

**THE INFLUENCE OF NONFORMAL EDUCATION TO THE RELIGIOUS
UNDERSTANDING ON LEARNING GROUP OF PEOPLE IN SUNDAY MORNING
MADANI COMMUNITY IN BOJONEGORO REGENCY**

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Abstract: This study aims to explore what underlies the Influence of Non-formal Education on the understanding of religion in the congregation of early morning "Madani Community" in Bojonegoro, the quantitative approach, how far the understanding of the congregation can engage and understand the religion of Islam. The first variable is "Non-formal education" as the independent variable and the second variable is "Understanding religion" as the dependent variable. The problem needs to be studied because the author realizes that the condition of society is good if all parties have concern for the society environment where education is a requirement, the human key to living side by side in the community environment is located. Therefore, the author pursues the theoretical and empirical. Theoretically studying some sources of literature, while empirically conducting field research, by using methods: observation, interview, documentation, and questioner. The result from this study found, at 5% significance level at $N = 60$ indicates the number 0.254, while the value RXY obtained is: 0.421 Thus the RXY obtained is greater than the price of "r" in the 5% Significant Tables. While at a significant level of 1% at $N = 60$ indicates the number: 0.330, while the RXY value obtained is 0.421. Then RXY obtained is greater than the price of "r" in the table significant level 1%. Population in this study is the congregation religious learnig community Sunday morning to Civil Society amounted to 750 worshipers. While the sample are 60 people joining to the learning. While the data analysis with Random Sampling is statistic.

Keywords: Influence, Non-formal Education, Understanding, Community

A. Introduction

The Indonesian people currently live in a landscape filled with hateful feelings-and hateful grudges between tribes, races, and religions reach the warmest point in the history of this republic, for example in Jakarta and other cities also contaminated with different levels. Jakarta as the Capital City seems to make a master example of all these problems. Murder, acts of violence, drugs, alcohol, and brawl between students and between villages for reasons that are not obvious rampant happen.

This event is not only the phenomenon of big cities like Jakarta, but has penetrated into other area kampung, such as Kendal, Batang, Boyolali, and several other areas. In fact, we have been treated for crashing between students in Jakarta. That sad fact can be analyzed from various aspects and discipline; psychological, sociological, political, economic, and others. No less important is the analysis of the educational aspect.¹

Religion as a source of morals and guidelines for acting now does not escape the crisis. Look at the followers of each other fighting and killing each other, while simultaneously in the name of God. Problems are overlapping and hardly ever settled, people are hoping for the government to get them out of the crisis immediately.

Unfortunately, the leaders of Islam have now turned their back on the *tazkiyah* which consequently they are unable to give meaning to the Muslims not to say to all mankind. And the Islamic world today shows the scene of massive destruction of Islamic values, in which the power of secularism has merely flourished in Islamic societies like vultures.²

The incident is very unfortunate. The great moral and high position in this religion are still underestimated by the majority of humans. The majority of parents underestimate the morals of their children, they are indifferent, in certain teen groups is not great if not involved in alcohol party with the term "*Ngedring*" is. "With all the food and beverages that it considers to reflect the modern trend with its all-encompassing look and kind, it has become a symbol of one's establishment in this life, which is involved with the style of eating and drinking."³

Being attention to the cases above, is it still used, the religious education for the community, especially in this era? Religious education as a sub-system of national education has significance in the nation's mental development efforts as a manifestation of human development as a whole. As a means to increase the mental guidance of religion aimed at the formation of Muslim personal who has good attitude and obedient to implement the teachings of Islam, the religious activities are very important, especially preparing the youth (adolescent) youth in filling activities of daily life. "Religious activities are a strategic tool for the transformation of cultural values in a social community".⁴

¹ A. Qodri Azizy, *Pendidikan Agama Untuk Membangun Etika Sosial*, (Semarang : Aneka Ilmu, 2003), 107.

² M. Fazlurrahman Ansari, *Konsepsi Masyarakat Islam Modern*, (Bandung : Risalah, 1983), 74.

³ Thabib Al Ashar, *Bahaya Makanan Haram* (Jakarta : Al Mawardi Prima, 2003), 4.

⁴ Abudin Nata, dan Azyumardi Azra, *Sejarah Pertumbuhan Dan Perkembangan Pendidikan Islam Di Indoneia*, (Jakarta : Grasindo, 2001), 6.

Education without limiting the type of formal, non-formal, or informal education has a very strategic role in the development of a nation. The study sections in various countries show the strong relationship between education and the development of these nations, which are shown by various economic, social, and cultural indicators. Education that is able to facilitate change is an equitable, quality, and relevant education to the provisions of society. Recognizing the role of education, the government of Indonesia always put the education sector, especially basic education, as priority in National development. Even in the economic crisis, education continues to gain attention even though its focus is limited to efforts to address the impact of the economic crisis on education.

The influence of education can be felt directly for the development and life of society, group life and the life of each individual. If in other fields such as economics, agriculture, and industry play a role in creating facilities and infrastructure for the interests, then education directly deals with the formation of modern humans with character.

Education in various forms can determine the human model that will produce. Education provides a very large contribution to the progress of a nation and is a vehicle in translating the messages of contribution and means in building the character of the nation. An intelligent society and give a sense of the life of a nation that is also smart and progressively will form self-reliance and creativity. In the old days, when humans were still living in small and simple groups of society, education for life in society was organized outside of school, everything necessary for education, acquired by adolescents from people in the neighborhood without formal schooling.⁵

To realize a civil society within a unitary state of the Republic of Indonesia that is more democratic, transparent and high-ending human rights can only be done through education. It is only through the right education that this nation can free itself from the multi-dimensional crisis of the vast majority. Quality education can also free the society from the shackles of poverty and life deterioration. M. Natsir in a speech at an Islamic unity meeting on June 17, 1934 entitled "Ideology of Islamic Education" said "The advance or retreat of a people depends largely on the lessons and education that prevails within them."⁶

Thus, education, especially religious education, in various forms, needs to be improved both the quality and frequency of implementation. The goal is not only for the young but it is also for adults.

Herein, the place of the importance of religious activities as a support for the successful implementation of religious education for all circles. This activity is an effort to assist the government in its inability to reach religious education in totality, so that the movement of society in various forms of religious activity has been guaranteed its existence as contained in the Law of National Education System in chapter VI article 26 paragraph (1) and (4) as following.

1. Non-formal education shall be held for citizens who need education services that serve as substitutes, enhancers, and / or complementary formal education in order to support lifelong education.

⁵ Mahfudh Shalahuddin, *Media Pendidikan Agama* (Usaha Nasional : 1985), 71.

⁶ Fauzi Luthan, *Dakwah Untuk Kesejahteraan Umat*, (Yogyakarta : Tabligh, No.08 Edisi Maret2003), 12.

2. Non-formal education units consist of courses, training institutes, study groups, community learning centers, and majors, and similar educational units.⁷

The indication of the success of religious activities (religion learning community) is a citizen who has a polite and friendly person. Like to forgive others when they do wrong or hurt their hearts. Being able to control themselves and not tend to show excessive emotion to both friends and opponents. And more importantly not revenge even if he can do it, he is able to fight to restrain the desires that are considered bad and do not bring what benefits if the act was done, and taken into account the benefits of profit and loss.

Based on the considerations and acknowledgement as described above, the author wants to prove the truth and the success of the morning teaching activity for the follower of Masjid At-Taqwa in the city of Bojonegoro by taking the title "The influence of non-formal education on religious understanding of the congregation of morning prayer" Civil Society "in Bojonegoro year 2017".

B. Research Methods

The type of research used in the study is a quantitative research model that manifests the symptoms of observations measured in numerical form, then processed by using statistical analysis. Specifically, this research is a type of experimental research that aims to determine the causal relationship between two factors that deliberately caused. Quantitative research can be interpreted as a research method based on the philosophy of positivism, used to examine the population or specific samples, data collection using research instruments, quantitative data analysis / statistic with the aim to test the hypothesis that has been set.⁸

The purpose of experimental research is to know the effect or causal relationship (cause and effect relationship) that is "Non-formal education as independent variable" and "Understanding religion as dependent variable". Two variables need to be revealed as a whole so that the results of valid and reliable research by comparing the results of the experimental group. Sugiono expressed his opinion, experimental research is a study that seeks the influence of certain variables against other variables with tight control.⁹

To get an understanding of the population of authors refers to two opinions, among others: according to Arikunta: 2007: 108) "The population is all individuals for whom the reality is obtained from the sample was generalizable".¹⁰

Agreeing with the above statement, the population (universe) is the whole object or item that is bounded by certain criteria. Example: "All people over 10 years old, everyone who works as scavengers, all street vendors, and so on".¹¹

⁷ Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional (Jakarta: Alam Perkasa, 2007), 11.

⁸ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif dan Kualitatif* (Bandung: Alfabeta, 2010), 14.

⁹ Ibid., 76.

¹⁰ Suharsimi Arikunta, *Prosedur Penelitian Suatu Pendekatan Praktis* (Jakarta: Bina Aksara, 2007), 107.

¹¹ Abdul Hakim dan Srikandi Kumaji, *Pengantar Statistika* (Surabaya: Citra Media, 1997), 18.

The population in this study is all members of the congregation of Sunday morning prayer "Civil Society" Masjid at Taqwa Bojonegoro who always come at every morning teaching on Sunday. Where the congregation is very heterogenic, cross age, education level, and economic level. Those who attended (on the attendance list) on an average Sunday each reached 750 people.

In this study, qualitative data collection was conducted within 3 months (May - July). The sample was "part or representative of the population to be studied".¹² Based on the number of population mentioned above with the number of + 750 people, then in this study the authors categorize pilgrims who only received non-formal education. Based on the attendance list found that those who only received 200 non-formal education. Of the total population the authors take 30% of the existing population, so the samples obtained are:

$$\frac{200 \times 30}{100} = 60 \text{ people as sample}$$

As for the basis of the sampling is as Suharsimi Arikunta opinion, that is, to have a mark then if the subject is less than 100, better taken all so that the research is a population study, then if the subjects more than 100 can be taken between 10-20% or 20-25% or more.¹³

Sampling technique, considering the large number of population and it is impossible for researchers to investigate as a whole, this considering the time and energy available is quite limited, then in determining the sample of this study the authors use the technique "Random Sampling".

This research is a study by analyzing data in the form of numbers, both from the measurement and alteration of qualitative data. This technique is used to analyze data about the Influence of non-formal Education to the understanding of religion to the congregation of morning teaching "Civil Society" in Bojonegoro Regency with the formula of Product Moment correlation as follows:

$$R_{xy} = \frac{\sum XY - \frac{(\sum X)N(\sum Y)}{N}}{\sqrt{\left\{X^2 - \frac{(\sum X)^2}{N}\right\} \left\{Y^2 - \frac{(\sum Y)^2}{N}\right\}}}$$
¹⁴

The information:

R_{xy} = The correlation coefficient between X and Y

XY = Product of product times X with Y

N = Number of subjects investigated

¹² Suharsimi Op.Cit., 108.

¹³ Ibid., 108

¹⁴ Sutrisno Hadi, Op.Cit., 294.

Research result

In the report of this study will the authors describe three important things, among others; history of standing and development of early morning teaching of "Civil Society" in Bojonegoro District, data on non-formal religious education of pilgrims studying on the morning "Civil Society", and data on understanding of religious congregation of early morning "Civil Society" teachings.

Based on the results of observation on the object of research that is religion learning on sanday morning "Civil Society" mosque At Taqwa Bojonegoro writer can serve the level of non-formal education of the pilgrims. As it is known that the beginning of this study was only followed by several people, now continues to grow and reach up to approximately 1500 pilgrims, and stable condition of pilgrims on average per week \pm 700-800 people, while special in the holy month Ramadhan, the people joining are also stable, \pm 1000 -1200 people. Of these the level of education is very heterogenic, there is never a school at all, there are graduates of public schools (SR), there are only finished primary school / MI, junior high school / junior (SLTP), there is a high school graduate, S1). However, only those who graduated from SR, elementary / junior high school and junior high school (minority) (+ 200 people), and they are on average off-school (non-formal), such as attending school package A, package B, and package C. This because they get even the pressure from the local village government. This package school was responded by them for free (free of charge).

In addition, many of those who did not graduate attended several courses, either through personal channels (own expenses) or government programs through the Social Service, but the course type is limited and not in accordance with the talent or the needs of job opportunities that exist in their region. Or they still come to take advantage of free opportunities even because the encouragement of friends or neighbors of unemployed at home.

In addition to their skills training activities, they often follow religious activities, either by local villages or outside the village. Religious activities that are often followed include: learning special book every Friday morning, recitation of Friday night, learning on lunar moon (every 14th). There are also those who only graduate from elementary school but spend years in Pondok Pesantren (islamic boarding school), short learning (Ramadan special), and there are some activists *tahlil* people, *Yasin* people, *Manakib*, and *Istighotsah*. And for the mothers there are also activists *Diba'an* (pilgrims *dibaiyah*).

1. Documentation data in the form of recitation schedule, attendance list, pilgrims' photos, and some religious activities and social activities of the early morning "Madja Community" mosque At Taqwa Bojonegoro Mosque. The following are some of the social activities that were conducted spontaneously conducted after the recitation, as shown in the following table. Furthermore, based on existing documents in the form of a list of attendance of the congregation in the morning "Civil Society" mosque At Taqwa Bojonegoro can the authors present the level of non-formal education of the pilgrims for those who are selected as a sample, can the author serve as the following table.
2. Data questionnaire (questionnaire) obtained from the questionnaire that has been distributed to 60 respondents about the level of non-formal education ever pursued (followed) by members of the congregation early morning study "Civil Society" mosque At Taqwa Bojonegoro. The author presents a matter of as many as 15 items of questions with three alternative answers, namely answer a, answer b and answer c, in the form of qualitative statement. Because of this data the results will be

analyzed by statistical analysis techniques, then the data will be presented in quantitative form, provided that:

- (1) Alternative answers a, given a value of 3 by category; good.
- (2) Alternative answers b, given a value of 2 by category; enough
- (3) Alternative answers c, given a value of 1 by category; less

Based on the above questionnaire results, hereinafter presented in the form of tables with the following results. Data about understanding the religious of the people joining. Based on the results of interviews to members of the congregation of the morning religious teachings "Civil Society" Masjid at Taqwa Bojonegoro, can be obtained indicator of understanding of religion for the pilgrims by way of inventory treatment (what actions) done in daily life either *amaliah* personally, households), as well as in social life and society. These indications include: Performing main worship, Praying.

Prayer is a dealing to God as a worship, in the form of some words and deeds that begin with takbir and end with the greetings and according to the Islamic law that has been determined by the *Shari'a*. This act of prayer has been embedded in the hearts and souls of the pilgrims, so the obligation of prayer is not only limited to habitually ritual but as a mediator to get closer with God.

In other that is doing fast. the pilgrims fast and always avoid themselves from acts that can break the fast and train themselves in order to feel the suffering of people who cannot afford and feel the joy when breaking the fast. According to him essentially fasting is not only limited to rituals, but a lot of wisdom that can be taken from the fasting. Their reasons are: (1) the cleansing of the soul, (2) that fasting other than to nourish the body can also elevate the psychological aspects of man, (3) fasting has proved to be jihad for the soul and the habitual habituation, (4) by fasting can break the passions of lust, (5) with fasting can sharpen feelings toward humanity.

Paying Zakat, the pilgrims always pay zakat. The reason is zakat has many benefits that can be taken. He said that zakat is not only for those who receive zakat but also beneficial to the issuing of zakat. As for the benefits of person paying zakat are: (1) to cleanse the soul from the miserliness and hunks, (2) to instill feelings of love toward the weak, (3) to develop a sense of solidarity and social concern, and (4) to clean up the property of the people who are entitled to receive zakat.

While the benefit that can be perceived to the *zakat* recipients according to him to: (1) eliminate feelings of hurt, jealousy and envy, (2) raises and adds gratitude and sympathetic to rich people, and (3) become working capital to try independently and seek lifting life.

Supplementary worship: Following the religious learning on sunday lectures, the people like to attend the study, the reason is by coming to the lecturing some of the forms of religious behavior, by listening to the recitation of the heart of someone will be easily open to do good deeds. The one who stays and listens to the study with wisdom and hopes the willing of Allah will be rewarded, but it will also add knowledge about the values of Islamic teachings delivered by the speaker.

Reading the Qur'an, the reason they love reading Al-Qur'an is very simple, that is the Holy Qur'an is the holy book of Muslims revealed by Allah S.W.T to Prophet Muhammad S.A.W as a guidance for his people in the world and in the hereafter. Allah has guaranteed whoever reads the Qur'an so his heart will be calm and serene, for the one who always reads

the Qur'an by Allah will always be protected from bad things and Allah will also give guidance to the people who wants to read the Qur'an.

Muamalah (doing business), In the life of society, people are always in touch with each other. The association of life where every person doing deeds in relation with other people called *muamalah*. However, the various forms of *muamalah* authors include as follows:

1) Giving help

Help is to give help to others who need help, help-help in goodness is recommended by God because as fellow human beings will need each other. In Islamic teachings please help is highly recommended and help it become mandatory when in goodness.

2) proclaiming to be patience

That is willingness to accept the will of God that initially felt uncomfortable such as illness, lack of wealth, fear of hunger, natural disasters and so forth. Forbearance is the willingness to do the will of God manifested in His commandments. That the willingness of self to accept the test to do things that become prohibition

3) Familiarize honest behavior

What is meant by honest is to declare something in accordance with reality. Honest is a noble, in the teachings of Islamic agama also declared that honest is an action that can leave disobedience.

Furthermore, data about the indicators of religious understanding were proven through the questionnaire, distributed to 60 respondents, the questionnaire distributed consisted of 15 items of questions with three alternative answers: answers a, b, and c, all of which were qualitative statements. The 15 items are divided into:

1) 5 item questions about main worship

2) 5 item questions about supplementary worship

3) 5 item questions about doing business

Because this data will be analyzed by statistical analysis techniques, then the data will be presented in quantitative form, provided that:

(1) Alternative answer a given value 3 by category; good.

(2) Alternative answer b given value 2 with category; enough.

(3) Alternative answer c given value 1 with category; less.

Furthermore, from the provision of value / score is multiplied by the answers obtained from the 15 items of questions according to the criteria answer a, answer b, and answer c, then taken the average value. For more details from the questionnaire distributed to 60 respondents, can be seen in the table below.

Thus, the data score of the two variables can be known that:

a. Independent variable number of score = 2,168

b. The dependent variable is number = 2,064

= 0.421

1. Final analysis

a. Compare the Rxy of the results obtained with Rxy in the Table.

In a significant level of 5% at N = 60 indicates the number 0.254, while the Rxy value obtained is: 0.421 Thus the Rxy obtained is greater than the price of "r" in the 5% Significant Tables. While at a significant level of 1% at N = 60 indicates the number: 0.330, while the Rxy value obtained is 0.421. Thus, Rxy obtained is greater than the price of "r" in the table significant level 1%.

b. The conclusion

Based on the above calculation it can be taken a conclusion that from the whole analysis shows there is a significant influence. Thus, the more / often follow the non-formal education (especially non-formal religion) then the better the understanding of religion.

C. Discussion

In the religious worldview, pilgrims from traditionalist and traditional groups are in balance. In terms of territoriality, the LAP was attended by pilgrims from the city of Bojonegoro, also attended by Muhammadiyah activists from the sub-districts of Bojonegoro. There are even some pilgrims who come from the area of Tuban, this is because the border between Tuban and Bojonegoro is limited only Bengawan Solo by means of Kali Ketek bridge.

Based on observations, in terms of scientific empowerment and religious awareness is also to be grateful. People from the modernists are becoming more stable in practicing their religious teachings free of superstition, heresy and *khurofat* (TBC), while more and more traditional groups are realizing that their practice has been mixed with tuberculosis since they have abandoned the practice of tuberculosis. Many of the pilgrims who were originally only religious, were now enlightened, so their daily activities in worshiping, business and how to work and dress are motivated by the awareness of faith and piety. For example, many female worshippers who had not previously veiled, now veil.

Based on the observation, the existence of Sunday morning lecturing (PAP) can also support the household's calm. This can be seen with the number of pilgrims who came riding husband and wife, even some pilgrims to bring the car with his children and his neighbors.

Before the existence of the PAP the Islamic activists, especially from the Muhammadiyah rarely met, only since the presence of PAPs they often meet and exchange information, even PCM and PRM meetings in Bojonegoro District are often held on Sunday, 06.00-07.00 WIB (after the LAP is completed) , so the existence of the PAP is really very influential on the solid consolidation of activists, pilgrims, and organizations.

Before the establishment of PAP the number of branches of Muhammadiyah in the branch of Bojonegoro only 5 branches. After the PAP lasted \pm 1 year, many pilgrims were sympathetic to Muhammadiyah. So, in 2000 stood several branches of Muhammadiyah in the Branch of Bojonegoro City, and now there are 14 branches of Muhammadiyah in Bojonegoro Branch.

This PAP is for public and religious enlightenment, for its *takhasus* held individually with special pilgrims as well, for example in At-*Taqwa* mosque (center of PAP) also held a review of Al-*Maraghi* interpretation, *Hadist Riyadhus Sholihin*, and *Bulughul Maram*.

The encouraging development and positive influence of the PAP was solely due to the help of Allah SWT, and the efforts of all parties, especially the administrators, the leader of Masjid AT-Taqwa, and Regional Leaders of *Muhammadiyah* of Bojonegoro Regency.

In this modern era, do not let any citizens of Indonesia who do not have any education at all, if not able to continue the school as the government demands 9-year compulsory education can be pursued through the program chase the package. For example, packet A, packet B, or packet C so all are literate and numeric.

To bridge the gap between general education and religious education, religious activities need to be improved, both organized by the government as well as community-based learning centers (PKBM).

Children who do not have the opportunity to attend formal education should be reached as much as possible through non-formal education of Indonesia (PNFI) so that they are adequately provided for their life.

PNFI should be able to answer educational needs that are tailored to the local context of local communities that cannot be answered by formal education, especially education that leads to life skills / skills in order for them to have jobs. Employment is critical to reducing unemployment and crime rates.

In the midst of existing problems, PNFI optimization should be done by involving various potentials that exist in the community, whether as tutors, providers of facilities, and so forth.

D. Conclusions

After the whole discussion both theoretically and empirically, then the author gives some conclusions and suggestions as follows.

1. Non-formal education (both public and religious) serves the needs of various community groups. Through non-formal education the community's need for provision of religious knowledge, skills, life skills, and attitudes to self-development, professional development, work, independent business, or continuing education to a higher level can be achieved. So, the human need to continue to study throughout his life, as well as his rights as a citizen, can be fulfilled.
2. Understanding of religion is a form of success for someone who study religion through various activities, such as religious lecturing, religious learning, boarding school, and various other religious activities that can form a person to carry out various kinds of worship both main and supplementary.
3. In the 5% significance level at $N = 60$ indicates the number 0.254, while the R_{xy} value obtained is: 0.421 Thus the R_{xy} obtained is greater than the price of "r" in the 5% Significant Tables. While at a significant level of 1% at $N = 60$ indicates the number: 0.330, while the R_{xy} value obtained is 0.421. Thus, R_{xy} obtained greater than the price of "r" in the table significant level of 1%. Based on the above calculation it can be taken a conclusion that from the overall analysis showed no significant effect. Thus, the more / often follow the non-formal education (especially non-formal religion) then the better the understanding of religion.

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