

The role of the Ummahat DDI organization in Improving Islamic Education in Ogoamas 1 Village

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ARTICLE INFO

ABSTRACT

Volume: 1
ISSN:

KEYWORDS

Authors should provide appropriate and short.

This research is about "The Role of the Ummahat DDI Ogoamas Organization in Improving Islamic Education in Ogoamas Village". With regard to the activities of the Ummahat DDI organization in fostering the ummah in the village of Ogoamas, this research seeks to investigate: what is the role of the Ummahat DDI in improving Islamic education?; what are the supporting and inhibiting factors for the role of the Ummahat DDI in improving Islamic education in the village of Ogoamas.

Answering this problem, the researchers conducted qualitative research by making direct observations in the field and collecting data through observation, interviews and documentation, with data analysis techniques using reducing and summarizing data, presenting data, and verifying data or drawing conclusions.

The results of the study show that the role of the Ummahat DDI organization in improving Islamic education is by organizing formal education in the form of Raudatul Athfal (RA), non-formal education, in the form of Al-Qur'an Recitation Parks (TPA), fostering young generations in the field of religion, and coaching women in the field of religion, as well as carrying out a religious approach through *majlis talim* by providing religious motivation, and increasing religious awareness through habituation in carrying out religious practices. The supporting factors are the local government, community enthusiasm, support and involvement in the activities carried out. The inhibiting factor is the time for carrying out activities and the lack of ability to arrange the time between family tasks and religious activities. However, all of these things are not an obstacle that limits Ummahat DDI's space in improving Islamic education but is a motivation to always strive to develop activities in society.

1. Introduction

A lack of religious education in a person can cause damage and a decline in morals. Religious education is considered vital because it can form a good personality manifested in everyday attitudes and behaviour. According to Abdurrahman Saleh Abdullah, Islamic education aims to build a personality as the caliph of Allah swt. or at least prepare for the path that refers to the ultimate goal.

Islamic Religious Education has similar goals to general education, with material facilities and infrastructure in educational components such as mosques, schools, teaching and learning equipment, and teaching staff who are competent in their respective fields. Studying religious education is not only through formal education but also through non-formal as well as informal. The mosque is a component of Islamic religious education as a center for *dakwah* to spread Islamic teachings.

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Good community empowerment should be able to accommodate various aspects that develop and are needed by the community. One community group that needs to be empowered is the housewives. Empowerment and assistance can help them carry out activities supporting their family income. Ummahat DDI is a group of housewives whose main goal is to foster and develop polite and harmonious relationships between humans and Allah, humans and others and humans and their environment in order to foster a society that fears Allah SWT. The purpose of Ummahat DDI is a group of means of Islamic da'wah for women, who can organize their own activities based on group deliberation and consensus.

2. Literature Review

2.1 The Theory of Organization

Social organizations are social associations formed by the community, both with and without legal entities, which function as a means of community participation in the development of the nation and state. As creatures that always live together, humans form social organizations to achieve certain goals they cannot achieve alone (Singarimbun, Masri and Sofyan Efendi, 1976).

The existence of social institutions cannot be separated from the existence of norms in society, where value is something good, aspired to, and considered important by society. Therefore, to realize social values, society creates strict rules called social norms. These values and norms control every human behavior in living together. A set of norms will form a system of norms. This is the beginning of social institution formation. A set of values and norms that have undergone an institutionalization process produces a social institution.

Organizations can be formed because they are influenced by several aspects, such as the unification of vision, mission and goal as the realization of the existence of this group of people in society. (Keith Davis. 1962). Organizations that are considered good are those whose existence is recognized by the surrounding community because they make contributions such as; taking human resources in society as its members, thereby reducing the unemployment rate (Sondang P, 2000).

People in an organization have a continuous relationship. This sense of connection, however, does not imply lifelong membership. On the contrary, organizations face constant changes in their membership, even though at the time they become members, people in the organization participate on a relatively regular basis.

2.2 The Role of Islamic Organizations in Society

Islamic organizations have an important role in advancing Islam itself. Everything will go well and correctly if the people involved in an organization can be responsible for what has been formed with the aim of upholding *amar ma'ruf nahi mungkar*. In the formation of organizations or certain masses organizations, they certainly have different goals and opinions. However, it is necessary to put aside all differences over trivial matters and the personal affairs of the organizations. If the people involved in an organization can understand these, Islamic mass organizations will become strong without highlighting the differences. Their real differences are the perspectives and the paths towards the same goal.

Islamic mass organizations should place da'wah in this field on a priority scale and make it a task they must carry out. For this reason, it is necessary to prepare preachers and Muslim teachers to face misguided and destructive ideas. Because there are so many attacks through foreign cultures that present themselves in various forms, such as cartoons and games that have been modified with scientific methods wrapped in humor, but contain calls for thuggery and rebellion against noble moral values and encourage violent crime, and other immoral behavior. Herein lies the big role that must be carried out by the agents of change and da'wah activists in the region (Umar Abdullah, 2013).

2.3 Islamic Education

The role of the Ummahat DDI organization in Improving Islamic Education in Ogoamas 1 Village

According to Zakiyah Darajat, Islamic religious education is an effort for students to understand and practice Islamic religious teachings and make them a way of life. According to Zuhairini, Islamic education is an effort directed at the formation of a child's personality in accordance with Islamic teachings (Zuhairini, 1995).

From the definitions, it can be concluded that Islamic religious education is guidance and care for children so that after completing education, they can understand, thoroughly believe, live up to, and practice the teachings of Islam, and make them the view of life, for their safety and welfare in this world and the hereafter.

The basis of Islamic education is the Al-Qur'an and As-Sunnah. In addition, the source of Islamic religious education is the understanding of the scholars in the form of recognized *qiyas syar'i*, *ijma'*, *ijtihad*, and correct interpretation in the form of results of human knowledge and morality, with reference to both (Al-Qur'an and As-Sunnah) as the main source (Jamaludin and Usman Said, 1996).

According to Ibn Khaldun, every planned activity for education must have a basis and purpose. Likewise, Islamic education has a basis and purpose. The purpose of education is usually associated with a view of life that is believed to be true by the compilers of these goals. This view of life is in the form of a particular religion or certain philosophical school. Education is a tool that is used by society. Therefore the purpose of education must be individual, and as a society, Islam has two goals, namely::

1. Religious goals, the intention is to do good deeds for the afterlife so that he meets his Lord and has purified the rights of Allah that have been obligated upon him.
2. Scientific goals that are mundane, namely what is expressed by modern education with the aim of benefit or preparation for life. The most important goal of Islamic education is to worship Allah and human perfection, whose goal is happiness in the afterlife (Ramayulius, 1994).

Meanwhile, the function of religious education for children is to form people with faith and are devoted to Allah SWT, have noble morals, are knowledgeable and have skills that can be channeled. Religion functions as a personality controller in his life in the future.

Religious education must be given from an early age so that children are accustomed to worship and carry out Islamic teachings with their own awareness (Zakiyah Darajat, 1996).

3. Methodology

This study uses descriptive qualitative research focusing on revealing and producing descriptive data. This research is descriptive in the form of written or oral words from several people and observed behavior. This research tends to use analysis with an inductive approach by confirming the observations first, and then drawing conclusions based on these observations. This study provides a systematic, careful and accurate description of the role of the Ummahat DDI organization in improving Islamic education in the village of Ogoamas 1. There were three steps to data analysis techniques in the research: (1). Data reduction is a process for selecting, focusing attention, simplifying, abstracting, and transforming raw data that emerges from the records at the research location. (2). Presentation of data is a set of structured information that gives the possibility of drawing conclusions and taking action. (3). Data verification, namely drawing conclusions based on the data (Umrati and Hengky Wijaya, 2020). In verification activities, the researchers drew conclusions by referring to the results of data reduction. The data collected through observation, interviews, and documentation were then selected according to the needs.

4. Results and Discussion

In order to improve Islamic education, Ummahat DDI has several roles, including establishing a formal educational institution, Raudatul Athfal Ummahat DDI Ogoamas, with one building containing three classrooms and one room for offices. The number of RA Ummahat DDI students is 58. The operational time for the school is in the morning from 07.30 to 10.30, like other kindergarten education.

Establishing an Al-Qur'an recitation park (TPA) managed by Ummahat DDI Ogoamas, is a form of basic reading and reciting al-Qur'an development activity. This recitation center is carried out every day after *Ashar* Prayer as a continuation of learning in madrasas, because the study hours at madrasas are considered not enough, especially to read the Quran.

Establishing the Amil Zakat Institution that receives Zakat from the assets of the Ogoamas Village community. The Zakat is collected by the treasurer of the *amil* (zakat managers), then distributed to the eight groups entitled to receive it. It is given to those entitled according to the level of needs of the *ummah*, including madrasah funding or providing assistance with school fees for underprivileged children. The process of distribution is by delivering it directly to those who are entitled to receive it.

Organizing sacrificial animal slaughtering every year. Based on the results of observations on the implementation of sacrificial animal slaughtering in *ied al adha* driven by Ummahat DDI, this activity was carried out in a structured manner, starting from planning that discussed the amount of money to be collected for each person in one group, selecting the treasurer, and dividing tasks in finding members of groups in society. In the process of collecting funds, the members can pay qurban funds in two ways, in full or credit, which helps the community to carry out this qurban worship.

Forming the *Majlis ta'lim*. The *Majlis ta'lim* programmed by Ummahat DDI Ogoamas is an Islamic non-formal educational institution. Thus it is different from Islamic educational institutions such as madrasas, schools, Islamic boarding schools or colleges. However, *majlis ta'lim* is part of the activities of Islamic organizations that have their own position in the midst of society.

Majlis ta'lim activities are also a socialization process carried out by someone in living up to the norms of the group in which he lives so that he becomes part of the group.

The material studied in the *majlis ta'lim* includes reading the Qur'an and its *tajwid*, interpretation with the *ulum al-Qur'an*, hadith and *fiqh* as well as *ushul fiqh*, *tauhid* (monotheism), morals plus material needed by the Muslim society, for example, problems of tackling child delinquency, issues of marriage law and others.

Majlis ta'lim Ummahat DDI Ogoamas has an attraction for the community so that most of them often attend these activities because the administrators and members have the ability to invite the community to join together in weekly Quran recitation activities in people's homes or invite family and friends to pay zakat assets, to join a Qurban animal slaughtering group or to raise funds for joint iftar activities. These activities train religious awareness and enable people to carry out religious practices.

The purpose of members participating in recitation at the *majlis ta'lim* DDI Ummahat is to increase religious knowledge. This shows that the *majlis ta'lim*, as a non-formal educational institution, can increase religious knowledge, especially for members. It can be inferred that the *majlis ta'lim* Ummahat DDI plays a role in adding religious insight to its members.

The material delivery system is very systematic, starting from basic religious lessons, for example: for *Fiqh* material starting from *at-Tahara*, how to pray, how to perform ablution, and so on, because not all members of the *majlis ta'lim* have a sufficient religious education background. The methods used also varied, from the lecture method followed by questions and answers, even in certain discussions using the demonstration method. Therefore the teacher at the *majlis ta'lim* Ummahat DDI conveys the material quite clearly so that it is easy for *majlis* members to understand.

Ummahat DDI as an Islamic organization that carries out community development in the village of Ogoamas develops models of Islamic education as follows:

1. Giving motivation or encouragement to the community so that belief towards religious practice appears, even a sense of longing to do this practice. This motivational process is carried out when the presentation of the material at the *majlis ta'lim* by the *ustaz* through stories of believers and the benefits of people who do good deeds as well as God's promises in the Quran and so on. When this process is repeated, it will create a strong desire to practice, even feeling a loss when they miss an opportunity to do charity.
2. Habituation. To achieve the goals of Islamic education at the good level, in the sense that there is a balance between knowledge and action, the practice of religious activities continuously should become a habit. The routine activities carried out by Ummahat DDI are an effort to get used to doing good deeds.

3. Exemplary. To realize the integration of faith, science, and action is done by having an exemplary figure who is the most important aspect of the process of Islamic education. The exemplary practice of Ummahat DDI in carrying out religious activities will be an example for society because by seeing examples of religious practice, people can even feel the benefits that will encourage others to carry it out. Exemplary is the implementation of moral education applied by Rasulullah and his companions, so moral strength or exemplary example is the main attraction for society to practice this religion.

The supporting factors are from the local government as well as enthusiasm, support and community involvement in the activities. The inhibiting factors are the problem of time and the lack of ability to arrange the time between family tasks and religious activities. However, all of these things are not an obstacle that limits Ummahat DDI's space in improving Islamic education but is a motivation to always strive to develop activities in society.

5. Conclusion

in the form of Raudatul Athfal (RA), non-formal education, in the form of Al-Qur'an Recitation Parks (TPA), fostering young generations in the field of religion, and coaching women in the field of religion, as well as carrying out a religious approach through *majlis talim* by providing religious motivation, and increasing religious awareness through habituation in carrying out religious practices. The supporting factors are from the local government as well as enthusiasm, support and community involvement in the activities. The inhibiting factors are the problem of time and the lack of ability to arrange the time between family tasks and religious activities. However, all of these things are not an obstacle that limits Ummahat DDI's space in improving Islamic education but is a motivation to always strive to develop activities in society.

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