



The Idea of Informal-Based Social Education in Indonesian Islamic Boarding Schools

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Abstract	Article Info
<p>The purpose of this study is to investigate the effect that open, distance, and technology-based informal or non-formal learning has on the growth of students who had previously attended an Islamic boarding school. This perspective originates from the fact that it is anticipated that the community-based learning approach will comprise between 75 and 90 percent of his life once he completes his education at an Islamic boarding school. Nevertheless, education is not simply mirrored accurately in the learning literature; rather, it must be desire-driven and contain future business skills. The library research technique is what was used for the research for this study, and it was chosen on the basis of our observations of the current education system in Indonesia. This is done to ensure that the education that children get in Islamic Boarding Schools is not solely focused on receiving a formal or certified education, but also places an emphasis on the students' excellent accomplishments. The findings of this study will ultimately establish the feasibility of improved outcomes, as well as the quality of such outcomes, and will generate favorable effects.</p>	<p>Article History Received : 07-11-2022 Revised : 13-01-2023 Accepted : 14-01-2023</p> <p>Keywords: Boarding School Education; Informal; Social.</p>
<p>Abstrak</p> <p>Tujuan dari penelitian ini adalah untuk mengetahui konsep/ide pembelajaran informal atau nonformal berbasis teknologi terbuka, jarak jauh, sebagai persiapan bagi santri pesantren di Indonesia. Perspektif ini berangkat dari kenyataan bahwa pendekatan pembelajaran berbasis masyarakat, diperkirakan akan mencakup antara 75 dan 90 persen dari hidupnya setelah ia menyelesaikan pendidikannya secara formal ataupun non-formal. Namun demikian, pendidikan tidak hanya tercermin secara akurat dalam literatur pembelajaran; sebaliknya, itu harus didorong oleh keinginan dan memiliki keterampilan bisnis masa depan. Teknik kepustakaan digunakan dalam penelitian ini, dan dipilih berdasarkan pengamatan kami terhadap sistem pendidikan di Indonesia saat ini. Hal ini dilakukan agar pendidikan yang diperoleh anak-anak di Pondok Pesantren tidak semata-mata terfokus pada pendidikan formal atau sertifikasi saja, tetapi juga menitikberatkan pada prestasi siswa yang berprestasi. Temuan penelitian ini pada akhirnya akan menetapkan kelayakan hasil yang lebih baik, serta kualitas hasil tersebut, dan akan menghasilkan efek yang menguntungkan bagi diri dan lingkungannya.</p>	<p>Histori Artikel Diterima : 07-11-2022 Direvisi : 13-01-2023 Disetujui : 14-01-2023</p> <p>Kata Kunci: Pendidikan Pesantren; Informal; Sosial.</p>

A. Introduction

It is uncommon to believe that communities can be transformed by direct action, skills-based education, and community skills (Hafidzi, 2019). Social theorists of the early nineteenth century, such as postmodernist Marxists, maintained that advancements in technology, science, and social organization inevitably led to improving and reshaping society's ideal structure (Zhu & Mitcham, 2020). In 2022, such thinking has undoubtedly improved the lives of 275,361,268 people in Indonesia. The number of unemployed adults in Indonesia declined from the previous year to 8.40 million in February of 2022, according to data from the Central Statistics Agency (BPS, 2020). This demonstrates the need for a structured mechanism to prevent a rise in unemployment the following year. The Indonesian people, particularly those who study informally and non-formally, require a practical attainment approach. Inequality in access to educational opportunities generates social dissatisfaction and impedes realizing unrealized human potential, which is vital to progress (Desmaliza, 2021; Fudholi; Ivan, 2021).

Therefore, it is not improper for informal learning to occur in the family, community, and workplace and for non-formal education to contribute significantly to what individuals learn. UNESCO in La Vinh (Vinh et al., 2022) defines non-formal education as "a structured and ongoing educational activity that does not meet the concept of formal education [and] may or may not give certification." As acknowledged by Decius, formal education alone cannot meet the difficulties of contemporary society (Decius et al., 2022). Non-formal education practices must bolster them, and non-formal education must be a *de facto* partner in an accessible and lifelong process (Freeman et al., 2022; Mihai, 2021).

According to Adi Wibowo (Wibowo, 2019), every educational institution needs educational management for effective operation. Successful management would enable the school to produce education of a satisfactory caliber. However, the implementation of this high-quality solution needs to be further investigated. In the context of education, this is what is required right now in a few Indonesian Islamic boarding schools. In his study *Management of the Vocational Life Skills Program for Islamic Boarding Schools*, Ari Prayoga found that as Islamic boarding schools develop, they serve as non-formal educational institutions that educate and mentor students to develop vocational life skills that are in line with their interests and talents (Prayoga et al., 2020). Of course, this research also makes a requirement for education assumption based on student preferences. We also stress the fact that Islamic boarding schools are proving to be more than just

venues for religious instruction and a means of developing skills for the future.

Contrary to Ihffah Patimah's study, "Informal Education Based on Local Culture in the Kajang Indigenous Community," the Kajang indigenous people's informal education model is authoritarian (Ihffah Patimah, 2020). What are the objectives in constructing Islamic boarding schools and what missions will be accomplished? is obviously very essential when regarded from its development. We disagree with this viewpoint because, according to our findings in some Islamic boarding schools in South Kalimantan, the emphasis was more on mastering religious knowledge than academics (Hafidzi, 2021). This is what sparked our curiosity about finding out how educational ideas might help students' talents once they leave the pesantren.

These two reassurances may conceal a sort of learning known as informal learning or non-formal education, most notably a desire to continue learning for the sake of their families and the community as a whole (Kyndt et al., 2016). Despite the importance of these learning instruments for growth, it might be difficult to track down research findings or case studies on the topic, particularly in the setting of the Indonesian state. The purpose of this article is to establish guidelines for the informal and non-formal learning processes that take place at Islamic boarding schools in Indonesia.

B. Research Method

This research examines numerous ideas concerning informal and non-formal education using a method that focuses on libraries. It was designed using an educational strategy that emphasizes community involvement. This research is a descriptive-analytical examination of the materials that are regarded relevant from a few publications and journals that also explore informal and non-formal forms of education. In contrast to the findings of previous researchers, this study examines the potential benefits that could result from integrating the ideas of non-formal education and residential schools. The study we did was in a journal entitled: The casual within the formal: A model and measure of informal learning in higher education (Decius et al., 2022), also in a study entitled Disrupting deficit narratives in informal science education: applying community cultural wealth theory to youth learning and engagement (Habig et al., 2021). This trend is discovered by looking at the goals of education in Islamic boarding schools in Indonesia as a component of community-based skills and knowledge.

C. Research Results and Discussion

1. Informal Education

Informal education is a style of education that stems from a particular family and environment and involves responsible individual learning activities (Habig et al., 2021). A person might learn informally by their ordinary experiences, either consciously or unintentionally. According to the definition of non-formal education provided above, it may be formulated that non-formal education is defined as instruction that is provided outside of the traditional educational system in a planned, methodical, flexible, and integrative manner (school) (Laili, 2020). Therefore, the characteristics of informal education are not restricted by space, time, age level, curriculum, or specific teaching techniques, and they can occur without the involvement of specialized instructors or learners.

According to Chapter I, Article 1 Paragraph 13 of the National Education System Act, No. 20 of 2003, informal education is a path of family and environmental education in the form of independent learning activities (Mursalim & Tech, 2019). Both formal and non-formal education for children can benefit from the function and role of informal education. controlling and inspiring kids to become more engaged in their studies (Biringan, 2021). Fostering children's physical and mental development both within the household and outside it. Early childhood education is one instance of informal education. Family education or education arranged by the environment are two examples of early childhood education provided through informal educational channels. The process of developing one's character is significantly influenced by informal education received in the home (Darlis, 2017). This is because the family is the environment in which children grow and develop from infancy until they reach adulthood. The character of a child is formed in the family through education.

For several reasons, the informal organizational structure in Islamic boarding schools is important. For starters, members have the opportunity to form strong bonds with their coworkers. It can certainly increase their cohesion, allowing them to collaborate more effectively to achieve their goals. Furthermore, such a bond boosts their morale and allows them to achieve educational goals after they finish at the Islamic boarding school level.

2. Development of Informal Education

The In the case of formal education, the organization that provides the education or training chooses the goals, settings, and instructional methods. Informal learning involves individuals or groups establishing goals and the pursuit of information or skills, and a system that focuses primarily on fulfilling outcome goals is referred to as an informal learning environment. According to Rieckmann (2021), informal learning must not to be regarded as an inferior form of education or as a simple stepping stone on the path to formal education; rather, it ought to be regarded as necessary and useful in and of itself (Rieckmann, 2021).

According to Degner (2021), there are three different kinds of informal learning: incidental and implicit learning, in which new facts, ideas, and behaviors are learned without conscious effort or explicit knowledge of what is being known; reactive learning, in which learning is precise but almost spontaneous; and intentional learning, in which there is a deliberate intent to acquire new knowledge or skills (Degner et al., 2021).

In the case of incidental and implicit learning, new information, ideas, and behaviors are learned without conscious effort or explicit knowledge of what is being known. These three types of learning are so embedded in day-to-day living that they are rarely recognized as kinds of learning. Nevertheless, they serve as the foundation for that all-important survival attitude: the urge to learn and continue to learn (Souza et al., 2021).

According to Biringan (2021), one of the most important factors in growth is the encouragement and support of an individual's informal learning. It helps individuals and groups adjust to changes in the economy, technology, and society; it improves their health and life expectancy; it helps them achieve higher levels of self-efficacy, self-confidence, well-being, and happiness; and it helps them develop standard norms and values (Biringan, 2021). It is vital to have an understanding of the most efficient methods of adult learning in order to be a successful facilitator of informal learning (which can also include non-formal education) (Kyndt et al., 2016).

In developing countries and traditional cultures, however, learning for development involves not only adhering to these principles but also understanding how beliefs, ideas, behaviors, and practices are transmitted from one individual to the next and from one group to the next. This is because learning for development is essential to the process of societal development. Al-Fikri (2020) came to the conclusion that informal

learning is an essential component of education if it is supported by technology (al-Fikri et al., 2020).

This is due to the fact that informal learning not only develops technical knowledge and abilities, but it is also constructivist and is based on the experiences of others, which students then analyze in order to build their chosen talents (Hasibuan & Rahmawati, 2022). Nevertheless, it is essential to bear in mind that there are still many parts of the world in which internet access and technological advancements need to be refocused in order to be more advantageous and have a positive impact rather than the reverse (Graham & Dutton, 2019). Because everything is hosted on the internet, control of everything currently resides with users of mobile operating systems such as Android and iOS (al-Fikri et al., 2020).

Non-formal education can take on a variety of guises, such as "second chance education," which is offered on a part-time basis to people who are unable to profit from regular classes, and community education, which aims to reduce unemployment and boost workforce participation through the development of skills and expertise sectors (Hafidz & Elihami, 2021). Therefore, we need a system that can accommodate their right to education so that they can become more valued and productive members of society. A system like this can be implemented anywhere and at any time by fostering literacy, community social skills, and business growth by leveraging the land on which people reside or the talents of small and local enterprises. This is especially important for marginalized individuals (inclusive and the like).

In Indonesia, however, non-formal education is supplied by state institutions, public-private partnerships, entrepreneurs, civil society groups, and commercial institutions that desire to provide infinite education (Fudholi, n.d.). Therefore, trust and cooperation across sectors are required to overcome the complexity of community-based education programs in diverse disciplines to increase students' skills.

3. Community-Based Informal Education in Islamic *Pesantren* (boarding school)

As it is known, is a traditional education dormitory where students live and study together under the supervision of a teacher known as Kyai, who also has a dormitory for pupils to reside in (Amin et al., 2019). The term *santri* is used to refer to *pesantren* students. *Pesantren* is the world's oldest Islamic school and a product of Indonesian culture (Atho'illah, 2017). Islamic boarding schools have been in Indonesia since the

establishment of Islam when the country adopted a religious education system that had been established long before the religion's arrival. Islamic boarding schools, long-standing educational institutions in this country, are acknowledged as having significantly contributed to the nation's development (Haedari, 2021).

In general, a *pesantren* that is solely dedicated to imparting Islamic religious education is referred to as a *salaf pesantren* (adopting the religious system during the Islamic period). The *santri* of a Salafi *pesantren* are expected to earn their *kyai* through manual labor, such as hoeing the fields, tending to fish ponds, gardens, and other businesses, as is the usual at these institutions. Most Salafi *pesantren* provide dorms for its pupils at little or no cost. The activities that the students participate in each day can take up to 20 hours of their time, starting with prayer at dawn in the morning and concluding with going back to bed at night. During the day, the pupils go to public schools in order to acquire formal knowledge, and in the evening, they go to recitals with their *kyai* or *ustad* in order to develop their religious studies (Maharani et al., 2018).

In today's networked world, imparting knowledge to young people on how to launch and develop their own small businesses, how to get their voices heard, and how to impact change is not only much simpler but also much more cost-effective. For example, the ability to report illegal logging, violence against women, and corrupt practices; the ability to optimize human capacity in poor, remote, and rural communities; and the ability to optimize human capacity among individuals with disabilities and women. Among the many Islamic boarding schools, there are a few different ways that can be used in order to integrate informal and non-formal education with the fundamentals of community education. These include the following:

Transformation can be understood as the process of incorporating innovations in *pesantren* education into systems of service delivery and accountability, as well as the implementation of necessary policy and institutional reforms. Encouragement of technological entrepreneurship with the goal of developing students' skills based on their understanding of information technology through the exploitation of the surrounding environment is one definition of innovation. Connections: policy reform and investment to expand the availability of information and communication technology services in high-risk nations. We believe that a social skills-based scientific transformation system has the potential to materialize expertise and skills-based education in Islamic boarding schools for the purpose of creating a better future, thereby preparing

students for employment or business development training. If this is possible, then we will know that our beliefs are correct.

D. Conclusion and Suggestions

Informal and non-formal education for *pesantren* can support a varied range of students in obtaining more desirable and beneficial circumstances for themselves and their communities, even if it employs local qualities that will need to be addressed in the future. Students must comprehend what they will encounter in the future and how to prepare for it before returning home to their various towns and families. It is necessary to conduct research and evaluation on the design, development, application, and evaluation of systems, methods, ICT, mass media, and traditional forms of communication in Islamic boarding schools in order for community-based learning to operate effectively and have a significant impact on community-driven development.

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