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## THE ROLE OF YOUTH ACTIVITIES IN THE DEVELOPMENT OF NON-FORMAL ISLAMIC EDUCATION IN RIMBO BUJANG DISTRICT, TEBO REGENCY, JAMBI PROVINCE

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### ABSTRACT

*This study investigates the significant contribution of youth in fostering non-formal Islamic education within Rimbo Bujang District, Tebo Regency, Jambi Province. It specifically focuses on the activities of youth organizations such as IPNU, IPPNU, Karang Taruna, and Pemuda Masjid At-Taqwa Muhammadiyah in expanding educational opportunities beyond formal schooling. Using a qualitative approach, the research delves into the key activities undertaken by these organizations. IPNU and IPPNU, as Islamic student associations, play a pivotal role in cultivating the character of young people, promoting moral values and knowledge acquisition through leadership training programs. Karang Taruna empowers youth to develop their potential and serve their communities by initiating productive economic ventures. Meanwhile, At-Taqwa Mosque Youth, being a mosque-centered group, strategically nurtures religious values among the youth through various religious activities, including weekly religious discussions. The findings of this study underscore the substantial and active roles played by youth at different levels in the development of non-formal Islamic education.*

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## Introduction

The discipline of early childhood education (also known as ECE) is witnessing an increase in interest in the process of teaching English to speakers of other languages. (EFL). Applied linguists have shown an interest in this field of education for decades, albeit at times with a level of excitement that has wavered. On the other hand, in recent years, it has developed into what is known as a "Cinderella field" of research as a result of the increasing pressure from society and politics to instruct children in multiple languages. (Copland, Garton, & Burns, 2014). It is becoming more common knowledge that exposure to these opportunities has a beneficial impact on children, both in terms of the

educational achievements of those children and the overall growth and development of those children as people. It has been demonstrated that students' academic performance can benefit from the early acquisition of a foreign language due to the enhancement of a broad variety of skills related to critical thinking, language development, and interpersonal relationships. Educationally, it is beneficial to young learners because it helps them become more tolerant and open-minded of other cultures at a period in their lives when their minds are particularly pliable. There is more to teaching languages at ever-earlier ages than acquisition.

Education is something that is very important for humans. Through education, humans can learn to face the universe in order to survive. Viewed from the side of the philosophy of education, humans are indeed worthy and have the potential to learn and teach (Maknunah, 2009). Maybe that is also the reason why Islam places education in a very high position according to the word of Allah in the letter Al-Mujadalah verse 11 "Allah will raise those who believe among you and those who are given knowledge, by degrees. Allah is All-Aware of what you do".

Education is the process of transferring knowledge from teachers to students. This activity can be carried out formally, namely at school or non-formally, for example courses. Each level of education certainly has rules or policies that are made carefully in order to achieve optimal education. The world of education is a place to develop the potential of individuals and shape humans into perfect humans. Education will always be related to humans. Education is like a light that guides humans to be able to live a good life. In order to direct each education process, an education roadmap is made. The education roadmap will help the implementation of education to go through every existing policy. (Setiawan Farid, 2021, 41).

Formal education is education that is carried out through educational channels in schools. This path has a clear and coherent level of education. Formal education, starting from elementary education, continuing to secondary to higher education. Non-formal education is a non-formal path that is used as additional education such as music courses, tutoring, and others. Non-formal education is generally carried out for those who feel they need education as an addition, replacement or complement to the formal education they are taking. The function of non-formal education itself is to develop the potential of students by emphasizing mastery of knowledge and the development of each student. (Raudatus, 2022).

In history, Allah SWT. mandated all prophets and apostles to call for the truth. From the youth group they were chosen. Young people who are fluent in speaking, good at arguing, and dare to uphold their character. For example, in the history of the Prophet Ibrahim, in his childhood he dared to ask and chat and even argue with his surroundings to question something that was unreasonable to worship. This story is stated in the

Qur'an. Then the history of Ashabul Kahfi who were included in the followers of the Prophet Isa, they were among the young people who rejected the religion of their ancestors and opposed worshiping other than Allah SWT. The seven of them agreed to withdraw from their community and hide in a cave. (Desi, Nur, Mutohharun, 2021).

A nation, especially religion, has an asset, namely youth. A valuable and essential asset in life is youth. Youth is a dream for the future who has the ability to think responsively and progressively. The historical traces of a nation, in the youth era, have been proven. The role of youth is very decisive and is recorded in gold ink in history. In the transformation system of a previous nation, it was also inseparable from the contribution of youth in it, including in Islamic education (Desi, Nur, Mutohharun, 2021, 2).

Youth is an important transition phase in an individual's life that connects childhood to adulthood. Youth have abundant energy, high spirits, and great enthusiasm in carrying out various activities, including educational activities. They are not afraid to try new things and have high creativity in developing educational programs that are interesting and relevant to the needs of the times. Youth tend to have extensive social networks, both in the surrounding environment and in cyberspace. This allows them to easily spread information about the educational programs they run and invite more people to participate.

The history of education in Rimbo Bujang District is in line with the development of its society. Since ancient times, the Rimbo Bujang community has been aware of the importance of education. This is proven by the existence of traditional educational institutions such as surau and Islamic boarding schools which are centers of religious learning and general knowledge. Over time, the formal education system began to develop in Rimbo Bujang. The establishment of elementary, junior high, and high schools is an important milestone in improving the quality of community education. Rimbo Bujang has great potential in the field of education. Several supporting factors. The Rimbo Bujang community has potential human resources with a high interest in learning. There are various types of educational institutions, ranging from formal schools to non-formal educational institutions.

If we look more broadly at the social life of today's youth, we really need non-formal Islamic education as a place for us to increase our knowledge, because not only learning in a formal educational environment, there are still many sciences out there that we must continue to learn, for example social sciences, knowledge about leadership or studying religion. All of that certainly requires more *flexible* time than sitting in class listening to the teacher explaining the lesson material.

Seeing that Rimbo Bujang District is one of the largest districts in Tebo, there are many associations that bring positive values to the community of Rimbo Bujang District,

there are 3 associations that are better known by the community, namely IPNU IPPNU, Karang Taruna and Remaja Masjid. Each has its duties and authorities in terms of spreading knowledge and teaching non-formal Islamic education in the community.

Of course, with the existence of a youth association that brings positive values to the community, it will be more focused, you can imagine if an area does not have a place to seek knowledge, then young people will lose a place to learn religion, good morals, how to live according to religious teachings, they also get relationships, they easily discuss a problem and find a solution. All of this can be done if young people consciously open up opportunities for young people to participate in positive activities in the community. It is like a tree. If there is no fertilizer and good care, the tree will not grow healthily and strongly. Likewise with young people, they need non-formal education as "fertilizer" to grow into good individuals and useful for society.

Therefore, Islamic education in addition to being held in formal education also needs to be supplemented with non-formal education, namely as a complement to Islamic education held by formal education. From the background above, the author is interested in conducting a study entitled *The Role of Young Men and Women's Activities in the Development of Non-Formal Islamic Education in Rimbo Bujang District, Tebo Regency, Jambi Province*.

## **Method**

The approach used in this study is a descriptive qualitative approach. Sugiyono (2016: 15) states that the qualitative research method is a method based on the philosophy of postpositivism, qualitative research methods are used for research that focuses on the natural conditions of objects. In addition, using data collection techniques with triangulation (combination), inductive or qualitative analysis. The results obtained from using qualitative research itself emphasize the meaning of generalization. By using qualitative research methods in this study, it is expected to be able to obtain detailed information related to the research conducted by the researcher, namely *"The Role of Young Men and Women's Activities in the Development of Non-Formal Islamic Education in Rimbo Bujang District, Tebo Regency, Jambi Province"*.

## **Funding and Discussion**

### **1. Form Activities Youth Young woman Subdistrict Rimbo Bachelor in Development Education Islam No Formal**

Rimbo Bachelor is sub-district most forward in Regency Tebo. Especially in field education. However is not only education formal only. Youth young woman Subdistrict Rimbo Bachelor too active and innovates in activities society good that is social or that is religious. As for some activity youth young woman in Subdistrict Rimbo

Bachelor that active is done by three association is IPNU-IPPNU, Teenagers Mosque, Coral Cadets.

#### **a. IPNU-IPPNU**

Bond Students Nahdlatul Ulama (IPNU) and Bond Students Nahdlatul Ulama (IPPNU) is organization that is education, cadreship, society, nationality and religious that works as container struggle student Nahdlatul Ulama in education, education for prepare cadres successor NU that is able carry out and develop Islam Ahlussunnah wal congregation for continue spirit, soul and values nahdliyah. Besides that too as container student for to strengthen brotherhood Nahdliyah, Islamiyah, Humanity and Wathoniyah, Rofik Kamilun (2011, 31).

In its implementation, IPNU and IPPNU no can is separated. Because IPNU and IPPNU is body autonomous smallest in NU, in every activities they always in associate. As for result interview in the field together is wrong one pioneer that moment this too still active as member IPNU, Activities or activities that normal is done by association IPNU/IPPNU in society Subdistrict Rimbo Bachelor as below:

For education islam non formal we focus to Level cadre formation, example we has level internal and external. External we has MOP (Time) Orientation Students), in internal we there is MAKESTA (Time) Loyalty Members). The focus to materials in level one like leadership one. Then continue to level that more height towards cadre that is his name LAKMUD (Exercise) Cadre Young), LAKMUD later focus more to level cadre. How cadre said is growing continue forward, make sure again in system organize no missed from trial and and so on like that later discussed again, in above it again there is LAKUT (Exercise) Cadre Main), LAKUT more focus to development again. Anyway more to core again and really deep. Which need is prioritized how embrace Youth young woman in society like that is not again focus to cottage above it again there is is his name LAPEL (Exercise) Coach). Training, instructor and and so on. Anyway continue continue there is to level national, Through training leadership, member trained for becomes leader that is responsible answer, visionary, and is able brings changes positive (Interview with Akbar Muhaimin).

From result interview said can concluded that education Islam non-formal that is running has focus that clear on level cadre formation, with structure that organized good in level internal and external. Programs that there is, like Time Orientation Students (MOP) for level external and Time Loyalty Member (MAKESTA) for level internal, aims for gives understanding base about leadership and responsibility answer to members. Next, process cadre formation continued with program Exercise Cadre Young (LAKMUD) that focus on development cadre so that can continue forward and contribute in organization. In above LAKMUD, is there Exercise Cadre Main (LAKUT) that gives emphasis more in about development

cadres. In addition that, is there too program Exercise Coach (LAPEL) that works for prepare instructor that competent in training cadres new.

Based on result observation in the field researcher see that organization IPNU/IPPNU is organization level student that gives container for all over student in Subdistrict Rimbo Bachelor that nature open, good student general or too for students, because focus main from association this is level cadre formation or teaches about leadership then steps that is done for invites for candidate member namely with approach to schools. Members IPNU/IPPNU too active in a association good discuss about strategy for recruiting member new or only just discuss relax discuss problem in society around to discussion about religious. Because IPNU/IPPNU is organization education that nature open, then who only is free for join even though only just asked about what huh IPNU/IPPNU that, because in a way aware no all student interested with association this, then many between member IPNU/IPPNU utilize moment this for event to train member in a way no directly. From discussion that simple to finally they feels comfortable and want join in IPNU/IPPNU.

#### **b. Youth organization**

In addition, not only IPNU/IPPNU in Rimbo Bujang sub-district, a youth association, Karang Taruna, was also formed as a Youth Empowerment Forum at the Village/Sub-district Level. Karang Taruna is not an organization that is legally required to exist in every region. Its existence is more voluntary and an initiative of the community, especially the younger generation, at the village or sub-district level. Even so, the existence of Karang Taruna is very important and provides many benefits to the community, especially the younger generation. The following are the results of an interview with the head of Karang Taruna, Rimbo Bujang sub-district:

As meaning Coral Cadet is organization social society that is formed by and for society, especially generation young. Organization this works as container for youth for develop self, channel creativity, and contributes in development society. if in the sub-district start from administrator national coral cadets, province, district to with sub-district that is network organization, while coral cadet that grows and is growing in the village/sub-district to with level hamlet or path. If in the sub-district his activities more to drip weigh business economy productive, how coral cadet that is growing, has activities. Because coral cadet that organization that is formed by ministry social in ADART refers to on that. Start from center to to path same. Activity social refers to on base Ministry Of Social Affairs no 25 Year 2019. Coral Cadet is organization that is formed by society as container generation young for develop self, grows, and is growing above base awareness and responsibility answer social of, by, and for generation young (Interview with Randi).

From result interview said can taken conclusion that Coral Cadet has structure

organization that tiered, start from level national to level hamlet. Level that more height like sub-district more focus on development economy productive, temporarily level village/sub-district and hamlet more focus on activities social. Focus main Coral Cadet is on welfare social society. Things this is appropriate with mandate Regulations Minister Social Number 25 Year 2019. Coral Cadet is formed as container for generation young for study, contribute, and develop self, and plays a role active in increase welfare society in its environment. In terms of line, Coral Cadet plays a role as connector between government and society, and becomes container for generation young for develop potential self and contributes on development society. In run activities, Coral Cadet refers to on Budget Basics and Budget Home Stairs (AD/ART) that has is set. Purpose main from AD/ART this is for make sure that activities Coral Cadet always oriented on welfare social society.

Results observation researcher indicates that coral cadet as organization youth becomes a mover in society, like activities BIMTEK Coral Cadet Build Young for example, activities said is activities training and development capacity for member Coral Cadets. Purpose main Technical Guidance this is for equip for youth with knowledge, skills, and insight that relevant, so that they can run role as member Coral Cadet in a way effective and gives contribution real for community. Technical Guidance Coral Cadet Works Young is activities that very is important for development organization Coral Taruna. Through activities this, is expected member Coral Cadet can becomes generation young that quality, creative, and care to fellow.

### **c. Youth of the Muhammadiyah At-Taqwa Mosque**

Besides IPNU/IPPNU and Coral Cadet that active in various activities social society, teenager mosque too plays a role is important in enrich treasure education religion in Subdistrict Rimbo Bachelor. Third organization this mutual complete in efforts build generation young that character and empowered in Subdistrict Rimbo Bachelor. As guard front in guard values religion, teenager mosque has goal high for forms generation young that has good morals noble. Through various activities that is done, teenager mosque no only sharpen ability self, but too gives contribution real for society. Tasks they covers coaching morals, development science knowledge, and devotion to society.

Based on result observation in the field, researcher see that home foster care that is located inside complex mosque Muhammadiyah is located in 2 complex namely separate between son and daughter, besides that children that studying TPQ too crowded, for people old enthusiasm deliver his children for more delve into al-qur'an, level is distinguished from that iqro'1 to that already lancer reading and memorize separated, besides that study that is done every night week too very

crowded that is coming so that mosque looks more crowded, for congregation is coming for prayer maghrib first first, after that new study of it starts.

Researcher take conclusion that activity young men and women in Subdistrict Rimbo Bachelor, good through coral cadets, IPNU/IPPNU, and teenager mosque, in develop education Islam non formal has walking with good. Third organization this has succeeded creates spaces positive for teenager for study, interact, and develop potential self in context values Islam.

## **2. Role Youth Young Woman to Development Education Islam Non Formal in Subdistrict Rimbo Bachelor.**

### **a. IPNU/IPPNU**

In run its programs, they start with activities sports and exercise leadership. Although is there challenge in forms soul leadership in circles member, in where many that more choose for becomes executor than leader, activities sports shows participation that more active and innovative from for members. Activities others that proposed covers workshop femininity and involvement in various event, good that was held by Ministry Religion and party others, like Police Station.

With involved in committee various event, included Day Student National, they no only strengthen network organization, but too gives opportunity for member for contribute and learn in a way directly. With thus, formation IPNU and IPPNU in Subdistrict Rimbo Bachelor no only focus on development individual, but too on reinforcement organization and participation active in society.

Based on result observation in the field, 4 people pioneer IPNU/IPPNU very enthusiastic introduces IPNU/IPPNU and they is not just gives information but too prepare a regulations official that will becomes a reference in organize, so that for member no only becomes member but too learn how systematics organize is appropriate with regulations AD/ART that as should be.

### **b. Mosque Teenagers**

Based on result observation in the field researcher see that role teenager mosque very helps society especially in the field education non formal, very active in various activities. They often held religious studies routine, teaches Studying the Koran, take care of home foster care, Activities this no only to tighten relationship between member, but too gives impact positive for society around.

### **c. Youth Organization**

Besides IPNU/IPPNU and teenager mosque that more focus on aspect religious, Coral Cadet has coverage that more area, is development society in a way general. They active involved in various activities social, empowerment



society, and development potential youth. Here result interview with chairman coral cadets:

Role real we there is in the village. Wrong the only one coral tarun no contradicts with government, that's why is wrong one function we namely mentoring, make sure that activities that is done society walking in the field empowerment social, specifically for to ward off mischief teenagers, container organization. Karang Cadet that group youth that likes help each other role active they in empowers society, especially in field economy productive. They often times initiates programs training skills, development business small middle (UKM), and help social (Interview with Ismail).

Can taken conclusion that Coral Cadet is organization youth that has role strategic in build society that more good. They no only just organization, but too becomes partner government in to realize welfare society. Youth organizations play a very important role in community development. Through these organizations, young people can become agents of change that encourage various innovations and positive movements in society. Their high spirit and idealism make them the driving force in facing various social, economic, and environmental challenges.

In addition, youth organizations also serve as a forum for coaching and self-development for their members. Various activities such as leadership training, seminars, social work, and entrepreneurship programs help improve the capacity and quality of human resources that play an important role in development. These organizations also strengthen social solidarity and unite members of society through collective activities that build a sense of togetherness.

Not only that, youth organizations are often pioneers in social and environmental activities, such as community service, tree planting, and cleanliness campaigns. On the other hand, they also act as a communication bridge between the government and the community, conveying the aspirations of citizens while socializing public policies.

In the context of democracy, youth organizations encourage active participation of young people in political life, both through political education and involvement in the election process. With all these roles, youth organizations are an important pillar in creating a society that is advanced, just, and sustainable.

## Conclusions

From the results of the study it is known that first, the activities of young men and women in Rimbo Bujang sub-district in developing non-formal Islamic education from the three associations namely IPNU IPPNU, Remaja Masjid, and Karang Taruna in Rimbo Bujang sub-district show that all three have diverse activities, IPNU IPPNU as an Islamic student organization contributes to shaping the character of the young generation who are

noble and knowledgeable, Karang Taruna as a forum for young people to develop their potential and contribute to society, through social activities such as social services and community empowerment, Remaja Masjid At-Taqwa Muhammadiyah as a mosque-based group fosters the young generation to become a religious generation. Through religious activities such as routine studies every Sunday night, and teaching TPQ ngaji. it can be concluded that the activities of young men and women in developing non-formal Islamic education are quite active and good according to their respective levels. Second, the role of these three associations has a positive impact on society, in developing non-formal Islamic education. Mosque youth play a more important role than IPNU IPPNU and Karang Taruna, from activities held such as fostering the Muhammadiyah orphanage located in the At-Taqwa mosque complex, fostering TPQ children, and holding routine religious studies every Sunday night for the congregation and open to the public. For IPNU IPPNU and Karang Taruna, their role is less felt in society.

### Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

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