformal Education*, 1 (1), 35-42.
- Elfindri dkk. (2011). *Soft Skill untuk Pendidik*.: Baduose Media.
- Hasan, H. S. (2012). Pendidikan Sejarah untuk Memperkuat Pendidikan Karakter. *Paramita*, 22 (1), 81-95.
- Ilyas. (2016). Pendidikan Karakter Melalui Homeschooling. *Journal of Nonformal Education*, 2 (1), 91-98.
- Hermawan, I. K. D. (2012). Kinerja Pendidikan Kesetaraan sebagai Salah Satu Jenis Pendidikan Nonformal. *Jurnal Pendidikan dan Kebudayaan*, 18 (1), 65-84.
- Sailah, I. (2008). *Pengembangan Soft skills di Perguruan Tinggi*. Jakarta: Direktorat Jenderal Pendidikan Tinggi. Diunduh dari <http://illahsailah.co.cc/> pada tanggal 3 Maret 2017, pukul 15.43 WIB
- Kartodirdjo, S. (1993). *Pendekatan Ilmu Sosial dalam Metodologi Sejarah*. Jakarta: Gramedia Pustaka Utama.
- Mulyasa, E. (2009). *Kurikulum Tingkat Satuan Pendidikan: Sebuah Panduan Praktis*. Bandung: PT. Remaja Rosdakarya.
- Patton, M. Q. (2009). *Metode Evaluasi Kualitatif*. Yogyakarta: Pustaka Pelajar.
- Prayitno. (2009). *Dasar Teori dan Praksis Pendidikan*. Jakarta: Penerbit Grasindo.
- Rochimah, N.A. (2016). Pengelolaan Layanan Pembelajaran Anak Jalanan di Lembaga PPAP Seroja Surakarta. *Jurnal Pendidikan Ilmu Sosial*, 26 (1), 44-49.
- Saputra, W. A. (2015). *Pembelajaran Kejar Paket C yang Terintegrasi Lifeskill di UPTD SKB Ungaran*. Skripsi. UNNES.
- Sardiman A.M. (2014). *Perspektif Spiritualisme dalam Pembelajaran Sejarah*. *Jurnal UNY*, Volume 1, Maret 2014. 1-11.
- Soelaiman, J. (1992). *Konsep Dasar Pendidikan Luar Sekolah*. Jakarta: Bumi Aksara.
- Sugiyono. (2007). *Metode Penelitian Pendidikan pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sumarno. (2011). Peran Pendidikan Nonformal dan Informal dalam Pendidikan Karakter Bangsa. *Cakrawala Pendidikan*, XXX, 73-84.
- Suprijanto. (2005). *Pendidikan Orang Dewasa: dari Teori hingga Aplikasi*. Jakarta: PT. Bumi Aksara.
- Sutopo, H.B. (2006). *Metodologi Penelitian Kualitatif: Dasar teori dan Terapannya dalam Penelitian*. Surakarta: Universitas Sebelas Maret.
- Syarbini, A. (2012). *Buku Pintar Pendidikan Karakter: Panduan Lengkap Mendidik Karakter Anak di Sekolah, Madrasah, dan Rumah*. Jakarta: Asa-Prima Pustaka.
- Widja. (2012). Pendidikan Sejarah dan Upaya Membangun Semangat Multikulturalisme. dalam *Pendidikan Sejarah Untuk Manusia dan Kemanusiaan*. Jakarta: Bee Media Indonesia.
- Winarno, B. (2008). *Globalisasi: Peluang atau Ancaman bagi Indonesia*. Jakarta: Erlangga.
- Yin, R.K. (2002). *Studi Kasus: Desain dan Metode*. Jakarta: PT Raja Grafindo Persada.
- Zubaedi. (2011). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana.