

BUILDING AWARENESS OF ISLAMIC EDUCATION: A CASE STUDY IN WIYUREJO VILLAGE, PUJON DISTRICT, MALANG REGENCY

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Abstract: Education is the process of preparing the future of students in achieving life goals to have better quality. Education itself has an important role in human life. As Islamic as a religion that is *rahmatan lil 'alamin* gives serious attention to the development of education for human survival. The importance of Islamic education makes the author interested in finding solutions to build public awareness of the importance of Islamic education. Here the community is classified as minimally educated; many children do not continue their education, which in turn creates social disparities in their lives. Researchers use a phenomenological method, which is from phenomenology. Wherefrom the existing phenomena the writer tries to find out the reasons, causes, and preventive actions that must be taken in the future. From the study, it was found that 14 out of 19 children aged 14-17 did not attend school. 22 out of 22 children aged 7-12 are attending school and 6 out of 6 children aged 12-14 are attending school. The reasons for not going to school are 1) children are not interested in learning, 2) economic factors, 3) wrong associations. Preventive actions that must be taken are modeling and *da'wah*.

Keywords: Awareness, Society, Islamic Education.

Introduction

It is undeniable that the fate of a nation and state from the past until now has depended on the education that was built, especially religious education that polishes character and morals. If education is good, then the resulting generation will also be good. Conversely, if education experiences problems, the fate of the nation is at stake. The value of the urgency of education is so important for the life of the nation and state. Education is the process of preparing the future of students in achieving life goals to have better quality. So Islam as a religion that is *rahmatan lil 'alamin* gives serious attention to the development of education for human survival.¹

Athiyah Al-Abrasy quoted by Wafiyul Ahdi states that Islamic education aims to prepare humans to live perfectly and happily, to love their motherland, to be strong in body, to have perfect character, to have a neat mindset, to feel smooth, to be professional at work and sweet greeting.² This statement further strengthens the importance of Islamic education - especially in Indonesia, which is predominantly Muslim - for the survival of the state. Islamic education not only creates a golden generation but also character.³

However, along with the development of technology, Islamic education has experienced a crisis of optimism. Some people in this century are more dependent on Western education and consider Islamic education as ancient education. The methods, teaching materials, infrastructure, education that drive Islamic education are considered not to represent what is completely digital, sophisticated, and virtual. As the results of Ja'far's study,

¹ Ismatul Izzah, "Peran Pendidikan Agama Islam Dalam Membentuk Masyarakat Madani," *PEDAGOGIK: Jurnal Pendidikan* 5, no. 1 (2018): 50, <https://doi.org/10.33650/pjp.v5i1.219>. In other research results, Sheffield reveals important findings about the role of education for the state, namely the progress of the Ancient Greeks, which has proven that the state can become superior, when its generations are able to create a history of an established civilization. Powerful countries such as America, China and Russia rely on the fate of the country to the young generation through education. See more clearly in Rachel Sheffield and Leonie McIlvenny, "Design and Implementation of Scientific Inquiry Using Technology in a Teacher Education Program," *International Journal of Innovation in Science and Mathematics Education* 22, no. 6 (2014): 46–60.

² M. Wafiyul Ahdi, "Kesadaran Pendidikan; Kunci Pengembangan Pendidikan Islam," *DINAMIKA* 2, no. 1 (2017): 1, <https://doi.org/10.32764/dinamika.v2i1.122>.

³ Since Indonesia launched education, Islamic education has been a major milestone in the history of civilization in creating generations of people. The Islamic boarding schools that are scattered throughout the archipelago are proof of authenticity, even the role of pesantren is getting bigger until now. Islamic education can break the distortion of human values to return to its humanist role, raise human dignity. So that with this aim, Islamic education is suspected of having a multi-effect role on the pattern of the character of the nation's children, including being a buffer for civilization and national identity. See Muharir's research, M. Muharir, "Archeology of Islamic Education Thought (Abdurrahman Wahid Islamic Education Thought Study)," *Al-Kamal: Journal of Islamic and Social Studies* 1, no. 1 (2020): 35.

Islamic education experiences a crisis of trust from the community due to maintaining old traditional patterns such as the curriculum⁴. Likewise, Mumtaz's research reveals Islamic education holds tightly relevant old traditions, this commitment is claimed to be the end of the problem of the failure of Islamic education to compete at the global level. Therefore, that it shrinks the public interest to become part of Islamic education.⁵

This educational problem not only hit partially but also became a collective problem. One of them is a factual phenomenon that has affected people in Village Wiyurejo, Pujon, and Malang. Islamic education institutions that mushroomed so fertile, ranging from Islamic boarding schools, madrasas, *diniyah* to Islamic universities, but the majority of local people do not receive education, if any, only at the level of Madrasah Ibtidaiyah and Tsanawiyah. Of course, this is very ironic, considering that the younger generation is the main hope for the nation's successor.

The community is more interested in carrying the workload, having a household at an early age, and continuing the family legacy to farm. An unusual depiction of a society in this modern era. How come? Technology is increasingly sophisticated, competition is getting tougher today, and some children are not interested in getting an education. The pattern of society that considers education is not important so that it thickens and has been a tradition from generation to generation. This is what inspires the author to conduct research. The writer is interested in researching what causes the community to be less educated and looking for things that can build public awareness of the importance of Islamic education.

The author's research is not without reason, several previous researchers have tried to find formulations on the problem of the crisis of public awareness of Islamic education, but according to the author, the number of researchers does not reflect tactical steps. Like Rahendra Maya who examines the low public interest in Islamic education due to the opening of a global business, people are more inclined to do business than to receive an education. The main idea developed by Rehendra was to revitalize the

⁴ Handoko Ja'far, "Indonesian Islamic Education: Toward Science Development," *Walisono: Jurnal Penelitian Sosial Keagamaan* 23, no. 2 (December 15, 2015): 331–44, <https://doi.org/10.21580/ws.23.2.309>.

⁵ However, it is denied by Mumtaz that Islamic education is not only spiritually and morally oriented, but profanity things are also studied such as economic development, positions and networks. "In the Islamic, human development is a purposeful activity aiming at: 1) economic development with a fair distribution of benefits, 2) a fair distribution should bring positive change in society, in order that, 3) both these activities of materialistic development should support spiritual development and satisfaction." See Mumtaz Akhter, Tanveer Iqbal, and Mubashra Khalid, "Islamic Educational Approach to Environment Protection: A Strategic Approach for Secure and Peaceful World," *International Journal of Business and Social Science* 1, no. 3 (2010): 182–91.

value of Islamic education through a useful approach.⁶ This formulation is more characterized by the character building of students, rather than changing the *mindset* of society.

In 2018, Rahmawati researched the people's reluctance to send their children to Islamic education institutions, but on average people put Islamic education institutions as an alternative. The results of this study are astonishing because the shifts are so fast.⁷ However, Rahmawati did not capture the public interest from the perspective of the disruption era, which was too vulnerable to research. Still, many other studies have concluded that this research is important. Given that, it has become a common problem and the formulation offered is not yet perfect. Therefore, this study serves as a consideration as well as a contextual offer.

Concept of Awareness and Society

Awareness is a major component in the effectiveness of learning. Students who do not have learning awareness, tend to be passive in accepting lessons, are more silent, feel bored, and finally decide to stop learning. This condition can have an impact on the independence of students to develop. Therefore, Karim captures the conclusion from the results of his research that awareness in education has a function as a control for the creation of effective and efficient learning. Because awareness can form a response from knowledge transfer and optimism in education.⁸

Etymologically, awareness means (1) conviction, a state of understanding, such as awareness of one's self-respect that arises from being treated unfairly; (2) things that a person feels or experiences, such as self-awareness, one's condition of one's condition. In terminology, awareness is defined as the emergence of an attitude of knowing, understanding, realizing,

⁶ Rahendra Maya, "REVITALISASI KETELADANAN DALAM PENDIDIKAN ISLAM: Upaya Menjawab Peluang dan Tantangan Pendidikan Islam di Era Masyarakat Ekonomi ASEAN (MEA)," *Edukasi Islami: Jurnal Pendidikan Islam* 5, no. 09 (October 25, 2017): 1175–83, <https://doi.org/10.30868/ei.v5i09.85>.

⁷ Fitri Rahmawati, "Kecenderungan Pergeseran Pendidikan Agama Islam Di Indonesia Pada Era Disrupsi," *TADRIS: Jurnal Pendidikan Islam* 13, no. 2 (December 10, 2018): 244–57, <https://doi.org/10.19105/tjpi.v13i2.1752>.

⁸ The role of awareness actually has three things; 1) as a control, namely measuring the extent to which the development of students or other objects in learning or certain activities. Awareness can be a barometer of the success or failure of a teaching-learning activity, because without awareness it is impossible to find seriousness in learning. 2) As stimulation, namely providing new knowledge to students is an effective form of learning capital. 3) As an evaluation, through measuring awareness, evaluation of teaching and learning outcomes or other objects can be carried out. See Abdul Karim, "MENGEMBANGKAN KESADARAN MELESTARIKAN LINGKUNGAN HIDUP BERBASIS HUMANISME PENDIDIKAN AGAMA," *Edukasia : Jurnal Penelitian Pendidikan Islam* 12, no. 2 (January 25, 2018): 309–30, <https://doi.org/10.21043/edukasia.v12i2.2780>.

and following up on an activity to achieve certain goals. This understanding implies that awareness focuses on the stability of the heart in inclining desires and hopes in a process of wanting to change and understand. This means, in education, students understand and know the importance of education for their lives, so that a serious desire to learn arises, this is called "awareness."

With another explanation, awareness is a state in which a person has a purpose in life and is aware that he needs an effort to fulfill his goals in life. Awareness can be obtained through education, moral advice, and experience. Dicky Hastjarjo explains three main meanings of awareness, which are as follows:

1. Awareness is a state of being awake or awake. Awareness is generally equated with the waking state and the implications of being awake. The implications of the wakeful state will include the ability to perceive, interact, and communicate with the environment and with other people in an integrated manner. This definition describes the level of awareness, namely from waking up, sleeping to coma. This kind of awareness is natural human awareness, which is human nature that is awakened from the subconscious such as sleeping or fainting.
2. Awareness as experience. Understanding both, equate awareness with the content experience from time to time: like what it feels to be certain right now. Awareness of this emphasizes the qualitative dimensions and subjective experience. In that sense, awareness is formed from a long process of human activity because of life correction and correction.
3. Awareness as mind. Awareness is described as a mental state that contains propositional things, such as beliefs, hopes, worries, and desires. The meaning of awareness is more oriented towards a change in direction of thinking or paradigm, a form of reciprocity of mental weakness. Included in this awareness is the nature of students when they enter old age, feeling sorry when they were young they did not continue their education.⁹

The explanation above is a classification of awareness in a general sense, specifically; this awareness can be led to the meaning of awareness in education. In education as conveyed by Audi (2019), awareness is divided into several types, namely:

1. Planning awareness

Educational actors both individually and institutionally must have planning awareness so that they can project and map future educational activities in a clear, detailed, orderly, systemized, and measurable manner.

⁹ Dicky Hastjarjo, "Sekilas Tentang Kesadaran (Consciousness)," *Buletin Psikologi* 13, no. 2 (2005): 90.

Besides, it can also set targets that will be achieved proportionally and rationally, measured from the current conditions.

In education management, planning awareness is the initial stage of collective awareness of educational institutions to formulate tactical steps that are more effective after problems are encountered. Awareness of this planning can occur at the beginning of the formation of educational institutions, in the mid or at the development stage. In the early stages, a sense of planning awareness crossed the importance of building education for the community. Meanwhile, mid-level awareness and development occur after educational institutions conduct a comprehensive evaluation study and finally come to their senses to formulate several changes.¹⁰

2. Process awareness

All educational actors must realize that educational activities and their results can be realized through a process. The cultivation of educational value lies in this process. By having awareness of the process, a person who will take education must be willing and patient to wait for the process to take place.

3. Quality awareness

All educational actors must be fully aware that all educational activities are intended to achieve educational quality. Quality awareness, in education management, is more closely understood as an awareness of effectiveness and efficiency during the delivery of education. Even though educational activities have taken place, the results have not been satisfactory. The changing times demand quality and relevant to the needs of society. So thinking about changing and pressing the quality for the better is a sense of awareness in education.¹¹

¹⁰ According to Bush, awareness of planning in education is caused by not achieving predetermined goals. Learning practices and activities in education do not produce the expected output. So it is necessary to evaluate and refocus on the direction and goals of education. This process is called developmental awareness of planning. See Tony Bush, "Preparation and Induction for School Principals: Global Perspectives," *Management in Education* 32, no. 2 (April 1, 2018): 66–71, <https://doi.org/10.1177/0892020618761805>. See also Nasib Tua Lumban Gaol, "SEJARAH DAN KONSEP MANAJEMEN PENDIDIKAN," *Jurnal Dinamika Pendidikan* 13, no. 1 (April 24, 2020): 79–88, <https://doi.org/10.33541/jdp.v13i1.1373>.

¹¹ The quality of Islamic education, for example, which initially had classical standards and traditional orientations, was deemed less representative and out of date if it did not make integrative breakthroughs and connections. So several components were changed according to changes in modern science, both in the aspects of integration, addition, and subtraction. This process of change is known as quality awareness. Kholid Junaidi, "Teaching System, Education Curriculum, and Education Quality Strategy in Pondok Pesantren Lirboyo Kediri City," *Didaktika Religia* 7, no. 2 (June 7, 2019): 349–372–372, <https://doi.org/10.30762/didaktika.v7i2.1550>.

4. Competitive awareness

This awareness is a continuation of quality awareness. Realizing that education must also be competitive. After the quality of education is complete, the next step is to strive to build even greater potential so that it can compete with education in this world. Competitive awareness is directed to achieve excellence.¹² Thus, competitive awareness can also be called a sense of awareness of the continuation of a better life. Be aware of the competition, and awareness towards a better quality of education.

All typologies and classifications of awareness, both in general human awareness and in education essentially revert to the type of society and the educational intent. Educational awareness is seen from the perspective of the community. The global community will demand education with a global perspective such as digital needs, technology, and professional educators. Local communities demand the formulation of a vision for local wisdom. And so it goes, educational awareness depends on changing patterns of society. Therefore, it is necessary to explain society.

Society, in general, is a group of people who interact with one another is called society. Following the statement of Tejokusumo that society is a human being who is always in contact (interacting) with other humans in a group. Community life, which is always changing (dynamic), is something that cannot be avoided. Humans as social beings always need other humans to fulfill their needs, a necessity that humans can live individually in their environment.¹³

Sholikodin, reveals a society with a more detailed meaning, namely a group of people with various qualities, from those who do not know education to those who are highly educated. Society is the number three educational institution after family and school. So the quality of the society is seen from the quality of education of its members. If the quality of education of community members is good, the better the quality of society as a whole will be.¹⁴

Hamaul Aliyah society is divided into two groups, namely traditional community groups and modern community groups. Traditional people generally live in villages and modern people generally live in cities.¹⁵

¹² Ahdi, "Kesadaran Pendidikan; Kunci Pengembangan Pendidikan Islam."

¹³ Bambang Tejokusumo, "DINAMIKA MASYARAKAT SEBAGAI SUMBER BELAJAR ILMU PENGETAHUAN SOSIAL," *Geo Edukasi* 3, no. 1 (2014): 43.

¹⁴ Moh. Solikodin Djaelani, "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," *Jurnal Ilmiah Widya* 01, no. 02 (2013): 100–105.

¹⁵ Siti Himatul Uliyah, "Persepsi Masyarakat tentang Pentingnya Pendidikan Agama Islam dalam Pendidikan Formal di Dusun Crogol, Desa Brunosari, Kecamatan Bruno, Kabupaten Purworejo Tahun 2018" (Salatiga, IAIN Salatiga, 2018) 13.

According to the author, society is a group of people who live together in one area or place. Where in one place builds an organization, culture, and values or norms that are acceptable. The characteristics of society according to Fathurrahman: traditional society tends to be homogeneous, social, primary relationships, strict social control, and cooperation. Meanwhile, in modern society, it is characterized by heterogeneity, individualism, less strict social control, and fast social dynamics.¹⁶

Traditional societies tend to have homogeneity among their members. In that sense, people tend to get along, cooperate, and work together and have the same habits. Do not have their ideology in living life in the community. However, the ideology used is something that is commonly implemented in that society. For example, during a wedding. When it comes to weddings, basically the host has the right to organize the event. How many are invited, who are invited. However, when the event was held it was not according to the habits of community members. Then it will be the talk of many people. Rituals and belief in spirits also tend to remain. Traditional society tends to believe because they are worried that unwanted things will not happen. Modern society tends to be heterogeneous. Where consists of various regions, ideologies, and habits. According to the author, modern society is not too dependent on other people. Tend to be independent and individual. Have a good education and are in the city.

Islamic Education

Education the action (thing, method, etc.) to educate.¹⁷ According to Imam Masrur, the term education comes from the Greek, namely, *pedagogy*. *Pedagogy* means guidance given to children. This term was then translated into English with the word *education*, which means the development of guidance materials.¹⁸ Under the legal basis for education in the Indonesian Constitution Number 20 of 2003 concerning the national education system, it is stated that:

“Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, noble morals and skills needed by themselves, for that the quality of human resources needs to be improved, referring to IMTAQ, and science and technology to achieve the goals of national

¹⁶ Fathurrahman, *Kemitraan Pendidikan Relasi Sinergis antara Sekolah, Keluarga dan Masyarakat* (Salatiga: STAIN Salatiga Press, 2012) 35.

¹⁷ W.J.S Poerdarminto, *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka, 1991) 250.

¹⁸ Imam Masrur, “Pendidikan Islam Dalam Upaya Meningkatkan Spiritualitas Anak (Kajian Surat Luqman),” *Episteme* 8, no. 2 (2013): 351–52.

education. Increasing the IMTAQ as a condition for intellectualizing the nation will be more effective if it is carried out in a systematic, effective, and efficient religious education system, both through formal and informal institutions.”¹⁹

Andi Hidayat defines education into two meanings, namely: first in the narrow sense that specializes education only for children and performed by the institution to take the kids to the maturity period. *Second*, in a broad sense, namely, that education applies to everyone; everyone and even the environment to achieve happiness and high values can do it.²⁰ From these two meanings, education is not limited to an institution, but also in any forum, it can mean education. Scientific study forums in places of worship, discussions in open spaces, and research are included in it.

Ramayulis confirms that education is guidance or help given deliberately to students by adults so that they become adults. In the next development, education means the efforts carried out by a person or group of people in maturing students, achieving a higher life (mental). Thus, education is an adult's effort for physical and spiritual development in the direction of maturity.²¹

From the definitions of education, it can be concluded that education is a conscious effort in developing the potential of students, providing knowledge and guiding good character, and aiming for children on the right path. In particular, it can occur in educational institutions or institutions, and in general, it can occur anywhere with a record of the transfer of knowledge, both the younger and older generations. Education does not look at age, place, and time, but looks at content and quality.

While the word "Islam" comes from the Arabic language ”*aslama, yuslimu* with the semantic meaning as follows: submit and obey (*kbadba'a wa istaslama*), surrender, surrender, surrender (*sallama*), follow (*adba'a*), fulfill, convey (*adda*), enter into peace, safety, or purity (*daqola fi al-salm au al-silm au al-salam*). Of other terms with the same root word, "Islam" is closely related to the meaning of salvation, peace, and purity. Islam is the place of surrender, submission, and obedience to Allah and surrender and acceptance with the satisfaction of the provisions and the law.²²

¹⁹ Undang-Undang RI NO. 20 Tahun 2003 (Jakarta: BP. Cipta Jaya, 2003) 4.

²⁰ Andi Hidayat, "Metode Pendidikan Islam Untuk Generasi Millennial," *Fenomena: Jurnal Penelitian* 10, no. 1 (2018): 62.

²¹ Ramayulis, *Filsafat Pendidikan: Telaah Sistem Pendidikan dan Pemikiran Para Tokohnya* (Jakarta: Kalam Mulia, 2009) 83.

²² The meaning of Islam has been sparked by many scholars, *mufassir* or *fuqaha* (jurisprudence experts, Islamic law), which concluded by Fitrotul Hasanah that Islam is a religion that is oriented to morality and human character in order to be able to live a stable life. See more details in Fitrotul

According to Andi Hidayat, the term education refers to the meaning and origin of the words that form the word education itself. Three terms, namely, *at-tarbiyah*, *al-ta'lim*, and *al-ta'dib*. *At-tarbiyah* is not specifically mentioned in the Qur'an. However, the term is attributed to *ar-rabb*, *rabbayani*, *rabbani*, and *ribbiyyun*. According to Fahrozi, quoted by Andi Hidayat *ar-rabb* as with *at-tarbiyah* it means *tanmiyah*, namely growth and development, according to him the word *rabbayani* covers not only teaching in the form of speech but also behavior and attitudes.²³ Mustafa al-Maraghi as quoted by Ramayulis divides *al-tarbiyah's* activities into two types. First, *tarbiyah khabalaqiyah*, which is the creation, development, and physical development of students to be able to be used as a means for the development of their souls. Second, *tarbiyah diniyah tabdhibiyah*, which is the fostering of the human soul and its perfection through divine guidance. Based on the above division, the scope of *tarbiyah* covers various human needs. Both physical, spiritual, the needs of the world, the needs of the hereafter, and the needs for the preservation of oneself, others, the natural environment, and their relationship with God.²⁴

Next is *ta'lim*. Muhammad Rasyid Ridha defined that *ta'lim* is a process of transmitting various sciences in the individual soul, without any certain limitations and conditions. *At-ta'lim* is a small part of *at-tarbiyah aqliyah* which aims to acquire knowledge and thinking skills which refer to the cognitive domain, this can be understood from the use of the word *'alama* in surah *Al-baqarah* verse 31 which is associated with the word *aradba* which implies that Adam's teaching process eventually ended at the evaluation stage.

Next is *ta'dib*. Ibn Mansur stated as quoted by Andi Hidayat that "addabahu *fataddaba*" which means an idea of a banquet that indicates the honor of the host and honor of the guests. Where they are people of high quality, highly educated, and expected to be ethical according to the circumstances.²⁵ Likewise, Muhammad Al-Badri stated as quoted by Ramayulis that in classical times people who knew the word *ta'dib* indicated educational activities. This understanding was used throughout the glory of Islam. At that time, the knowledge produced by human reason was called *adab*, whether related to Islamic religious knowledge or not. So that the book

Hasanah, "Implementation of Islamic Religious Education Through Cultivating Religious Culture in Smp 21 Malang City," *Didaktika Religia* 6, no. 2 (February 15, 2019): 273-292-292, <https://doi.org/10.30762/didaktika.v6i2.1107>.

²³ Andi Hidayat, "Metode Pendidikan Islam Untuk Generasi Millennial," *FENOMENA* 10, no. 1 (June 1, 2018): 55-76, <https://doi.org/10.21093/fj.v10i1.1184>.

²⁴ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2018), 27.

²⁵ Hidayat, "Metode Pendidikan Islam Untuk Generasi Millennial," 65.

is written is named *al-adab*, which is commonly known as *adab al-kabir* and *adab as-shaghir* written by Ibn Al-Muqaffa. An educator at that time was called *muaddib*.²⁶

Miftaku Rohman, in the framework of education, the term *ta'dib* means knowledge, teaching, and good mastery. It does not contain elements of education other than humans. According to Al-Atas, as quoted by Miftaku Rohman, the importance of manners, courtesy, manners, and the like is expressly found only in the term *ta'dib*. When an education removes the term, it means that education has diminished its image of justice and holiness.²⁷

Talking about Islamic education, there are many opinions from several experts. Following the definition of Islamic education summarized by Muhammad Mustaqim and Hikmatul Mustaghfiroh:

1. Al-Ghazali said that Islamic education is the worship and the efforts to improve the quality of self. Besides, we must be able to get closer to Allah and get happiness in this world and the hereafter. This definition illustrates that Islamic education is oriented towards the worship of God, the quality of the self, be it intellectual, emotional, or spiritual. This is what distinguishes Western education and Islamic education, where Islamic education does not stop at the intellectual realm but touches the theological area.
2. Ahmad Tafsir: Islamic education as guidance given by a person so that he can develop optimally according to Islamic teachings. The opinion of Tafsir, more models or learning methods are based on double oriented, i.e., the teachings of Islam and with the character of divinity.
3. Achmadi: Islamic education is all efforts to maintain and develop human nature and existing human resources towards the formation of *human beings* according to Islamic teachings or norms.
4. Samsul Nizar: Islamic education is a system that allows students to direct their lives according to Islamic teachings.²⁸

Islamic education is an effort to foster and develop human potential so that the purpose of his presence in this world as a servant of Allah and at the same time the task of the caliph of Allah is achieved as best as possible. The potential referred to includes physical potential and spiritual

²⁶ Ramayulis, *Filsafat Pendidikan: Telaah Sistem Pendidikan Dan Pemikiran Para Tokohnya*, 90–98.

²⁷ Miftaku Rohman, "KONSEP PENDIDIKAN ISLAM MENURUT IBN SINA DAN RELEVANSINYA DENGAN PENDIDIKAN MODERN," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (December 5, 2013): 279–300, <https://doi.org/10.21274/epis.2013.8.2.279-300>.

²⁸ Muhamad Mustaqim and Hikmatul Mustaghfiroh, "Pendidikan Islam Berbasis Multikulturalisme," *ADDIN* 7, no. 1 (2013): 108–9.

potential such as reason, feelings, will, and other spiritual potentials. In its form, Islamic education can be an effort of the people together or an effort of social institutions that provide educational services and can even be a human effort itself for itself.²⁹

As stated by Muhaimin quoted by Miftaku Rohman that Islamic education is seen from its basic and operational concepts and practices, Islamic education contains three definitions. This definition is taken from several definitions above that have been conveyed by Islamic education experts. The three definitions of Islamic education are, first, Islamic Education is education, according to Islam or Islamic education. Education that is understood and developed from Islamic teachings contained in the basis of Islamic law, namely the Al-Qur'an and As-Sunnah. Aziz that Islamic education has a broad scope because all the main sciences and their branches are the curricula of Islamic education also strengthens it.³⁰

Second, Islamic education means Islam or Islamic religious education. Efforts to make Islamic teachings and values a way of life and application of attitude through educational activities. The form of Islamic education according to this definition is all activities carried out by a person or institution to assist a person or group of students in instilling and developing Islamic teachings and values. Then, it can also be interpreted as a pattern of interaction of two or more people whose impact, implantation, or development of Islam and its values on one or several parties.

Third, Islamic Education means education in Islam, that is, practice or the process of education that lasts and developing the historical reality of Muslims. In this sense, Islamic education in historical reality contains two possibilities, namely that Islamic education is close to Islamic ideals or may contain a distance or gap with Islamic ideals.³¹ Muhammad Syukri Saleh stated that:

“Islamic education has been determined by the socio-economic and political atmosphere of the respective countries. In colonized countries, for instance, the state-run education has been separated

²⁹ Abdi Syahrial Harahap and Bahtiar Siregar, “Penanaman Nilai-Nilai Pendidikan Islam Dalam Kisah Luqman Al-Hakim Bagi Masyarakat Di Nagori Wonorejo Pematang Bandar Kabupaten Simalungun Sumatera Utara,” *Jurnal Abdi Ilmu* 13, no. 1 (June 26, 2020): 77–83.

³⁰ Islamic education does not only talk about halal and haram, or sharia and non-sharia. However, Islamic education includes all knowledge, from the time the Prophet Muhammad brought the scientific banner until now, technology or cosmology is part of Islamic education. See Asif Olatubosun Azeez and Sherifat Tanimowo Adeshina, “Islamic Studies in Nigeria: Problems and Prospects,” *International Journal of Humanities and Social Science* 3, no. 2 (2013): 179–86.

³¹ Rohman, “KONSEP PENDIDIKAN ISLAM MENURUT IBN SINA DAN RELEVANSINYA DENGAN PENDIDIKAN MODERN.”

from the *shari'ah*, due to the modernization brought by colonialism.”³²

M. Triono Al-Fata summarizes several opinions as expressed by Hasan Langgulung that Islamic education is a spiritual, moral, intellectual, and social process that seeks to guide humans and provide them with values, principles, and role models in life aim to prepare for life both in this world and in the hereafter. Furthermore, Moh. Fadil Al-Djamali defines Islamic education as a process where humans are directed to a good life according to their nature and teaching abilities. Moving on to the next definition, Al-Abrasi argues that Islamic education is to prepare humans to live perfectly and happily, love the motherland, are physically strong, have perfect morals (character), have regular thoughts, are smooth in feelings, and are proficient at work and are sweet in speaking good words, oral or written.³³ Furthermore, from the opinion of Untung Margono, that:

“Islamic education through preaching (preaching) was developed without having a certain place for a long time. After some time, it became situated in a place such as a house, sanctuary, or mosque (it was done in juz 'amma/al-Qur'an studying or book studying like tauhid, fiqh, hadith)”³⁴

From some of the definitions above, it can be concluded that Islamic education is a conscious effort in creating, growing, and developing Islamic teaching, making it a view of life, a form of worship to Allah, an effort to get closer to Allah and develop one's potential so that the task as caliph on earth can be carried out by both according to the corridors or values of Islamic teachings.

With some of the opinions above, it can be concluded that the implementation of Islamic education has two focuses; the environment and institutions. Environmental focus plays an important role in developing Islamic education. In the environment, there is a family environment and a community environment. The family environment is the first madrasah; education from the family greatly determines the child's point of view, the

³² Atih Rohaeti Dariah, Muhammad Syukri Salleh, and Hakimi M. Shafiai, “A New Approach for Sustainable Development Goals in Islamic Perspective,” *Procedia - Social and Behavioral Sciences* 219 (May 2016): 159–66, <https://doi.org/10.1016/j.sbspro.2016.05.001>.

³³ M. Triono Al Fata, “MANIFESTASI BUDAYA DALAM PENDIDIKAN ISLAM: Membangun Intelektualisme Budaya Dengan Nilai-Nilai Pendidikan Islam,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 10, no. 2 (December 13, 2015): 296, <https://doi.org/10.21274/epis.2015.10.2.291-316>.

³⁴ Untung Margono, “Islamic Education in Indonesia and Malaysia (The Existence and Implementation Until 20th Century),” *At-Ta'dib* 7, no. 2 (December 12, 2012): 364, <https://doi.org/10.21111/at-tadib.v7i2.80>.

child's mindset, and the child's character. Because character arises from a habit. When the habits of children are good, it will give birth to good characters too. Then, the community environment. The community environment also greatly determines the personality of a child. A society that has a positive influence will greatly influence children's growth and development, both in their mindset, outlook, and character of children. As has been mentioned above, a good community is one that has a good quality of education.

Furthermore, Marlina Gazali, Islamic education institutions are a forum for fostering human beings. To bring to a better future and everyone in the institution or institution will experience changes and developments according to the style, direction, and goals, or vision and mission of the institution. Various educational institutions carry out development in institutions. Both general education and religious education have different backgrounds. The Islamic education institutions that have been developed and developed in Indonesia include Pesantren, Surau, Meunasah, and Madrasah.³⁵ The author adds that Islamic education institutions exist in society in general. Such as Al-Qur'an Education (TPQ).

Geographical Overview and Islamic Education at Bagean

Geographically, Bagean RT 18 / RW 07 are located at an altitude of 1100 dpa above sea level. Rainfall 2500 with an average temperature of 22⁰C. The distance from the sub-district government is about 04 km and the distance from the city government is 30 km. The average person adheres to Islam. Total densely populated with 301 of men, and 140 women, the whole is 122 families. From these data, the entire community is Muslim, while in terms of livelihood; most of them are farming and raising livestock.³⁶

Following Islamic education above, that Islamic education is a process of Islamization of knowledge, developing potential and efforts to draw closer to Allah SWT. Internalization of Islamic values in oneself to create human beings with noble character, character, and obedience to God Almighty. As for Islamic education in the village Wiyurejo, Pujon District., Malang take the form of (TPQ) named Roudlotul Mubtadi'in and the Government Elementary School (MI) Al-Islah and the Early Childhood Education (PAUD) Qurrota a'yun, PAUD implements Islamic education in its management, managed by Muslim members of the Pujon branch of NU.

³⁵ Marlina Gazali, "OPTIMALISASI PERAN LEMBAGA PENDIDIKAN UNTUK MENCERDASKAN BANGSA," *Jurnal Al-Ta'dib* 6, no. 1 (2013): 126.

³⁶ Rohmah, Population at Bagean, September 8, 2020.

From the population census of children, aged 7-12 years there are 22 children, aged 12-14 years there are six children, and aged 14-17 years there are 19 children. The level of awareness of Islamic education in Bagean village can be seen from the percentage of what percentage goes to school, namely as follows:

Table 1. Percentage of children attending school in Wiyurejo Village, Pujon District, Malang Regency

No.	Islamic Education Institution	7-12 years old	Ages 12-14	Ages 14-17
1.	Madrasah Ibtidaiyah	22 children		
2.	Madrasah Tsanawiyah/ Islamic Junior High School		6 children	
3.	Senior High School			5 children

According to the table above it can be presented that Islamic education for children at Madrasah Ibtidaiyah (MI) institutions is 100%, those who attend school at Madrasah Tsanawiyah / Islamic Junior High School there are 100% and for children aged 14-17 years only 5% of children go to school, and 95% of children do not continue school. In this case, the author tries to find out the reasons why children do not go to school by distributing a questionnaire, the following are the results of the summary of the reasons for not attending school, namely 7 parents or 36% of the reasons for not sending their children to school are because their children have less interest in learning. Furthermore, there are 3 or 16% of parents who do not send their children to school because of economic constraints, then 9 or 47% of parents do not want to send their children to school because their children are already influenced by their relationships.

As stated by one of the members of society who was respected and respected as a female figure, Musripah stated that:

“There are many young children dating, so parents worry that if they keep dating, they end up not going to school. Apart from that, economic factors, sometimes children are also lazy to think.”³⁷

With this recognition, the basis for the lack of education is the vulnerability or attitude of young people who violate moral ethics or do

³⁷ Musripah, Several Factors Cause the High Dropout Rate, September 8, 2020.

not have the capital to build good character. Therefore, even parents prefer to marry off their children, rather than having to endure shame. Apart from that, the inhibiting factor is family poverty.

To overcome this, the Muslimat branch of the Nahdhatul Ulama, which is a member of this women's organization, made various important breakthroughs, namely by holding religious activities. As stated by Rohmah, the head of Muslimat said that efforts to foster the development of Islamic education were held several religious activities. He said as follows:

“Religious activities here include the reading of the letter Al-Waqi'ah every 10, 20, 30. Diba'iyah activities every Tuesday night, khotmil Qur'an every 15th, reading tahlil for men and for women, banjari every night Monday. Those who attend are usually waqi'ahan people are 96 people, if they are banned 'around 70s. There are about 38 people in the Qur'an khotmil, 80 for men's tahlil and 80 for women's tahlil, a number of 18 people.”³⁸

From the census, the results of the research questionnaire. When asked how important Islamic education is to you and your family, of the 30 questionnaires that were scattered in the orphanage in Bagean, all answered very importantly. When the children were lazy to learn, all the mothers answered advice and when the questionnaire asked whether your child was going to school, 19 of their teenagers did not go to school because 36% lacked interest in learning or were lazy, 16% were economic factors, and 47% were because of wrong relationships. Musripah confirmed the sensory data, that the main obstacle to not getting an education was the economy, which had an impact on other problems. According to Musripah, one of the Bagean hamlet residents said:

“Actually, all parents here want their children to go to school. But yes, it is because there are those who do not have money, then there are children who are lazy to go to school.”³⁹

Judging from the way Musripah conveyed her wish, it is clear that the interest in getting an education is obvious to the public; it is just that it is influenced by the economic situation, conditions, and character of the organic-mechanical society, namely the type of working society.

Building Public Awareness of the Importance of Islamic Education

³⁸ Rohmah, Religious Activity at Bagean, September 8, 2020.

³⁹ Musripah, The Main Obstacle that Causes the Lack of Interest in Education, September 8, 2020.

The problem of educational crisis portrayed by the people of Wiyurejo Village, Pujon District, and Malang Regency identifies several important problems, including the *first*, the mechanical type of society. That people prefer to work as farmers and breeders, rather than spending time on education. Such a portrait of society is difficult to change because it concerns tradition and principles. *Second*, the fondness for getting married at an early age. Because they do not receive education, marriage is an option, because the consequence of the mechanical society is to work in a congregation between husbands and wives. *Third*, leaning towards the development of economic assets in the form of land inheritance. Since childhood, the community has been educated to work and continue the work of their parents.

To anticipate this problem, researchers conducted socialization and literacy of understanding the importance of education through Islamic teachings. Researchers provide insight into Islamic education. Why Islamic education? As we know that Islamic education is a conscious effort in creating, growing, and developing Islamic teaching, making it a way of life, a form of worship to Allah, an effort to get closer to Allah and develop one's potential so that the task of being a caliph on earth can be carried out properly according to the corridors or Islamic teaching values. The importance of Islamic education, examining the objectives of Islamic education itself. The purpose of Islamic education itself, according to several opinions by Miftakur Rohman and Hairudin, is that the goals of Islamic education are *ukhrawi* and worldly oriented. Islamic education must form a human being a servant who is obedient to Allah and forms a man who can face all the problems of life. Furthermore, according to Al-Ghazali, the objectives of Islamic education are divided into two aspects; form a perfect person who draws closer to God and achieves happiness in this world and the hereafter.⁴⁰

After knowing the importance of education, here are some methods used to build public awareness of the importance of Islamic education. Starting from a mechanism to build educational awareness. To build educational awareness in a mechanical society and a crisis can be done in the following ways:

First, tracing the background of learners, both psychological, social, and economic. Analyze results and direct according to background trends of students. At this stage, the young generation or children aged 6-15 years of age are traced for their mental psychology from an early age, such as giving

⁴⁰ Miftakur Rohman and Hairudin Hairudin, "Konsep Tujuan Pendidikan Islam Perspektif Nilai-nilai Sosial-kultural," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 1 (June 8, 2018): 25, <https://doi.org/10.24042/atjpi.v9i1.2603>.

them a glimpse of game *education* that can fuel their enthusiasm for independence from the wishes of their parents and the type of society. It is also socialized that the economy can advance if it is supported by a good knowledge of doing business, this will not be achieved if it is not educated.

Secondly, in Enhancing educational awareness on the principal and college leaders as manager policymakers their educational institutions respectively. At this stage, principals or leaders of educational institutions from the lowest levels such as TPQ, MI, and Diniyah to jointly go to the community to inform about the importance of education. Then, often say activities of an academic nature. Because without mingling with society, the typology and character that have been formed for a long time are not easily changed.

Third, enhancing awareness of government education through minimizing political intervention in politics that empower education but education itself. Placing education as the basis for solving national problems and allocating large funds to maximize education, utilize educational outcomes to accelerate advances in science and technology. Furthermore, this stage asks the local government such as the Head of RT, RW, Village Head, *Camat*, and Regional Heads to jointly carry out massive activities, making educational breakthroughs such as the lively independence anniversary, Islamic holidays, and the celebration of the final exams with activities that include the community.

Fourth, maximize public awareness, as a group is very important for a child's education. This is the final stage, namely by involving the community in every activity of educational institutions, social, economic, and political activities. Because by doing so, people will be well aware that without knowledge, civilization and the economy of society will not develop.

Some of the activities carried out on each stage are *first*, forming *mindset*. To be more direct and confident that education has tremendous potential in realizing educational success. Forming a mindset can affect a person's attitude, reaction, response, behavior, mindset, interaction patterns, and work poles. *Secondly*, demonstrate and deepen the model as an example. *Thirdly*, implementing the way of asking someone as a successful model in education that will motivate people and inspire higher education. *Fourth*, do realistically educational awareness in the task or work area of each component of society. *Fifth*, publish and popularize the results and impact of educational awareness to provide a civilizing influence in awareness in education. *Sixth*, Evaluation is critically important at all stages of the above. Rationally, objectively, critically, and compare with previous conditions. This evaluation is to be taken into consideration to determine and take the next steps.

Meanwhile, the media for civilizing education are educational policies through the bureaucratic approach of educational institutions and the government. Because this bureau policy is binding on its operational environment. Furthermore, namely education and teaching, enlightenment activities in the form of scientific lectures, seminars, dialogues, workshops, training, and counseling. Next, is the use of various social media that can be accessed by the public. Both print, electronic and social media. It can also be through reading books. Whether in the form of books, magazines, bulletin, journals, and novels. Then, entertainment. Both films, soap operas, dramas, songs, commercials, and others. Finally, da'wah in the form of recitation, sermon, spiritual cleansing, and so on. The condition of awareness of Islamic education in the research village is quite good, but due to a lack of encouragement or motivation on the importance of Islamic education to the community, so that when the child feels lazy to go to school, the child will drop out of school.

Conclusion

As modern humans, when they hear the word education, it seems impossible not to want to take a better education. However, this ideology is eroded by the attitudes of children who are familiar with the world of love. Make children lazy to learn and make parents afraid of children having wrong associations. This is why parents do not send their children to school and prefer to just marry off. The role of the hamlet leaders is no less. Hamlet leaders have held many religious activities. According to the writer, those who go to school today are expected to be able to continue higher education to motivate the community and other children to be enthusiastic about going to school. It is hoped that existing institutions and religious activities can provide positive advice to invite the public to be more active in directing children's education, especially Islamic education.

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