The role of non-formal Islamic education in fostering the religious life of the community in Pammana, Wajo

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ABSTRACT

Non-formal Islamic Education can be used as the best alternative to the failure of formal Education in creating human beings who are knowledgeable and high-tech but also have noble character. Therefore, this study aims to find out the process of implementing and the effectiveness of non-formal Education, as well as the factors that influence the process of implementing non-formal Education in the society of Pammana sub-district, Wajo district. In order to get assumptions or definite answers given the ever-changing social conditions, an experimental research method is used. The object of this study is a non-formal Islamic education institution implemented in Pammana District, Wajo Regency, South Sulawesi. This study's results indicate that non-formal Islamic Education is implemented in three institutions: *Madrasah Diniyah Awwaliyah Takmiliyah (MDAT)*, *Majelis Taklim*, and Basic Al-Qur'an Recitation. The effectiveness of implementing non-formal Islamic Education has played a significant role in instilling Islamic religious teachings and values in society. Five factors influence the success of non-formal Islamic Education in Pammana District seen from several aspects: the implementation of learning methodologies, teaching management, educational facilities and infrastructure use, synergy among Islamic Religious Education teachers, and *Madrasah* relations with students' parents/community.

Keywords: Non-formal Islamic education; implementation; effectiveness; influencing factors

1. INTRODUCTION

The principles of Islamic Education context, which emphasizes everyone's ability to develop knowledge, skills, experience, intellectual, spiritual, and social development, is an obligation that must be carried out. According to Khursyid (2011), the most important thing in education is the thing that must be given for the personal students' development. People can adapt to the environment based on the quality of his/her Education. Education can cause humans to predict, engineer, and determine a good future. Because of the importance of Education for humans, Islam places it in a very important position.

Education is not only an effort that conducts a learning process to create intellectually oriented potential through strong transfer of knowledge, but this process is also oriented towards forming a society with character, ethics, and aesthetics through a process of transfer of values. Therefore, the point that must always be the center of educational thought and work is improving the heart (*al-qalb*). This is intended for humans to not only able to have high mastery of science and technology but also to direct their abilities to be able to position themselves, both as caliphs in the world who must provide benefits to mankind and as servants of Allah who must submit and worship to him (Khursyid, 2011).

Non-formal Islamic Education is education that has a stake in fostering Islamic society and is organized by the community based on the needs in their lives. Not only formal Education in schools but also be used as the best alternative to the failure of formal Education in creating human beings who are knowledgeable, high-tech, and have noble characters. Formal Education implemented so far, which only emphasizes the transfer of knowledge as previously described, can be balanced with non-formal Islamic education in a society more oriented towards moral and religious Education.

Meanwhile, non-formal Islamic Education as part of overall Education is a definite part of the life of religious people. In Islam, the obligation to carry out Education and provide Education or preaching is the obligation of every person; at least a group of people must do it professionally.

Islamic Education and *da'wah* are essential aspects that express a sense of faith and responsibility to Allah SWT. Its manifestation in human life is not only in the form of fostering activities to increase appreciation of teachings (mobilization) or improve appreciation of teachings (reparative) but also leads to a level that, more broadly, namely as the implementation of Islamic teachings by individuals or a group in the life of social groups.

Education and da'wah have the same goal, although in different formats and languages, to create a better human civilization based on human and divine values.

Education and da'wah concerning religious observance and the quality and quantity of the people are claimed to be the bearers of responsibility. Now, in facing various problems of humanity and modern life, da'wah is also not immune from accusations because the model is monotonous and cannot respond to new challenges that are increasingly complicated thoroughly. It is pointed out that the occurrence of moral decadence and the decline of the people's morals indicates the failure of *da'wah*. Thus, it is vital to look critically at how Education is by highlighting the problem of opportunities and challenges, what the role of non-formal Islamic Education should play as a vehicle for *da'wah*, and what its development strategy should be.

The description above is the main idea that forms the basis of researchers in deeply examining the implementation of non-formal Islamic Education in Pammana District, Wajo Regency. In the past, there were so many pioneer figures of Islamic Education in the Pammana until now. In this study, the focus of the discussion will be oriented toward the implementation of non-formal Islamic Education, the effectiveness of the implementation of Non-Formal Islamic Education in Pammana, and the factors that hinder the implementation of non-formal Islamic Education in Pammana District, Wajo Regency from the point of view of Islamic *da'wah*.

2. METHODS

This research is a social Education research, included in the behavioral research area. In order to get assumptions or definite answers given the ever-changing social conditions and the reality approach to the variables in the object, a descriptive research method was used, which described the relationship between the two variables. The approach in this research is interdisciplinary, namely studying the relationship of objects, educational institutions or units, and study groups organized by the community. Then, it is linked to other educational aspects, namely educational or educative approaches, educational psychology, and *da'wah*.

To obtain data and information relevant to the subject matter of the research, several methods of data collection were used, namely observation, interviews, documentation, and literature. Considering the nature of this research is qualitative, the data analysis techniques used include data condensation, verification, and display.

As qualitative research, the findings obtained in this study have relationships, similarities, and differences with the results of previous studies, such as the results of Susan Bolyard Millar's research entitled: "*Bugis Weddings:* Ritual of Social Location in Modern Indonesia." This study suggests the process of implementing non-formal Islamic Education. The validity of the data contained in the results of this study is the result of the author's investigation, which was obtained from field data. These educational and learning

activities occurred at Madrasah *Diniyah Awwaaliyah Takmiliyah,* and *Majelis Taklim* and *TPA*, in Pammana District, Wajo Regency.

3. RESULTS AND DISCUSSION

The implementation of Non-Formal Islamic Education in Pammana District

In the Islamic Education context, non-formal Education is an educational opportunity where there is directed communication outside of schooling activities, and a person obtains information, knowledge, training, and guidance according to the age level and needs of life, with the goal that the community can develop its potential in the context of community empowerment. The role of non-formal Education is very strategic. Non-formal Education is any activity organized and systematic outside of an established school system carried out independently or is an important part of a broader activity deliberately carried out to serve certain students in achieving their learning goals. In this case, the authors focus on three forms and types of implementations of non-formal Education.

Firstly, Madrasah *Diniyah Awwaliyah Takmiliyah (MDT)*. The word "*Madrasah Diniyah Takmiliyah*" comes from Arabic: Madrasatun means school. Diniyah means religion. *Takmiliyah* means completeness. As for what is meant by Madrasah Diniyah *Takmiliyah,* according to the Director of Diniyah Education and Islamic Boarding Schools of the Ministry of Religion, it is an educational institution outside of formal education that is organized in a structured and tiered manner as a complement to the implementation of religious education.

In Pammana District, Wajo Regency, there are at least 5 *Diniyah Awwaliyah Takmiliyah*, educational units that have been organizing the process of education and learning activities, namely: *MDAT As'adiyah Kampiri, MDAT As'adiyah Maroanging, MDAT As'adiyah Lagosi, and MDAT Patila*.

The benefits of *Madrasah Diniyah Takmiliyah* for Children

Madrasah Diniyah Takmiliyah are non-formal schools with various Islamic Education lessons to complement general Education. *Madrasah Diniyah* itself has now changed its name to *Diniyah Takmiliyah Awaliyah*, abbreviated as DTA. *Diniyah Takmiliyah Awaliyah* is divided into three parts or stages. The first is the elementary class (*Diniyah Awaliyah*); in this stage, the study period is 4 years with 18 hours of lessons in one week. The second is the middle class (*Diniyah Wustha*), the study period is 2 years with a total of 18 million study hours in one week, and the third is the upper class (*Diniyah Ulya)* in this stage, the study period is 2 years with a total of 18 million study hours for one week.

Apart from that, there are two important benefits of *Madrasah Diniyah Takmiliyah* (1). Get Islamic knowledge. In *Madrasah Diniyah Takmiliyah*, most knowledge is obtained from Islamic Sciences. Therefore, children will understand Islamic knowledge, including the *Qur'an* and *Hadith, Arabic, Fiqh*, Islamic Cultural History, *Aqidah Akhlak*, and many more. (2). Make children have noble character. Many children have no morals, and not a few students act indecently. That is all because of the lack of moral Education for the child himself. It is a shame that if someone were still a child, people were already able to act indecently; what if they were adults someday? It can be done to prevent the things mentioned.

Secondly, *Majelis Taklim*. Etymologically, the term *Majelis Taklim*, consists of two words: *majlis and taklim. The word Majlis, the origin of the word jalasa is in Arabic, which means 'to sit'. Majlis* means a place of sitting. While the word taklim (Arabic) comes from the word *ta'lim*, a form of *masdar* that means 'teaching.' Origin of the word *'allama.* "The merger means the place of teaching." In the traditions of other Islamic countries, the term *Majlis taklim* is known as *halaqah*. In the *tasawuf* tradition, there is *zawiyah*. All these words describe the condition of a group of Muslims who gathered to study. They study religious knowledge from the aspects of theology, fiqh, philosophy, and Sufism.

In Pammana District, there are 26 *Majelis Taklim*, and according to Drs. H. Syafiuddin (Religious Leader of Pammana District), *Majelis Taklim* in Pammana District are mostly active in organizing recitation activities and routinely carry out these activities with various discussion materials. The learning process in it leads to the formation of noble character for its congregation and manifesting grace for the universe.

Majelis Taklim is the most flexible place for teaching or Islamic religious Education and is not bound by time. Its nature is open. Any age, any profession, and any ethnicity can join in. The holding time is not bound; it can be morning, afternoon, evening, or night. *Majelis Taklim* locations can also be done indoors or outdoors. As a non-formal Islamic educational institution, *Majelis Taklim* has two main functions: the missionary function and the educational function. Informal and non-binding activities make the people who participate in these activities active without coercion. They are more serious about studying religion at the *Majelis taklim* than at school. *Majelis Taklim* became very popular in the 1980s. At that time, Prof. Tutty Alawiyah formed *Badan Kontak Majelis Taklim* (BKMT). This organization is the unity of *Majelis Taklim* that exists throughout Indonesia. The activities of *Majelis Taklim* still depend heavily on the ideas and activities of the management or the teacher. Insights about the future, socio-economic life, the environment, welfare, and even religious thoughts have not concerned most of them. However, this non-formal institution can improve the quality of religious understanding and practice of every Muslim individual, which refers to the balance between faith and piety with science and technology.

The third is Basic Al-Qur'an recitation. In teaching the Qur'an to children (students), the method is very important because every process carried out by a person or school has its own goals. There are many concerning the condition of the Basic Al-Qur'an Recitation in Pammana District. Based on the author's search results, 104 places carry out basic Al-Qur'an recitation activities.

To achieve the teaching goals, a teacher must use a variety of ways that the students can understand the material presented, often referred to as teaching methods. The method of teaching the Qur'an is a collection of coordinated principles for implementing teaching. So, concerning the process of teaching the Qur'an, the method is a way to achieve the goals formulated beforehand, namely that students can read and write the Qur'an properly and correctly. The Al-Qur'an learning methods which are very effective to apply are;

First, the Bagdadiyah Method is a traditional method used to teach children how to read the Qur'an by spelling out the letters of the Qur'an one word, followed by the children, then the children can pronounce it themselves. This method is more effective to use because children recognize the letters of the Qur'an more quickly.

Second, the SAS Method (Synthetic Analytical Structure). Learning to read and write the Qur'an means learning to pronounce the written sound symbols (letters) and how to write the verses of the Qur'an. This is as stated by Mr. M. Amin: "The SAS (Synthetic Analytical Structure) method is a demonstration method for introducing sentence forms, then breaking them down into letters.

Third, the Iqra' method. The Iqra' method is used in studying the Qur'an in the Al-Qur'an Education Park (TPA). The purpose of the Iqra method is to provide basic provisions for children to become a generation that loves and understands the Qur'an.

The Effectiveness of Implementation of Non-Formal Islamic Education in Pammana District

As stated above, the research focused more on implementing non-formal Islamic education: *Madrasah Diniyah Awwaliyah Takmiliyah, Majelis Taklim*, and Basic Al-Qur'an Study.

Effectiveness is usually closely related to the comparison between the level of achievement of goals and the plans that have been prepared beforehand or the comparison of real results with the results that have been planned. The effectiveness of implementing non-formal Islamic education that carries out educational and learning activities can be seen from the results based on system theory and the time dimension. System theory, effectiveness criteria reflect the entire cycle, the reciprocal relationship

between management and the surrounding environment. Meanwhile, based on the time dimension, the effectiveness of implementing non-formal Islamic education in Pammana sub-district, which carries out learning activities, can be observed in the short, medium, and long term.

According to Syafiuddin (Religious/community leader in Pammana Sub-District), there is a barometer to measure the effectiveness of a learning activity, especially the existence of non-formal Islamic educational institutions. In that measurement, validation, and evaluation need to be considered. Validation is a series of tests and assessments designed to determine with certainty whether an Education and learning program has achieved its targets. External validation is a series of tests and assessments designed to determine with certainty whether the behavioral objectives of a learning program are valid. At the same time, evaluation is more related to tools to measure planning, implementation, and assessment.

To see the effectiveness of non-formal Islamic Education activities at the three MDA Takmiliyah institutions, the Majlis Taklim and the Basic Study of the Qur'an, several criteria and indicators can show both quantitative and qualitative ones. For example, in terms of productivity, how do teachers, coaches, and students try to achieve the goals set? This effort can be seen from the seriousness of the teachers, supervisors, and teaching resource persons, full of passion and sincerity. Meanwhile, students feel lost if they do not attend Islamic religious Education lessons, which also indicates the level of satisfaction of teachers and coaches with students. For example, teachers feel satisfied, happy, and excited if their students master the specified competencies. Islamic religious education teachers feel happy if their students do what is assigned to them. Vice versa, students feel happy to receive lessons.

Another indication that can be used to determine that the effectiveness of non-formal Islamic educational institutions plays a role in fostering the community's religious life is attitude. Assessment of attitudes in the Education and learning process can be interpreted as a systematic effort to measure and assess the development of students as a result of the implementation of the learning that has been undertaken and to determine the attitude of students in the learning process and the attitude of students towards learning activities in MDAT, Majlis Taklim, and Basic Qur'an Recitation.

Based on data taken by researchers, learning Islamic Education in non-formal educational institutions, Madrasah Diniyah Awwaliyah Takmiliyah, Majlis Taklim, and Basic Qur'an Recitation effectively shape the students' attitudes towards appreciation of Islamic Religious Education subjects. With the formation of an attitude, in the end, a relationship among attitudes, values, and behavior is also patterned. Values are more global than attitudes. Value is a more abstract goal that someone wants to achieve. Values underlie

the outlook on life. Therefore, values do not have a specific object, such as attitudes, but their role is very important in forming attitudes.

Factors Influencing the Process of Implementing Non-Formal Islamic Education in Pammana District

As stated above, learning in educational institutions (*MDAT, Majelis Taklim*, and Basic Qur'an Study) includes five aspects: Al-Qur'an and Hadith, Faith, Worship/Fiqh, Arabic, Noble Morals, and Islamic History. To instill competence in students through learning the five subject matter of Islamic religious Education is influenced by internal and external factors. The factors that influence the process of implementing non-formal Islamic education that the authors can identify include:

The factor of applying the teaching method

From the results of observations and the author's note at the Madrasah Diniyah Awwaliah Tamiliyah in Pammana District, Wajo Regency, the learning methods developed did not significantly affect the fast and precise learning process. Tafsir (1992) suggests that students are less active in the sense that they are less directly involved in learning activities, both when learning occurs in and outside the classroom. Teachers are more likely to use conventional learning methods, such as lectures, which are more dominant; therefore, delivering learning material is relatively slow and takes quite a long time. Even though using various learning methods liked by students will further assist the learning process. Thus, one factor that influences the role of non-formal Islamic Education in Pammana district is that the learning methods developed by the supervisors of the institution are less varied.

The factor of learning management

Learning management factors include the ability of coaches and teachers to create and compile learning systems, including management of payroll groups and completeness of learning tools. Indeed, one factor that directly influences the process of implementing non-formal Islamic Education is the weak preparation of learning tools and weak activity systems.

The factor of Educational facilities and infrastructure management

The management of educational facilities and infrastructure is tasked with regulating and maintaining educational and learning facilities and infrastructure so that they can make an optimal contribution and support learning activities. Educational facilities and infrastructure management include planning, procurement, supervision, inventory storage, and arrangement of a pleasant school environment. The arrangement of the

school environment concerning the learning of Islamic religious Education is closely related, especially to the provision of Islamic religious Education facilities, including creating a clean, tidy, beautiful school environment to create pleasant conditions for teachers and students. Syamsul Bahri (Principal of the Al Ikhlas Maroanging Majlis Taklim) said that the problem of facilities, especially teaching aids, such as places of worship where the practice of ablution and prayer, also still needs to be improved as a means of education.

The factor of synergy among Islamic religious Education teachers

The synergy factor of the teacher of Islamic religious Education with the supervisor of basic Qur'an recitation and other subjects at MDA Takmiliya, is its relation to lecture material at Majlis Taklim, as if each subject is separated from each other, each other runs independently - itself, in terms of the concept of Islamic education, all the subjects taken by students are interrelated, all of which are important. This is also an inhibiting factor in implementing non-formal Islamic education in Pamana District.

The factor of Madrasah relationship with Parents/Society

Madrasah relations with parents of students essentially play a role in fostering and developing the personality of students in Madrasahs. In this case, *Madrasah, Majelis Taklim*, and Basic Qur'an Recitation are a larger social system, namely the community, especially the parents of students. Madrasah, Basic Qur'an Recitation, and parents of students must and should have a close relationship in achieving the goals of madrasah Education and basic recitation so that it runs effectively and efficiently. According to Muh. Arif Abbas (Teacher of *Madrasah Diniyah Awwaliyah Takmiliyah As'adiyah Lagosi*), building effective relationships and communication with parents of students is very important, because by creating harmonious relationships, by exchanging data and information with both parties about student development while at home/free environment, and when students are at school. This is necessary to demonstrate the quality of learning and student growth, strengthen goals and improve the quality of life and community livelihoods, and excite parents of students to establish relationships with schools.

CONCLUSIONS

Based on the findings and discussion, it can be concluded that non-formal Islamic Education is implemented in three institutions: *Madrasah Diniyah Awwaliyah Takmiliyah (MDAT)*, *Majelis Taklim*, and Basic Al-Qur'an Recitation. The effectiveness of implementing non-formal Islamic Education has played a significant role in instilling Islamic religious teachings and values in society. Five factors influence the success of non-formal Islamic Education in Pammana District, seen from several aspects: implementing learning

methodologies, teaching management, educational facilities, and infrastructure use, synergy among Islamic Religious Education teachers, and *Madrasah* relations with students' parents/community.

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