



Rumah Kita Foundation Communication Model in Improving the Quality of Non-Formal Education in Subulussalam City

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Abstract

This research aims to determine the communication model the Rumah Kita Foundation uses to improve the quality of non-formal education in Subulussalam City. This research uses a qualitative method with a descriptive approach. The data collection method used in this research is direct observation/observation of the Rumah Kita Foundation program, interviews with the head of the education division, and the manager of the Rumah Kita Foundation. Documentation is also supported through online searches such as the Rumah Kita Foundation's social media theories obtained from books and journals. This research involved several parties to become research informants, namely the founder of the Rumah Kita Foundation, the administrators of the Rumah Kita Foundation, and the community involved in coaching activities carried out by the Rumah Kita Foundation. The research results show that the communication model used by the Rumah Kita Foundation is the communication model discovered by Harold Laswell: first, Who, where in this case, the Rumah Kita Foundation is the communicator and involves several competent parties in developing non-formal education programs. Second, Says What, the program run by the Rumah Kita Foundation, is designed to be a solution by creating non-formal education programs into three groups: children's education, family education, and community education. Third, Which Channel, the media used to run and promote the program is social media such as YouTube and Instagram, which also play an active role in publicizing the Rumah Kita Foundation program. Fourth, the recipients of the message or those who experience the Rumah Kita Foundation program are village communities, children, and teenagers in Subulussalam City. Fifth, With What Effect, the influence or effect obtained is that the villages assisted by the Rumah Kita Foundation can produce their products through skills thanks to their training.

Keywords: *Communication Model; Rumah Kita Foundation; Non-formal education;*

Introduction

Increasingly modern, communication has become one of the most essential factors in human life. With touch, humans can express opinions and views and

carry out various activities related to other humans, directly and indirectly. Because in communication, there is a clear intention and purpose between the party sending the message and the recipient so that

communication takes place effectively. Not only that, the communication model also plays an essential role because the communication model can be a means of expressing message content and goals. (Agus, & Wijayanti, 2018)

Communication has a close correlation with the world of education. Education must be connected to communication between educators as communicators and students as communicants and vice versa. So, educational communication is an interaction process that occurs within the scope of education. (Aqsar, 2018) Not only in the scope of formal education, but communication is also essential in the context of formal education.

Non-formal education, according to UNESCO, is any activity related to education that is designed in an organized and sustainable manner that is not directly related to formal educational institutions. Non-formal education consists of various aspects such as life skills, education focusing on early childhood development, education shaping leadership and youth, women's empowerment, skills training, job training, and literacy education. (Mojokerto District Education Office website)

The aspects implemented in non-formal education aim to ensure that education can be enjoyed widely even though it is not formally under the auspices of the government because educational inequality in Indonesia is relatively straightforward, especially among the lower classes of society and children in disadvantaged areas. We can see the unequal distribution of education in Indonesia from the number of children who cannot enjoy school or are forced to drop out. In 2021, there will be 44,516 children dropping out of school at the elementary school (SD) level and 44,516 children at the high school (SMP) level. 11,378 children. This data is reinforced by data from reports from the Ministry of Education, Culture, Research and Technology (Kemendikbudristek). The data above only

covers one year of children not attending school, namely in 2021, not to mention after or even before 2021, so from this, it can be seen that many children in Indonesia cannot experience education.

This form of concern for education has led several communities to implement non-formal education, where the community is a forum for non-formal education, which has been created to solve the problem of gaps in the quality of education for children. Non-formal education is contained in Article 26 of Law Number 20 of 2003, where non-formal education is also called out-of-school or community education, whose forms and physical standards are flexible so that the community is an essential aspect of empowerment. In developing assignments, effective communication is needed so that the goals that have been designed can be adequately achieved. In communicating, an essential reference is also required to fulfill the elements of effective communication. This form of concern for education has led several communities to implement non-formal education, where the community is a forum for non-formal education, which has been created to solve the problem of gaps in the quality of education for children. Non-formal education is contained in Article 26 of Law Number 20 of 2003, where non-formal education is also called out-of-school or community education, whose forms and physical standards are flexible so that the community is an essential aspect of empowerment. In developing assignments, effective communication is needed so that the goals that have been designed can be adequately achieved. In communicating, an essential reference is also required to fulfill the elements of effective communication.

The communication model in empowerment is critical when the community conveys the programs that will be undertaken and the goals that will be achieved, and effective communication will be very influential in finding parties who will work together to make the programs that will be implemented a successful

because it can be understood that a model is a representation of a system that can appear in words, diagrams, formulas and pictures to explain the whole to influence and control each other through a feedback mechanism. (Alo, Liliweri, 2011)

As a simple solution to the lack of education in Indonesia, non-formal education has emerged, which often exists independently, and there are around 11,574 non-formal education units covering various regions in Indonesia. This non-formal education itself covers many things where the curriculum is made so that children can develop their interests and talents through empowerment and training. In this non-formal education, there are also forms of communication, both verbally and non-verbally. Verbal communication is done orally or in writing. Meanwhile, non-verbal communication is where emotions and information are conveyed, not through words. This non-verbal communication is essential because the actions taken are one of the planned strategies for maintaining good relationships with other people without hurting their feelings. After all, actions in communication are a tool to Realize socially related designs that involve other people. (Budyatma, 2015).

The influence of education is not only on reason but also on morals; in Subulussalam City, several delinquencies are committed by minors. For example, in 2020, 6 teenagers stole motorbikes to buy drugs and online game vouchers; in the same year, 30 teenagers sat Junior High School and Senior High School students are doing racing in Simpang Kiri District, and some of them were carrying tools in the form of sickles, stones, and wooden blocks. It's not uncommon for teenagers to do wild racing. (Media Berita Online)

Violence in the family, verbally and non-verbally, is often seen in the community, which is experienced by children from the words and actions of parents; even cases of harassment also occur several times. The work of parents who are primarily farmers and traders makes parents

busy so that children are not open. About himself to his parents. Lack of parental education on character education and economic limitations trigger early marriages in Subulussalam City. In addition, the occurrence of early marriage is also caused by promiscuity. Children who drop out of school in Subulussalam City often have to work. The work they do also varies, ranging from being construction workers working in other people's gardens, and many of those who do this work are minors.

Seeing the complex problems of special education in the city of Subulussalam, in 2018, a foundation was established that focuses on non-formal education which applies aspects of empowerment, training, and coaching which initially focused on children, but over time now the training and grant also includes mothers so they can help the family economy.

The character education strategy aims to develop all children's interests and talents according to needs because there are many ways to become intelligent, with academic, emotional, drawing, number, and physical activity abilities. (Omeri, 2015). To support the development of character education, the Rumah Kita Foundation often invites various professionals who are experts in specific fields to become mentors or speakers in multiple events or empowerment activities that they carry out, as well as various activities that are held, not infrequently in collaboration with numerous parties, both from the region and abroad. Subulussalam City area.

The various activities carried out involve multiple parties to be able to carry out various activities so that the mentors who are presented are genuinely experts and professionals because basically in education it is very complex, namely intellectual intelligence and emotional and spiritual intelligence so that in non-formal education the character is a combination of moral ethics, and morals which further improve the quality of behavior and ethics. (Omeri, 2015).

The presence of the Rumah Kita Foundation in Subulussalam City is expected to contribute to improving the quality of education in Subulussalam City. In carrying out various non-formal education programs, the Rumah Kita Foundation is also expected to be able to implement all basic designs and objectives through effective communication. Based on this, this research aims to discover the communication model used by the Rumah Kita Foundation in improving the quality of non-formal education in Subulussalam City.

Previous research consistent with this is the study conducted by Kusmadi Arista (2018) entitled Communication Model of the Indonesian Mosque Youth Communication Agency in the Development of Youth in the Village of Bandar Setia Percut Seituan Deli Serdang. This research concluded that the communication model used in coaching is the Lasswell communication model. This model contains a message that is simple but has an effect. (Arista, 2018)

Furthermore, research discussing non-formal education by M. Arif Hidayat et al. (2017) entitled Non-Formal Education in Improving Street Children's Skills. This research focuses on developing street children through mentoring. (Hidayat, dkk, 2017)

The following research is by Rina Wijayanti (2018) entitled Communication Models in Building Student Character Through Outbound in Lampung Nature Schools. It then focuses on non-formal education. (Wijayanti, 2018).

This research is entitled The Role of the Mosque Takmir in Improving Non-Formal Education at the Al-Kautsar Gumpang Karta Suara Sukharjo Mosque. This research explains that the Al-Kautsar Mosque is a place for non-formal education, which is often a place for mothers and fathers to study. (Andriana Pertiwi, 2013).

Furthermore, this research is entitled Communication Models in Islamic Education Institutions by Abdul Malik Karim Amrullah. This research discusses

communication models in Islamic educational institutions such as families, Islamic boarding school mosques, and madrasas. The communication models discussed are the relationship between humans and God, human relationships with humans, and human relationships with themselves. (Jailani, 2015)

The five previous studies have several similarities and differences with the research the researchers studied. The difference lies in the time, place, and research results. The survey entitled Non-Formal Education in Improving the Skills of Street Children" focuses on improving the skills of street children through studios. Furthermore, previous research, namely the Indonesian Mosque Youth Communication Agency's Communication Model in Youth Development at Bandar Setia Percut Sei Tuan Deli Serdang, this research focuses on fostering mosque youth. The two previous studies have a different focus and the research location the researcher is examining. (Amrullah & Fanani, 2019).

Method

In this study, researchers used qualitative methods with a descriptive approach that presented data and facts found in the field in several ways, namely a combination of observation, interviews, social media analysis, and documentation. The researchers applied the data in this research, namely data obtained from primary data and secondary data. Preliminary data is the leading data obtained directly in field research, while secondary data is obtained from reading materials and interviews. (Rahmadi, 2011).

The theory that supports this research is Lasswell's theory, discovered by Harold Laswell, which describes the communication process in a simple way, namely Who Says What In Which Channel To Whom With What Effect, which means who says what by what channel to whom with what influence. This research was conducted in Belegen Mulia village, Simpang Kiri District, Subulussalam City,

Aceh. This research involved several parties becoming research informants, namely the founders of the Rumah.Kita Foundation, teachers, students, and parents of students. In presenting the data, researchers will verify or conclude to ensure the validity and credibility of the information obtained from the sources.

Results and Discussion

Rumah Kita Foundation Profile

Historically, the Rumah Kita Foundation is a community-based social institution founded individually by dr. Risdianti Saragih M.Sc., PD., FINASIM on October 20 2016. Rumah Kita Foundation was established to solve problems in Subulussalam City by developing several aspects of non-formal education, including parts of children's education, family education, and community empowerment. Rumah Kita Foundation is located at Jalan Teuku Umar Belegen Mulia, Simpang Kiri District, Subulussalam City. Rumah Kita Foundation prepares to be a place where learning can grow and develop. The agenda and training held at Rumah Kita Foundation are open to the public. (Rumah Kita Foundation YouTube, 2022)

Most of the management of Rumah Kita Foundation are sons and daughters of Subulusssalam City, but some are from outside the region. The administrators and teachers of Rumah Kita Foundation have various educational backgrounds ranging from Bachelor of Psychology, Bachelor of Agriculture, Bachelor of Education, Bachelor of Economics, and other academic experiences. Teachers and workers are adjusted to their expertise and fields for a predetermined program.

Rumah Kita Foundation has various facilities that can be used, including a children's library, which has around 600 books that the general public can use for free. Rumah Kita Foundation also has a prayer room that can be used by the public and is used every day as a place to learn to read and write the Koran and several other facilities. Besides that, the Rumah Kita Foundation also has an educational garden

with various plants. This educational park is often used as a learning place for students from multiple schools and for community learning. The Rumah Kita Foundation also received several awards, such as the Gajah Mada Award, which was handed over directly by the Head of the Central BKKBN and the Head of Central Religious Affairs, Mr. Hasto Wardoyo, which was handed over in Yogyakarta City. Furthermore, the award was obtained from the Ministry of MSME Upgrading Class. In addition, the Rumah Kita Foundation became a nominee for the Kasim Arifin Award. (Youtube Rumah Kita Foundation, 2022).

The Rumah Kita Foundation program is held free of charge and is even supported by various facilities prepared by the Rumah Kita Foundation. The Rumah Kita Foundation has a vision to solve problems in children's education, family education, agriculture, community empowerment, creative economy, and community culture in Subulussalam City. (Interview, 2023) To support this vision, the Rumah Kita Foundation has the following missions: a) Become a community partner to grow and develop. b) Providing literacy facilities and developing abilities for the community free of charge based on empowerment. c) Collaborate with institutional partners who want to grow and impact society.

In carrying out the program, agenda, vision, and mission of the Rumah Kita Foundation, we have a team of eleven people who are included in the management structure; the following is the management structure of the Rumah Kita Foundation.

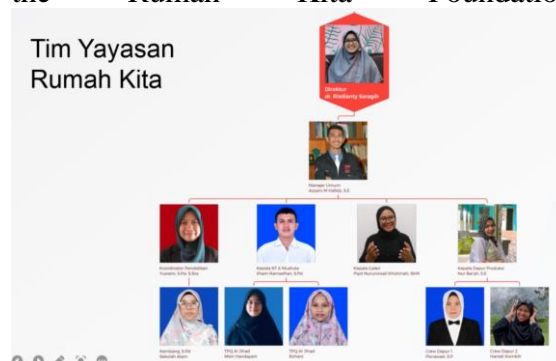
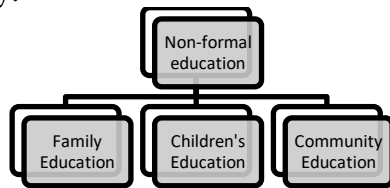


Figure 1. Our Home Foundation Management Structure for the 2023-2024 Period

Non-Formal Education Program in Subulussalam City

As a form of concern for education in Subulussalam City, Rumah Kita Foundation runs various programs and activities that are aligned with the vision and mission. The programs carried out in non-formal education focus on three groups, namely:



Scheme 1. Education Focus of Our Home Foundation (Researcher processed data, 2023).

The program implemented by the Rumah Kita Foundation is based on family education because cases of violence against children, both verbal and non-verbal, are often seen by children in Subulussalam City, especially children who live in villages, such as harsh and unkind words. In addition, the level of juvenile delinquency is increasingly widespread in Subulussalam City, so the Rumah Kita Foundation feels it needs strengthening from the family.

Family is the initial education in life, where in the family, education is obtained through transfer and character formation in the father and mother. Even though family education is not official, family education is something that influences individual development in depth. (Arsyad dkk, 2017)

The Rumah Kita Foundation carries out family education by creating several special programs for parents, namely the Rumah Pradaban Program, Father's Forum, and Rumah Sakinah, which are a forum for mothers and fathers in Subulussalam City to study and obtain parenting guidance based on religion and society. This program, held free of charge, involves three experts in their respective fields: 1. dr. Risdianty Saragih (as an observer of children's growth and development and health), 2. Ustazah

Fitriany (as an observer of families in religious matters), 3. Khairul Fadhilah Mahfuzhatillah, S. Psi, M. Psi (as a psychologist and observer of child-rearing patterns). In fathers' forum activities, the program focuses more specifically on fostering fathers. Hasnan Manik, S.H, M.H., CTA chair the forum.

The problem that also often occurs in adolescents in Subulussalam City is the need for more interest in continuing their education to the tertiary level. One of the causes is economic problems. Confused about what to do after finishing high school education, the Rumah Kita Foundation organized cake-making training for free. This is expected to become a skill that can be developed into job vacancies. The education program for teenagers also focuses on training, which is scheduled annually, namely the Leadership Camp Program (SLC). This agenda was carried out by involving high school students in Subulussalam City. This activity aims to form a spirit of leadership character and open the mindset of teenagers related to becoming a leader in the future. In this agenda, in addition to getting material about leadership, character, and problem solving, students and female students in Subulussalam City were given a project dealing with a problem they observed in Subulussalam City with various themes, including social problems, education, juvenile delinquency, tourism, social issues, and problems in schools in Subulussalam City and presented the results of their discussions regarding the solutions they got. (Our Home Foundation Instagram, 2023)

Children's education at Rumah Kita Foundation consists of ages 4-11 years by implementing character building in children. The application of this character is where the individual has an understanding related to his abilities relating to reflective values, self-confidence, logical rationale, critical, analytical, creative and innovative, independent, love of knowledge, honest, positive thinking, and others who are also

able to act with the potential that is owned and emotionally stable. (Salahuddin, 2017)

Apart from that, the Rumah Kita Foundation has also established a nature school program. Nature school is a non-formal education where every day except Sunday, there are general and special lessons packaged interestingly, and students are taught directly in the field. Learning is done outside of class, like in other public schools. The learning curriculum applied to children has also gone through discussions with each student's parents so that the lessons and activities implemented are adapted to the needs and wishes of the student's parents.

In the learning process at natural schools, students get two companion brothers, where companion siblings will take turns for three days in accompanying learning according to a predetermined roster. The roster is implemented on Mondays for Mathematics, Tuesdays for Indonesian, Wednesdays for Social Sciences, Thursdays for Natural Sciences, Fridays for English, and Saturdays specifically for free activities, which can usually take sports, internships, and others.

This natural school is a form of education that directly introduces children to learning objects, with teaching aids and together learning through nature and various activities that bring students to the location for learning. Some examples of natural school activities include visits to the Subulussalam City Regional Library, the Subulussalam City Porles Office, and various other places. The continuation of the agenda is also accompanied by several regulations, such as being prohibited from speaking harshly, not being violent, being punctual, and praying orderly before learning it is obligatory to perform duha prayers and various other regulations. Natural school students are the same age as elementary school students, 8-11 years old.

Another activity developed by the Rumah Kita Foundation is a cheerful Sunday. Happy Sunday is a weekly activity held free of charge every Sunday, which

approximately 30 children usually attend. The age of students is equivalent to elementary school or kindergarten age, where the learning process is carried out in an exciting way, namely learning while playing. The material provided tends to be light but strives to be able to hone children's thinking and creativity. Some of the materials that have been conveyed include the art of paper folding, making cute animals, making breathing apparatus, coloring, outbound activities, nature meditation, gymnastics, and educational games. In carrying out cheerful Sundays, we often work with various parties, such as the fairytale village of Subulussalam City. Later, there will be storytelling sessions for the children participating in the cheerful Sunday activities.

Storytelling is one of the processes of character formation; this formation comes from fairy tales that are heard so that children can follow the good values contained in the fairy tales that are conveyed. (Prasanti, 2018) This activity was initially held as a form of concern and concern for the director of the Rumah Kita Foundation, dr. Risdianty to children who often spend their school holidays on Sundays using gadgets, so that the cheerful Sunday initiative arises so that children's school holidays can be filled productively and usefully so that they can reduce the activity of using gadgets in children while forming children's character when participating in the cheerful Sunday program.

In preparing children mentally and physically, Ibn Sina said that it should start with understanding and teaching the Al-Qur'an. The Koran and Sunna are the primary intelligence curriculum. (Muthmainnah, 2018) Understanding primary education is understanding the Qur'an. The Rumah Kita Foundation also implements an Al-Qur'an reading and writing program, namely TPQ Al-Jihad, which is held in the evening after the evening prayer until after the evening prayer. This TPQ activity, apart from

reading and writing the Qur'an, also teaches how to pray, perform ablution properly, and memorize short surahs, prayers, and murajaah memorizing

Apart from non-formal education through the family, and non-formal education through children. Rumah Kita Foundation also provides non-formal education through the community through community empowerment. The Rumah Kita Foundation has a fostered village called the Family Development House (RBK), formed in 2021 and located in Penuntungan Village, SKPC, Simpang Kiri District, Subulussalam City. There are several problems that the Rumah Kita Foundation found in Penuntungan Village, including 15 teenagers who dropped out of school at the Junior High School (SMP) level, 20 heads of families were observed to work odd jobs, so they did not have a steady income, there were also 15 children who could not read. The problem is also the location of the RBK, which has the potential to generate a creative economy because the RBK location is close to the bathing tourist sites. To carry out the RBK's objectives, the assisted villages are expected to be able to earn income independently. RBK has several programs as follows;

A. Children's Program

1. Watch together
2. Clean up the library
3. Children's book review
4. Learning motivation
5. Happy Sunday
6. Children's competition

B. Youth Program

1. BBQ Pensi
2. Multimedia Training
3. Library book normalization training
4. Advanced library training on library structure
5. Seminar on early marriage
6. Juvenile delinquency seminar
7. Youth/leadership seminars
8. Pre-parenting seminar
9. Business training
10. Increasing SKPC tourism

11. Watch together

C. Mothers Program

1. Batik
2. Crafting Training
3. Marketing training
4. Training to make food products such as brownies, tape, chips, etc

D. Gentlemen's Program

1. Agricultural training (oil palm, salak)
2. Pest extermination training
3. Animal husbandry training

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During the research and observation, the ongoing plan is a program for mothers, namely training in making pickled pineapple and salak, tape with various toppings, and batik training. The community gets training to maximize and achieve the desired goals; the Rumah Kita Foundation also prepares facilities in the form of tools and materials needed for the training process. One example is in batik-making training; all the tools, from cloth, canting, and dyes, trainers who are experts in batik, and several other tools and materials, are all facilitated for free. After the training, the Rumah Kita Foundation did not immediately let go but still took part in developing it, even to the marketing stage of the products produced; the Rumah Kita Foundation took part in marketing and promoting it, and the profits obtained from batik production and food management were held entirely by the RBK women to be managed again. From the results of coaching, RBK women have produced batik

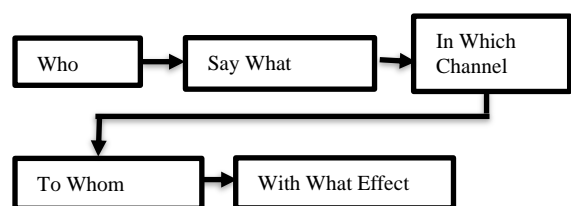
with nuances from Subulussalam City, which is the work of village women. Once the assisted village is deemed capable of standing independently, the Rumah Kita Foundation will slowly let go and allow it to develop independently. So, the Rumah Kita Foundation is trying to provide community education in other villages in Subulussalam City. (Interview, 2023) reading and writing program, namely TPQ Al-Jihad, which is held in the evening after the evening prayer until after the evening prayer. This TPQ activity, apart from reading and writing the Qur'an, also teaches how to pray, perform ablution properly, and memorize short surahs, prayers, and murajaah memorizing.

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Rumah Kita Foundation's Communication Model

The Rumah Kita Foundation Communication Model refers to the Lasswell communication model, which is a simple communication model with five stages in the communication stages: Who is

the person delivering the communication (communicator)? In this case, the Rumah Kita Foundation, the team, and the parties working together are communicators and ensure that the message can be conveyed well to those who want to get it. Say what, what is meant (message)? The news is in the form of programs designed to improve the quality of non-formal education in Subulussalam City and adapt it to existing needs. In which channel is the media used in conveying messages? For effectiveness in delivering the program to the public and that it can be well received by various groups, online media is also used. , who are the recipients of the message (communicants). The recipients of the program or message are children aged 5-11, teenagers, mothers, and fathers in Subulussalam City, but program recipients are grouped according to their individual needs. With what effect, the results of coaching, the program is to provide knowledge and impact on message recipients by the agenda followed. In this case, the following is an overview of the Lasswell model communication scheme (Kurniawan, 2023)



Scheme 2. Education Focus of Our Home Foundation (Researcher processed data, 2023).

The image above explains that the communication process can work systematically to produce the desired effect. The five stages described above are essential in communication and must be noticed. Likewise, the Rumah Kita Foundation involves these five stages to improve the quality of non-formal education in Subulussalam City. The following describes using the five elements of the

Lasswell communication model in the Rumah Kita Foundation.

Communicator

Rumah Kita Foundation is a place that facilitates agendas that are designed and delivered to communicants. Rumah Kita Foundation has several divisions that have various tasks. The division that focuses on non-formal education and is responsible for managing and implementing programs related to non-formal education is the education division. There are eleven names listed as administrators of the Rumah Kita Foundation. To apply non-formal education, which is expected to improve education quality, the Rumah Kita Foundation is also working with various parties. Kampung Dongeng Subulussalam is one of the parties that often cooperates in children's non-formal education activities.

The parties collaborating with the Rumah Kita Foundation can provide impact and teach what is intended so that the people involved in the Rumah Kita Foundation are competent in their fields. Most of the parties who collaborate are from the relations of the director of the Rumah Kita Foundation, also from the ties of the administrators of the Rumah Kita Foundation, or also those who view the social media of the Rumah Kita Foundation.

Kita Foundation also provides opportunities for people who care about social and educational issues to become volunteers at Rumah Kita Foundation. So far, several people from professional backgrounds have become volunteers at the Rumah Kita Foundation and have participated in running programs and even designing programs that are tailored to existing needs and problems.

Subulussalam City Regional Library, Simpang Kiri Police Chief, several schools, both Early Childhood Education and Vocational High Schools (SMK) in Subulussalam City, have collaborated with the Rumah Kita Foundation and several other government institutions. The community empowerment program involves TPA Al-Iman, initially established in 2009.

Currently, TPA Al-Iman is a forum that collaborates with the Rumah Kita Foundation to spread benefits through community development. The inauguration of this Assisted House also involves the local Village Head.

Media

Media itself is something that can be used to convey messages, from communicators to communicants, that can stimulate understanding, feelings, attention, and interest. (From et al, 2023) Program implementation is conducted face-to-face, meeting directly with children, mothers, and the program's target community. In disseminating information, media is needed to present information related to the program that Rumah Kita Foundation will implement so that all people get agenda information so they can follow and experience the benefits of the ongoing program. Rumah Kita Foundation uses online media to inform the agenda and document programs that have been implemented. The online press used are Instagram and YouTube.

According to the manager of the Rumah Kita Foundation, the use of online media such as Instagram and YouTube has had quite an impact so that more people know the Rumah Kita Foundation. Documentation of activities carried out by the Rumah Kita Foundation is often shared on its Instagram account, @yayasanrumahkita. Various information about the Rumah Kita Foundation and the ongoing agenda of the Rumah Kita Foundation is also shared on the YouTube account @yayasanrumahkita7271. The use of an Instagram account is not only to share documentation of activities that are already taking place but also as a medium of information on what agendas will be carried out and the implementation schedule so that anyone can get information and follow the programs that will be carried out.

Communicate

A good communicator understands the message in meaning and consciously wants to carry out the message he receives. Clarity, thoroughness, and integrity of communication can affect the behavior and work of the communicant. (Harahap et al, 2020) Recipients of letters from the activities and various agendas of the Rumah Kita Foundation consist of multiple backgrounds and ages. Non-formal education through the family focuses on parents in Subulussalam City by creating a forum based on Islamic parenting and facilitated by bringing competent speakers.

Meanwhile, communicants in non-formal education in children's education programs involve children aged 5-11 years in various activities. The cheerful Sunday agenda is carried out once a week on Sundays, attended by approximately thirty children from multiple circles. This activity is free of charge, and it is hoped that it can make children's school holidays enjoyable and productive and indirectly reduce their dependence on cell phones. High school teenagers dominate leadership training and internships as their communicants.

Message

The messages conveyed through the program are tailored to the needs of the communicant, such as education through the family, which is a form of strengthening that begins with understanding the role of parents in the child's growth and development as well as in the child's understanding of religion. From the beginning until some time, a non-formal education agenda was carried out through the founding family of the Rumah Kita Foundation, buying gifts for the participants who attended almost every day. So, giving prizes to those who attend and are active creates a sense of enthusiasm in the community to participate in family parenting studies. So the longer they take part in this parenting study, they will feel the need for study material that is carried out for family resilience.

This agenda in the natural school program involves parents as a learning curriculum. Learning delivered to children results from teacher discussions and parents of genuine school students. In natural schools, education is more focused on practice going into the field and forming children's noble character by instilling Islamic values. The learning that is carried out is packaged in a fun way and involves students to do something to become independent. Not far from the cheerful Sunday nature school is a children's agenda, which is packaged in a fun and exciting way so that children feel they are not learning even though the values conveyed are forms of learning such as learning about plants, learning to make works of art, learning about culture and so on. Still, this delivery is made as enjoyable as possible. Maybe so the child does not get bored and wants to follow this agenda again. The cheerful Sunday agenda is an agenda that is held free of charge and is open to the public.

Activities that focus on teenagers are a form of training and leadership. This activity invited senior high schools in Subulussalam City to become training participants. The state of training used is to develop public speaking, self-confidence, reasoning, and thinking, as well as an understanding of problem analysis and finding solutions to existing problems. In this agenda, apart from getting material about leadership, character, and problem solving, Subulussalam City students were given a project dealing with a problem they observed in Subulussalam City with various themes, including social issues, education, juvenile delinquency, tourism, village social affairs, and the school world. in Subulussalam City. They presented the results of their discussions regarding the solutions they obtained. The youth of Subulussalam City are not only brilliant in academics but are also expected to be able to adapt to other people and the environment and become leaders who think critically in providing solutions to problems.

Community empowerment, called RBK, is empowerment through training that focuses on the creative economy. This training involves making batik made by the community with tools and materials facilitated by the Rumah Kita Foundation. In this case, the Rumah Kita Foundation collaborates with the Al-Iman TPA in Penuntungan Village SKPC. The training provided is not only for making batik but also for making food processing which can be produced in this training is done free of charge. It is hoped that establishing the RBK will form a productive, independent society to fulfill the family economy independently.

Effect

Rumah Kita Foundation has been established for over six years, so many programs have been carried out. The implementation of the program aims to create knowledge and skills for students. Instilling character education with a cheerful Sunday agenda and natural school can instill good behavior because this program makes children feel happy learning. After all, the learning process is carried out excitingly. In the genuine school program, Islamic values are instilled in children so that natural school students understand the obligation to pray; even before learning takes place, students are required to pray the duha prayer. Every Sunday, children who follow the cheerful Sunday agenda make children's holidays productive to reduce children's use of gadgets. This activity also helps children grow and develop creatively, innovatively, and bravely. On the agenda, many activities will stimulate children's thinking, such as training in making works of art, storytelling, and introducing children to literacy. Indirectly, children are also taught to be able to work together in a team and be able to adapt to new people.

The activities carried out by the Rumah Kita Foundation for children and teenagers in the form of training have an impact on growing self-confidence, being

able to think critically, working with a team, and exchanging ideas with peers. It can be a discussion forum for Subulussalam City students. This training can raise motivation and enthusiasm among young people about the problems in the city of Subulussalam and an understanding of becoming young people with leadership abilities. It creates enthusiasm for learning and continuing education at a higher level.

The parenting training held by the Rumah Kita Foundation provides an awareness and knowledge effect regarding the parenting model for children. How fathers should treat children, how mothers should treat children, how husbands should treat wives, and how it is natural for wives to treat husbands. Because the role of fathers is also huge in marriage, Indonesia is in the top 10 countries where the part of fathers towards children is lacking because the role of fathers towards children tends only to be physically present but does not play a role in child development matters. The father has three parts: continuing the lineage, earning a living, and loving to train and be a model for children. This training raises awareness and understanding of child-rearing patterns that are by nature and also regarding family defense.

Economic problems are often a problem for rural communities, especially for parents who do not have a history of higher education. Being a housewife is a daily activity that they do. Community empowerment certainly significantly affects village communities where this training can become skills that can be developed and produce results. Villages supported by the Rumah Kita Foundation can also make batik, which they can market and grow to help the family economy. The form of income is not only through batik production but also from the production of food processing, and the Rumah Kita Foundation team assists in the marketing process.

Conclusion

Rumah Kita Foundation applies five elements of the model relevant to the

Lasswell communication model: communicators, media, communicants, messages, and effects. Using the five elements in improving the quality of non-formal education in Subulussalam City, the Rumah Kita Foundation applies them in three program forms: family education, children's education, and community education. The three programs, namely the House of Civilization, Father's Forum, and Hospital focus on the recipients of this agenda, namely parents. Next on the agenda is natural school, cheerful Sunday TPQ Al-Jihad, and Subulussalam Leadership camp. The focus of the recipients of the designed program is children high school (SMA) students. The community empowerment program takes the form of a Family Development House (RBK), where the RBK takes the form of training in making batik and processing food, which will later be produced. The focus of receiving this agenda is the village community. While running the non-formal education program, the Rumah Kita Foundation applies training, mentoring, and empowerment models.

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