



The role of Islamic Educational Institutions: formal, informal, non-formal

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Receive: 11/08/2024

Accepted: 11/09/2024

Published: 01/10/2024

Abstrak

Tujuan dari penelitian ini adalah untuk membahas mengenai fungsi-fungsi Lembaga Pendidikan khususnya Pendidikan Islam baik itu Formal, Informal, dan Nonformal. Penelitian ini menggunakan penelitian studi Pustaka. Data dikumpulkan melalui studi literatur yang sesuai dengan pembahasan. Hasil penelitian ini menunjukkan bahwa tujuan dari Pendidikan Islam itu adalah untuk menciptakan manusia yang sadar terhadap Tuhannya. Pendidikan Islam dapat ditempuh dengan tiga jalur sesuai dengan Undang-Undang No 20 Tahun 2003 tentang Sisdiknas, yaitu; (1) Jalur Formal seperti, MI, Mts, MA, dan Perguruan Tinggi Islam, (2) Jalur Nonformal seperti, Lembaga-lembaga Pelatihan Baca Kitab, TPQ, TPA, dan lain sebagainya, (3) Jalur Informal seperti, Pendidikan Keluarga dan Pendidikan Masyarakat. Dalam memajukan dunia Pendidikan tidak hanya cukup dengan melalui jalur formal saja, tetapi ketiga jalur ini harus bersinergi dalam memajukan dunia Pendidikan. Alasannya antara lain adalah, Semakin banyaknya jumlah angkatan muda yang tidak dapat melanjutkan sekolah. Lapangan kerja, khususnya sektor swasta mengalami perkembangan cukup pesat dan lebih dibandingkan perkembangan sektor pemerintah.

Kata Kunci: *Pendidikan Islam, Formal, Informal, Nonformal*

Abstract

The purpose of this study is to discuss the functions of educational institutions, especially Islamic education, both formal, informal and non-formal. This research uses literature study research. Data is collected through literature studies that are in line with the discussion. The results of this study indicate that the purpose of Islamic education is to create people who are aware of their God. Islamic education can be pursued in three ways in accordance with Law No. 20 of 2003 on the National Education System, namely; (1) Formal ways such as, MI, MTs, MA, and Islamic Universities, (2) Non-formal ways such as, Book Reading Training Institutions, TPQ, TPA, and so on, (3) Informal ways such as, Family Education and Community Education. It is not enough to develop the world of education through formal channels alone, but these three channels must work together to develop the world of education. One of the reasons for this is the increasing number of young people who are unable to continue their education. Employment, especially in the private sector, has developed quite rapidly and more than the development of the public sector

Keywords: *Islamic Education, Formal, Informal, Nonformal*

INTRODUCTION

Education is one of the efforts made in an organised way to shape the character of individuals and to develop their potential in a better direction so that they can be useful to themselves and to others (Wulandari, 2017). In its implementation, it certainly requires an institution capable of supervising it, known as an educational institution. An educational institution is an organisation or a group of people with the same mission and responsible for providing education to its students as defined by laws and regulations (Bafadhol, 2017).

In the context of an evolving and changing Islamic society, education is an important foundation for the formation of Islamic character and values. However, the increasing complexity of social, technological and globalisation challenges requires broader and holistic thinking in the initiation of an effective education system.

In Indonesia, there are many educational institutions scattered throughout the country with 3 recognised pathways, namely formal, non-formal and informal education. These educational institutions consist of Islamic and general education. All three institutions are equally important and in practice they will complement each other, although all three institutions have their own characteristics and advantages and disadvantages.

Islamic education is not only formal in the school curriculum, but also includes informal and non-formal aspects that contribute to the formation of individual religious identity. In this context, this paper discusses the functions and respective roles of formal, informal and non-formal institutions.

METHOD

The type of research used in this study is library research, i.e. research carried out through the collection of data or scholarly works that are the subject of research or the collection of data of a library nature, or a study carried out to solve a problem that is essentially based on a critical and in-depth study of relevant library materials.

The data source of this research is the results of research or writings by researchers or library materials written and published by an author who does not directly observe or participate in the reality he describes, but rather provides comments or explanations on the functions of Islamic education.

Since this research is a library research, the data collection technique used in this research is literary data collection, namely by collecting library materials that are continuous (coherent) with the object of discussion under study. Literature data is collected and processed through: (1) Editing, which is a re-examination of the data obtained, especially in terms of completeness, clarity of meaning and coherence of meaning among each other. (2) Organising, i.e. putting the data together according to a predetermined framework. (3) Finding the research results, i.e. carrying out further analysis of the results of data preparation using predetermined rules, theories and methods, so that certain conclusions (inferences) are drawn, which are the results of the answer to the problem formulation.

This research uses the method of content analysis. Content analysis is a research technique used to draw conclusions (inferences) that can be replicated (reproduced) with valid data, taking into account the context. This method is intended to analyse all issues related to the functions of Islamic educational institutions.

RESULTS AND DISCUSSION

A. Definition of an Islamic educational institution

At the beginning of the development of Islam in Indonesia, Islamic education took place informally. This can be seen in the activities of Muslim merchants, who spread Islam as they traded. Whenever they had the opportunity, they provided Islamic education and teachings.

To understand the meaning of Islamic educational institutions, in language, institutions are bodies or organisations. The Big Indonesian Dictionary states that an institution is a

body or organisation whose purpose is to conduct a scientific investigation or business. An educational agency or institution is an organisation or group of people who, for one reason or another, assume the responsibility of educating students in accordance with the agency's mission. Some others define educational institutions as facilities or places where the educational process takes place with the aim of changing individual behaviour for the better through interaction with the environment.

From this definition, it can be concluded that Islamic educational institutions are places or organisations that organise Islamic education, have a clear structure and are responsible for the implementation of Islamic education. Therefore, the Islamic educational institution must be able to create an atmosphere that allows the proper implementation of education according to the tasks assigned to it, such as schools (madrasah) that carry out the process of Islamic education.

Today's educational institutions are essential for the smooth running of the educational process, especially in Indonesia. Moreover, educational institutions are associated with the concept of Islam; Islamic educational institutions are a place where education within the framework of Islam performs its duties for the achievement of the ideals of Muslims.

B. Islamic educational institutions: types and functions

1. Institutions of formal education

Formal education, often referred to as schooling, is a series of standardised levels of education such as primary, junior high, high school and university. Formal education is more focused on providing knowledge or skills to enter society.

Law No. 20/2003 on the National Education System states that formal education institutions are structured and graded educational pathways consisting of primary,

secondary and higher education. Normal education institutions consist of pre-school education institutions, primary education institutions (SD/SMP), secondary education institutions (SMA/SMK) and higher education institutions. The national education system also stipulates that every citizen is obliged to attend formal education at least until the end of lower secondary education. Formal education institutions focus on the development of the whole Indonesian person.

The existence of Islamic educational institutions as formal institutions is stated in Article 17 that basic education shall be in the form of primary schools (SD) and Madrasah Ibtidaiyah (MI) or other equivalent forms, and junior high schools (SMP) and Madrasah Tsanawiyah (MTs) or other equivalent forms. Article 18 states that secondary education shall be in the form of Senior High Schools (SMA), Madrasah Aliyah (MA), Vocational High Schools (SMK) and Madrasah Aliyah Kejuruan (MAK) or other equivalent forms. Article 20 states that higher education may take the form of an academy, polytechnic, college, institute or university. On the basis of this law, Islamic educational institutions were born, which helped the state to realise the whole Indonesian human being. It's just that the Islamic educational institution focuses more on religious learning, so it is hoped that a whole Indonesian person will be born who is responsible for the nation and his religion. The characteristics of formal educational institutions include the following:

- a. Education takes place in classrooms deliberately created by formal educational institutions.
- b. The teacher is a person officially appointed by the institution.
- c. Has clear administration and management.

- d. There is an age limit according to the level of education.
- e. Has a formal curriculum.
- f. There is a learning plan, methods, media and evaluation.
- g. There is a limit to the length of the course.
- h. A diploma is awarded to participants who complete the course.
- i. Can be continued at a higher level.

While the institutions that organise formal education are:

- a. Taman Kanak-kanak (TK)
- b. Raudatul Athfal (RA)
- c. Sekolah Dasar (SD)
- d. Madrasah Ibtidaiyah (MI)
- e. Sekolah Menengah Pertama (SMP)
- f. Madrasah Tsanawiyah (MTs)
- g. Sekolah Menengah Atas (SMA)
- h. Madrasah Aliyah (MA)
- i. Sekolah Menengah Kejuruan (SMK)
- j. Perguruan Tinggi, Such as; Akademi, Politeknik, Sekolah Tinggi, Institut, dan Universitas.

2. Non-formal education institution

Non-formal education institutions are educational facilities provided for citizens who do not have time to follow or complete a certain level of formal education. In short, non-formal education, also referred to as community-based education, is a mechanism that provides opportunities for everyone to enrich their knowledge.

Law No. 20/2003 Article 26 of the National Education System states that non-formal education institutions are educational pathways outside formal education that are carried out in a structured and graded manner. Currently, non-formal education is growing due to the increasing need for skills in everyone to get the desired job.

There are many factors driving the development of non-formal education. These include:

- a. A growing number of young people are unable to continue their education.
- b. Employment, especially in the private sector, is growing faster than the public sector.

There are also non-formal education programmes that are equivalent to formal education, for example following package A, following package B, following package C. Non-formal education is also organised by community organisations such as religious, social, artistic, sports and scout organisations. Non-formal education is organised for citizens who need educational services to replace, supplement and/or complement formal education in order to support lifelong learning. In other words, non-formal education functions to develop the potential of students through life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills and vocational training and other education.

Some of the characteristics of these non-formal education institutions are as follows:

- a. Education takes place within the community.
- b. The teacher is a necessary mediator.
- c. There is no age limit.
- d. Practical content is tailored to pragmatic needs.
- e. Training time is short and material intensive. Integrated and focused management.
- f. Learning aims to equip participants with specific skills to prepare them for the world of work.

Institutions organising non-formal education now include the following:

- a. Kelompok bermain (KB)
- b. Taman penitipan anak (TPA)
- c. Lembaga khusus Sanggar
- d. Lembaga pelatihan Kelompok belajar
- e. Pusat kegiatan belajar masyarakat
- f. Majelis taklim
- g. Lembaga ketrampilan dan pelatihan

The Islamic educational institutions that organise non-formal education are as follows:

- a. Pengajian Kitab
The study of books is organised in order to deepen the teachings of Islam or to become an expert in Islamic religious knowledge. The study of books can be done in stages or not. The study of books takes place in mosques, mushalas, course centres or other places that meet the requirements (Nasucha, 2019).
- b. Kursus Bahasa Arab
Arabic language courses are also in high demand at the moment. Students wishing to continue their studies in the Middle East can improve their Arabic language skills by attending an Arabic language course, for example at Kampung Arab Pare, located in Tegalsari Hamlet, Kediri Regency, East Java.
- c. Taman Pendidikan Al-Qur'an
Qur'anic Education aims to improve students' ability to read, write, understand and practise the contents of the Qur'an. Qur'anic Education consists of Al-Qur'anic Kindergarten (TKQ), Al-Qur'anic Education Park (TPQ), Ta'limul Qur'an lil Aulad (TQA) and other similar forms. Qur'anic education can be implemented in stages and not in steps. The implementation of Qur'anic education is centralised in mosques, mushallahs or other places that meet the

requirements. The curriculum of al-Qur'anic education includes reading, writing and memorising verses of the Qur'an, tajweed and memorising the main prayers. Teachers in al-Qur'anic education are at least graduates of senior secondary diniyah education or its equivalent, can read the Qur'an with tajweed and have mastered the technique of teaching the Qur'an.

3. Informal education institutions

Informal education is education that is more focused on the family and society. Informal education is also regulated in Law No. 20/2003, Article 27 on the National Education System, which states that informal education is the way of family and neighbourhood education. Family education is the first and most important education. It is called the first because the baby or child is the first to get acquainted with the environment and is taught by a family member. This first education can be seen as laying the foundation for later developments.

Informal education does not require a learning plan and is spontaneous and can take place at any time. Informal education can also be used as a place to implement Islamic education. Based on this law, the institution of informal education is divided into two, namely:

a. Family

The family is the oldest educational centre or institution in Islam. It is as old as human civilisation itself (Adi L, 2022). For example, how Prophet Adam and his wife Eve tried to educate their children. Likewise with Luqman and Prophet Ibrahim and many more whose stories are told in the Qur'an. The family has a very vital role in educating and shaping a person. The importance of education in the family was mentioned in QS At-Tahrim: 6

يَأْتِيهَا الَّذِينَ آمَنُوا فُؤَا أُنْفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا
يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: A man depends on the religion of his companion, so let us see who his companion is. (HHR. Tirmidhi and Abu Daud)

Meaning: O you who believe! guard yourselves and your families from the Fire of Hell, the fuel of which is men and stones, and the keepers of which are angels, stern and severe. They disobey not Allah in what He commands them, and they do always what is required of them. Meaning: O you who believe! guard yourselves and your families from the Fire of Hell, the fuel of which is men and stones, and the keepers of which are angels, stern and severe. They disobey not Allah in what He commands them, and they do always what is required of them.

From the above verse, it can be understood that education in the family is not only in the worldly aspect but also in the ukhrawi aspect to avoid hellfire. Understanding, teaching, guidance and education in the family will be the basis for education outside the family.

b. Neighbourhood education

In Islamic education, the environment is also one of the informal educational institutions that influence a person. In accordance with the theory of behaviourism, which says that the formation of human character is in accordance with or influenced by the surrounding environment. If the environment is "healthy", then the personality of the individual is also "healthy". This is in line with what the Prophet Muhammad Saw said in the Hadith narrated by Imam At-Tirmidzi No. 2300 from the way of Abu Hurairah's friend, which reads:

عن أبي هريرة رضي الله عنه أن النبي صَلَّى
الله عليه وسلم قال: «الرجل على دين خليله،
فليُنظر أحدكم من يُخالل

Based on the Hadith, it can be understood that the environment influences one's upbringing. The influence may be negative or positive, may come from peers or from different age groups. The Prophet has reminded us to always be selective in our choice of associations in an environment. Because it will be difficult to change someone for the better if they are in the wrong environment and it will result in things that are dominant in that environment. If the environment is dominated by positive characters, then the results of education will be good, but if on the contrary, negative things will also dominate the learner.

Through environmental education, children can learn how to communicate well, discover the beauty of togetherness, the joy of working together to help each other, and things related to social skills. The outline is that the education that children receive in the environment is expected that when they return home they will be able to tell what they have done today. Asking children questions about their activities during the day does not mean being overprotective, but it does lead to filtering or filtering out customs, habits or things that should not be imitated and done by a child.

CLOSING

An Islamic educational institution is a place or organisation that organises Islamic education, has a clear structure and is responsible for the implementation of Islamic education. Therefore, the Islamic educational institution must be able to create an atmosphere that allows the proper implementation of education according to

the tasks assigned to it, such as schools (madrasah) that carry out the process of Islamic education.

Today's educational institutions are essential for the smooth running of the educational process, especially in Indonesia. In addition, the educational institution is associated with the concept of Islam, Islamic educational institutions are a place where education within the framework of Islam carries out its duties to achieve the ideals of Muslims. In the implementation of Islamic education, three ways can be taken, formal Islamic education, such as madrasah and so on. Then non-formal Islamic education such as training institutions, TPQ, TPA and others. In addition, Islamic education can also be provided through informal channels such as family and environment.

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