



**THE STRATEGY IN NON-FORMAL EDUCATION : LEARNING OF ISLAMIC
EDUCATION BASED ON THE COMMUNITY**

Nadila Nur Ratna¹ Elihami Elihami²

^{1,2}Muhammadiyah University of Enrekang

✉ Corresponding email: nadilanurratna@gmail.com

Article info	Abstract
<i>Article History</i> <i>Received :</i> 25/03/2021 <i>Accepted :</i> 29/03/2021 <i>Published :</i> 02/04/2021	<p><i>The purpose of this research is how to implement a strategy for implementing community-based Islamic religious education, which is included in the stages, approaches and principles of teaching. Methods or ways of studying data in observation, interviews, and documentation studies. The data that has been obtained is then processed in three stages, namely data reduction, data presentation and drawing conclusions. The community tries to work together to provide facilities and infrastructure to support the establishment of this madrasa. In addition, their efforts have also received support from the foundation which provides opportunities for the community to participate in developing madrasas so that the community has a sense of responsibility for the existence of this madrasah. One of the obstacles in this case is the funds and experience from the management of the Foundation, but they continue to communicate with other parties who are more experienced, and the driving factors are the community, government and facilities and infrastructure.</i></p> <p>Keywords: learning; non-formal education; community</p>

INTRODUCTION

Education is the most important factor that is very important to determine the quality of a nation and state for the advancement of an intelligent and virtuous society. Therefore, it is appropriate for the government and the community to work together to advance the education of a nation itself. The government should seek and provide decent quality education and the community should strive to be able to improve the quality of education and knowledge possessed so that they are able to produce human resources who are pious and have faith in Allah SWT. As a country based on Pancasila, the Indonesian people are required to have a virtuous nature and still hold tightly to religious values. This is in accordance with the first principle of Pancasila which reads "Belief in One Supreme God". Every citizen of Indonesia who is diverse, has the right to embrace religion according to their respective beliefs. Although the Indonesian state has many different religions, but in Indonesia itself the people who live side by side are very harmonious and peaceful.

In the world of education, there are three lines of education, namely formal (school), informal (family) and non-formal (community) education. These three educational paths by Ki Hajar Dewantara are known as the Tri Center for Education because these three terms have contributed greatly to the process of developing education in Indonesia. As an educational institution, the meaning of school should be felt by all students

and the community. Learners are all parties who receive direct educational knowledge, knowledge, skills and attitudes that are taught and the effects of the changes can be felt directly. What students get should have a functional effect for themselves and others.

"Out of School Education (PLS) as part of national education whose programs are related to various development sectors, it is natural to strengthen its main task so that it is oriented to community changes that may occur in the future" is a statement from D.Sudjana (2010). Non-Formal Education (PNF) as the scope of education outside of school is the right keyword in empowering the community. The Non-Formal Education Unit (PNF) functions to develop capabilities and improve the quality of life and the dignity of Indonesia in order to realize the goals of national life. Non-formal education has the main function to improve and foster the development of the quality of human resources in the community, institutions and families.

Community-based education is an education which is designed, implemented, implemented, assessed and developed by the community itself which leads to efforts to answer the challenges and opportunities that exist in a particular community environment with orientation or direction towards the future. Community-based education is an education that is directed directly to the community, in order to improve the quality of education and quality of life so that people can obtain education that is

in accordance with the needs and desires of the community itself. In community-based education, the community usually sees what is most needed and needed by life in the area so that the community can try to find out how to meet these needs.

Community-Based Education in a historical perspective is the development of school-based education with an emphasis on community participation in education. So community-based education is an educational model that provides autonomy for schools, school residents and the community to be directly involved in administering and improving the quality of education.

METHOD OF THE RESEARCH

This study uses a type of qualitative research in which research procedures produce descriptive data in the form of words, notes related to values, meanings and understandings. Based on this, this research is a type of field research using qualitative methods. Qualitative method is a research method based on the philosophy of postpositivism which is used to examine the condition of natural objects (antonyms of experiments) in which the researcher is the key instrument, purposive and snowball sampling of data sources, combined data collection techniques (triangulation), data analysis is qualitative/inductive, and the results of qualitative research emphasize more on meaning than generalization

In the stage of finding the truth of a problem presented, two ways to obtain

accurate data are carried out, namely library research and field research. Library research which means collecting and reading books related to the problem to be discussed and citing several books on learning methods related to the study.¹⁰ Field research, going to the research site to obtain concrete data regarding problems to be discussed through observation, interviews and documentation.

The data that has been collected is then processed using quantitative descriptive analysis techniques. Data processing went through three stages, namely data reduction, data presentation and drawing conclusions.

RESULT AND DISCUSSION

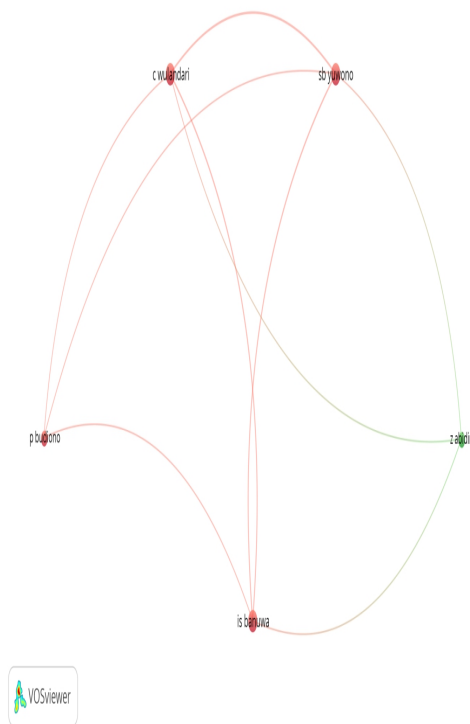
Community-based education is an education which is designed, implemented, implemented, assessed and developed by the community itself which leads to efforts to answer the challenges and opportunities that exist in a particular community environment with orientation or direction towards the future. Community-based education is an education that is directed directly to the community, in order to improve the quality of education and quality of life so that people can get education that is in accordance with the needs and desires of the community itself.

In this context, the community is required to have an active role and participation in every educational program and be responsible with the spirit of independence. The definition of education for the community means that the community is included in all

programs designed to answer their needs, for the sake of the advancement of life together. specific to the community

Based on the concept above, the concept of community-based education puts everything into the community itself from various elements in its application and implementation. Likewise at Madrasah Aliyah Al Marif, Bone Regency, where its existence is at the initiative of the local community who wishes to build a school based on Islam.

VOSviewer



The existence of Madrasah Aliyah Al Marif is based on the initiative of the local community so that in the process of providing facilities and infrastructure it does not burden other parties, they are the ones who try themselves to find out how to build this madrasa with their own actions. One of the things that can be

seen is the provision of facilities and infrastructure where there is a willingness from the local community to donate their land to be used as a school location for the common good. Likewise, in the building construction process, the community works together using work tools collected from the local community.

In the implementation process, usually if we look at other madrasas or schools, of course the system and management that apply in it is a structured, rigid and strict system, but it is different from the system and management that applies to Madrasah Aliyah Al Marif, all systems and management in it are given the trust of the community to run it. Although the existing structures and systems are managed by the community, in the decision-making stage on all matters relating to Madrasah Aliyah Al Marif it is still carried out by deliberation to achieve good and consensus results.

At first, madrasa managers still did not fully understand the system, roles, functions, and tasks of the management that would be implemented at Madrasah Aliyah Al Marif. Therefore, to overcome these various problems, some managers ask for advice and input from various other parties who are more knowledgeable and experienced in managing this matter. Therefore, like it or not, community involvement in this is very important and very important because almost all systems and elements that apply and are managed in it are the authority of the community itself for the progress of Madrasah Aliyah Al Marif. The role of society in education is very important in this regard.

The implementation of educational programs must be supported by various parties in order to achieve the goals of

education, namely the intellectual life of the nation. The intellectual process can be carried out in educational institutions, both formal and non-formal. However, in its application it cannot be separated from the role of various parties who must be supporters in the implementation of the education. Likewise, Madrasah Aliyah Al-Ma'arif Bilae, Bone district, in the implementation of community-based education received support from various parties, namely the community, government and facilities and infrastructure.

Public

The community has the widest role in the program to actively participate in the implementation of education. The community has a very active role in providing and improving the quality of its human resources as well as providing the role and function of the education function. The application of community-based Islamic religious education is strongly supported by the local community, which is evidenced by the existence of residents who donate their land to be used as land for the establishment of madrasas.

Government

The form of government involvement in the implementation of community-based education at Madrasah Aliyah Al-Ma'arif Bilae, Bone Regency, is by providing operational permits for the establishment of the institution. With this permit, it is used as the basis for the madrasa in implementing the program that has been made.

CONCLUSION

Community-based education is an education which is designed, implemented, implemented, assessed and developed by the community itself which leads to efforts to answer the challenges and opportunities that exist in a particular community environment with orientation or direction towards the future. Community-based education is an education that is directed directly to the community, in order to improve the quality of education and quality of life so that people can get education that is in accordance with the needs and desires of the community itself.

Learning strategy means the effort of educators in using several teaching variables (objectives, materials, methods, and tools and evaluations) in order to influence students to achieve the goals that have been set. The concept of community-based education puts everything into the community itself from various elements in its application and implementation. Likewise at Madrasah Aliyah Al Marif, Bone Regency, where its existence is at the initiative of the local community who wishes to build a school based on Islam.

The Strategy for Implementation of Community-Based Islamic Religious Education at Madrasah Aliyah Al-Ma'arif Bilae shows that residents learn to acquire teaching and materials gradually. In the learning strategy, especially at the teaching stage, it should reflect the steps in a structured or systematic manner, which means that the teaching steps carried out at the time of teaching need to be carried out in a neat and

logical sequence so that it supports learning in achieving goals.

A professional educator does not only think about what will be taught, but also about who receives the lesson, what learning means for students and what abilities students have in participating in learning activities. The teaching approach is a method used by the instructor to create a learning atmosphere so that learning objectives are achieved optimally. The instructor's teaching principle is an important part of the learning strategy so that the goal of continuing to learn and achieving better results is always embedded in the learning community.

BIBLIOGRAPHY

- [1] Aisyah, A., Aminullah, A., & Elihami, E. (2021). Analysis of the Implementation of Character Education through School Culture at SDN 46 Membura, Cemba Village. *Mahaguru: Jurnal Pendidikan Guru Sekolah Dasar*, 2(1), 11-17.
- [2] Alif, S., Irwan, A., & Elihami, E. (2020). Forming Characters Of Early Children In Non-Formal Education Units. *Jurnal Edukasi Nonformal*, 1(1), 88-94.
- [3] Asrianti, A., Baas, I. B., Elihami, E., & Yusufika, Y. (2021). Islamic Monumental Works is important for politic and educational psychology: Key Issues and Recent developments in Indonesia. *EduPsyCouns: Journal of Education, Psychology and Counseling*, 3(1), 146-153.
- [4] Aulia, U., & Elihami, E. (2021). BASIC HUMAN NEEDS IN THE PERSPECTIVE OF ISLAMIC EDUCATION AND PARTICIPATION IN EDUCATION. *JURNAL EDUKASI NONFORMAL*, 2(1), 25-33.
- [5] Aulia, U., & Elihami, E. (2021). BASIC HUMAN NEEDS IN THE PERSPECTIVE OF ISLAMIC EDUCATION AND PARTICIPATION IN EDUCATION. *JURNAL EDUKASI NONFORMAL*, 2(1), 25-33.
- [6] Bando, U. D. M. A., & Elihami, E. (2021). PENGARUH METODE DEMONSTRASI TERHADAP PEMBELAJARAN FIQH DI PESANTREN MELALUI KONSEP PENDIDIKAN NONFORMAL. *JURNAL EDUKASI NONFORMAL*, 2(1), 81-90.
- [7] Efendi, A., & Elihami, E. (2020). GUIDE-LINING FOR LEARNING TO OPTIMIZING LEARNING ACHIEVEMENT. *Jurnal edukasi nonformal*, 1(1), 56-62.
- [8] Elihami, E. (2020). DEVELOPING THE NONFORMAL EDUCATION OF LEARNING IN MUHAMMADIYAH UNIVERSITY OF ENREKANG. *JURNAL EDUKASI NONFORMAL*, 1(2), 32-40.
- [9] Elihami, E. (2020). Improving Management For Learning Al-Islam And Kemuhammadiyah In Nonformal Department. *Jurnal Edukasi Nonformal*, 1(1), 160-165.
- [10] Elihami, E. (2021). Baking Freecumipo (Freedom, Culture, Ministry, Policy): E-Learning through Games of Al-Islam and Kemuhamamdiyahan. *EduPsyCouns: Journal of Education, Psychology and Counseling*, 3(1), 163-175.
- [11] Elihami, E., & Ibrahim, I. (2020). Teaching to Variation in Learning for Non Formal Education Department. *Jurnal Edukasi Nonformal*, 1(1), 29-40.
- [12] Faisal, F., Risal, A., Hardianto, H., & Elihami, E. (2020). Nonformal education and reduction of poverty in rural areas. *Jurnal edukasi nonformal*, 1(1), 106-114.
- [13] From 百度文库. (2013). 濟無 No Title No Title. *Journal of Chemical*

- Information and Modeling*, 53(9), 1689–1699.
- [14] Hafidz, M. A., & Elihami, E. (2021). LEARNING THE NONFORMAL EDUCATION THROUGH RESEARCH METHODOLOGY: A LITERATURE REVIEW. *JURNAL EDUKASI NONFORMAL*, 2(1), 47-55.
- [15] Hasanuddin, S. (2019). *Pendidikan Berbasis Masyarakat dan Penerapannya Pada Madrasah Aliyah Al- Ma ' arif Bilae Kabupaten Bone Community Based Education and Its Application to Al-Ma ' arif Aliyah Madrasah Bilae Bone Regency*. 18(1), 753–761.
- [16] Hasmiwarni, H., & Elihami, E. (2021). THE PERCEPTION OF PRIMARY SCHOOL TEACHERS OF ONLINE LEARNING DURING THE COVID-19 PANDEMIC: A CASE STUDY UPT SPNF SKB ENREKANG, INDONESIA. *JURNAL EDUKASI NONFORMAL*, 2(1), 38-46.
- [17] Hasmiwarni, H., & Elihami, E. (2021). THE PERCEPTION OF PRIMARY SCHOOL TEACHERS OF ONLINE LEARNING DURING THE COVID-19 PANDEMIC: A CASE STUDY UPT SPNF SKB ENREKANG, INDONESIA. *JURNAL EDUKASI NONFORMAL*, 2(1), 38-46.
- [18] Hasnidar, H., & Elihami, E. (2019). The management Model of National Character Education for Early Childhood Education through based on Democracy. *Edumaspul: Jurnal Pendidikan*, 3(1), 15-19.
- [19] Ikhwan, A., Fahrana, A. S., Fahrudin, M. M., & Jaelani, D. I. (2019, July). Innovation of Islamic Education through the Implementation of Mandatory Program Madrasah Diniyah (Non-Formal Religious Education Institutions) in Formal Institution. In *Proceedings of the 1st International Conference on Life, Innovation, Change and Knowledge*. Atlantis Press.
- [20] Islam, M., & Mia, A. (2007). The innovative elements in non-formal education of Bangladesh: Perspective of income generating programmes for poverty alleviation. *International Journal of Education and Development using ICT*, 3(3), 89-104.
- [21] Khalik, M. F., Asbar, A., & Elihami, E. (2020). The Quality Of Human Resource In Enrekang District. *Jurnal Edukasi Nonformal*, 1(1), 63-71.
- [22] Malik, A., & Narimo, S. (2019). Implementasi Pendidikan Agama Islam Berbasis Masyarakat Di Temanggung. *Profetika: Jurnal Studi Islam*, 19(1), 6–12. <https://doi.org/10.23917/profetika.v19i1.7748>
- [23] Masyarakat, P. B. (n.d.). *REVITALISASI PENDIDIKAN ISLAM SEBAGAI Kariman*, Volume 04, No. 01, Tahun 2016 | 19 Siful Arifin. 04(01), 19–42.
- [24] Neulborne, M., & Elihami, E. (2020). Evaluation of the XRecorder Application via Video on Learning Al-Islam and Muhammadiyah in the Middle of the Covid-19 Pandemic. *EduPsyCouns: Journal of Education, Psychology and Counseling*, 2(2), 93-99.
- [25] Nurhikmah, B., & Elihami, E. (2021). THE CONCEPT OF WORLDWIDE EDUCATION IN THE REVIEW OF ISLAMIC EDUCATION. *JURNAL EDUKASI NONFORMAL*, 2(1), 10-17
- [26] Patintingan, A., Elihami, E., Mustakim, M., & Lateh, N. (2020). INFORMAL LEARNING AND NONFORMAL EDUCATION IN RANTE LIMBONG COMMUNITY. *JURNAL EDUKASI NONFORMAL*, 1(1), 166-172.
- [27] Putri, S., & Elihami, E. (2021). THE CONCEPT ANDRAGOGY AND PEDAGOGY: E-LEARNING MODEL DURING COVID-19 PANDEMIC. *JURNAL EDUKASI NONFORMAL*, 2(1), 18-24.

- [28] Saputra, A., Wahid, S., & Ismaniar, I. (2018). Strategi Pembelajaran Instruktur Menurut Warga Belajar pada Pelatihan Menyulam. *Spektrum: Jurnal Pendidikan Luar Sekolah (PLS)*, 1(1), 9. <https://doi.org/10.24036/spektrumpls.v1i1.9001>
- [29] Wardiyanto, W., Hasnidar, H., & Elihami, E. (2020). The Role of Muhammadiyah Education in Dealing with Bid'ah: E-Learning about Al-Islam and Kemuhammadiyah. *EduPsyCouns: Journal of Education, Psychology and Counseling*, 2(2), 71-79.
- [30] Wijaya, T., Elihami, E., & Ibrahim, I. (2020). STUDENT AND FACULTY OF ENGAGEMENT IN NONFORMAL EDUCATION. *JURNAL EDUKASI NONFORMAL*, 1(1), 139-147.