

## The Urgency of Non-Formal Islamic Education (Madrasah Diniyah)

Muhammad Faiq Hirzulloh

Institut Agama Islam Sunan Giri (INSURI) Ponorogo, Indonesia; pps.faiqmuhammad@gmail.com

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### Abstract

This study aims to describe the urgency of non-formal Islamic education in this case madrasah diniyah as an Islamic religious education institution to build future generations. Religious education in madrasah diniyah includes the education of belief, worship, and morals. Therefore, diniyah has a very important role and responds to various crises, especially spiritual crises, faced by modern society today. The research method is qualitative research from several madrasah diniyah through interviews, observation, and documentation in Madiun Regency, East Java in general. The results of this study indicate that the religious aspects of society will be greatly influenced by the existence of madrasah diniyah so that in the future it will become a generation of insan kamil that can be used to act in life. Islamic education in madrasah diniyah is the process of transformation and internalization of knowledge and values of religious education through guidance, direction, teaching, in spiritual growth in accordance with Islamic teachings. madrasah diniyah has several objectives of Islamic education as follows: 1). Providing religious knowledge starting from childhood; 2). Preparing children as the next generation; 3). Creating children to become insan kamil; 4). Planting Religious Education Values; 5). Improving the learning of religious education in formal schools; and 6). Growing Public Attention to Religious Education.

### Keywords

Madrasah Diniyah, Non-Formal Islamic Education

**Muhammad Faiq Hirzulloh**

Institut Agama Islam Sunan Giri (INSURI) Ponorogo, Indonesia; pps.faiqmuhammad@gmail.com

## 1. INTRODUCTION

Religious education is very important to build human abilities to become qualified people. Religious education has become an open secret that it is very important to determine the development and progress of a country or nation. Education is one of the right ways to build quality human resources to answer the demands of the times because there is a correlation between the two, according to (Zulaikhah, 2019) the population of a country with high human resources will easily keep up with the demands of the times, this is in line with (Prasetyo & Dodi, 2023) the population of a country with low human resources will take longer to keep up with the demands of the times.

In addition, educating the younger generation with Islamic religious knowledge is very important because the goal is to keep this knowledge available in the future (Handika & Darmiyati, n.d.). To convey religious knowledge to today's young generation, a special approach is needed to make them accept its teachings (Hasan, 2021). Islamic education is an educational method that aims to educate children in a way that makes them very aware of Islamic ethical values and is heavily influenced by spiritual values,



mentally molded to the desire to learn not only to fulfill their intellectual needs or to get grades in writing, but to become human beings who are of good character and bring spiritual, mental, and physical character to the family, country, and rahmatal lil alamin (Muhaimin, 2020).

Islamic education is very important for children, especially in today's technological age, if you do not instill basic things to children, it will have an impact on them when they grow up (Widyastuti et al., 2022). And according to (Abnisa & Ihsan, 2023) If the child does not have enough basic religious knowledge, they may fall into things that are out of control. Conversely, children who have basic religious knowledge will keep themselves from falling into bad things. If the provision alone sometimes deviates, let alone if there is none at all. Thus, religious knowledge can support non-formal and formal education (Nasution, 2023).

Islamic education serves as a way to build a Muslim community that truly understands and understands Islam. Islamic education is actually based on Islamic values, which can emphasize how the use of reason and instinct can be implemented with heart-oriented faith and physical health (Nuraeni & Mujahidin, 2021). Several things should be improved by education, such as basic knowledge, manual and intellectual skills, thinking / reasoning / critical thinking, norms, attitudes, and motivation, creative power and innovation, cultural appreciation, and feelings of social responsibility (Sugiarto, 2021).

Not only focusing on formal education, so that informal and non-formal education is ignored; on the contrary, the same applies to formal education (Huda, 2020). When parents do nothing and rely only on the teachers in their children's schools, they will not get an optimal education (Junanto, 2016). Likewise, when parents give their children too much freedom without control due to feelings of overconfidence and self-confidence, the child may lose their place of return (Fauzi & Nikmatullah, 2016). Islamic education emphasizes Islamic values with the aim of making people into people who are morally good and devoted to Allah alone (Azimah & Setiawan, 2023).

Madrasah diniyah is a religious education program in out-of-class activities organized based on Islamic religious education at the initial / basic level and lasts for four years. However, the presence of madrasah diniyah in the community can make a positive contribution to students' overall religious knowledge (Ilyas et al., 2023). Madrasah diniyah is very important in teaching more in-depth Islamic values, such as knowledge of God, hadith and ahlaq as well as a plus for everyone to understand it, madrasah diniyah is described as the application of Islamic education based on the concepts of philosophy, faith, and tasyri which is targeted to achieve educational goals and is different from formal education (Muthoharoh & Atiqoh, 2022). keep your child's nature in line with the goals you created. Things in the world today threaten human nature, so free the heart and mind from the impulses of lust. transfer morals and values. strengthen the accountability of non-formal Islamic education schools, mosques, pesantren, and family and other educational institutions (Saripah et al., 2021).

Researchers found that diniyah still exists in the community as a place of religious education for children. researchers found that there is a real and tangible community need to devote madrasah diniyah as a center for religious character education. madrasah diniyah is an Islamic educational institution that offers students basic religious knowledge (Rusdiana, 2020). The success of a country is not only measured by the amount of natural resources it has, but also by the quality of its human resources. Human resources cannot be separated from the character of the individual. The child's behavior in everyday life, especially when in a religious environment, will be closely related to the environment (Makrupah, 2021).

The Directorate of Diniyah and Islamic Boarding Schools of the Ministry of Religious Affairs of the Republic of Indonesia states that madrasah diniyah is a non-formal Islamic religious education unit/institution that offers Islamic religious education as a complement to elementary/middle school students and children of the same level of education which is taken within four years with at least 18 lesson hours per week (Kementerian Agama, 2014) Madrasah diniyah implements Islamic religious education consisting of the Quran, hadith, tajweed, aqidah akhlaq, fiqh, Arabic language and worship practices ((Rosyidin et al., 2023). To meet the needs of the community for additional Islamic religious education, especially for students studying in elementary schools. To provide guidance in the implementation of teaching practices in the classroom. Fostering cooperative relationships with parents, learning citizens and the community. According to (Azimah & Setiawan, 2023) & (Ajhuri & Saichu, 2018) Madrasah diniyah is a non-school education program that emphasizes the teaching of Al Qu'an and the formation of qurani morals.

The function of madrasah diniyah is to provide Islamic religious education, which includes Al-Quran, hadith, tajweed, aqidah, akhlaq, fiqh, Islamic cultural history, Arabic language, and worship practices. To meet the needs of society, additional Islamic religious education is needed, especially for students as a guide on how to follow the teachings of Islam in daily life. Establish collaboration with parents, students and the community (Ariya & Azmy, 2024). The lessons are no longer foreign to them. Although the learning process is organized according to a certain curriculum with the aim of meeting the needs of the community by providing guidance in the practice of Islamic teachings. In addition to meeting the needs of children, it can foster a cooperative relationship between parents, teachers, the community, and the child so that they feel that Islamic religious education is important.

Therefore, this article will explain why non-formal Islamic education madrasah diniyah is very important to produce a generation that is religiously good and has good morals.

## **2. METHODS**

This research uses a qualitative approach, which requires data without numbers. Researchers chose this approach because it is considered clearer and broader in its discussion. They also believe that the qualitative approach allows them to understand what the research subjects see from the perspective of their emotions (Sugiyono, 2013 ). This descriptive qualitative research explains the research results correctly based on the facts or data collected (Sugiyono, 2014). The data collected as a result of interviews, observations, and documentation are then analyzed, in qualitative data analysis, there are three stages: data reduction, data display, and conclusions or verification (Siregar et al., 2015).

This research took place in several non-formal Islamic education institutions, including madrasah diniyah in Al- Cholidiyah Daarul Ahkaam Uteran Geger Madiun, madrasah diniyah An-Nur Dusun Gulingan Uteran Geger Madiun, which still exist and are in demand by parents as a place to educate their children regarding Islamic religious lessons.

Data is collected through observation, interviews and direct documentation with coaches, caregivers, education personnel, and/or education personnel in the madrasah diniyah, the data will be processed and assembled into sentences based on the answers or information of informants to each other (Sugiyono, 2012). This qualitative research method is used to obtain the necessary data and information and to present the results of the research.

## **3. FINDINGS AND DISCUSSION**

### **Findings**

Over time, the number of formal schools has increased along with the times. Islamic-based formal schools, such as modern Islamic boarding schools, modern madrasahs, focus on teaching religion in a structured and tiered manner. In the modern world of education, many institutions have emerged as a new paradigm, following industrial and technological advances. As a result, the birth of these new institutions will inevitably gradually reduce people's desire or interest in Islamic-based non-formal education, including madrasah diniyah.

Some communities have begun to overlook the role of madrasah diniyah in teaching basic religious knowledge. In addition, parents start their children's education in schools or Islamic boarding schools, which are considered sufficient to provide provisions for the future. Researchers found out from madrasah diniyah coaches and caregivers that some people believe that non-formal Islamic education does not have more prominent advantages compared to formal education. They also believe that the Islamic education taught in formal schools is sufficient and they do not need to learn additional religion, such as in madrasah diniyah. It is hoped that Madrasah Diniyah can improve and restore the state of this nation which has generations of people who behave well with *akhlakul karimah* and noble character. This is because over time, the morals and morals of the nation's children are increasingly lost.

**Table 1.** List of the number of Diniyah Madrasahs in Madiun District 2023

Kecamatan	Jumlah Madrasah Diniyah
Balerejo	7
Dagangan	33
Dolopo	28
Geger	42
Gemarang	6
Jiwan	7
Kare	5
Kebonsari	28
Madiun	1
Mejayan	7
Pilangkeneng	19
Saradan	18
Wonoasri	12
Wungu	8
<b>Total All</b>	<b>221</b>

From the data above, madrasah diniyah shows that it is still needed even though there are some opinions that state that people are not too interested in non-formal Islamic educational institutions. Therefore, this research focuses on the importance of madrasah diniyah in giving birth to a generation that has religious and moral qualities (Nurhidayat et al., 2023). Learning in madrasah diniyah cannot be underestimated because the process itself supports religious values for a community (Wandansari et al., 2022).

This Islamic educational institution serves as a guiding part of a dynamic society that faces many challenges. Basically, the disruption era is the result of the industrial revolution 4.0 (Suhardi, 2022). The main sign of this era is the use of cyber systems in the education process. This will inevitably bring global competition with the entry of higher education institutions from abroad into Indonesia (Muthoharoh & Atiqoh, 2022)

The most basic learning process is teaching religious material. The time allocated for each level is different. Madrasah diniyah consists of three levels.

**Table 2.** Levels of Madrasah Diniyah (Pendidikan Diniyah and Pondok Pesantren, 2022)

Types of Diniyah Level	Level	Study Time
MADIN Awwaliyah	Basic	Empat Tahun
MADIN Wustha	Medium	Dua Tahun
MADIN Ulya	Advanced/Higher	Dua Tahun

**Table3.** Subjects at the Diniyah Madrasah Level

<b>Jenjang/Tingkatan</b>	<b>Nama Kitab</b>	<b>Bidang Studi</b>
<b>Awwaliyah</b>	Al-Qur'an	Al-Qur'an
	Aqidatul 'Awam	Tauhid
	Mabadi' Fiqh I & II	Fiqh
	Fasholatan	Fiqh
	Hidayatus Shibyan	Tajwid
	Nadzmul Mathlab	Akhlak
<b>Wushta</b>	Al-Jurumiyah	Nahwu
	Al-Imrithy	Nahwu
	Qowa'idul I'rob	Nahwu
	Qowa'idun Nasriyah	Shorof
	Mabadi' Fiqh III & IV	Fiqh
	Sulamut Taufiq	Fiqh
	Fathul Qorib	Fiqh
	Khoridatul Bahiyah	Tauhid
<b>Ulya</b>	Alfiyah Ibnu Malik	Nahwu
	Jauharul Maknun	Balaghoh
	Fathul Mu'in	Fiqh
	Bulughul Marom	Hadits
	Jawahirul Bukhori	Hadits
	Ad-Dasuqi	Tauhid
	Fajrus Shodiq	Tauhid
	Tafsir Ayatil Ahkam	Tafsir
	Idhotun Nasyi'in	Akhlak
	Bidayatul Hidayah	Akhlak

## Discussion

Since the beginning of the development of Islam, madrasah diniyah is one of the most recognized Islamic education platforms. It started with learning in mosques, Islamic boarding schools, langgar, and madrasahs as centers of Islamic education. Some parents wanted their children to learn more about religion early on, which led to this education being widely established in the community.

In other words, it is expected that these non-formal educational institutions can attract many students from all over the country to develop akhalkul karimah and noble morality. Madrasah Diniyah education should be preserved and cultivated in the community. The government should pay attention so that people feel the need and want to attend religious education, especially Madrasah Diniyah. Hopefully this generation will become shalihin and shalihah, pioneers who are not tailors, scavengers who are not beggars, pioneers who are not inheritors, a generation with character, a civilized generation

with good morals and noble character, a generation that is intelligent and equipped with religious education, so that this generation will become a generation that is devoted to Allah SWT.

The government fully supports the development and progress of non-formal Islamic education because of the enthusiasm of the community. Madrasah Diniyah is also a non-formal Islamic education and teaching institution. Almost every village in remote areas of Indonesia, where the majority of the population is Muslim, has a place of religious learning or madrasah diniyah with various names and forms such as (TPA), Quran education park, religious council, book study house, and others.

Historically, madrasah diniyah, community-based religious education schools, are crucial to their existence in efforts to build communities to always learn about the basics of worship (Saripah et al., 2021). In addition, because they come from the desire of the community and according to actual needs, they will produce the kind of graduates who are scientifically advanced as well as amaliah.

In the field of religious education, there is a very limited availability of resources in the current digital era. Therefore, as part of the national education system, religious education must be given ample room to grow, develop and improve by all elements, including the central and local governments. One way to do this is by establishing compulsory rules for studying in madrasah diniyah (Romli et al., 2023).

Madrasahs as a forum for Islamic education, although they have different goals, are still one goal, but the education carried out must be an inseparable part of the educational norms in this country in the sense that diniyah education must contribute to national educational goals (Prasetyo & Dodi, 2023). The presence of diniyah as a forum for Islamic education in Indonesia is a collaboration between the community and the government itself. As a result, historically the presence of madrasah diniyah cannot be separated from the role and participation of the community (Djunaedi, 2006).

According to (Kurvaliany et al., 2020) Islamic education through madrasah diniyah which is increasingly popular in the 4.0 era requires special attention because Islamic education is increasingly backward and outdated. In line with (Azimah & Setiawan, 2023) In the industrial revolution 4.0, Islamic education must be able to spread superior and advanced positive values such as nationalism, morals, ethics, and most importantly, religious character values.

Therefore, the urgency of education in madrasah diniyah is very crucial in the community environment to control and master in navigating the current digital age will provide knowledge and knowledge to everyone in the field of education according to (Aristya et al., 2023) especially in the field of Islamic education can adjust to the times among the urgency that researchers find are as follows:

**a. Providing Religious Knowledge from a Young Age**

There is no guarantee that a child will be better off if they are given religious knowledge from an early age. Since the judgment of others cannot be defined, no one can measure this. However, as a provision, there is nothing wrong with giving the child a basis for making decisions in the future. In

addition to parents at home, the role of people in madrasah diniyah to provide basic religious knowledge is very important. In providing religious knowledge to children from an early age, they support each other.

Based on the initial findings, we started a tutoring program to improve children's religious knowledge at Madrasah diniyah Al-Cholidiyah, especially in Fikih, Akidah, Ahklaq, and Al-Qur'an Hadith. The aim is that the children can gain a better understanding of religion and can understand the material more easily. This has been proven since the program began, many children lack religious knowledge, especially in Fikih, Akidah Ahklaq, and basic Al-Quran Hadith. This is not because there are no religious education institutions lacking, but because the community does not know how to be a teacher in public schools, which results in children especially those studying in public schools, lacking Islamic religious knowledge.

Not only can madrasah diniyah provide religious knowledge, but it can also help instill a religious foundation for children. Everyone needs provisions to reach a higher level, as is the case with other education. It is very important to provide provisions, especially in the era of the industrial revolution 4.0 according to (Priatmoko, 2018). Currently, when children begin to be difficult to control, the difficulty is, one of them is due to lack of religious knowledge, especially due to lack of supervision since childhood.

By instilling and equipping children with knowledge of religious education, either at home or in other Islamic educational institutions, children from a young age can be trained to follow the teachings of Islam (Zulaikhah, 2019). This is the reason why madrasah diniyah is one of the Islamic institutions that plays a significant role in building students' religious knowledge and character (Sofyan, 2022).

#### **b. Giving Birth to Children Who are Ihsan Kamil**

The world of education will be increasingly influenced by the age of globalization. One of the best ways to overcome the negative impact of globalization is to implement solid religious character education that aims to form an Ihsan Kamil for future generations (Febrianto, 2019). A child who has a provision of religious knowledge and character is expected to become a kamil person (Handika & Darmiyati, n.d.) An institution, such as madrasah diniyah naturally aims to build a positive attitude in a child. An ideal human being is one who has a perfectly virtuous mind that can be an example for others in all respects, according to (Indriani & Firdian, 2021) & (Anwar, 2022).

The term "Insan Kamil" can be defined as a perfect condition that refers to traits in children, such as having knowledge and being civilized, among other good traits. The child becomes insan kamil is the perfect manifestation of the image of God, in which the names and attributes of divinity are fully reflected (Ali, 2022).



Indeed, insan kamil is not just a perfect human being because only the One and Only is perfect. A child who will truly become insan kamil is a child who is always considered good, whether by word or deed, and always wants to improve himself. If there are bad things in him, then he tries to be good; if he has done good things, then he continues to strive to be better, not to decline or return to being bad.

### **c. Preparing Children as the Next Generation**

In addition to being insan kamil, a child is expected to carry religion to the next generation. Education is very important for children because without religious education they will lose their way. actually children cannot immediately know, understand, comprehend, or do anything without having knowledge or knowledge about something (Santoso, 2020). An educator and parents have a role in preparing the next generation. By teaching children good education, habits, attention, advice, and punishment, they will find morals that are in accordance with the correct religious teachings (Rahmi, 2022). Faith and knowledge are needed to do good deeds, because every action of a person must have an impact on the progress of the next generation. As the next generation, a child must have faith, knowledge, and morals that can be emulated. In addition, it has the ability to socialize and get along with others without distinguishing ethnicity and religion (Karmiza, 2019). Everything can be shown through behavior, appearance, actions, and habits due to interacting with friends without distinguishing in everyday life. It is very clear that the above opinions must be given to the next generation so that they can walk correctly and not take the wrong path. If a child has faith, knowledge, and akhlakul karimah, they will become the next generation that is sought after and needed in the future (Agustini et al., 2023). Children's knowledge and talents are greatly shaped by education, which gives them the skills they need to manage a world that is getting more complicated by the day. In addition, the early inculcation of values such as empathy, resilience and critical thinking promotes the development of well-rounded people who are able to make sound judgments and empathize with others. In addition to formal schooling, extracurricular activities also provide significant opportunities for personal growth and development (Sofiyanti, 2012). Through these activities, children can discover new interests, learn new skills and gain valuable experience in leadership and cooperation. Involving parents is also important to foster children's future.

Cultivating the Value of Religious Education Religious education is very important for the basis of doing things and shaping children's attitudes or character, which is carried out and supervised by parents, so that children can understand, believe, live, and, most importantly, apply the religious teachings they learn (Syarnubi, 2023). Some of this can be implemented through mentoring, training, and worship practices. In addition, these actions do not contradict the norms of Islamic teachings derived from the Qur'an and hadith which aim to achieve ihsan kamil and akhlakul karimah which are countless both in this world and the hereafter (Rahmi, 2022).

Related to the previous statement, the purpose of Islamic religious education is to build a personality that is *berakhlakul karimah*, civilized as a person in everyday life or beyond. Basic religious education can also help children understand the majesty of the almighty God. With this ability, a child can gain a strong understanding of Islam as a guide in everyday life. To achieve this goal, it is very important to instill an understanding of Islamic norms as a way of life so that a society with character, ethics and aesthetics can be formed through the spread of Islamic values (Karmiza, 2019).

#### **d. Cultivating the Value of Religious Education**

Religious education is very important for the basis of doing things and shaping the attitude or character of children, which is carried out and supervised by parents, so that children can understand, believe, live, and, most importantly, apply the religious teachings they learn. Some of this can be implemented through mentoring, training, and worship practices (Abdussyukur et al., 2023). In addition, these actions do not contradict the norms of Islamic teachings derived from the Qur'an and hadith which aim to achieve *ihsan kamil* and *ahlakul karimah* which are countless both in this world and the hereafter (Rahmi, 2022).

Related to the previous statement, the purpose of Islamic religious education is to build a personality that is *berakhlakul karimah*, civilized as a person in everyday life or beyond. Basic religious education can also help children understand the majesty of the almighty God (Djahid, 2016). With this ability, a child can gain a strong understanding of Islam as a guide in everyday life. To achieve this goal, it is very important to instill an understanding of Islamic norms as a way of life so that a society with character, ethics and aesthetics can be formed through the spread of Islamic values (Karmiza, 2019)

Improving religious education learning in formal schools Religious education is actually not only obtained in formal educational institutions. Religious learning will be formed in a life lived without realizing it. The intended religious learning, however, is a lesson that must be followed by students at school (Rojji et al., 2020). Learning that he/she participates in only once or twice every week is considered insufficient. This is due to the fact that religious education is not enough if it is only taught in formal educational institutions because it can actually be learned anywhere (Priatna, 2020). Therefore, *madrasah diniyah* in Geger sub-district, will complement or perfect the religious education provided in formal education schools. *Madrasah Diniyah* also teaches about Islam, such as ethics, morals, *fiqh*, SKI, Al-Qur'an, Hadith, and Arabic language, *nahwu*, etc. The purpose of learning in this *madrasah* is for children who receive less religious knowledge and help them understand religious lessons in public schools (Husna et al., 2022).

#### **e. Growing Community Attention to Religious Education**

As parents, we must realize how important it is to accompany children and educate them during their learning process (Mukaromah et al., 2022) & (Laila, 2022) The existence of *Madrasah Diniyah* will

make parents or the community more concerned with the religious education that a child should have. Madrasah Diniyah are part of a broad social system that provides educational services according to the needs and demands of the community (Ashari et al., 2023). They do not exist in a vacuum. To ensure that madrasah diniyah are an important option for the community, not just an add-on (Armaluddin, 2022). It is undeniable that in an environment where religious upbringing is more dominant and people are more obedient to God's commands, it is easier to have a positive impact on others (Taqiuddin, 2020). Parents who are religiously characterized and religiously observant expect their children to study in Islamic institutions such as Madrasah Diniyah (Syahr, 2016). Parents hope that their children will learn religion and become good people. In contrast, it will be difficult to include and choose religious schools as part of the child's learning process in a predominantly non-observant environment (Kusumardani et al., 2022). The existing theory says that the community will be motivated to send their children to Islamic religious education institutions such as Madrasah Diniyah because the conditions and needs of the community religious knowledge for their children are very important, so the community is motivated to send their children to religious education institutions (Hidayat et al., 2020),

The existing theory says that people will be motivated to send their children to Islamic religious education institutions such as Madrasah Diniyah because the conditions and needs of the community religious knowledge for their children are very important, so that people are motivated to send their children to madrasah diniyah in order to fulfill their children's religious education needs, interest and availability of the right place and learning materials (Aminah et al., 2022).

#### **4. CONCLUSIONS**

Based on the above research, it was found that the urgency of religious education in modern times requires the existence of madrasah diniyah is very necessary because the community is very diverse in terms of religion but cannot be separated from a strong religious education foundation, the religious aspects of the community will be greatly influenced by the existence of Madrasah Diniyah. Some of the objectives of non-formal Islamic education in Madrasah Diniyah are as follows: 1). Providing religious knowledge starting from childhood; 2). Preparing children as the next generation; 3). Creating children to become insan kamil; 4). Planting the Value of Religious Education; 5). Improving the learning of religious education in formal schools; and 6). Growing Public Attention to Religious Education.

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