
INVESTIGATING STUDENTS KNOWLEDGE AND SOCIAL AWARENESS OF THE COMMUNITY OF RELIGIOUS SOCIAL ACTIVIST *MINANGKABAU*: A COMMUNITY BASED RESEARCH IN WEST SUMATRA, INDONESIA

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Abstract

The study aims to investigate the knowledge of junior high school students on Islamic religious education materials and the social awareness of the *Minangkabau* religious social activist community. The subject matter of Islamic education is *al-Quran, al-Hadith, al-Tarikh, al-Fiqh, al-Akhlaq, al-Aqidah* and *Arabic language*. The research method is community based research. The general steps of the CBR are cycles in four stages, namely, laying the foundation, planning, gathering/analyzing information and action to finding. This study involves junior high school students and the community of *Minangkabau* religious social activist. This study found that these students have poor Islamic religious knowledge in seven materials. The *Minangkabau* religious social activists have a high social awareness when activities strengthen formal education with Islamic non-formal education is carried out. The study also provides recommendations on the need for further on finding action for the development of *madrrasah diniyah takmilyah wustha (MDTW)* by exploring *Minangkabau* values. The findings of this study have implied that this research is an effort that can be done to stop the "silent or slow running phase" of the *Minangkabau (surau)* mosque and *madrasa*. This study has also reaffirms that *Minangkabau surau* and *madrrasah* are not lost or will be lost in *Minangkabau*, West Sumatra Indonesia.

Keywords: *students' knowledge; social awareness; Minangkabau religious social activist community*

Abstrak

Penelitian ini bertujuan untuk menyelidiki pengetahuan siswa SMP pada materi pendidikan agama Islam dan kesadaran sosial dari komunitas aktivis sosial religius minangkabau. Subyek pendidikan Islam adalah materi *al-Quran, al-Hadits, al-Tarikh, al-Fiqh, al-Akhlaq, al-Aqidah* dan bahasa Arab. Metode penelitian adalah penelitian berbasis komunitas (*community based research*). Langkah-langkah umum CBR adalah siklus dalam empat tahap: meletakkan fondasi, perencanaan, pengumpulan / analisis informasi dan tindakan untuk menemukan. Penelitian ini melibatkan siswa SMP dan komunitas aktivis sosial keagamaan minangkabau. Studi ini menemukan bahwa para siswa ini memiliki pengetahuan agama Islam yang buruk dalam tujuh materi. Para aktivis sosial keagamaan minangkabau memiliki kesadaran sosial yang tinggi ketika kegiatan memperkuat pendidikan formal dengan pendidikan non-formal Islam dilakukan. Studi ini juga memberikan rekomendasi tentang perlunya untuk lebih lanjut menemukan tindakan untuk pengembangan *madrrasah diniyah takmilyah wustha (MDTW)* dengan mengeksplorasi nilai-nilai minangkabau. Temuan penelitian ini telah mengimplikasikan bahwa penelitian ini merupakan upaya yang dapat dilakukan untuk menghentikan "fase diam atau lari perlahan" *surau* dan *madrrasah* minangkabau. Penelitian ini juga menegaskan bahwa *surau* dan *madrrasah* minangkabau tidak hilang atau akan hilang di minangkabau, Sumatera Barat Indonesia.

Kata kunci: *pengetahuan siswa; kepedulian sosial; komunitas aktivis sosial religius minangkabau*

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Introduction

The reconstruction of Islamic religious education in *minangkabau* is needed to improve the social and religious life of Islam in *minangkabau* West Sumatra Indonesia. The existence of several facts that support the statement that is (1) the existence of moral degradation due to the development of information technology; (2) general education is more important than religious education; (3) the lack of attention to non-formal religious education institutions and (4) waning of the community of religious social activists *minangkabau*, such *minangkabau* customary institution like *panghulu* (*customary head*), *manti* (*customary minister*), *malin* (*customary law*) and *dubalang* (*customary security*), and teachers, officer and administrators.

One effort made to reconstruct Islamic religious education in *minangkabau* is to empower the community. Empowerment in the context of the development of Islamic society is a learning to the community so that they can independently make efforts to improve the quality of life both concerning the welfare and safety in the world and their welfare and safety in the future life. Therefore, it is impossible to do without the full involvement of the community itself. This goal will only be achieved if empowerment is done continuously, continuously and gradually. The concept of empowerment in the context of the development of Islamic society has meaning (1) community empowerment is the laying of a fair and open social order; (2) community empowerment is a process of self-reliance; (3) community empowerment is a learning process for the community in order to improve the quality of life; (4) community empowerment requires community participation and contribution; and (5) community empowerment is an effort to develop people's lives.

The sustainability of religious learning for the enhancement of the knowledge and insights of Islamic learners is most important in *minangkabau* West Sumatra Indonesia. Because of the low level of religious teachings among adolescents, especially learners are caused by their lack of knowledge about the science of religion. While the study of religion through the subjects of Islamic Religious Education, especially in public schools such as those run now, both at elementary school level, junior high school, and senior high school, feels very inadequate. Therefore, there is an alternative institution that serves as a medium of religious learning. It is in this context that the ministry of religions prepares the concept of non-formal religious education in stages, for elementary students called *Madrasah Diniyah Takmiliah Awaliyah (MDTA)*, for junior high school called *Madrasah Diniyah Takmiliah Wustha (MDTW)*, for high school students called *Madrasah Diniyah Takmiliah Ulya (MDTU)* for high school students (Ministry of Religion Affairs RI 2014).

Islamic education equips students with knowledge of Islamic teachings and or becomes an expert in Islamic knowledge and Islamic teachings in the field of *al-Quran*, *al-Hadith*, *al-Tarikh*, *al-Fiqh*, *al-Akhlaq*, *al-Aqidah* and *Arabic language* (Ministry of Religion Affairs RI 2014). The seven materials are studied through three dimensions of Islamic education namely *tarbiyyah*, *ta'dib* and *ta'lim* (Nor & Malim 2014; Yani & Jani 2013). The seven materials are studied separately in a very wide time in formal, in-formal and non-formal in Islamic schools (Directorate General of Islamic Education 2013). But, different conditions are found in public schools, the seven materials are collected into one, called Islamic religious education. Islamic religious education is studied by students with little lesson time. This condition is suspected to be the cause of the low

mastery of students' knowledge about Islamic religious education. This condition is also suspected to be the cause of the slowness of transformative Islamic manifestation in Indonesia. The participation of universities is necessary to explore and solve the religious social problems of Islam to realize transformative Islam in Indonesia (Directorate of Islamic Higher Education 2016). Related to transformative Islam, one specific issue in West Sumatera is non-formal religious education institution in West Sumatera. Currently, non-formal religious educational institutions of Islam become marginalized educational institutions and are in "slow-moving phase".

University and Community Partnerships in Indonesia

According to Mastuti et al. (2014) higher education plays roles in society, because university and community partnerships is needed to enhancing community capacity and democratic governance. In this article is also describe that the new approach to university community engagement. The component of the new approach are civil society engagement, university-community engagement, teaching, community service, research. That's all to conduct service learning university and civil society organisation (CSOs) partnerships community leaders.

According to Mastuti et al. (2014, pp. 167) there are 5 conclusions in reflecting on its current approach to university-community engagement: 1) Current outreach approaches had made communities dependent on the university, overburdening the university with an increasing number of requests for support in the form of capital goods or other material assistance; 2) There was a lack of interest or motivation among lecturers and students in performing community service. Community service was regarded more as simply a prerequisite for graduation, and

lecturers were not well rewarded by the university for community work; 3) Activities did not touch on the empowerment of the community to promote democratic governance. 4) The potential that existed in the university to contribute to the empowerment of the community had not been managed optimally because it was still split between teaching, research and service; 5) The university had not cooperated formally with CSOs (though many lecturers were very involved in CSOs in a personal capacity).

Finally, the key elements to ensuring this model works effectively are: (1) strong commitment from the university and the CSO, formalised in a Memorandum of Understanding; (2) participants who are highly motivated and trust each other; (3) start with a small, concrete activity decided by the community; (4) put the community as subject, appreciated for their assets and their capabilities; (5) institutionalise the knowledge and capabilities that actors have within their organisation, both university and CSO; and (6) integrate the model for university community outreach with the functions of the university and its policies and regulations (Mastuti et al. 2014, pp. 173).

Community based Research

A community-based approach as a means of promoting a culture of evaluation with three hallmarks of a community-based research approach such community-determined, equitable participation, action and change (Janzen et al. 2017). Community-based research (CBR) is becoming mainstream in many institutions of higher education and community organizations in Canada (Taylor & Ochocka 2017), in the twelve countries including: Argentina, Brazil, Canada, Jordan, India, Ireland, Indonesia, Netherlands, South Africa, Uganda, United Kingdom, and the United States (Hall et al. 2015). Because CBR is being

seen as a catalyst for social innovation, for public policy improvements, for solving complex community issues, and for promoting democracy in which local knowledge is valued in building local solutions (Ochocka & Janzen 2014). Another way of thinking about CBR relates to the functions of research is why people pursue research, and CBR have three main functions are knowledge production, knowledge mobilization and community mobilization (Ochocka & Janzen 2014). In Indonesia, we have also found empowerment study reports that used the CBR concept, such long road to heaven active roles for Indonesian universities with communities (Wardhani & Asri 2015) and university and community partnerships in South Sulawesi Indonesia (Mastuti et al. 2014).

In this study, the main problem raised was the lack of Islamic religious lessons in public schools that allegedly contributed to the low level of students' knowledge about Islamic religious education. To prove it, we have collected information and we have analyzed that information. Gathering information with focus group discussion technique has been done for negotiating meaning and learning of research. Focus group discussion followed by a team of researchers, a community of religious social activists and Junior High School 5 Koto Sani Solok West Sumatra, Indonesia. The result of gathering information are (1) there is a difficulty of teachers to teach the material of Islamic education because of lack of hours of study; (2) the existence of moral degradation of students due to the development of information technology; (3) secular education is more important than Islamic education and (4) lack of attention of parents and community around the school to the low level of Islamic knowledge of the students.

Based on these preliminary findings, we have investigated student knowledge and social awareness of the community of activists social

religius *minangkabau*. In this study, we chose formal schools, Junior High School 5 (SMP) Singkarak Solok Regency West Sumatra Indonesia as a research object. This study involves people such as *panghulu* (customary head), *manti* (customary minister), *malin* (customary law) and *dubalang* (customary security), teachers, officers, administrator, local government and people who are active and concerned about Islamic religious activities in *minangkabau*. We called the community of religious social activist *minangkabau*. In this study, we also established a non-formal school together with a community of religious social activists *minangkabau*. A non-formal school is called *madrasah diniyah wustha (MDTW)*. The aim of this study is to investigate the knowledge of junior high school students on Islamic religious education materials and the social awareness of the community religious social activist *minangkabau* Indonesia.

Method

The research method is community based research (CBR) (Janzen et al. 2016; Ochocka & Janzen 2014; Centre for Community Based Research 2004). CBR is one of the research methods with a community-based approach with paradigmatic consequences based on active community participation. This activity has the principle of collaboration between researchers and community, validation of knowledge owned by the community and the existence of various ways to collect and disseminate information and the existence of social change as the main means to achieve social justice or anything that becomes the vision and aspirations of society (Hanafi et al. 2015). CBR's general steps are cyclical in four stages: laying the foundation, planning, information gathering / analysis and action on finding (Janzen et al. 2016; Ochocka & Janzen 2014). The research step has been adjusted to the procedure of activity we need in this

research. The summary of the procedure of study is listed in Table 1.

Tabel 1. Research guide *community based research* to investigation students knowledge and social awareness of the community religious social activist *minangkabau*

Phase	Aims	Research Guide
Laying the foundation	Organizing a stakeholders steering group and clarifying roles, Identifying assumption about research, Highlighting the context of the situation and Identifying the purpose of research	Researchers used observation sheets for data collection and the researchers conducted focus group discussions with Principals and Teachers (N=15), religious social activist (N=15)
Planning	Determining the research question, developing method for collecting information and developing an analysis plan	Researchers and expert teams use focus group discussions to define research methods and instruments
Information gathering / analysis	Gathering Information and analyzing and interpreting	The researchers used observation sheets for data collection, and the researchers conducted focus group discussions with Principals and Teachers (N=15), religious social activists (N=10) to agree on the establishment of non-formal Islamic schools
Action on finding	Sharing information and Action on the result	Researchers used observation sheets for data collection of researchers focus group discussions with Principal and Teacher (N=15), social religious activist (N=30) to establish and inaugurate the non-formal Islamic religious of MDTW. Researchers conducted a test of Islamic religious knowledge of students (N=100) with a test instrument of learning outcomes and re-teaching about Islamic education to students

The data obtained in this study are qualitative and quantitative data. Qualitative data is analyzed by following steps written by Miles and Huberman (Gay et al. 2009). Such steps are data reduction; presentation of data and conclusions. The quantitative data obtained were analyzed by descriptive statistics.

Results and Discussion

Students Knowledge on Islamic Education

The results of the investigation of secondary junior high school students' knowledge on 7 Islamic religious education materials are listed at Table 2 for grade VII, Table 3 for grade VIII, Table 4 for grade IX and for total score are listed at Table 5.

Table 2. Means score of student knowledge on Islamic religious education at grade VII

Quality	Students knowledge on Islamic religious education materials						
	Arabic language	al-Tari kh	al-Fiqh	al-Had ith	al-Quran	al-Akhl aq	al-Aqid ah
90 -100 (very good)	3.33(1)	20.0(6)	6.67(2)	3.33(1)	33.33*(10)	3.33(1)	20.0(6)
80 - 89 (good)	0	20.0(6)	26.6(7)	16.6(5)	30.00(9)	13.3(3)	43.3(13)
70 - 79 (enough)	10.00(3)	13.3(3)	33.3(10)	16.6(7)	16.67(5)	20.0(6)	20.0(6)
60 - 69 (less)	43.33(13)	16.6(7)	23.3(7)	33.3(10)	13.33(4)	53.3(16)	6.67(2)
< 60 (not good)	43.33(13)	30.0(9)	10.0(3)	30.0(9)	30.00(9)	10.0(3)	10.0(3)

Note: N total= 30 students, *number of students, ** means score

Table 3: Means score of student knowledge on Islamic religious education at grade VIII

Quality	Students knowledge on Islamic religious education materials						
	Arabic language	al-Tari kh	al-Fiqh	al-Had ith	al-Qur an	al-Akhl aq	al-Aqida h
90 -100 (very good)	2.86(1)	11.4(3)	14.2(5)	0.00	54.2(19)	2.86(1)	48.57(17)*
80 - 89 (good)	11.43(4)	14.2(9)	51.4(18)	22.8(6)	17.1(4)	28.5(7)	31.43(11)
70 - 79 (enough)	8.57(3)	28.5(10)	25.7(9)	22.8(6)	17.1(4)	48.5(7)	17.14(6)
60 - 69 (less)	20.00(7)	11.4(3)	5.71(2)	37.1(13)	5.71(2)	11.4(3)	2.86(1)
< 60 (not good)	57.14(20)	34.2(12)	2.86(1)	17.1(4)	5.71(2)	8.57(3)	0

Note: N total= 35 students, *number of students, ** means score

Table 4. Means score of student knowledge on Islamic religious education at grade IX

Quality	Students knowledge on Islamic religious education materials						
	Arabic language	al-Tarikh	al-Fiqh	al-Hadith	al-Quran	al-Akhlak	al-Aqidah
90 -100 (very good)	0	31.4 3(11)	37.1 4(13)	19.0 5(8)	71.43 *(25)	2.86 (1)	51.4 3(18)
80 - 89 (good)	5.71(2)	22.8 6(8)	37.1 4(13)	16.6 7(7)	25.71 (9)	42.8 6(15)	40.0 0(14)
70 - 79 (enough)	22.86(8)	20.0 0(7)	17.1 4(6)	19.0 5(8)	2.86(1)	37.1 4(13)	5.71 (2)
60 - 69 (less)	31.43(11)	5.71 (2)	8.57 (3)	30.9 5(13)	0	14.2 9(5)	2.86 (1)
< 60 (not good)	40.00(14)	20.0 0(7)	0	14.2 9(6)	0	2.86 (1)	0

Note: N total= 35 students, *number of students, ** means score

Table 5: Total Score student knowledge on Islamic religious education

Quality	Grade VII	Grade VIII	Grade IX
90 -100 (very good)	0	2.85 (1)	8.57 (3)
80 - 89 (good)	3.33(1)	8.57 (3)	31.43 (11)
70 - 79 (enough)	26.67 (8)	45.72**(16)*	45.72**(16)*
60 - 69 (less)	63.33**(19)*	42.85 (15)	14.29 (5)
< 60 (not good)	6.67 (2)	0	0
Sum (%)	100 (30)	100 (35)	100 (35)

Note: N total= 100 students, *number of students, ** means score

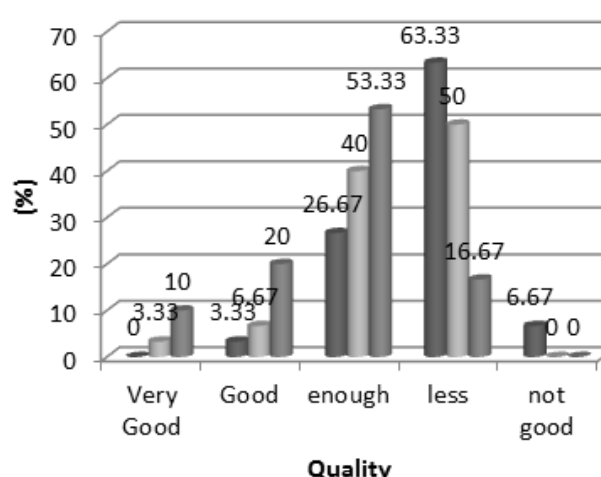


Figure 1. Total Score student knowledge on Islamic religious education

The results of this study showed that at grade VII, the highest students' knowledge about Islamic religious education is very good only on materials of *al-Quran* (33.33%). At grade VIII, the highest students' knowledge about Islamic religious education is very good on materials of *al-Qur'an* (54.29%) and *al-Aqidah* (48.57%). At grade IX, the highest students' knowledge about Islamic religious education is very good on materials of *al-Tarikh* (31.43%), *al-Fiqh* (37.14%), *al-Quran* (71.43%) and *al-Aqidah* (48.57%). At total score, the highest students' knowledge about Islamic religious education at grade VII was found at means score 63.33 or with the less quality. The highest students' knowledge about Islamic religious education at grade VIII and grade IX was found at means score 45.72 or with the enough quality. These finding has indicate that the knowledge of Islamic religion students of grade IX and VII better than grade VII. In general, these results was also indicate that these students have poor Islamic religious knowledge in seven Islamic religious education subjects.

Then, we conducted a focus group discussion about the findings of this study. The results of the discussion have recomend three solution: 1) Strengthening the material of *Arabic language*, *al-Tarikh*, *al-Fiqh*, *al-Hadith* and *al-Akhlak* for students at grade VII; 2) Reinforcing *Arabic language* and *al-Hadith* material for students at grade VIII; 3) Strengthening *Arabic language*, *al-Tarikh* and *al-Hadith* material for students at grade IX.

After focus group discussions with principals and teachers, they received recommendations from researchers. The Focus group discussion also agreed to establish a non-formal school that will enforce Islamic education for students. The non-formal school is *madrasah diniyah takmilyah wustha (MDTW)* Koto Sani Singkarak Solok Regency. Focus group discussion also has agreed on the division of

tasks, technical and non-formal school establishment steps.

Social Awareness of the Community of Religious Social Activist *Minangkabau* to build Islamic Non-Formal Schools

The results of the investigation of the social awareness of the community of religious social activist *minangkabau* are described in this section. The level of social awareness is seen when the establishment of non-formal schools. Four times of focus groups have been conducted to discuss the division of tasks, technical and non-formal school establishment steps. This Focus group was followed by the community of religious social activist *minangkabau* and stakeholders. The result of focus group discussions are we and the community agreed to conduct action on finding about: 1) The need to improve social and religious life in Koto Sani through the establishment of non-formal school in junior high school in Koto Sani West Sumatra as a form of highlighting the context of the situation; 2) The non-formal school is called *madrasah diniyah takmiliah (MDTW)* Koto Sani; 3) Using CBR concept and principle in carrying out the awareness of social activity of *minangkabau* institution.

Then, the result of interview about the social awareness for the community of religious social activist *minangkabau* has been written in following section.

1. Researcher : How to solve the problem of the lack of Islamic religious education in formal schools today?

TCASR : It is necessary to add Islamic religious lessons outside formal school.

2. Researcher: What should be done to solve the problem?

TCASR: Principals and Teachers add hours of lessons

3. What steps should the school take? How is there any other way that can be done to solve the problem?

TCASR: We do not know the solution

4. Researcher: Do you know about MDTW?

TCASR: We've heard, but we do not know it well.

5. Researcher: How do you think, if this place was established MDTW?

TCASR: We strongly approve the establishment of this school, because this school is indispensable to improve the knowledge of Islam here. If indeed there is a plan for the establishment of the non-formal school, we strongly support the activity

We made a deep observation of the involvement of the religious social activist community when the establishment of a formal school in Koto Sani. Observations show that community members are actively involved at all stages of CBR. These findings show that their social concerns are very good. The study also found that the existence of a new community is also very active role in the process of creating this non-formal school. The community is a deliberation of sub district leaders, local government and university leaders. The role of the community that the researcher planned and the role that emerged during the study was also briefly written down in **Table 6**. These findings indicate that all parties are very concerned about Islamic education in West Sumatera. Thus it is concluded that the community of religious social activist of *minangkabau* has high social awareness when the activity of strengthening formal education with non-formal education of Islam is done. Then, we also conducted action on finding to re-teaching about Islamic education to students.

Table 6: Stakeholders and their roles in the establishment non-formal school of MDTW Koto Sani

No	Stakeholders	Participant	Participant roles planned before the study	Participant roles observed during the study
1	Team Empowerment	Research team	Design, implement and evaluate and facilitate all activities	Design, implement and evaluate and facilitate all activities
2	Expert	Expert in education, organizational management, sociology and anthropology of <i>minangkabau</i>	Perform an assessment of the prototype	Validate the test questions of knowledge and analyze the students' knowledge test results and conduct an assessment of the prototype
3	Junior High School (SMP) 5 Koto Sani Solok	Principals, Teachers and Students	Follow all activities	Follow all activities
4	Government Nagari	<i>Badan Musyawarah Nagari, Wali and staff Nagari Koto Sani Solok</i>	Follow and direct activities	Following, directing and monitoring activities
5	Ministry of Religious Affairs of Solok Regency of West Sumatra	Head of Religious Affairs	Follow and direct activities	Follow and direct activities
6	IAIN Batusangkar	Rector and vice rector of the academic field	Monitoring and evaluation of activities	Monitoring and Evaluation of Activities and Inaugurating MDTW
7	<i>Muspika</i> Koto Singkarak	X Chief of Police and Military Commander X Koto Singkarak	Not planned before	Monitoring and evaluation of activities and inaugurating MDTW
8	Solok Regency Government	Education Office	Not planned before	Monitoring and evaluation of activities and inaugurating MDTW
9	Parents of Students	Guardian	Not planned before	Following action on finding activities

The results show that this research has fulfilled the latest concepts in community-based research. The results of this study show that the existence of partnerships university and community in Koto Sani Solok Regency West Sumatra Indonesia. This study also shows a balance of function between researchers and the community. Currently, towards a theory of change for community-based research projects (Janzen et al. 2016). Theoretical changes in CBR where the implementation of community empowerment requires inclusive radical collaboration of faculty, staff and students in college. This is done to realize and complement the knowledge, experience and talents that people have in the community (Centre for Community based Research 2014).

The results of this study showed that the implementation of research has the principles of community service. The principles of community service are participation, empowerment, inclusiveness, accountability, responsibility, transparency, sustainability, partnership, benefits, volunteerism and science, charity and social transformation. In the aspect of empowerment, this research is loaded with the involvement of Islamic Higher Education in realizing transformative Islam in West Sumatra. Because Islamic Higher Education must play an active role in introducing and using modern social and cultural theories that can be used to describe, explore, explain and interpret phenomena or social and cultural constructions related to religious matters. This is done to realize transformative Islam in Indonesia (Directorate of Islamic Higher Education 2016).

The results of this study showed the strengthening of Islamic religious education in West Sumatra. Because Islamic religious education is an education that prepares students to be able to run a role that requires mastery of knowledge about Islamic religious teachings and / or become an expert in Islamic religion and

practice religious teachings (Ministry of Religion Affairs RI 2014). Strengthening Islamic religious education conducted in this study through a series of learning activities contribute to increase the lesson for students with the increase in the number of hours this lesson. Its also expected increasing students' understanding of Islamic religious material.

The results of this study showed that the integration of non-formal education into formal education. Because of the lesson material that is not taught in formal education but is required in formal learning. *Madrasah diniyah takmilyah wustha (MDTW)* is one form of integration of non-formal education into formal education. Because theoretically non-formal education is a continuation of formal education. *Surau* and *madrasah minangkabau* as one of the forms of non-formal religious education of West Sumatra is categorized to open system education. The types of non-formal education are para-formal education, popular education, vocational and professional training, literacy with skills development and complementary programs (Hopers 2006). The characteristics of non-formal education education which is also owned by *MDTW*. The characteristics such a student-centered learning process, education is useful to form professional and student needs, oriented to the needs of students (Dib 1988).

The results of this study showed that new ways and strategies are needed in implementing Islamic religious learning in schools. According to Qomar (2014) there are seven steps that can be done: reform the instructional objectives, improve the qualifications of educators, improve the curriculum, multiply students, develop learning strategies, improve the welfare of educators and employees and build the institutional characteristics of *madrasah diniyah*. The results of the study have shown that *MDTW* requires strengthening as a religious non-formal religious education institution in

minangkabau West Sumatra. Establishing the institutional characteristics of *madrasah diniyah* is pursued by strategy (1) identifying local potentials that can be institutional icons; (2) selecting and defining one of the local potentials that can be used as local content so that it becomes a differentiator from other *madrasah diniyah*; (3) locally selected and determined local content may be intellectual, linguistic, artistic, entrepreneurial and so on; (4) the local content should be nurtured so as to have a very significant development. Another solution for developing Islamic education, through epistemological injections (Qomar 2014). Epistemological steps that can be taken is to apply epistemologies-based learning model, trying to correct theories of education that are not relevant to the reality of truth and build a new theory that contains the spirit of Islam, trying to produce a paper containing a conceptual concept, trying to formulate alternative approach epistemology of Islamic education.

The results of this study showed that action activities have real contribution and have prospective sustainability for social change. These benefits are the availability of additional learning facilities for students to deepen the religious knowledge of Islam other than formal schooling, and as one solution in internalizing the value of *minangkabau* wisdom, and the values of character-based education in supervising schools and families (Maskan & Utaminingsih 2012). Other benefits are (1) the good education of non-formal religious education institutions in West Sumatra; (2) provide more comprehensive knowledge of religion; (3) produces reliable contenders to participate in various branches of the National of *musabaqah tilawatil Quran*; (4) provide knowledge of the customs of *minangkabau* and (4) provide a place to learn while playing for the children after attending formal school; (5) the

birthplace of religious activists in West Sumatra. The study of the development of educational institutions in West Sumatra has many other benefits. Because when this study is done it will be meaningful (1) educational institution is a strategic means of changing values and culture; (2) tracking the existence of Islamic educational institutions cannot be separated from the entry of Islam in *minangkabau* the mystical nuance (*tareqat*), and experience acculturation with local culture; (3) the emergence of Islamic educational institutions in a community, not experiencing a vacuum, but always dynamic, both from the function and learning system and (4) the presence of Islamic educational institutions provide a separate spectrum in opening insight and intellectual dynamics of Muslims (Nizar 2005).

The results of this study showed that the need to revisiting Islamic non formal education in *minangkabau* West Sumatera. Revisiting Islamic non formal education should be followed by concrete efforts to improve non-formal education in West Sumatra. The results of this study show concrete efforts to improve Islamic education in West Sumatra, including non-formal education. One of the efforts is to design and develop a new model of education in West Sumatera. In the new model of education in West Sumatra, the involvement of several other components is necessary. These components are religious social activists, *minangkabau* institutions, students and learning. Religious social activists are often dared by teachers and garin, customary institutions are *pangulu*, *manti*, *malin* and *dubalang*. Learning will involve curriculum, organizational management, infrastructure, funding and accountability. These main components become the local wisdom of each *minangkabau* village. Based on the results of the identification of local wisdom, empowerment activities such as strengthening pedagogic competence of religious social

activists, strengthening *surau* and *madrasah* organization, strengthening socio-economic religious social activism, social empowerment awareness *minangkabau* traditional institutions and establishing Islamic village.

Revisiting Islamic non formal education followed by doing some real effort. There are several attempts that can be done that is (1) At modernization of the education system, a new model education *surau madrasah minangkabau SMM* must consists Islamic and indigenes *minangkabau* value. (2) At flexible pedagogies, a new model education *SMM* require new pedagogical ideas or themes. At intervention, a new model education *SMM* require a special intervention from Islamic universities and stakeholders. (3) A new model of education *SMM* is also require next intervention from stakeholders. (4) Ministry of Religious Affairs of the Republic of Indonesia should be more discussion with the community of religious social activist *minangkabau* to formulate policies and development programs, especially programs related to the development of non-formal education institutions of Islamic religion.

Conclusion

This study has found that these students have poor Islamic religious knowledge in seven Islamic religious subjects. The community of activist social religious *minangkabau* have a high social awareness when the activities of strengthening formal education with non-formal education of Islam is done. The study also provides recommendations on the need for further on finding action for the development of *madrasah diniyah takmilyah wustha (MDTW)*, such as strengthening and fostering affective students and strengthening teacher skills and other activities by exploring the values of local *minangkabau* wisdom.

Development activities of non-formal religious education institutions require more regulatory support and legislation. Although there are currently six decisions of the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia on non-formal education such as *madrasah diniyah takmiliyah*, none of these regulations provide financial support for the development of *madrasah diniyah takmiliyah* as one form of non-formal schools in Indonesia. The six regulations include (1) Guidelines for the working group of principle *madrasah diniyah takmiliyah* (Decision of Directorate General of Mora RI 2351 2012); (2) Guideline of teachers working group of *madrasah diniyah takmiliyah* (Decision of Directorate General of Mora RI 2352 2012) (3) Minimum service standards of *madrasah diniyah takmiliyah* (Decision of Directorate General of Mora RI 3201 2013); (4) Guidance on development *madrasah diniyah takmiliyah* (Decision of Directorate General of Mora RI 3202 2013); (5) Standard of management and evaluation process of *madrasah diniyah takmiliyah* (Decision of Directorate General of Mora RI 3203 2013) and (6) Standard of content and outcomes of *madrasah diniyah takmiliyah* (Decision of Directorate General of Mora RI 3204 2013).

The implication of this study confirms that the findings of this study are another effort that can be done to stop the "stationary phase or run slowly" and reaffirm that *surau* and *madrasah minangkabau* do not lost or will be lost in the West Sumatra Indonesia.

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