

Optimizing The Role of Religious Organizations In Basic Education In Kranggan Village

by Fadila Choirul Yaumi

Submission date: 11-Sep-2024 11:18AM (UTC+0700)

Submission ID: 2450751254

File name: SEMNASPA_VOL_1_MEI_2024_Hal_248-258.pdf (789.33K)

Word count: 4632

Character count: 26568



Optimizing The Role of Religious Organizations In Basic Education In Kranggan Village

Fadila Choirul Yaumi ^{1*}, Ma'rifat Al Haq Syir Nur Kholiq ², Adeni Adeni ³

¹⁻³ Walisongo State Islamic University Semarang, Indonesia

Email : 2103036081@student.walisongo.ac.id

Alamat: Jl. Walisongo No.3-5, Tambakaji, Kec. Ngaliyan, Kota Semarang, Jawa Tengah 50185

Korespondensi penulis: 2103036081@student.walisongo.ac.id*

Abstract. *Religious organizations have a very important role in developing education, especially in rural areas. Through the various educational programs and institutions they have established, religious organizations not only improve the quality of formal education, but also play a role in shaping the character and moral values of the younger generation. Therefore, through this article we will discuss the role of religious organizations in developing education in villages. This community service program is implemented using the Asset Based Community Development (ABCD) method. ABCD was built based on the principles put forward by John McKnight and Jody Kretzmann who are also the founders of The Asset-Based Community Development (ABCD) Institute. An asset-based approach helps communities see the reality of internal conditions and possible changes that can be made. In general, religious organizations have a very important role in basic education in Kranggan village. They not only provide access to education but also play a role in shaping children's character and personality through education based on religious values.*

Keywords: *Education Development, Nahdlatul Ulama, Muhammadiyah.*

Abstrak. Organisasi keagamaan memiliki peran yang sangat penting dalam mengembangkan pendidikan, terutama di daerah pedesaan. Melalui berbagai program dan lembaga pendidikan yang mereka dirikan, organisasi keagamaan tidak hanya meningkatkan kualitas pendidikan formal, tetapi juga berperan dalam membentuk karakter dan nilai-nilai moral generasi muda. Oleh karena itu, melalui artikel ini kami akan membahas peran organisasi keagamaan dalam mengembangkan pendidikan di desa. Program pengabdian masyarakat ini dilaksanakan dengan menggunakan metode Asset Based Community Development (ABCD). ABCD dibangun berdasarkan prinsip-prinsip yang dikemukakan oleh John McKnight dan Jody Kretzmann yang juga merupakan pendiri The Asset-Based Community Development (ABCD) Institute. Pendekatan berbasis aset membantu komunitas melihat realitas kondisi internal dan kemungkinan perubahan yang dapat dilakukan. Secara umum, organisasi keagamaan memiliki peran yang sangat penting dalam pendidikan dasar di desa Kranggan. Mereka tidak hanya menyediakan akses pendidikan, tetapi juga berperan dalam membentuk karakter dan kepribadian anak melalui pendidikan yang berlandaskan pada nilai-nilai agama.

Kata kunci: Pengembangan Pendidikan, Nahdlatul Ulama, Muhammadiyah.

1. INTRODUCTION

Education is the foundation for the progress of a nation. In various parts of the world, including Indonesia, religious organizations have played a significant role in the development of the education sector. Through various programs and initiatives, religious organizations not only contribute to improving the quality of formal education, but also play a role in shaping the character and moral values of the younger generation.

Religious organizations, with strong values and social networks, have great potential to contribute to community development, including in the field of education. Through the educational institutions they founded, such as schools, madrasas and Islamic boarding schools, religious organizations not only teach science, but also religious and moral values.

In an effort to develop education in Indonesia, the government has issued **Law Number 20 of 2003 concerning the National education system**, as a replacement for Republic of Indonesia Law Number 2 of 1989. One of the important issues in this Law is community involvement in the development of the education sector. As confirmed in article 9, the community has the right to participate in planning, implementing, monitoring and evaluating educational programs.

The development of education in villages is often faced with various unique challenges. Limited access to adequate learning facilities, qualified teaching staff and relevant curriculum are the main obstacles. Apart from that, geographical and economic factors also influence the quality of education in rural areas. Education in villages has a very crucial role in improving the quality of life of the community and encouraging regional development. Quality education can open up village communities' access to information, technology and better job opportunities.

Religious organizations have a very important role in developing education, especially in rural areas. Through the various educational programs and institutions they have established, religious organizations not only improve the quality of formal education, but also play a role in shaping the character and moral values of the younger generation. Therefore, through this article we will discuss the role of religious organizations in educational development in Kranggan Village.

2. RESEARCH METHODS

This community service program is implemented using the Asset Based Community Development (ABCD) method. ABCD was built based on the principles put forward by John McKnight and Jody Kretzmann who are also the founders of The Asset-Based Community Development (ABCD) Institute. An asset-based approach helps communities see the reality of internal conditions and possible changes that can be made. This approach leads to change, focuses on what the community wants to achieve, and helps the community realize their vision (Dereau, 2013). McKnight and Kretzmann (1993) stated that there are 6 (six) principles that need to be adhered to by local enablers (local community empowerers) in order to create sustainable empowerment, namely (1) appreciation, (2) participation, (3) positive psychology, (4) positive deviation, (5) development from within, and (6) heliotropic hypothesis. These six principles must be realized in the service activity stages by local enablers. This approach refers to 3 (three) periods of local community life, namely the past, present and future.

3. THEORETICAL STUDIES

Religious Organizations

Nahdlatul Ulama (NU)

Nahdlatul Ulama (NU) was founded on 31 January 1926 to coincide with 16 Rajab 1334 AH in Surabaya by K.H. Hasyim Asy'ari along with traditional ulama figures and businessmen in East Java.⁴ The establishment of NU began with the birth Nahdlatut Tujjar (1918) which emerged as a rural economic movement institution, followed by the emergence of Taswirul Afkar (1922) as a scientific and cultural movement, and Nahdlatul Wathan (1924) as a political movement in the form of education. Thus, three important pillars were found for NU, namely: (1) Economic Insight citizenship, (2) Scientific, socio-cultural insight, and (3) National insight.

One of the permanent programs Nahdlatul Scholars are the affairs of madrasahs or schools, which are named with the term Ma'arif. All programs work Nahdlatul Scholars, it is not just an effort to achieve a new goals, but first of all it is a manifestation of the implementation of religious teachings islam. Likewise, Madrasah or School affairs, first of all, are the implementation of religious commands in the field of education and teaching as well as participation Nahdlatul Ulama in an effort to educate the nation and people. As an organization that truly grows from the bottom, rooted in the Indonesian Muslim community, most of the madrassas or Ma'arif schools Nahdlatul Scholars with readiness coordinated, guided and supervised by Ma'arif (Sidiq, 2006).

NU has established an organized educational division that remains under NU's auspices, namely the NU Ma'arif Education Institute (LP. Ma'arif NU). This institution is wrong One institution determination within the NU environment which was established with the aim of realizing the ideals of NU Education.⁹ This institution functions as an implementer of policiespolicy NU education at the level of General Manager, Regional Manager, Branch Manager, and Representative Branch Council Management.

LP. Ma'arif NOT founded This was the ideal of the NU Ulama who saw that the condition of Muslims under Dutch colonialism was very poor, in a state that was very far behind from educational institutions managed by the Dutch, or those managed by organizations religious other. L.P. Ma'arif NU functions as the implementer of NU policies in the field of education and teaching, both formal and non-formal apart from Islamic boarding schools. Whereas boarding school Within NU circles it is fostered by RMI (Rabithah Ma'ahid Al-Islamiyah) where RMI's task is to implement NU policies in the field of Islamic boarding school development systems.

Muhammadiyah

The symbol of Muhammadiyah is the twelve main shining sun, in the middle it says (Muhammadiyah) and circled with the phrase (Asyhadu an lā ilāha illa Allāh wa asyhadu anna Muhammadan Rasul Allāh). The text of the shahada which surrounds the light of the sun refers to the two sentences of the shahada as the basis of a Muslim's faith. The sun with twelve rays is a symbol of the principle of Islam as a religion of mercy to all nature (rahmatan lil'alamin). The Arabic word "Muhammadiyah" which is in the center of the sun refers to the central figure in the establishment of Islam, the Prophet Muhammad SAW.

Muhammadiyah as an Islamic movement from the background of the founding of Muhammadiyah is clear that the birth of Muhammadiyah was due to nothing other than being inspired, motivated and encouraged by the teachings of the Qur'an. And what is driven by Muhammadiyah has no other motive except solely to realize the principles of Islamic teachings in everyday life. real and concrete.

The Islamic movement is a movement whose birth was inspired and encouraged by the teachings of the Koran and all its movements have no other motive except solely to realize principle-principles of Islamic teachings. So, everything that is done cannot be separated from Islamic teachings. Based on this understanding, it is appropriate for Muhammadiyah to be called an Islamic movement, because its birth was a concrete result of K.H. Ahmad Dahlan's study of the Koran al Karim and the thoughts of Middle Eastern reformer figures such as Ibnu I'm sorry Al Jauziyah, Ibnu Taimiyah, Sheikh Muhammad Abduh Rasyid Ridho and others, and encouraged by friends from Budi Utomo, K.H. Ahmad Dahlan founded the Muhammadiyah organization. Apart from that, the birth of Muhammadiyah was also a reaction to the conditions of social and religious life of Muslims in Indonesia which at that time were under Dutch colonial rule and colonialism of thought which was marked by rampant acts of shirk, superstition, heresy and superstition and life in poverty, destitution and ignorance.

Muhammadiyah as a da'wah movement, Amar Ma'ruf nahi mungkar means Muhammadiyah invites and calls humanity to the teachings of Islam and implements them in real life. Da'wah according to K.H. Ahmad Dahlan is the obligation of every individual, because da'wah is a requirement of Islamic teachings. In terms of social reconstruction, it covers all aspects of life, economic, political, social and cultural. Apart from that, da'wah also means liberation, namely freeing humanity from various shackles of colonialism, colonialism from disbelief, polytheism, ignorance and modernity. Da'wah in this sense is also the result of studying and deepening the KHA. Dahlan regarding the word of Allah in Ali Imran's letter

verse 104. In fact, this verse is a khittah and the basic strategic step of his struggle, namely inviting, calling to Islam and inviting those who ma'ruf and prevent evil deeds.

Because Muhammadiyah's da'wah is not only in oral and written form but also in the form of da'wah bil hal (deeds), Muhammadiyah founded schools, from kindergartens to universities, from clinics and maternity homes to establishing hospitals, starting from compensation for the poor and orphans to establishing orphanage care All of that is the existence and manifestation of Islamic preaching and also functions as preaching.

Muhammadiyah as a Tajdid (Renewal) Movement. This third characteristic inherent in the Muhammadiyah organization is that it is a Tajdid or reformer movement. If in terms of language, Tajdid means renewal, and in terms of the term tajdid it has two meanings, namely: Purification, Muhammadiyah's first task is to re-purify Muhammadiyah's personality which is starting to be infected with a virus that will distort Muhammadiyah's personality. Improvement, Development, Not deviating from the beginning of empowering the thoughts of the founder of Muhammadiyah, as a challenge of the times, Muhammadiyah's second task is to improve the work ethic in all fields, both in preaching and Muhammadiyah's charitable efforts. And developing and expanding Muhammadiyah's wings in accepting global information flows as a shield for ignorance. Modernization has become Muhammadiyah's task if the "purification" of tajdid is meant as maintaining the content of Islamic teachings based on the authentic sources of the Qur'an and Sunnah.

Islamic Education Institute

Islamic educational institutions come from three syllables, namely institutions, education and Islam, which are then combined into one sentence. In general, in the specifications, institutions are something that is familiar to the lives of Indonesian people. We often encounter the term institution in everyday life. Etymologically, an institution is the origin of something, a reference, something Which giving shape to another, body or organization whose aim is to conduct scientific research or carry out some business. From the definition above, it can be understood that institutions contain two meanings, namely: 1) physical meaning, material, concrete, and 2) non-physical, non-material and abstract understanding (Ramayulis, 2011). In the physical sense, the meaning is a means or organization to achieve certain goals; and in a non-physical or abstract sense it is a system norms or rules to meet needs. Likewise, according to the author's opinion, institutions are a set of norms that must be obeyed by society in order to achieve a certain goal for the benefit of society at large.

The educational institution itself is a structured form of organization relatively fixed on patterns of behavior, roles relationship relationship which is directed at binding individuals

who have formal authority and sanctions law, use achieved needs social base. As an institution where education takes place, of course educational institutions will influence the ongoing educational process. The relevance is simply that an educational institution is certainly an institution that aims to develop the human potential of children so that they are able to carry out the tasks of life as human beings, both individually and as members of society. In achieving success in the educational process, institutions have a function as mediators in regulating the course of education. Likewise, according to Suharsimi Arikunto, educational institutions are bodies or agency which organizes educational businesses. And in this modern era, it seems that it is not called education if there is no institution.

If formulated, an Islamic Educational Institution is an institution or place where the process of Islamic education takes place which is carried out with the aim of changing individual behavior in a better direction through interaction with the surrounding environment so that it has strength in the fields of religious spirituality, self-control, personality, intelligence, morals, noble, as well as the skills needed by himself and society. As for terminology, an Islamic Educational Institution can be interpreted as a container or place where the process of Islamic education takes place. According to Abudin Nata in his book Islamic Philosophy, it is revealed that the study of Islamic educational institutions (tarbiyah Islamiyah) is usually integrated implicitly with a discussion of various educational institutions. However, it can be understood that Islamic educational institutions are a environment in which there are characteristics Islam which enables the implementation of Islamic education well (Nata, 2005). According to Ramayulis, educational institutions contain meaning concrete in the form of infrastructure and also abstract understanding, with the existence of norms and rules-certain rules, as well underwriter education itself. And it is this container that forms indoor education Islam where in it there is a process implemented to achieve the ideals of Muslims.

Educational Development

According to the Big Indonesian Dictionary (KBBI), development is a process, method, act of developing. Development is an effort to improve technical, theoretical, conceptual and moral abilities according to needs through education and training.

Development research is a process or steps to develop a new product or improve an existing product, which can be accounted for. The aim of this research is to produce new products through development. Based on the definition of development that has been described, what is meant by development is a process of turning existing potential into something better and more useful.

The definition of school development consists of two words, namely "Development" and "School". The term development refers to an activity or activity that produces a new tool or method, where various activities are carried out in this activity refinement refinement from something that has existed before and finally the method or tool that has been used during the activity will be chosen to be carried out or applied.

This education is the most effective means of acquiring and disseminating knowledge, insight and skills. Through education, values and culture are passed down and changed from generation to generation. The same thing also happens in Islamic education. Education has a very important meaning for Muslims because it is a form of expression of Islamic ideals of life which aims to preserve, pass on and pass on Islamic values to future generations.

Islam entered Indonesia through trade routes. Apart from being a center for economic trade activities, trading cities are also places where cultural and religious exchanges take place. The first group to accept Islam was the group with which they frequently exchanged trade: the merchant group. Therefore, it is very likely that the first followers of Islam were a group of merchants who were also nobles. In other words, because the first followers of Islam in the archipelago were intellectuals, there was a parallel educational process with this trade. At the beginning of the development of Islam, there was no systematic formal education, but education aimed at increasing knowledge and insight. To pass on Islam, values and culture must be passed on to children and grandchildren through education.

In the early 12th century, Islam entered Indonesia peacefully through traders and preachers from Gujarat, India, and Muslims were formed in several regions of the archipelago. Islam then gave birth to many Islamic kingdoms in the archipelago, including the Kingdoms of Perlak, Pasai, Aceh Darussalam, Banten, Demak and Mataram. The growth of Islamic power centers in the archipelago clearly has a major impact on the Islamization process in Indonesia. The combination of political power and the jihadist spirit of Islamic preachers and missionaries became the two main means of accelerating the spread of Islam in various regions in Indonesia. In Indonesia, there are several paths to the Islamization process, including trade, marriage, art, Sufism and education.

After the founding of Islam, the first concern was building a place of worship (mosque, langgar, or prayer room). Muslims are required to perform five daily prayers and congregational prayers, as well as Friday prayers once a week. The process of informal Islamic education is believed to have started at the same time as the construction of the mosque. Islamic education in Indonesia was initially carried out informally through personal contact between preachers and the surrounding community through trade, but at the same time it turned into an

educational process. As the number of Muslims increases, Islamic education, although still informal, is carried out more intensively, especially in mosques and prayer rooms.

A school is a building or place for learning. So in short, school development is one manifestation of a very important school management function that a school must have. Where the function must be carried out and carried out in accordance with the existing design Standard National Education (SNP).

Based on the provisions of applicable laws and regulations, in particular Government Regulation Number 19 of 2005 concerning National Education Standards, from now on every school in all units, types and levels of education, including elementary schools, must comply with the SNP. One of the efforts to achieve SNP, every school is obliged to make school improvements. School development must be made by all schools, whether they are in the pioneering, potential, national or international groups. Every school must have school development as a guide in providing education, both for the long term (20 years), medium (5 years) and short term (1 year). The SNP that must be achieved by each school includes graduation standards, curriculum, educational processes and educational personnel, facilities and infrastructure, financing, educational management and assessment.

4. RESULTS AND DISCUSSION

In the current millennial era, educational development is very necessary. Not only for students but also for educators and educational staff, all of whom actively participate in the development of education in schools/madrasahs in Kranggan Village. Kranggan Village is one of the largest villages in Tersono District, Batang Regency. Where the entire population adheres to Islam. Therefore, there are 2 (two) Religious Community Organizations (Ormas) that dominate, namely Nahdlatul Ulama (NU) and Muhammadiyah.

With the existence of mass organizations that dominate in Kranggan Village, mass organizations also take part and participate in the development of education in Kranggan Village. This is proven by the existence of several schools with dominant mass organization backgrounds. In Kranggan Village there are 2 (two) elementary schools, 2 (two) Madrasah Ibtidaiyah, 1 (one) private school and there are 14 (fourteen) TPQ / Madrasah a (Madin).

Religious organizations have an important role in basic education in Kranggan Village, especially in ensuring that children receive quality education. In villages where the majority of the population is Muslim, religious institutions often become centers of education and moral development. Faith-based education not only includes academic knowledge but also spiritual

and moral values that are important in society. In this way, religious organizations act as guardians of traditional values passed down from generation to generation.

As part of basic education, religious communities in Kranggan Village often establish schools that incorporate the national curriculum into religious education. These schools are usually run by foundations or religious institutions supported by the local community. This allows village children to receive formal education in accordance with their beliefs. Apart from that, the existence of these schools will also help the government in providing adequate educational facilities to rural areas.

Apart from establishing schools, religious communities in Kranggan Village also often carry out Koran teaching activities, ta'lim assemblies and many more within the scope of religious activities. This activity usually takes place in a mosque, prayer room or school which can be used for activities and is managed by a religious institution. Through this learning, children can develop their academic abilities while gaining a deeper understanding of religious teachings, such as helping to instill strong moral and ethical values from an early age.

Religious organizations not only support formal education, but also play a role in developing children's character and personality through various non-academic activities. For example, religious events such as commemorating Islamic holidays, Koran memorization competitions, and other social activities are often held. These events not only enrich children's spiritual experience, but also teach them the importance of solidarity, tolerance and social responsibility.

The role of religious organizations in basic education also includes providing educational facilities and infrastructure. In some cases, religious institutions collaborate with local communities to build classrooms, libraries, and sports facilities. This support is especially important in rural areas such as Kranggan Village, where educational facilities are often limited. With adequate facilities and infrastructure, children can learn more comfortably and effectively.

Collaboration between religious organizations and the village government is also a key factor in improving the quality of education in Kranggan Village. For example, religious institutions often work with the government to develop educational programs that suit the needs of local communities. Apart from that, they also participate in government programs such as Posyandu. This collaboration shows that the role of religious organizations in basic education cannot be separated from the government's efforts to improve the quality of education in the village.

However, the role of religious organizations in basic education in Kranggan Village also faces many challenges. One of the main challenges is limited resources, both financial and teaching staff. Apart from that, sometimes there are differences of opinion between religious organizations and the government regarding the curriculum to be implemented. However, with good communication and close cooperation, these challenges can be overcome.

In general, religious organizations have a very important role in basic education in Kranggan village. They not only provide access to education but also play a role in shaping children's character and personality through education based on religious values. With community support and collaboration with the government, it is hoped that religious organizations can continue to contribute to improving the quality of education in the village, so that the young generation of Kranggan Village can become knowledgeable individuals with noble personalities. and prepare to face future challenges.

The schools/madrasas in Kranggan Village are quite developed. Starting from the realized vision and mission of schools/madrasas, educational curricula that continue to develop, facilities and infrastructure to support adequate teaching and learning activities, as well as professional educators and education staff. Therefore, the development of education in schools/madrasahs can increase students' learning motivation and increase work motivation for educators and education staff. Having high motivation can produce good output too.

The existence of (2) two different Religious Organizations does not divide harmony between communities. In fact, with the existence of these Religious Organizations they can coexist and collaborate with each other in the development of basic education in Kranggan Village. The educational curriculum sector of Religious Organizations can develop knowledge related to religion by collaborating with the Al Qur'an and Hadith as well as other religious activities that can provide new experiences and learning for students.

Therefore, the existence of the Nahdlatul Ulama (NU) and Muhammadiyah Religious Organizations plays a very important role in the development of basic education in Kranggan Village. Of course, accompanied by good communication relationships, active collaboration, exchanging experiences, and regular evaluations can increase the motivation of students, educators and education staff and related agencies. So that education in Kranggan Village can develop and produce good, professional and high-quality generations in the future.

5. CONCLUSION

The development of education in Kranggan Village has achieved significant progress thanks to strong collaboration between two large religious organizations, namely Nahdlatul

Ulama and Muhammadiyah. The existence of these two mass organizations not only enriches the religious aspect of education, but also encourages improvements in the overall quality of education. Through good synergy, various educational components such as curriculum, infrastructure and the quality of educators continue to be improved.

Collaboration between mass organizations can increase students' learning motivation and improve the quality of education in this village. This collaboration model can be an inspiration for other regions in efforts to advance education. The diversity of religious organizations in Kranggan Village is not an obstacle, but instead becomes a strength in advancing education. Strong collaboration between various parties has created a conducive educational ecosystem and has had a positive impact on society.

REFERENCES

- Akmaluddin A. The Role of Waqf in the Educational Charity of Muhammadiyah Branch Leaders (PCM) Bengkulu IV Bengkulu City. IAIN Bengkulu; 2017.
- Charity, A. (2018). The Role of Islamic Community Organizations in Developing the Quality of Islamic Education in Indonesia. *Tadris Journal of the Faculty of Islamic Religion IAIN Tulungagung*, 4(2).
- Nashir H. Muhammadiyah Renewal Movement. *Suara Muhammadiyah*; 2010.
- Siddiq, Achmad, K.H. *Khittah Nahdliyah, Cet. IV*, Surabaya: Khalista, 2006.

Optimizing The Role of Religious Organizations In Basic Education In Kranggan Village

ORIGINALITY REPORT

17 %
SIMILARITY INDEX

14 %
INTERNET SOURCES

8 %
PUBLICATIONS

5 %
STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

2%
★ garuda.kemdikbud.go.id
Internet Source

Exclude quotes On
Exclude bibliography On

Exclude matches Off