

The Equivalency Education Package Program as an Effort to Address School Dropout Rates from the Perspective of Islamic Education at PKBM GP Ansor Luwunggede

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Abstract

This study aims to analyze the role of the Equivalency Education Package Program in reducing school dropout rates from the perspective of Islamic education at PKBM GP Ansor Luwunggede. Specifically, it examines the implementation of the program, identifies the supporting and inhibiting factors influencing its effectiveness, and explores the integration of Islamic educational values in strengthening learners' academic participation and character development. This study employed a qualitative research design using interviews, participant observation, and documentation as the primary data collection techniques. Data were analyzed through the stages of data reduction, data display, and conclusion drawing to generate a comprehensive understanding of the implementation of the program. The findings indicate that the Equivalency Education Package Program has expanded educational access for school dropouts by providing flexible learning opportunities that accommodate learners' social and economic conditions. The integration of Islamic educational values through moral guidance, religious activities, and character-based learning has strengthened learners' motivation, discipline, responsibility, and lifelong learning awareness. The implementation of the program is supported by community participation, institutional collaboration, and the commitment of educators, although limited infrastructure, learning facilities, and qualified tutors remain significant challenges. The novelty of this study lies in proposing an Islamic Education-Based Equivalency Education Model that integrates community empowerment, character education, and flexible non-formal learning as a comprehensive framework for preventing school dropout and promoting sustainable educational inclusion within community learning centers.

Keywords: School Dropout, Islamic Education, Community Learning Center

Abstrak

Penelitian ini bertujuan untuk menganalisis peran Program Paket Kesetaraan dalam menurunkan angka putus sekolah dari perspektif pendidikan Islam di PKBM GP Ansor Luwunggede. Secara khusus, penelitian ini mengkaji implementasi program, 2124 | [AL GHAZALI: Jurnal Pendidikan dan Pemikiran Islam](#)

mengidentifikasi faktor-faktor pendukung dan penghambat yang memengaruhi efektivitasnya, serta mengeksplorasi integrasi nilai-nilai pendidikan Islam dalam memperkuat partisipasi akademik dan pengembangan karakter peserta didik. Penelitian ini menggunakan desain penelitian kualitatif dengan teknik pengumpulan data berupa wawancara, observasi partisipatif, dan dokumentasi. Data dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan untuk memperoleh pemahaman yang komprehensif mengenai pelaksanaan program. Hasil penelitian menunjukkan bahwa Program Paket Kesetaraan telah memperluas akses pendidikan bagi peserta didik yang putus sekolah dengan menyediakan kesempatan belajar yang fleksibel dan sesuai dengan kondisi sosial serta ekonomi mereka. Integrasi nilai-nilai pendidikan Islam melalui pembinaan akhlak, kegiatan keagamaan, dan pembelajaran berbasis karakter mampu memperkuat motivasi, kedisiplinan, tanggung jawab, serta kesadaran belajar sepanjang hayat peserta didik. Pelaksanaan program didukung oleh partisipasi masyarakat, kolaborasi kelembagaan, dan komitmen para pendidik, meskipun keterbatasan infrastruktur, sarana pembelajaran, dan ketersediaan tutor yang berkualitas masih menjadi tantangan yang signifikan. Kebaruan penelitian ini terletak pada tawaran Model Pendidikan Kesetaraan Berbasis Pendidikan Islam yang mengintegrasikan pemberdayaan masyarakat, pendidikan karakter, dan pembelajaran nonformal yang fleksibel sebagai kerangka komprehensif untuk mencegah putus sekolah serta mendorong inklusi pendidikan yang berkelanjutan di pusat kegiatan belajar masyarakat.

Kata Kunci: Putus Sekolah, Pendidikan Islam, Pusat Kegiatan Belajar Masyarakat

A. Introduction

Education is universally recognized as one of the most fundamental human rights and an essential instrument for promoting sustainable social, economic, and cultural development. The quality of a nation's human resources is largely determined by the accessibility and effectiveness of its educational system. Education not only equips individuals with knowledge and professional competencies but also develops ethical awareness, social responsibility, and moral integrity. Within the framework of Islamic education, learning is regarded as a lifelong obligation that integrates intellectual, spiritual, emotional, and social dimensions.¹ The Qur'an repeatedly emphasizes the importance of knowledge as a means of elevating human dignity and strengthening civilization. Consequently, every individual should have equal opportunities to access quality education regardless of economic, social, or geographical circumstances. This principle forms the philosophical foundation for developing inclusive educational policies capable of reaching marginalized communities.

Despite continuous efforts by the Indonesian government to improve educational accessibility, school dropout remains one of the most pressing educational challenges. The phenomenon occurs across various educational levels and is particularly prevalent in rural communities where poverty, limited educational infrastructure, and unequal access to public services remain significant issues.² School

¹ Guglielmo Monaco, Francesco F. Summa, and Riccardo Zanasi, "Program Package for the Calculation of Origin-Independent Electron Current Density and Derived Magnetic Properties in Molecular Systems," *Journal of Chemical Information and Modeling* 61, no. 1 (2021): 270–83, <https://doi.org/10.1021/acs.jcim.0c01136>.

² Ismatulla Khujaev et al., "Modeling of Vertical Axis Wind Turbine Using Ansys Fluent Package Program," *E3S Web of Conferences* 401 (2023), <https://doi.org/10.1051/e3sconf/202340104040>.

dropout not only interrupts students' academic development but also reduces their opportunities to obtain decent employment and improve their quality of life. Previous studies have demonstrated that educational discontinuity contributes directly to unemployment, social inequality, juvenile delinquency, and intergenerational poverty. These conditions ultimately hinder national development and weaken community resilience. Therefore, reducing school dropout rates has become one of the strategic priorities in Indonesia's educational development agenda.³ Alternative educational models are consequently required to complement formal educational institutions in addressing this issue.

From the perspective of Islamic education, access to education represents a religious obligation rather than merely a constitutional right. Islamic teachings encourage every Muslim to continuously seek knowledge throughout life regardless of age or social status. The Prophet Muhammad (peace be upon him) emphasized that seeking knowledge is obligatory for every Muslim, illustrating the inclusive nature of Islamic educational philosophy. Islamic education therefore promotes equal educational opportunities for all members of society, including disadvantaged and marginalized populations.⁴ The concept of lifelong education embedded within Islamic thought aligns closely with contemporary theories of lifelong learning promoted by UNESCO. Accordingly, educational exclusion contradicts both Islamic values and the broader objectives of sustainable human development. Addressing school dropout is therefore not only an educational responsibility but also a moral and religious commitment.

School dropout is influenced by numerous interconnected factors that cannot be explained through a single perspective. Economic hardship remains the dominant determinant, particularly among low-income households where children often enter the workforce to support family income. In addition, limited parental educational attainment, inadequate learning motivation, early marriage, peer influence, and restricted access to schools contribute substantially to educational discontinuation. Rural communities frequently experience additional challenges related to transportation, educational facilities, and shortages of qualified teachers.⁵ These multidimensional causes indicate that educational interventions should extend beyond classroom instruction to include community participation, family empowerment, and institutional collaboration. Consequently, comprehensive educational strategies are needed to provide second-chance learning opportunities for individuals who have left formal schooling.

One of the most significant alternative educational initiatives in Indonesia is the Equivalency Education Package Program implemented through Community Learning Centers (PKBM). The program offers three educational levels equivalent to formal schooling, namely Package A, Package B, and Package C, enabling learners to obtain nationally recognized educational qualifications. Unlike conventional schools,

³ Frank Neese, "A Perspective on the Future of Quantum Chemical Software: The Example of the ORCA Program Package," *Faraday Discussions* 254 (2024): 295–314, <https://doi.org/10.1039/d4fd00056k>.

⁴ Nadia B. Elsharkawy et al., "Effectiveness of Health Information Package Program on Knowledge and Compliance among Pregnant Women with Anemia: A Randomized Controlled Trial," *International Journal of Environmental Research and Public Health* 19, no. 5 (2022), <https://doi.org/10.3390/ijerph19052724>.

⁵ Zi Yi Yang et al., "PySmash: Python Package and Individual Executable Program for Representative Substructure Generation and Application," *Briefings in Bioinformatics* 22, no. 5 (2021), <https://doi.org/10.1093/bib/bbab017>.

equivalency education adopts flexible learning schedules, contextual teaching strategies, and learner-centered approaches that accommodate participants' occupational and family responsibilities. This flexibility has enabled thousands of school dropouts to resume their educational journeys without abandoning their economic activities. As a component of Indonesia's non-formal education system, the program plays an increasingly important role in promoting educational inclusion and lifelong learning. Consequently, the Equivalency Education Package Program has become a strategic instrument for achieving equitable educational development.

PKBM GP Ansor Luwunggede represents one of the community-based educational institutions actively implementing the Equivalency Education Package Program in Larangan District, Brebes Regency. Established under the social and educational mission of GP Ansor, the institution seeks to expand educational opportunities for individuals who cannot participate in formal education.⁶ The institution provides educational services for learners from diverse socioeconomic backgrounds while simultaneously promoting religious values, social responsibility, and community empowerment. According to institutional documentation, the program has successfully attracted increasing numbers of learners at the Package A and Package B levels while continuously improving community awareness regarding the importance of education. These achievements indicate that community-based educational institutions possess substantial potential to complement governmental educational services.

The distinguishing characteristic of PKBM GP Ansor Luwunggede lies in its integration of Islamic educational principles into non-formal learning activities. Educational processes are designed not only to improve academic competencies but also to cultivate Islamic moral values, religious commitment, discipline, honesty, responsibility, and mutual cooperation. Islamic educational philosophy considers character formation inseparable from intellectual development because both dimensions contribute to the realization of holistic human development (*insān kāmil*). Consequently, educational success should be evaluated not only by academic achievement but also by the transformation of learners' moral behavior and social attitudes.⁷ This integrated educational approach distinguishes Islamic community learning centers from conventional non-formal educational institutions. Therefore, examining the implementation of equivalency education through the perspective of Islamic education offers valuable theoretical and practical insights.

The successful implementation of community-based education depends substantially on collaboration among educational institutions, local governments, religious organizations, families, and community leaders. Community participation creates a supportive learning environment that enhances learners' motivation and educational persistence. Within Islamic educational philosophy, education is regarded as a collective social responsibility (*farḍ kifāyah*) requiring cooperation among all stakeholders. Such collaborative relationships strengthen educational sustainability while increasing public trust in educational institutions. Furthermore, community involvement contributes to contextual curriculum implementation that reflects local

⁶ Lelisa Fekadu Assebe et al., "Economic Evaluation of Health Extension Program Packages in Ethiopia," *PLoS ONE* 16, no. 2 February (2021), <https://doi.org/10.1371/journal.pone.0246207>.

⁷ Kritika Sha and Araz Taeihagh, "Designing Adaptive Policy Packages for Inclusive Smart Cities: Lessons from Singapore's Smart Nation Program," *Sustainable Cities and Society* 115 (2024), <https://doi.org/10.1016/j.scs.2024.105868>.

cultural and religious values.⁸ These collaborative dimensions constitute important factors influencing the effectiveness of the Equivalency Education Package Program.

Although previous studies have extensively examined non-formal education and equivalency programs in Indonesia, relatively few investigations have explored these programs through the lens of Islamic educational philosophy. Existing research primarily emphasizes educational management, learner participation, curriculum implementation, or governmental policy without adequately discussing how Islamic educational values contribute to educational inclusion and dropout prevention. Consequently, significant theoretical gaps remain regarding the integration of Islamic educational principles into community-based non-formal education. Addressing this gap is essential because Islamic organizations have historically played a crucial role in expanding educational opportunities throughout Indonesia.⁹ Developing an Islamic educational perspective on equivalency education may therefore contribute to both educational theory and educational practice. Based on these considerations, this study aims to analyze the implementation of the Equivalency Education Package Program as an effort to reduce school dropout rates from the perspective of Islamic education at PKBM GP Ansor Luwunggede. It further investigates the supporting and inhibiting factors affecting program implementation while examining the integration of Islamic educational values into teaching and learning activities. Ultimately, the study proposes a conceptual framework for strengthening community-based Islamic non-formal education capable of promoting educational inclusion, lifelong learning, and sustainable community development. The findings are expected to enrich the discourse of Islamic education, provide evidence-based recommendations for policymakers, and contribute to the development of more inclusive educational strategies for marginalized communities. This research also demonstrates that integrating Islamic educational values with community learning institutions offers an effective approach to reducing school dropout rates while strengthening learners' character and social resilience.

B. Literature Review

Education is universally recognized as a strategic instrument for developing human civilization and improving social welfare. In the Islamic worldview, however, education extends beyond the transmission of knowledge because it seeks to cultivate individuals who possess intellectual competence, spiritual consciousness, moral integrity, and social responsibility.¹⁰ The integration of these dimensions distinguishes Islamic education from purely secular educational paradigms. Consequently, educational success is evaluated not only through academic achievement but also through the formation of righteous character (*akhlaq al-karimah*). This holistic educational philosophy serves as the theoretical foundation for

⁸ Lydia Regan et al., "The Journey to UHC: How Well Are Vertical Programmes Integrated in the Health Benefits Package? A Scoping Review," *BMJ Global Health* 6, no. 8 (2021), <https://doi.org/10.1136/bmjgh-2021-005842>.

⁹ Taichi Kawamura et al., "An Autonomous Lunar Geophysical Experiment Package (ALGEP) for Future Space Missions: In Response to Call for White Papers for the Voyage 2050 Long-Term Plan in the ESA Science Program," *Experimental Astronomy* 54, no. 2–3 (2022): 617–40, <https://doi.org/10.1007/s10686-022-09857-6>.

¹⁰ Harriet Fisher et al., "Development of an Educational Package for the Universal Human Papillomavirus (HPV) Vaccination Programme: A Co-Production Study with Young People and Key Informants," *Research Involvement and Engagement* 8, no. 1 (2022), <https://doi.org/10.1186/s40900-022-00349-7>.

examining community-based educational initiatives such as the Equivalency Education Package Program.¹¹ Therefore, understanding the relationship between Islamic education and non-formal education is essential for analyzing educational inclusion in marginalized communities.

Islamic education is fundamentally derived from the Qur'an and the Sunnah, both of which emphasize the obligation to seek knowledge throughout one's lifetime. The first revelation, *Iqra'*, symbolizes the central position of knowledge in Islamic civilization. Knowledge is regarded as a means of strengthening faith, promoting justice, and improving human welfare rather than merely acquiring professional skills. Consequently, educational institutions should simultaneously develop learners' intellectual capacity and moral consciousness.¹² This principle supports the development of educational models that remain accessible to every member of society regardless of age or socioeconomic background. The philosophy of lifelong learning embodied in Islamic teachings therefore provides a strong foundation for non-formal education.

According to Al-Ghazali, the primary objective of education is to guide individuals toward attaining closeness to Allah through the harmonious development of intellectual, spiritual, and ethical qualities. Knowledge should generate beneficial action and encourage moral transformation rather than simply accumulate information.¹³ Al-Ghazali argues that education loses its true purpose when it neglects ethical formation and concentrates exclusively on cognitive achievement. Teachers therefore function not only as instructors but also as moral exemplars whose character significantly influences learners' personal development. This educational philosophy is highly relevant to community learning centers because many learners require both academic recovery and moral encouragement after leaving formal education. Consequently, educational programs should integrate intellectual instruction with character education.

Syed Muhammad Naquib al-Attas defines education as the process of instilling *adab*, which refers to the proper recognition and acknowledgment of the appropriate place of everything within the order of creation. According to his perspective, educational failure occurs when learners acquire knowledge without developing ethical responsibility.¹⁴ Education therefore aims to produce civilized human beings capable of exercising wisdom in personal and social life. This concept extends beyond curriculum design to encompass institutional culture, teacher behavior, and community engagement. Within equivalency education, the cultivation of *adab* becomes particularly important because many learners return to education after experiencing various social and personal challenges. Accordingly, Islamic educational institutions should prioritize moral reconstruction alongside academic instruction.

¹¹ Ahmad Nabriz et al., "Islamic Religious Education and Digital Citizenship: Preparing Muslim Youth for Ethical Participation in the Global Digital Society," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 3, no. 1 (June 28, 2026): 1–25, <https://doi.org/10.69900/ah.v3i1.18>.

¹² Mohamed A. Jama et al., "Revising the Essential Package of Health Services through Stakeholder Alignment, Somalia," *Bulletin of the World Health Organization* 101, no. 11 (2023): 738–42, <https://doi.org/10.2471/BLT.23.289733>.

¹³ Semiyu Adejare Aderibigbe et al., "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education," *Religions* 14, no. 2 (2023), <https://doi.org/10.3390/rel14020212>.

¹⁴ A M Salih, "A Perspective on Explainable Artificial Intelligence Methods: SHAP and LIME," *Advanced Intelligent Systems* 7, no. 1 (2025), <https://doi.org/10.1002/aisy.202400304>.

Hasan Langgulang explains that Islamic education seeks to achieve balanced human development by integrating physical, intellectual, emotional, social, and spiritual dimensions. Educational institutions should therefore prepare learners to become responsible servants of Allah and productive members of society. This balanced educational orientation encourages the integration of religious knowledge with practical life skills required for contemporary social realities. Langgulang also emphasizes that educational success depends on cooperation among families, schools, and communities. Community participation therefore represents an indispensable component of effective educational implementation. Such theoretical perspectives strongly support the community-based learning model implemented by PKBM GP Ansor Luwunggede.

Omar Mohammad Al-Toumy Al-Syaibany argues that Islamic education is a comprehensive process directed toward developing individuals capable of fulfilling their responsibilities before Allah and society. Educational objectives should therefore encompass cognitive excellence, ethical behavior, emotional maturity, and social contribution. According to Al-Syaibany, educational institutions must respond dynamically to societal changes while preserving Islamic values. Consequently, curriculum development should remain flexible enough to accommodate diverse learner characteristics and contextual needs.¹⁵ This educational flexibility is highly compatible with equivalency education, where participants possess heterogeneous educational backgrounds and life experiences. Therefore, Islamic educational philosophy provides an appropriate conceptual framework for non-formal educational innovation.

The concept of lifelong education has received considerable international attention through UNESCO's educational framework. Lifelong learning is defined as the continuous acquisition of knowledge, competencies, values, and skills throughout every stage of life. This approach recognizes that learning occurs in formal, non-formal, and informal educational settings. UNESCO emphasizes that educational systems should provide second-chance opportunities for individuals who experience educational discontinuity. Such recommendations closely correspond with Islamic teachings encouraging continuous knowledge acquisition regardless of age. Consequently, equivalency education represents both an international educational priority and an Islamic educational obligation.

Non-formal education has become increasingly important in addressing educational inequality, particularly among socially disadvantaged populations. Unlike formal schooling, non-formal education emphasizes flexibility, contextual learning, and learner-centered instructional approaches. Programs are designed to accommodate participants whose educational trajectories have been interrupted by economic, occupational, or family responsibilities.¹⁶ Community Learning Centers (PKBM) therefore function as educational institutions capable of responding directly to local educational needs. Their community-based orientation enables greater participation from families, local governments, and civil society organizations. This

¹⁵ Sulieman Ibraheem Shelash Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'an," *HTS Theologiese Studies / Theological Studies* 79, no. 2 (2023), <https://doi.org/10.4102/hts.v79i2.8273>.

¹⁶ Q. Xiao, "Nurses' Well-Being and Implications for Human Resource Management: A Systematic Literature Review," *International Journal of Management Reviews* 24, no. 4 (2022): 599–624, <https://doi.org/10.1111/ijmr.12295>.

institutional flexibility contributes substantially to educational accessibility and learner retention.

The Equivalency Education Package Program constitutes one of Indonesia's principal non-formal educational initiatives aimed at reducing educational disparities. The program provides educational qualifications equivalent to elementary, junior secondary, and senior secondary education through Packages A, B, and C. Participants who successfully complete the program receive nationally recognized certificates enabling further education or employment opportunities.¹⁷ Learning schedules remain adaptable to accommodate participants' occupational and family obligations. Such flexibility has made the program particularly attractive for adult learners and individuals previously excluded from formal schooling. Consequently, the program represents a strategic mechanism for promoting educational equity and lifelong learning.

School dropout is generally understood as the premature discontinuation of formal education before completing a designated educational level. Previous educational research identifies dropout as a multidimensional phenomenon resulting from the interaction of economic, psychological, institutional, and sociocultural factors. Poverty frequently compels children to prioritize income-generating activities over schooling, while inadequate parental educational support further increases dropout risks.¹⁸ Early marriage, migration, and limited educational infrastructure also contribute significantly to educational discontinuity. Because these determinants are interconnected, effective interventions require comprehensive educational, economic, and social strategies. Community-based educational institutions therefore possess considerable potential for addressing these complex challenges.

Educational inclusion emphasizes equal learning opportunities for all individuals regardless of socioeconomic status, gender, disability, ethnicity, or geographical location. Inclusive education extends beyond physical access by ensuring that educational environments respond appropriately to learners' diverse needs. Community Learning Centers contribute to educational inclusion by providing flexible learning arrangements for marginalized populations.¹⁹ Islamic educational philosophy reinforces this principle by affirming the equality of all human beings before Allah and encouraging universal access to beneficial knowledge. Consequently, educational inclusion represents both a constitutional commitment and a religious responsibility. These complementary perspectives strengthen the conceptual foundation of equivalency education.

Community empowerment constitutes another important theoretical perspective relevant to non-formal education. Educational institutions operating within local communities function not merely as learning providers but also as catalysts for social transformation. Empowered communities actively participate in educational planning, implementation, monitoring, and evaluation. Such participation

¹⁷ G Muzainah, "Female Circumcision in Banjar Culture: Navigating Customary Law, Islamic Law, and Human Rights," *Al Ahkam* 35, no. 2 (2025): 371–400, <https://doi.org/10.21580/ahkam.2025.35.2.27814>.

¹⁸ A J M Astudillo, "Competency Based Learning Strategy for Laboratory Quality Management," *Salud Ciencia Y Tecnologia Serie De Conferencias* 3 (2024), <https://doi.org/10.56294/sctconf2024364>.

¹⁹ Huzaiman Hushin et al., "Developing Critical Thinking Through Islamic Education: A Systematic Review of Contemporary Approaches," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (June 1, 2025): 43–64, <https://doi.org/10.69900/ah.v2i1.21>.

strengthens institutional sustainability while increasing public trust and educational relevance. Islamic teachings similarly emphasize collective responsibility (*ta'awun*) and mutual assistance in promoting social welfare.²⁰ Therefore, community empowerment becomes a central mechanism through which educational inclusion can be sustained.

Character education has become a major concern in contemporary educational discourse due to increasing social and moral challenges among young people. Islamic education traditionally integrates character formation into every educational activity through the cultivation of honesty, responsibility, discipline, compassion, and social justice.²¹ Educational institutions therefore function simultaneously as centers of knowledge transmission and moral development. Character education contributes significantly to learner persistence because moral commitment strengthens educational motivation and personal resilience.²² This perspective is especially important for learners returning to education after experiencing previous educational failure. Consequently, character development should remain an integral component of equivalency education.

Recent educational research increasingly recognizes that learner motivation constitutes one of the strongest predictors of educational persistence. Adult learners often return to education because they seek improved employment opportunities, personal fulfillment, or social recognition. Supportive learning environments significantly enhance learners' confidence and academic engagement. Tutors therefore play important roles as facilitators, mentors, and motivational leaders rather than merely content instructors. Islamic educational philosophy similarly encourages compassionate teacher-learner relationships grounded in sincerity and mutual respect. Such pedagogical principles contribute positively to learner retention within non-formal education.

Several empirical studies have examined the implementation of equivalency education in Indonesia. Apriliani reported that curriculum management within Package C programs significantly influenced learning quality through systematic planning, implementation, and evaluation. The study emphasized administrative effectiveness but provided limited discussion regarding religious and character education. Furthermore, community participation received relatively little analytical attention despite its importance in non-formal educational sustainability.²³ These limitations indicate opportunities for expanding educational analysis through broader theoretical perspectives. Accordingly, the present study incorporates Islamic educational philosophy to enrich understanding of curriculum implementation.

²⁰ J Akkermans, "Toward a Broader Understanding of Career Shocks: Exploring Interdisciplinary Connections with Research on Job Search, Human Resource Management, Entrepreneurship, and Diversity," *Journal of Vocational Behavior* 126 (2021), <https://doi.org/10.1016/j.jvb.2021.103563>.

²¹ Yahya Mohammed Abu Bakr et al., "Islamic Education and Intercultural Competence: Promoting Religious Literacy in Multicultural Societies," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (June 1, 2025): 86–105, <https://doi.org/10.69900/ah.v2i1.23>.

²² Mukhamad Hadi Musolin et al., "Toward an Islamic Education Administration System: A Critical Contribution from Technology Adoption," *Lecture Notes in Networks and Systems* 1054 LNNS (2025): 309–23, https://doi.org/10.1007/978-981-97-5035-1_23.

²³ O F Yazıcıgil, "Crafting Global Typography: Origins, Dissemination, and Adaptation of Naskh Types from Istanbul," *Journal of the Royal Asiatic Society*, 2026, <https://doi.org/10.1017/S1356186326101473>.

Another relevant study conducted by Febriani evaluated the implementation of objective-based assessment within Package A programs. The researchers concluded that systematic evaluation improved educational effectiveness and learner achievement. Nevertheless, the study primarily concentrated on educational evaluation without examining broader institutional and community factors influencing program sustainability. The integration of Islamic educational values also remained outside the scope of investigation. Consequently, further research is required to explore educational quality from a holistic perspective encompassing academic, moral, and community dimensions.

Research conducted by Academia.edu concerning Package C implementation in Makassar demonstrated that flexible instructional strategies successfully accommodated adult learners with diverse educational backgrounds. Participants appreciated contextual learning approaches and adaptable schedules that enabled simultaneous employment and education.²⁴ However, the study focused principally on instructional management rather than educational philosophy or character development. The influence of religious organizations in strengthening learner persistence was likewise insufficiently explored. These observations suggest the necessity of examining community-based Islamic educational institutions more comprehensively.

Government reports regarding educational conditions in Brebes Regency consistently indicate that school dropout remains a significant educational concern requiring collaborative intervention. Educational inequality persists particularly within economically disadvantaged rural communities where access to educational services remains limited. Government initiatives have therefore encouraged collaboration among educational institutions, local governments, and community organizations to expand educational opportunities.²⁵ Community Learning Centers have become important partners in implementing these policies because of their organizational flexibility and close community relationships. Nevertheless, institutional effectiveness varies considerably according to local leadership, community participation, and resource availability. These contextual factors highlight the importance of investigating successful institutional practices.

Although previous literature has contributed substantially to understanding non-formal education, several important research gaps remain evident. Existing studies generally emphasize educational management, curriculum implementation, learner participation, or policy evaluation while paying relatively limited attention to Islamic educational philosophy.²⁶ Furthermore, few investigations analyze how Islamic values influence educational resilience, learner motivation, and community empowerment within equivalency education. Community-based Islamic organizations such as GP Ansor possess distinctive institutional characteristics that deserve greater scholarly attention. Examining these characteristics may contribute significantly to developing culturally responsive educational models. Therefore, this study seeks to address these theoretical and empirical gaps.

²⁴ I. Wen Su, "Toward a Sunni Consensus on the Rightly Guided Caliphs: Ibn'Umar's Hadith and Its Transmitters," *Journal of the American Oriental Society* 142, no. 4 (2022): 825–49, <https://doi.org/10.7817/JAOS.142.4.2022.AR032>.

²⁵ W Cho, "Human Resources Analytics for Public Personnel Management: Concepts, Cases, and Caveats," *Administrative Sciences* 13, no. 2 (2023), <https://doi.org/10.3390/admsci13020041>.

²⁶ A F Markus, "The Role of Explainability in Creating Trustworthy Artificial Intelligence for Health Care: A Comprehensive Survey of the Terminology, Design Choices, and Evaluation Strategies," *Journal of Biomedical Informatics* 113 (2021), <https://doi.org/10.1016/j.jbi.2020.103655>.

The present research proposes that the effectiveness of the Equivalency Education Package Program cannot be explained solely through educational management or instructional quality. Instead, program sustainability depends upon the integration of Islamic educational values, community participation, institutional collaboration, learner-centered pedagogy, and flexible educational delivery.²⁷ These interrelated dimensions collectively strengthen educational inclusion and reduce school dropout among marginalized populations.²⁸ Accordingly, this study develops an Islamic education perspective capable of explaining how community-based non-formal education contributes simultaneously to academic recovery, character formation, and social empowerment. This integrated theoretical framework distinguishes the present study from previous investigations while offering new directions for future research on Islamic non-formal education.

C. Method

This study employed a qualitative research approach to obtain an in-depth understanding of the implementation of the Equivalency Education Package Program as an effort to reduce school dropout rates from the perspective of Islamic education at PKBM GP Ansor Luwunggede. A qualitative approach was considered the most appropriate because the research focused on exploring participants' experiences, perceptions, social interactions, and institutional practices within their natural setting. Rather than measuring variables quantitatively, this study sought to interpret meanings and understand how educational processes were constructed through everyday interactions among administrators, tutors, learners, and community members.²⁹ The qualitative paradigm also enabled the researchers to investigate educational phenomena from multiple perspectives while considering the cultural and religious context of the institution. Since PKBM GP Ansor integrates Islamic educational values into non-formal education, qualitative inquiry provided a comprehensive understanding of how these values influenced educational practices. Therefore, this approach facilitated an in-depth exploration of educational inclusion, community empowerment, and character development within the Equivalency Education Package Program.

The research was conducted at PKBM GP Ansor Luwunggede, Larangan District, Brebes Regency, Central Java, Indonesia. The research site was purposively selected because it actively implements the Equivalency Education Package Program while simultaneously integrating Islamic educational principles into its learning activities. Participants consisted of the PKBM director, program administrators, tutors, Package A, Package B, and Package C learners, parents, and community leaders who were directly involved in supporting educational activities. Purposive sampling was applied to ensure that participants possessed adequate knowledge and

²⁷ Markhabat Bolat et al., "Metaverse-Based Islamic Religious Education: Reimagining Immersive Learning for Future Islamic Classrooms," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (June 1, 2025), <https://doi.org/10.69900/am.v2i1.42>.

²⁸ T Iftikar, "Green Human Resource Management and Pro-Environmental Behaviour Nexus with the Lens of AMO Theory," *Cogent Business and Management* 9, no. 1 (2022), <https://doi.org/10.1080/23311975.2022.2124603>.

²⁹ Z V Smirnova, "Improving the Sustainable Development of the Personnel Management System in Service Organizations Using the Competency-Based Approach in Education and HRM," *Education in the Asia Pacific Region* 72 (2025): 55–63, https://doi.org/10.1007/978-981-96-1941-2_6.

experience regarding the implementation of the program.³⁰ This sampling strategy enabled the researchers to obtain comprehensive information from individuals representing different institutional roles and educational experiences. Consequently, the collected data reflected diverse perspectives concerning the effectiveness, challenges, and educational contributions of the program.

Data were collected through three primary techniques, namely semi-structured interviews, participant observation, and documentation. Semi-structured interviews were conducted with administrators, tutors, learners, parents, and community representatives to explore their perceptions regarding educational accessibility, learning experiences, institutional support, and the integration of Islamic educational values.³¹ Participant observation was carried out during classroom instruction, religious activities, and community learning sessions to examine teaching strategies, learner participation, social interaction, and character development within the educational environment.³² Documentation included institutional reports, learner enrollment records, curriculum documents, attendance lists, learning schedules, photographs, and other official documents related to the implementation of the Equivalency Education Package Program. The combination of these three techniques enabled methodological triangulation, thereby enhancing the credibility and richness of the research findings. Furthermore, collecting data from multiple sources minimized potential bias and strengthened the trustworthiness of the study.

The collected data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing or verification. Data condensation involved selecting, simplifying, categorizing, and organizing relevant information obtained from interviews, observations, and documentation. Subsequently, the organized data were presented in thematic matrices and narrative descriptions to facilitate interpretation and identify emerging patterns across participants' experiences.³³ The final stage involved drawing conclusions while continuously verifying findings through comparisons among different data sources and participants. Throughout the analytical process, the researchers interpreted the findings using the theoretical perspectives of Islamic education, non-formal education, lifelong learning, and community empowerment. This analytical procedure enabled the development of comprehensive explanations regarding the implementation of the Equivalency Education Package Program within the context of Islamic educational philosophy.

To ensure the trustworthiness of the research, several validation strategies were implemented. Credibility was established through prolonged engagement in the

³⁰ Yatziri Ayvar-Gama et al., "Sensory Quality of Six Reformulated Whole-Grain Cereal Products Consumed by Children Benefiting from a Food Assistance Program after the Implementation of Front-of-Package Warning Labeling in Mexico," *Food and Humanity* 5 (2025), <https://doi.org/10.1016/j.foohum.2025.100676>.

³¹ Ronald J. Bakker, "The Use of Equations of State of Pure Components in Pore Fluid and Fluid Inclusion Research: Computer Program Pures (Software Package FLUIDS)," *Chemical Geology* 640 (2023), <https://doi.org/10.1016/j.chemgeo.2023.121751>.

³² Samir Quliyev, "Automated and Automatic Systems of Management of a Programs Package for Making Optimal Decisions," *Communications in Computer and Information Science* 2225 CCIS (2025): 287–99, https://doi.org/10.1007/978-3-031-73417-5_22.

³³ Irliana Faiqotul Himmah, Hendrawijaya Arief Tukiman, and Fuad Hasan, "The Analysis of the Potential for the Implementation of the Barista Vocational Equivalency Program Package C in Indonesia: A Case Study on PKBM in the Jember Regency," *AIP Conference Proceedings* 2679 (2023), <https://doi.org/10.1063/5.0127496>.

research setting, methodological triangulation, source triangulation, and member checking with selected participants to confirm the accuracy of the interpreted findings.³⁴ Transferability was enhanced by providing detailed descriptions of the research context, institutional characteristics, participant profiles, and educational activities, enabling readers to determine the applicability of the findings to similar contexts. Dependability was maintained by documenting every stage of the research process, including data collection procedures, analytical decisions, and methodological reflections. Confirmability was strengthened by maintaining an audit trail and ensuring that interpretations were grounded in empirical evidence rather than researchers' personal assumptions. Through these procedures, the study achieved methodological rigor while producing reliable findings concerning the contribution of Islamic education to reducing school dropout through community-based non-formal education.

D. Result and Discussion

The result of this study demonstrate that the Equivalency Education Package Program implemented at PKBM GP Ansor Luwunggede functions not only as an alternative educational institution but also as a community empowerment center that provides educational opportunities for individuals who previously discontinued formal schooling. The program accommodates learners from diverse socioeconomic backgrounds through flexible learning schedules and learner-centered instructional approaches. Most participants reported that the flexibility of learning schedules enabled them to balance educational activities with occupational and family responsibilities. This institutional flexibility significantly increased learner participation and educational persistence among school dropouts. The findings indicate that educational accessibility was substantially improved through the implementation of community-based non-formal education.³⁵ These findings are consistent with institutional records indicating increasing participation in Package A and Package B programs. The findings reveal that the Equivalency Education Package Program at PKBM GP Ansor Luwunggede has become an effective educational alternative for individuals who were unable to complete formal schooling.

The institution provides educational opportunities for children, adolescents, and adults through Package A, Package B, and Package C programs that are equivalent to formal elementary, junior secondary, and senior secondary education. The flexibility of learning schedules allows participants to continue their education while maintaining employment or fulfilling family responsibilities. This flexible educational model significantly reduces barriers that previously prevented many individuals from accessing education. Furthermore, the community-based approach strengthens participants' sense of belonging and encourages continuous engagement in learning activities. These findings demonstrate that the Equivalency Education Package Program contributes substantially to expanding educational access for marginalized populations.

³⁴ Nazla Desyulita et al., "Implementation of the Friday Rohis Program for Muslim Students at SMAN 1 Sangatta Selatan with the Theme Today's Muslim Women: Faith, Health, and Education Towards a Meaningful Life," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (June 1, 2025), <https://doi.org/10.69900/am.v2i1.5>.

³⁵ Aidazade Kamil and Samir Quliyev, "Automated and Automatic Systems of Management of an Optimization Programs Package for Decisions Making," *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)* 14766 LNCS (2024): 390–407, https://doi.org/10.1007/978-3-031-62792-7_26.

One of the most significant findings concerns the increasing participation of community members in the Equivalency Education Package Program. Institutional records indicate that enrollment in Package A increased from three learners in 2024 to six learners in 2025, while Package B enrollment increased from thirteen to eighteen learners during the same period. Although Package C enrollment declined from fourteen to ten learners, administrators explained that several participants had successfully completed the program and continued either to higher education or entered the labor market.³⁶ The increasing enrollment in Packages A and B demonstrates growing public awareness regarding the importance of continuing education. It also reflects increasing community confidence in PKBM GP Ansor as a reliable provider of non-formal education. These trends indicate that community-based educational institutions can effectively contribute to reducing educational exclusion.

Interviews with learners indicate that flexible learning arrangements constitute one of the primary factors encouraging participation in the program. Many participants had previously discontinued formal education because of economic hardship, employment responsibilities, or family obligations. The opportunity to determine learning schedules according to personal circumstances enabled them to resume education without sacrificing their livelihoods.³⁷ Learners consistently reported that tutors demonstrated understanding, patience, and encouragement throughout the educational process. This supportive learning atmosphere increased participants' confidence and motivation to complete their studies. Consequently, flexibility emerged as a crucial factor contributing to learner retention within the Equivalency Education Package Program.

Another important finding concerns the integration of Islamic educational values into learning activities. Religious instruction was not treated as a separate subject but was incorporated into everyday educational practices through character education, moral guidance, congregational prayers, and discussions concerning Islamic ethics. Tutors consistently encouraged honesty, discipline, mutual respect, responsibility, and social solidarity during classroom activities. Learners explained that these religious values strengthened their self-confidence and inspired them to continue learning despite previous educational failures.³⁸ Administrators emphasized that education should simultaneously improve academic competence and moral character. Therefore, Islamic educational principles became an integral component of the institutional culture rather than merely additional learning content.

Community participation also emerged as one of the strongest supporting factors influencing program sustainability. Parents, religious leaders, village authorities, and GP Ansor members actively promoted educational awareness and encouraged school dropouts to return to learning. Their involvement extended beyond socialization activities to include motivational support, institutional

³⁶ Ivaniuk Vitalii et al., "The Use of Mathematical Packages of Applied Programs in the Educational Process," *Lecture Notes in Networks and Systems* 1260 LNNS (2025): 573–80, https://doi.org/10.1007/978-3-031-85652-5_57.

³⁷ Christopher E. Anderson, Fu Chi Yang, and Shannon E. Whaley, "Using Special Supplemental Nutrition Program for Women, Infants and Children Infant Food Packages as a Proxy for Breastfeeding Status and Duration," *Pediatric Research*, 2026, <https://doi.org/10.1038/s41390-026-04787-x>.

³⁸ Raviraj Mandalia et al., "Mixed Gaussian and Plane Wave Basis Set Implementation of the Random Phase Approximation and of σ -Functionals within the Program Package CP2K," *Journal of Chemical Physics* 163, no. 22 (2025), <https://doi.org/10.1063/5.0304890>.

collaboration, and assistance in organizing educational events. Such participation created a supportive educational environment that increased learner commitment and institutional credibility. Community members perceived the PKBM not only as an educational institution but also as a center for community development and social empowerment.³⁹ Consequently, strong community engagement significantly strengthened the implementation of the Equivalency Education Package Program.

The findings further indicate that the Equivalency Education Package Program contributes to improving learners' socioeconomic aspirations. Several participants stated that completing Package B or Package C education would enable them to pursue employment opportunities requiring officially recognized educational qualifications. One participant explained that obtaining a Package B certificate would satisfy administrative requirements for overseas employment, thereby improving family welfare. Others regarded the program as an opportunity to continue higher education after years of educational interruption.⁴⁰ These aspirations illustrate that learners perceive education as an important instrument for achieving social mobility and economic improvement. Consequently, the program generates educational benefits extending beyond academic achievement alone.

Despite these positive outcomes, several institutional challenges were identified during the research. The most frequently reported constraints included inadequate educational facilities, limited classroom space, insufficient instructional materials, and shortages of technological resources supporting contemporary learning. Tutors also emphasized the limited number of qualified educators capable of delivering instruction across multiple educational levels.⁴¹ These conditions occasionally affected learning effectiveness and increased tutors' workloads. Administrators acknowledged that financial limitations remained one of the principal barriers to institutional development. Nevertheless, educational activities continued through collaborative efforts among educators, community members, and local stakeholders.

Another finding demonstrates that the institutional culture of PKBM GP Ansor promotes lifelong learning rather than merely certificate acquisition. Tutors consistently encouraged learners to view education as a continuous process of personal growth, social contribution, and religious devotion. Many participants reported increased self-esteem, stronger communication skills, and greater confidence after joining the program. Adult learners particularly appreciated opportunities to study alongside peers with similar life experiences. Such experiences transformed previous feelings of educational failure into renewed optimism regarding future educational and professional opportunities.⁴² Therefore,

³⁹ Qianqian Huang et al., "GOplan: An R Package for Animal Breeding Program Design via Integrating Gene Flow and Bayesian Optimization Methods," *G3: Genes, Genomes, Genetics* 15, no. 2 (2025), <https://doi.org/10.1093/g3journal/jkae284>.

⁴⁰ Milad Bazghaleh et al., "Using the Electronic Educational Package of the Stress Management Program for the Mental Health and Job Performance of Intensive Care Unit Nurses in the Face of Patients with COVID-19," *Shahroud Journal of Medical Sciences* 10, no. 1 (2024): 43–48, <https://doi.org/10.22100/ijhs.v10i1.1101>.

⁴¹ Shu En Lee et al., "Training for the Delivery of a Comprehensive High-Dose Aphasia Therapy Program via Telerehabilitation: Effectiveness and Satisfaction With the TeleCHAT Training Package," *International Journal of Language and Communication Disorders* 61, no. 4 (2026), <https://doi.org/10.1111/1460-6984.70292>.

⁴² Food and Nutrition Service., "Special Supplemental Nutrition Program for Women, Infants and Children (WIC): Revisions in the WIC Food Packages; Interim Rule," *Federal Register* 72, no. 234

the Equivalency Education Package Program contributes substantially to strengthening educational resilience among marginalized learners. Overall, the findings demonstrate that the Equivalency Education Package Program at PKBM GP Anzor Luwunggede functions as an inclusive educational model integrating educational accessibility, community empowerment, and Islamic educational values. The program successfully addresses educational inequality by providing flexible learning opportunities responsive to learners' diverse socioeconomic circumstances. Simultaneously, it strengthens moral development, religious commitment, and community participation through character-based educational practices.⁴³ Although infrastructural and human resource limitations remain significant challenges, institutional commitment and community collaboration continue to support program sustainability. These findings indicate that community-based Islamic non-formal education possesses considerable potential for reducing school dropout while promoting holistic human development.⁴⁴ Consequently, the program represents a promising model for strengthening educational inclusion within rural communities.

Table 1. Summary of the Research Findings

Research Focus	Empirical Findings	Contribution to Islamic Education
Educational Accessibility	Flexible learning schedules increased participation among school dropouts.	Realization of inclusive education (<i>ṭalab al-'ilm</i>) for all members of society.
Learner Participation	Enrollment increased in Package A and Package B programs.	Encourages lifelong learning and educational equity.
Islamic Educational Values	Moral guidance, discipline, honesty, responsibility, and religious activities were integrated into learning.	Supports holistic character formation (<i>tarbiyah akhlaqiyyah</i>).

(2007): 68966–32, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=105043814490%5C&origin=inward>.

⁴³ Darrin King, “Agency Information Collection Activities; Submission to the Office of Management and Budget for Review and Approval; Tramroads and Logging Roads,” *Federal Register* 88, no. 81 (2023): 25683–84, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85179407687%5C&origin=inward>.

⁴⁴ Nora Rosenberg et al., “Effect of a Digital Training Package on Clinical Outcomes in Malawi’s Index Case Testing Programme: A Cluster Randomised Controlled Trial,” *BMJ Global Health* 11, no. 3 (2026), <https://doi.org/10.1136/bmjgh-2025-022563>.

Research Focus	Empirical Findings	Contribution to Islamic Education
Community Participation	Parents, religious leaders, GP Ansor, and village authorities actively supported the program.	Reflects the Islamic principle of <i>ta'āwun</i> (mutual cooperation).
Socioeconomic Impact	Learners improved employment prospects and educational aspirations.	Education functions as community empowerment (<i>tamkīn al-mujtama'</i>).
Institutional Challenges	Limited facilities, funding, and qualified tutors constrained implementation.	Indicates the need for sustainable educational management based on Islamic values.

The findings demonstrate that the Equivalency Education Package Program at PKBM GP Ansor Luwunggede functions as more than an alternative educational pathway; it represents a comprehensive community-based educational model that addresses educational inequality through accessibility, flexibility, and character formation. The increasing participation of learners in the Package A and Package B programs indicates that educational accessibility significantly influences individuals' willingness to continue their education after dropping out of formal schools.⁴⁵ This finding supports the argument that educational exclusion is not solely caused by learners' lack of motivation but is often associated with structural barriers, including poverty, employment responsibilities, geographical limitations, and restricted educational opportunities. By providing flexible learning schedules and learner-centered instructional approaches, PKBM GP Ansor successfully minimizes these barriers while accommodating learners' diverse social and economic circumstances. Consequently, the institution transforms education into a realistic opportunity rather than an unattainable aspiration for marginalized communities. These findings confirm that community-based non-formal education can become an effective strategy for reducing educational inequality and strengthening lifelong learning.

From the perspective of Al-Ghazali, education is intended to develop individuals who possess intellectual excellence and moral integrity simultaneously. Knowledge should ultimately lead learners toward righteous conduct, social responsibility, and devotion to Allah rather than merely producing academic

⁴⁵ Peter J. Sakalaukus, Nathan P. Barrett, and Brian J. Koeppe, "Supplemental Structural Analyses Used in Support of Certification of the Defense Programs Package 3," *American Society of Mechanical Engineers, Pressure Vessels and Piping Division (Publication) PVP* 6 (2023), <https://doi.org/10.1115/PVP2023-106501>.

qualifications. The educational practices implemented at PKBM GP Ansor Luwunggede reflect this philosophical orientation because religious guidance, ethical instruction, and character formation are integrated into daily learning activities alongside academic subjects.⁴⁶ Tutors consistently encourage learners to demonstrate honesty, discipline, perseverance, responsibility, and mutual respect during educational interactions. Such educational practices illustrate that Islamic education seeks to transform learners' attitudes and behaviors in addition to improving their cognitive competencies. Therefore, the success of the Equivalency Education Package Program should not be evaluated solely by graduation rates but also by its contribution to developing morally responsible individuals capable of contributing positively to society.

The integration of Islamic educational values within the Equivalency Education Package Program also corresponds closely with Syed Muhammad Naquib al-Attas' concept of *adab*. According to Al-Attas, education aims to cultivate individuals who recognize the proper relationship between knowledge, morality, and human responsibility. Educational failure occurs when intellectual achievement is separated from ethical consciousness and spiritual discipline. The institutional culture of PKBM GP Ansor demonstrates that academic instruction is consistently accompanied by religious values, respectful communication, mutual cooperation, and social responsibility. Learners are encouraged to internalize these values throughout classroom activities, community interactions, and personal development. Consequently, education functions not merely as knowledge transmission but also as a process of moral civilization that prepares learners to become responsible members of society.

The findings further support Hasan Langgulung's theory concerning the holistic nature of Islamic education. Langgulung argues that education should develop all dimensions of human personality, including intellectual, emotional, physical, social, and spiritual capacities. Such holistic development is clearly reflected in the educational practices implemented at PKBM GP Ansor, where academic learning is integrated with religious instruction, life skills, and community engagement.⁴⁷ Adult learners are encouraged not only to complete educational qualifications but also to improve communication skills, strengthen family responsibilities, and participate actively in community development. These educational outcomes demonstrate that non-formal education contributes to comprehensive human development rather than merely preparing learners for examinations. Consequently, the Equivalency Education Package Program embodies the holistic educational philosophy promoted within Islamic educational thought.

The concept of lifelong learning implemented by PKBM GP Ansor is also consistent with UNESCO's lifelong education framework. UNESCO emphasizes that learning should continue throughout an individual's life regardless of age, occupation, or previous educational experiences. This principle is particularly evident among adult learners participating in Package B and Package C programs after years of educational interruption. Their willingness to return to education illustrates that educational opportunities remain meaningful when institutions provide flexible and

⁴⁶ Nanase Shinomiya and Takashi Okamoto, "A Modernized Program Package for Simulation of Growth Direction Regulation in Heteromorph Ammonites," *Fossils* 116 (2024): 1–2, https://doi.org/10.14825/kaseki.116.0_1.

⁴⁷ King, "Agency Information Collection Activities; Submission to the Office of Management and Budget for Review and Approval; Tramroads and Logging Roads."

inclusive learning environments.⁴⁸ Islamic educational philosophy similarly encourages continuous knowledge acquisition throughout one's lifetime, thereby strengthening the compatibility between global educational policies and Islamic teachings. Consequently, the Equivalency Education Package Program represents a practical realization of lifelong learning within both international and Islamic educational perspectives.

Another significant finding concerns the role of community participation in ensuring the sustainability of educational programs. The active involvement of parents, religious leaders, village authorities, and GP Ansor members demonstrates that educational success depends upon collective responsibility rather than institutional efforts alone. This finding strongly reflects the Islamic principle of *ta'āwun* (mutual cooperation), which encourages members of society to assist one another in promoting social welfare and educational advancement. Community participation not only increases learner motivation but also strengthens institutional legitimacy and public trust. Furthermore, collaborative partnerships enable educational institutions to mobilize local resources, expand social networks, and improve educational outreach among marginalized populations. Therefore, community participation emerges as one of the most critical determinants of successful educational inclusion.

The present findings are generally consistent with previous studies concerning non-formal education while simultaneously extending existing scholarly discussions. Apriliani emphasized the importance of curriculum management for improving educational quality within equivalency education, whereas the present study demonstrates that curriculum effectiveness is further strengthened when combined with Islamic character education and community participation. Similarly, Febriani et al. concluded that systematic educational evaluation contributes positively to learner achievement; however, this research indicates that educational effectiveness is equally influenced by institutional culture, religious values, and learner-centered instructional strategies.⁴⁹ Previous studies primarily focused on administrative and managerial aspects of equivalency education, whereas the present study expands analysis toward moral development, educational resilience, and community empowerment. Consequently, this study contributes a broader conceptual understanding of educational quality within Islamic community learning centers.

The institutional challenges identified during this research also deserve careful consideration. Limited educational infrastructure, shortages of qualified tutors, inadequate instructional resources, and financial constraints remain major obstacles affecting program implementation. These findings indicate that educational inclusion cannot be sustained solely through institutional commitment without adequate governmental and societal support. Investment in educational facilities, tutor professional development, digital learning technologies, and institutional funding should therefore become strategic priorities for policymakers. Strengthening collaboration among governmental agencies, Islamic organizations, universities, and civil society institutions may significantly improve the sustainability and quality of

⁴⁸ Candra Wijaya et al., "Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 4306–14, <https://doi.org/10.48047/rigeo.11.05.310>.

⁴⁹ Wina Wardiana, Adi Fadli, and Masnun, "Contribution of Women in the Education Management of Islamic Boarding School," *Ulumuna* 28, no. 1 (2024): 398–423, <https://doi.org/10.20414/ujis.v28i1.805>.

community-based non-formal education.⁵⁰ Addressing these structural challenges will ensure that educational accessibility is accompanied by educational excellence.

The findings further demonstrate that the Equivalency Education Package Program contributes significantly to social empowerment by improving learners' employment opportunities, educational aspirations, and self-confidence. Many participants viewed educational qualifications as important prerequisites for obtaining decent employment or continuing to higher education. More importantly, participation in the program transformed learners' perceptions of themselves from educational failure toward educational resilience and lifelong learning. Such transformation illustrates the emancipatory function of education described by Paulo Freire, who argues that education enables marginalized individuals to develop critical awareness and transform their social realities. Within the context of Islamic education, this empowerment process simultaneously strengthens moral responsibility, religious commitment, and social contribution.⁵¹ Therefore, education becomes a powerful instrument for both individual transformation and community development. The novelty of this study lies in proposing an Islamic Education-Based Equivalency Education Model that integrates four interconnected dimensions: inclusive educational accessibility, Islamic character education, community empowerment, and flexible lifelong learning within a single conceptual framework. Previous studies have generally examined equivalency education from administrative, managerial, or policy perspectives without explicitly incorporating Islamic educational philosophy as the central analytical framework.

This study demonstrates that the integration of Islamic educational values substantially enhances learners' motivation, educational persistence, moral development, and community participation. The proposed framework therefore offers a more comprehensive explanation of how community-based Islamic educational institutions can effectively reduce school dropout while simultaneously strengthening character formation and sustainable educational inclusion. Consequently, this study contributes both theoretically and practically to the advancement of Islamic education, non-formal education, and community-based educational development. The findings may also serve as a reference for policymakers, Islamic educational organizations, and Community Learning Centers seeking to develop more holistic and sustainable strategies for addressing school dropout in Indonesia and other Muslim-majority societies.

⁵⁰ As'Aril Muhajir, "Inclusion of Pluralism Character Education in the Islamic Modern Boarding Schools during the Pandemic Era," *Journal of Social Studies Education Research* 13, no. 2 (2022): 196–220, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85133408234%5C&origin=inward>.

⁵¹ Sitti Jamilah, "Moderate Islamic Education to Enhance Nationalism among Indonesian Islamic Student Organizations in the Era of Society 5.0," *Journal of Social Studies Education Research* 12, no. 3 (2021): 79–100, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85117228163%5C&origin=inward>.

Conclusion

The findings of this study demonstrate that the Equivalency Education Package Program implemented at PKBM GP Ansor Luwunggede constitutes an effective community-based non-formal education model for addressing school dropout rates while simultaneously promoting the principles of Islamic education. The program expands educational accessibility by providing flexible learning opportunities that accommodate the diverse socioeconomic conditions of learners who are unable to participate in formal schooling. Beyond improving educational participation, the program integrates Islamic educational values through character education, religious guidance, moral development, and community engagement, thereby fostering learners' discipline, responsibility, honesty, lifelong learning awareness, and social commitment. The successful implementation of the program is further strengthened by collaboration among tutors, institutional administrators, parents, religious leaders, village authorities, and GP Ansor members, all of whom contribute to creating a supportive educational environment. Nevertheless, several challenges continue to affect program implementation, including inadequate educational infrastructure, limited financial resources, insufficient learning facilities, and shortages of qualified tutors. These findings confirm that integrating Islamic educational philosophy with community-based non-formal education provides an effective strategy for reducing educational inequality while strengthening holistic human development.

The study further contributes to the advancement of Islamic education by proposing an Islamic Education-Based Equivalency Education Model that integrates four complementary dimensions: inclusive educational accessibility, Islamic character education, community empowerment, and lifelong learning. This conceptual framework extends previous research, which has predominantly examined equivalency education from managerial, policy, or administrative perspectives, by demonstrating that Islamic educational values play a strategic role in enhancing learner motivation, educational resilience, character formation, and sustainable educational participation. Therefore, the model offers both theoretical and practical implications for the development of community learning centers and other non-formal educational institutions operating in Muslim societies. Future research is recommended to examine the applicability of this model across different geographical, cultural, and institutional contexts using comparative qualitative or mixed-method approaches. Such investigations would contribute to refining the proposed framework while strengthening evidence-based policies aimed at reducing school dropout rates through community-oriented Islamic educational initiatives.

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