

**ISLAMIC EDUCATION MODEL IN NON-FORMAL INSTITUTIONS
ADAPTATION IN THE ERA OF ACCELERATION
INFORMATION TECHNOLOGY**

Mahsun

Prodi PAI, Fakultas Agama Islam, Universitas Wahid Hasyim Semarang

Corresponding author: masmahasano@gmail.com

Abstract

This literature research looks at the history of Islamic education in Indonesia starting at the same time as the process of entering Islam in Indonesia by taking the form of non-formal education with the most prominent feature being the concentrated subject matter for the development and deepening of religious sciences such as monotheism, fiqh, tasawuf, morality, interpretation, and hadith. The learning is concentrated on the discussion of the yellow books (classic). The methods are sorogan, wetonan and muzakarah (consultation). The system is non-classical, namely by using the halaqah system. And in this era of accelerating information technology (third millennium) the survival of non-formal Islamic education has challenges in quality, culture and competition. The results show that the adaptation of non-formal Islamic educational institutions as an educational model can take the form of updating the quality of the education component, applying religious values to operational values, and updating the quality so that non-formal Islamic education is not abandoned by the community.

Keywords: model, Islamic education, non-formal education

A. INTRODUCTION

The world of education (Islam) is dynamic and must be able to adapt to world developments and changes. For this reason, the education model (Islam) must be formulated according to the pattern and direction of change that occurs. Currently, Islamic education has challenges and problems, both theoretical, conceptual and practical. Fazlurrahman said that Islamic education is currently experiencing stagnation in the midst of the dynamics of the times (Saihu, 2020: 83-85).

Haidar Putra Daulay (2019: 13-14) divides the evolution of Islamic education in Indonesia into 5 stages starting from the process of entering Islam until the current digital era (third millennium). The first stage states that Islamic education focuses on learning classical books when Islam entered Indonesia. Then the second stage was born, which refers

to the Dutch colonial era, Islamic education is separated from the Dutch education system, characterized by dichotomous and discriminatory. The third stage takes the form of internalizing reform ideas into Indonesian Islamic education. The impact of these reforms can be seen in the birth of a curriculum that introduces scientific knowledge that is juxtaposed with religious subjects. The names of educational institutions began to appear, such as "schools with Islamic characteristics" and "modern boarding schools". Then the fourth stage refers to Islamic education during the independence of Indonesia. What stands out is the development of Islamic education in terms of quantity and quality. Finally, the fifth stage refers to Islamic education in the 21st century which is called the third millennium era and globalization.

The era of the third millennium is marked by the dominance of information technology. Of course this is automatically present as a challenge for Islamic education in Indonesia. The challenge is related to the adaptability of Islamic education models and also how Islamic education is able to manage the impact of accelerating advances in information technology which has been proven to break through cross-border barriers, values and cultures. For formal Islamic educational institutions with superstructure support, this challenge is certainly not as difficult as for non-formal Islamic education institutions.

This paper focuses on the existence of non-formal Islamic educational institutions in adapting to the challenges of the third millennium era. The basic reason is that the embryo of Islamic education in Indonesia takes the form of non-formal education, where until now its existence still exists and has a real function in society. Another reason is related to the nature of education as the transmission of values and knowledge, as well as the inheritance of culture and civilization between generations, it is interesting to see the adaptability of non-formal Islamic educational institutions in facing this era.

B. RESEARCH METHOD

This research is based on library research using content analysis as a data collection technique (Moleong, 1990: 163). The data source is taken from a study of the major themes of the Islamic education model in non-formal institutions. The data collected is seen for validity by triangulation of sources. The triangulation technique itself is a way of checking the correctness of the data by using other things as data comparisons (Moleong, 1990: 163).

The data that has been collected and validated is analyzed using interactive analysis techniques through the stages of data selection (data reduction), presenting data (data display), and conclusions (conclusion drawing) (Sutopo, 1998: 36).

C. RESULTS AND DISCUSSION

The basic concept of the model

Etymologically the model means the pattern of something to be made or produced. The model can be viewed from three types of words, namely: a) as a noun, b) an adjective, and c) a verb. As a noun, model means representation or picture. As an adjective model is ideal, exemplary, and exemplary. As a model verb is to demonstrate, to show. In development research the model is designed as an operational description of the research development procedure ideally with the aim of explaining or showing the workflow and important relationships related to research (Abas Asyafah, 2019: 21).

In Farida (2019: 318) it is stated that the meaning of the coverage model exceeds the meaning of strategies, methods and approaches. Basically, the concept of the model is used to explain how to conduct empirical research on a study. Furthermore, the model is interpreted as a description of regular or systematic work procedures that explain the description of thoughts and suggestions.

Even more narrowly as quoted by Farida (2019: 318), Marx argues that the model is a conceptual structure that has been developed in a field to be implemented, especially to guide research, and provide ideas for other fields that need to be developed. In short, it can be stated that the model is a concept that is used as a guide for carrying out an activity. It could be in this case, it can be interpreted as an imitation of the original object.

According to Meyer in Farida (2019: 318), the model is a concept that can be used to present a real thing and can be converted into a more comprehensive form. For example, a learning model is a plan or picture that is used as a guide to make lesson plans in a class or tutorial learning, and to set learning tools, such as books, internet, tape recorders, computers, curriculum and so on.

Based on the conception of the model above, it can be understood that there are at least three components in the model, namely: 1) conceptual abstraction or reference, 2)

structured and integrated, 3) as a guide for thinking and working. These three components are an inseparable unit that must exist in a model, including the Islamic education model.

Up to this point, it can be interpreted that the Islamic education model is a conceptual framework of systematic steps developed from theory and used in managing the entire process of Islamic education to achieve its goals.

Indonesian Islamic Education

The existence of Islamic education in Indonesia has existed since the entry of Islam into Indonesia. The reason is, in terms of the theory of 5 elements of education, the activities of the preachers in the process of Islamization are educational activities (Daulay, 2007: 1-2). This is also conveyed by Arnold (1981: 352), that the preachers who have carried out educational activities consist of traders, monotheists, preachers, experts in jurisprudence, and especially the Hajj as the most active party in preaching to erode the remnants of beliefs and customs. animism.

According to Achmadi (2008: 26) the term education is an integration of three terms at once, namely *tarbiyah*, *ta'lim*, and *ta'dib*. That is, if education is attributed to *ta'dib* then he must go through teaching (*ta'lim*) so that knowledge is obtained. In order for knowledge to be understood, internalized and subsequently practiced by students, it is necessary to have guidance (*tarbiyah*).

In Law Number 20 of 2003 concerning the National Education System, Article 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. Furthermore, in Article 3 it is stated that education functions to develop and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, competent, creative, independent, and become a democratic and responsible citizen (Dirjen Pendis: 2006).

To see an educational process, Noeng Muhadjir stated that there are five basic elements of giving and receiving education, having a good goal, a good way or way, and a positive

context. These five basic elements are also the basic criteria for educational activities (Dauliy, 2007: 3-4).

Regarding the substance of education in the view of Islam, Hasan Langgulung stated that basically education in the view of Islam is seen as three processes, namely the development of potential, cultural inheritance, and the interaction between potential and culture. These three processes can be understood as tasks as well as functions, which are interrelated and inseparable. As written by Sutrisno, Hasan Langgulung formulates Islamic education as a process of preparing the younger generation to fill roles, transferring knowledge and Islamic values that are aligned with human functions to do charity in the world and reap the rewards in the hereafter (Sutrisno, 2006: 22).

Furthermore, for Malik Fadjar (1998: 30), education is a unified process and system that leads to the achievement of certain goals which are assessed and believed to be the most ideal. Finally, Islamic education with reference to Zakiah Daradjat (2006: 28), is an integration of faith education and charity education.

Furthermore, Islamic education is said to have a basis for the framework of developing an educational model. According to Mudzakir Ali, in Indonesia the pesantren education model has a wealth of educational values which can be grouped categorically into 3 namely national values, human relations values, and student character building values (Mudzakir Ali et al, t.t: 666-684)

Non-formal Islamic education

Early Islamic education took the form of non-formal education centered in mosques. Although there is no certainty as to where the mosque was first built by Islamic Nusantara figures, for Muslims it has become commonplace that the mosque is an absolute place for worship, a center for teaching and developing Islam. According to Taufik Abdullah, as quoted by Yusnar Yusuf, the rulers of the kingdoms in various areas such as Sultan Agung (d.1645) have made the mosque a center for the spread of Islamic religion and culture. Likewise, Sultan Suriansyah in Banjarmasin, South Kalimantan and Sultan Abdurrahman in Pontianak, West Kalimantan in the nineteenth century (Mahsun, 2009).

The most prominent characteristics of mosque educational institutions during the entry of Islam to Indonesia until the end of the 19th century, as conveyed by Dauliy (2007: 5) are:

first, the subject matter is concentrated on the development and deepening of religious sciences such as monotheism, fiqh, tasawuf, morality, interpretation, and hadith. The learning is concentrated on the discussion of the yellow books (classic). Second, the methods are sorogan, wetonan and muzakarah (consultation). Third, the system is non-classical, namely by using the halaqah system.

Gazalba (1976: 54) states that education as a process of cultural inheritance occurs through a process of socialization and enculturation. Socialization is a correctional process, namely the process of uniting individuals into society. Since birth, the individual grows, develops, relates, knows and adapts to individuals who live in social unity, and then he behaves in accordance with the behavior patterns of his community. Simultaneously with socialization, enculturation takes place, which is a process that is followed by an individual from childhood onwards where he grows, develops, relates, knows and adapts, then makes his community's ideal pattern his own.

This process can take place through three forms of activities, namely formal, non-formal and informal. Referring to Coombs' definition, formal education is a systematic, structured, multilevel and tiered activity organized in the school system. Non-formal education is an organized and systematic activity outside the school system, held in the community. Informal education is a process that lasts throughout the ages, is not organized and systematic, runs by itself, takes place mainly in the family environment, as well as through mass media, playgrounds and so on (Sudjana, 2004: 22-24).

In Law Number 20 of 2003 concerning the National Education System, in Article 1, the term formal education is intended to name a structured and tiered educational path consisting of basic, secondary and higher education. Non-formal education is an educational path outside formal education that can be carried out in a structured and tiered manner. While informal education is the path of family and environmental education. Article 26 explains that non-formal education functions to develop the potential of students with an emphasis on functional knowledge and skills as well as the development of functional attitudes and personalities. Non-formal education includes life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills education and job training, equality education and other education aimed at developing

students' abilities. Non-formal education units consist of course institutions, training institutions, study groups, community activity centers, taklirn assemblies and similar educational units (Dirjen Pendis: 2006).

The existence of non-formal education is influenced by three factors, namely informal education, community traditions, and religion. Especially regarding religion, its presence in people's lives further underlies the development of non-formal and informal education. Learning to read scriptures, religious rules, and prayer procedures, which are generally carried out in places of worship, are learning activities that underlie non-formal education situations. In subsequent developments, religion motivates people that learning is a human obligation, and learning activities are carried out in and against their living environment, as shown by Islam. (Sudjana, 2004: 63-68).

In the explanation of Law Number 20 of 2003 concerning the National Education System, it is stated that the first strategy in implementing the reform of the national education system is "the implementation of religious education and noble character". and religious education (Ahmad Saifudin, 2021: 12).

In this regulation it is explained that what is meant by religious education is education that provides knowledge and shapes students' attitudes based on their religion. Religious education is education that prepares students to become religious experts. Diniyah education is Islamic religious education that is held at all levels and levels of education. Pesantren is a community-based Islamic religious education institution that organizes diniyah education or in an integrated manner with other education. A house of worship is a building specifically built for the purposes of a place of worship for the residents of the education unit concerned and/or the general public. Furthermore, it is stated that Islamic Religious Education is in the form of formal and non-formal diniyah education; Non-formal diniyah education is carried out in the form of book recitation, Taklim Council, Al-Qur'an and Diniyah Taklimiyah education or other similar forms, all of which can be in the form of an educational unit and with the permission of the Ministry of Religion, with the place where education is centered in a mosque, prayer room, or mosque. other places that meet the requirements (Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2007).

Adaptation of non-formal Islamic education

Currently, the existence of non-formal Islamic education is faced with challenges that are not light. At least according to Haidar Putra Daulay (2019), there are three challenges, namely quality, culture and competition. First, the Quality Challenge. The global era is the era of the world without borders, the boundaries of a country with other countries are very thin. The era of globalization inevitably has two impacts, namely positive and negative. The positive impact is that it makes human life easier by utilizing communication and transportation technology, shortening long distances. The negative impact will be competition and transparency and openness in various fields of life. At this point, the quality of educational institutions is really tested.

Second, the challenge of culture (culture). Cultural competition is unavoidable, various matters relating to lifestyle, outlook on life, clothing, food and so on will emerge in the global era. Here, usually, cultures originating from developed countries will dominate. The negative impact of global culture cannot be avoided, because it cannot be denied that the view of human life affects their culture. Liberal, secular, atheist views of life influence the culture itself.

Third, the challenges of Education Competition in the Global Era. The world of education also cannot be separated from the challenges of educational competition in the global era. Good quality education will emerge from within and outside the country. Education in this era cannot be separated from the economy, say business. Many educational institutions that are supported by strong funds will dominate the world of education. And at that time, whether we like it or not, educational institutions that have limited funds will become more of an audience, seeing the fast and advancing world of education which is supported by strong funds.

In facing the three challenges above, non-formal Islamic educational institutions can respond in three ways as offered by Hamdan Putra Daulay (2019), namely quality, culture and competition responses. First, the challenge of quality, must be responded positively, because the future world requires quality human beings, therefore the steps to become a non-formal Islamic education, quality education is a must. The global era demands that humans

have global qualities too, people who are global. Therefore, non-formal Islamic educational institutions must be directed to this, quality non-formal Islamic educational institutions must be raised. In this regard, there are several factors that are closely related to the formation of quality, namely: raw input (raw materials), educators, facilities and facilities, methods, curriculum, management, environment (environment), and the learning process.

Other things that need to be considered as an effort to improve the quality of non-formal Islamic education are: 1). Build integrated non-physical physical education (reason, qalb, nafs) and skills so that intellectual, emotional and spiritual intelligence emerges. Here it is necessary to strengthen the integration of knowledge. 2). Utilizing globalization technology teaching, distance learning technology, use of computers, internet, teleconference, and others. 3). Expanding the network of cooperation with networks or partners.

Second, cultural challenges must be answered by non-formal Islamic education to strengthen the basis of religious education. Religious education will be a shield in the face of aspects of globalization that bring negative looks. For this reason, there are several steps that must be taken in order to empower Islamic education in this millennium era. 1) teachers/educators who teach are competent or professional educators. 2), the students are human beings who have high motivation to obtain religious education. 3) required facilities and facilities. 4) an appropriate and functional curriculum for students. 5) a conducive environment for schools, households, and communities. 6) effective learning process. 7) managed by good management that can implement good management functions as well. 8) parental and community support and assistance. 9) the approach taken must be balanced between cognitive, affective, and psychomotor approaches.

Third, to face the challenges of global competition, non-formal Islamic education must have advantages that will become the people's choice, there are characteristics that are highlighted by education, characteristics can be in the form of superiority in science and technology, can be in the form of moral excellence, can also be in the form of superiority of integration between religion and science, and/or others.

D. CONCLUSION

Based on the foregoing discussion, it can be stated that the adaptation model of non-formal Islamic educational institutions in the midst of the acceleration of information technology (third millennium era) is aimed at adapting quality, culture and competition. This adaptation can take the form of an update on the quality of the education component, the application of religious values into operational values, and quality renewal so that non-formal Islamic education is not abandoned by the community.

References

Jurnal

- Ahmad Saifudin. 2021. "Regulasi Pendidikan Diniyah Non Formal". *Cermin: Jurnal manajemen dan pendidikan berbasis Islam Nusantara* Vol. 1 No. 1.
- Farida. 2019. "Model Pembelajaran Pendidikan Agama Islam pada Abad 21". Dalam Daulay, Nurussakinah (editor). 2019. *The Dynamic Of Islamic Education In South East Asia*. Medan: Perdana Publishing.
- Siregar, Alimuhammad Qadafi dan Pardede, Ficki Padli. 2019. "Pondok Pesantren antara Mencetak Ulama dan Tarikan Modernisasi", Dalam Daulay, Nurussakinah (editor). 2019. *The Dynamic Of Islamic Education In South East Asia*. Medan: Perdana Publishing.
- Saihu. 2020. "Konsep Pembaharuan Pendidikan Islam Menurut Fazlurrahman". *Andragogi: Jurnal Pendidikan Islam*, Vol. 2, No. 1. Insititut Perguruan Tinggi Ilmu Al Quran Jakarta.
- Abas Asyafah. 2019. "Menimbang Model Pembelajaran (Kajian Teoretis-Kritis Atas Model Pembelajaran Dalam Pendidikan Islam)". *Tarbawy: Indonesian Journal of Islamic Education* – Vol. 6 No. 1. <https://ejournal.upi.edu/index.php/tarbawy/article/view/20569/10338>.
- Noor Achmad, Mahmutarom and Mudzakkir Ali. Tanpa tahun. *Mencari Model Pendidikan Karakter Bangsa Berbasis Kitab Kuning Di Pesantren*. Semarang: Wahid Hasyim Press. <http://eprints.unwahas.ac.id/id/eprint/363>

Buku

- Achmadi. 2008. *Ideologi Pendidikan Islam: Paradigma Humanisme Teosentris*. Cetakan kedua. Yogyakarta: Pustaka Pelajar.
- Arnold, Thomas W. 1981. *Sejarah Da'wah Islam*; Terjemahan oleh H.A. Nawawi Rambe dari *The Preaching of Islam*. Cetakan kedua. Jakarta: Widjaya.
- Daradjat, Zakiah dkk. 2006. *Ilmu Pendidikan Islam*. Cetakan keenam. Jakarta: Bumi Aksara.
- Direktorat Jenderal Pendidikan Islam Departemen Agama RI. 2006. *Undang-Undang dan Peraturan Pemerintah RI*. Jakarta.

- Direktorat Pendidikan Diniyah dan Pondok Pesantren Depag RI. 2007. *Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan*. Jakarta.
- Daulay, Haidar Putra. 2007. *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia*. Cetakan kedua. Jakarta: Kencana Prenada Media Group.
- Daulay, Haidar Putra. 2019. "Pendidikan Islam Di Indonesia Tinjauan Dari Sudut Peluang Dan Tantangan Pendidikan Islam Di Era Milenial". Dalam Daulay, Nurussakinah (editor). 2019. *The Dynamic Of Islamic Education In South East Asia*. Medan: Perdana Publishing.
- Fadjar, Malik. 1998. *Visi Pembaharuan Pendidikan Islam*. Jakarta: LP3NI.
- Gazalba, Sidi. 1976. *Masyarakat Islam: Pengantar Sosiologi dan Sosiografi*. Jakarta: Bulan Bintang.
- Moleong, Lexy, J.. 1990. *Metode Penelitian Kualitatif*. Bandung: Remaja Rusda Karya.
- Sutrisno. 2006. *Fazlur Rahman: Kajian terhadap metode, epistemologi dan sistem pendidikan*. Yogyakarta: Pustaka Pelajar.
- Sudjana, S. Djudju. 2004. *Pendidikan Nonformal: Wawasan, Sejarah Perkembangan, Filsafat dan Teori Pendukung, serta Asas*, Bandung: Falah Production.
- Sutopo, H.B. 1998. *Pengantar Penelitian Kualitatif, Dasar-Dasar Teori Praktis*. Surakarta: UNS Press.