

## THE URGENCY OF NONFORMAL ISLAMIC EDUCATION IN IMPROVING THE QUALITY OF MADRASAH ALIYAH IN SUNGGUMINASA, GOWA REGENCY

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### ABSTRACT

*This study aims to analyze the urgency of non-formal education in improving the quality of education for Madrasah Aliyah students in Sungguminasa, Gowa Regency. The research is motivated by the limited time allocation for learning in madrasahs, particularly in mastering foreign languages and developing life skills, thus requiring reinforcement through non-formal pathways. This study employs a descriptive qualitative approach with a multidisciplinary perspective covering normative theology, pedagogy, psychology, and sociology. The research was conducted in Sungguminasa, Gowa Regency, South Sulawesi. Primary data sources consist of students, teachers, non-formal institution managers, officials from the Ministry of Religious Affairs and Education Office, and community members. Secondary data were obtained from literature reviews and policy documents. Data collection techniques utilized participatory observation, in-depth interviews, documentation studies, and triangulation. Data analysis employed the Miles and Huberman model. The findings reveal that: (1) the profile of non-formal education in Sungguminasa has strong theological, normative, and juridical foundations but still faces paradigmatic and structural challenges; (2) the quality of non-formal education is pursued through the implementation of national standards covering input, process, output, and outcome; (3) the role of non-formal education is highly significant in developing learning strategies, academic competencies, cognitive-affective-psychomotor domains, character, and student personality. This study concludes that non-formal education constitutes essential learning needs that must be synergistically integrated with formal and informal education to achieve holistic and sustainable quality education for Madrasah Aliyah students.*

**Keywords:** Urgency, Non-formal Education, Quality of Education, Madrasah Aliyah, Sungguminasa

### ABSTRAK

*Penelitian ini bertujuan untuk menganalisis urgensi pendidikan nonformal dalam meningkatkan mutu pendidikan siswa Madrasah Aliyah di Sungguminasa*

*Kabupaten Gowa. Penelitian dilatarbelakangi oleh realitas keterbatasan alokasi waktu pembelajaran di madrasah, terutama dalam penguasaan bahasa asing dan pengembangan keterampilan hidup, sehingga memerlukan penguatan melalui jalur nonformal. Penelitian menggunakan pendekatan deskriptif kualitatif dengan pendekatan multidisipliner yang mencakup teologi normatif, pedagogis, psikologis, dan sosiologis. Lokasi penelitian di Sungguminasa Kabupaten Gowa, Sulawesi Selatan. Sumber data primer terdiri dari siswa, guru, pengelola lembaga nonformal, pejabat Kementerian Agama dan Dinas Pendidikan, serta masyarakat. Data sekunder diperoleh dari kajian literatur dan dokumen kebijakan. Teknik pengumpulan data melalui observasi partisipatif, wawancara mendalam, studi dokumentasi, dan triangulasi. Analisis data menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan: (1) profil pendidikan nonformal di Sungguminasa memiliki landasan teologis, normatif, dan yuridis yang kuat namun masih menghadapi kendala paradigmatik dan struktural; (2) mutu pendidikan nonformal diupayakan melalui penerapan standar nasional pada input, proses, output, dan outcome; (3) peran pendidikan nonformal sangat signifikan dalam pengembangan strategi pembelajaran, kompetensi akademik, ranah kognitif-afektif-psikomotorik, karakter, serta kepribadian siswa. Penelitian menyimpulkan bahwa pendidikan nonformal merupakan kebutuhan esensial yang harus diintegrasikan secara sinergis dengan pendidikan formal dan informal untuk mewujudkan mutu pendidikan siswa Madrasah Aliyah yang holistik dan berkelanjutan.*

**Kata Kunci:** *Urgensi, Pendidikan Nonformal, Mutu Pendidikan, Madrasah Aliyah, Sungguminasa*

## 1. INTRODUCTION

Sociologically, the community in Sungguminasa, Gowa Regency, which directly borders Makassar City as a metropolitan center, is undergoing a relatively dynamic phase of social transition. This dynamic is marked by increasing population mobility, growing competition in the employment sector, and the demand for human resources who are not only spiritually grounded but also competent in science and technology. In the educational context, the people of Sungguminasa demonstrate a high level of religious awareness, as reflected in the presence of numerous religion-based educational institutions, including Madrasah Aliyah (Asiah, 2020). Madrasahs play a strategic role not only as institutions for the transmission of knowledge but also as social safeguards and filters against the negative impacts of rapid social change (Asiah, 2020). However, on the other hand, there remains a dualistic perception among parents and education practitioners regarding the relevance of religious knowledge and general knowledge. The prevailing paradigm tends to separate formal education, which is often regarded merely as cognitive achievement, from nonformal education, which is frequently positioned as a supplementary activity or merely an extracurricular program. In fact, within the national education system, as mandated by Law No. 20 of 2003 on the National Education System, the three educational pathways—formal, nonformal, and informal—essentially hold equal and complementary positions in realizing holistic educational goals (Julianto, 2019). Collaboration among these three educational pathways has been proven to create a more productive learning

environment and to empower students to develop organizational skills and actively participate in society (Julianto, 2019). This social condition requires a redefinition of the role of nonformal education so that it is no longer perceived as an “alternative pathway,” but rather as a strategic instrument for shaping the character, life skills, and competitiveness of Madrasah Aliyah students amid the pressures of globalization and the rapid advancement of science and knowledge.

Factually and empirically, Madrasah Aliyah students in Sungguminasa carry a relatively heavy academic burden because they are required to master the curriculum of the Ministry of Religious Affairs, which integrates general and religious subjects in a balanced proportion. Although madrasah students have the advantage of longer religious learning hours compared to students in general senior high schools, the reality shows that students’ basic competency achievement, particularly in foreign languages such as English and Arabic, remains at a concerning level (Amrulloh & Ahmadi, 2022). Studies indicate that madrasah education in Indonesia continues to face challenges related to the low quality of educational services across various types and levels of institutions (Amrulloh & Ahmadi, 2022). This condition affects the weak performance of graduates in the labor market compared to graduates of general education institutions (Pratama et al., 2022). The source of this problem may stem from suboptimal learning processes in madrasahs, which contradict the fourth goal of the Sustainable Development Goals (SDGs), namely equitable and quality education (Pratama et al., 2022). Based on preliminary observations, many students have studied English and Arabic for years in madrasah, yet in practice they still experience difficulties in adequately mastering grammar and conversation. This is caused by the limited allocation of instructional hours in madrasahs, which is insufficient for in-depth material enrichment and intensive practice. On the other hand, the existence of nonformal education institutions such as language courses, tutoring centers, majelis taklim, and community learning centers in Sungguminasa has not been optimally utilized by students (Gaffar & Nurhaeni, 2019). Research reveals that community participation in Gowa Regency in the planning, implementation, supervision, monitoring, and evaluation of activities at Community Learning Centers remains relatively low (Gaffar & Nurhaeni, 2019). The forms of participation that have emerged are still limited to attention, ideas, labor, and modest financial contributions (Gaffar & Nurhaeni, 2019). Moreover, many students and parents still perceive participation in nonformal education as an additional burden rather than an urgent need or essential learning requirement. Ironically, the low participation of students in nonformal education is directly associated with the quality of outputs and outcomes that have not yet been able to compete with graduates of general schools at the level of higher education and in the workforce.

A review of various literatures and previous scientific studies shows that nonformal education has been widely examined by scholars; however, no study has specifically linked it to the improvement of student quality at the Madrasah Aliyah level, particularly in South Sulawesi. Mohammad Alifuddin’s dissertation (2010), entitled *Nonformal Education Policy on Life Skills and Its Implications for Community Welfare*, focuses more on community empowerment through life skills programs and has not addressed the academic aspects of madrasah students. Meanwhile, Muhajirin Yanis’s study (2010), entitled *The Management System of Boarding Madrasahs in Improving Educational Quality*, examines the implementation of the boarding school system at MAN Insan

Cendekia Gorontalo, which certainly has geographical and demographic characteristics that differ significantly from madrasahs in Sungguminasa. Furthermore, Abdul Rahim's dissertation (2011) on *The Utilization of the Natural Environment as a Learning Resource for Students in Physics Subjects at Madrasah Aliyah Manado* highlights a pedagogical approach to physics learning rather than the strengthening of language and religious capacities through nonformal education pathways. Thus, no previous study has comprehensively examined the urgency of nonformal education from theological-normative, pedagogical, psychological, and sociological perspectives within the framework of improving the quality of Madrasah Aliyah students. This gap provides a scientific justification that research on the urgency of nonformal education in Sungguminasa is both original and important to conduct.

The novelty of this study lies in the multidisciplinary approach employed, which integrates four perspectives simultaneously: normative theology based on the Qur'an and Hadith, pedagogy involving educational theories and methods, psychology concerning the mental conditions of students and instructors, and sociology addressing the dynamics of the social environment of the Sungguminasa community. This integrated approach has not previously been applied in studies of nonformal education at the Madrasah Aliyah level. Another aspect of novelty is the objectification of the research focus, which is not limited to input and process aspects but also rigorously examines the correlation between nonformal education programs and the simultaneous improvement of students' cognitive, affective, and psychomotor competencies. This study also offers innovation in terms of the unit of analysis, as the research subjects are not limited to students or teachers alone, but also include policymakers at the Gowa Regency Office of the Ministry of Religious Affairs, the Somba Opu District Education Office, and local managers of course institutions and majelis taklim. Therefore, this study is among the first to connect micro-level policies related to classroom learning, meso-level policies related to the management of nonformal institutions, and macro-level policies related to local government regulations within a holistic qualitative analytical framework. The findings of this study are expected to offer a transformative model for integrating formal and nonformal education, as well as to serve as a reference for developing local-content curricula based on community needs.

Based on the background and problem identification described above, this study generally aims to analyze and describe the urgency of nonformal education in improving the educational quality of Madrasah Aliyah students in Sungguminasa, Gowa Regency. More specifically, the objectives of this study are formulated into three main targets. First, this study seeks to explore and describe in depth the profile of nonformal education in Sungguminasa, including its theological-normative and formal juridical foundations, vision and mission, main duties, educational units, policy implementation, developmental dynamics, as well as the obstacles and solutions encountered by nonformal institutions in the area. Second, this study aims to identify and analyze the quality level of nonformal education in Sungguminasa, including its concepts, standards, strategies, implementation, and the outputs and outcomes of existing nonformal programs. Third, this study is designed to formulate and evaluate the strategic role of nonformal education in improving student quality, particularly in terms of cognitive, affective, and psychomotor competencies; strengthening English and Arabic language proficiency; enhancing practical skills; and shaping students' character and personality to become highly competitive. By achieving these three objectives, this study is expected to generate applicable policy

recommendations for all stakeholders, including the Office of the Ministry of Religious Affairs, local government, teachers and madrasah administrators, as well as the broader community, in optimizing the potential of nonformal education.

## 2. RESEARCH METHOD

This study employed a descriptive qualitative design aimed at describing the dynamics of nonformal education and Madrasah Aliyah holistically without manipulating any variables. The research was conducted for approximately six months in the Sungguminasa area, Somba Opu District, Gowa Regency. This location was strategically selected due to its status as a metropolitan buffer area that has a variety of nonformal education institutions, such as Course and Training Institutions (LKP), Community Learning Centers (PKBM), and majelis taklim, as well as four private Madrasah Aliyah institutions. To provide a comprehensive analysis, the researcher applied a multidisciplinary approach by integrating normative theological, pedagogical, psychological, and sociological perspectives.

The data sources were categorized into primary and secondary data. Primary data were obtained from key informants selected through purposive sampling, including Madrasah Aliyah students, language subject teachers, instructors of nonformal education institutions, officials from the Gowa Office of the Ministry of Religious Affairs, staff of the Department of Education, community leaders, and students' parents. The selection of these informants was intended to obtain diverse perspectives on the implementation of nonformal education programs. Meanwhile, secondary data were collected from various official documents, literature studies, educational regulations, and scientific journals to complement and strengthen the research context.

During the fieldwork process, the researcher acted as the primary instrument or human instrument, supported by semi-structured interview guidelines, field notes, and recording devices. Data collection was carried out simultaneously through three main techniques: participatory observation to examine interactions within educational institutions; face-to-face in-depth interviews to explore the experiences and perceptions of informants; and documentation studies to collect relevant archival materials. All data obtained through these three methods were then examined for consistency and accuracy using triangulation techniques.

Data processing and analysis referred to the interactive model of Miles and Huberman, which includes data reduction through selection and categorization, descriptive data display, and conclusion drawing and verification conducted cyclically. To ensure the validity and academic quality of the findings, four standard criteria for qualitative inquiry were applied: credibility or internal validity through prolonged observation and member checking; transferability or external validity through thick description; and dependability and confirmability, which were ensured through a comprehensive audit of the research process and research trail.

### 3. RESULT AND ANALYSIS

#### **The Quality of Nonformal Education in Sungguminasa, Gowa Regency**

The quality of nonformal education in Sungguminasa essentially refers to the overall level of educational processes and outcomes determined in accordance with specific approaches and criteria. In the context of nonformal education, quality includes four important dimensions: input quality, which consists of learners, educators, curriculum, and facilities; process quality, which refers to the implementation of active, innovative, creative, effective, and enjoyable learning; output quality, which includes high-value academic and non-academic learning achievements; and outcome quality, which refers to graduates' success in continuing their education to higher levels or entering the workforce (Hidayat et al., 2021). This concept of quality is in line with the definitions proposed by experts in total quality management, such as Crosby, who defines quality as conformance to requirements, and Juran, who states that product quality refers to fitness for use in meeting customer needs and satisfaction (Saihu, 2020). In the context of nonformal education in Sungguminasa, customer satisfaction refers to the extent to which nonformal programs are able to meet the learning needs of Madrasah Aliyah students and provide tangible benefits for improving their academic and non-academic competencies.

The quality standards of nonformal education in Sungguminasa refer to the National Education Standards as regulated in Government Regulation of the Republic of Indonesia No. 19 of 2005, which requires every educational unit in both formal and nonformal pathways to conduct educational quality assurance gradually, systematically, and in a planned manner through a quality assurance program with clear targets and timeframes (Republic of Indonesia, 2005). Relevant indicators of nonformal education quality include several aspects, such as the ratio of learners per institution or study group, the ratio of learners per educator, the percentage of examination participants, the percentage of graduates, and the percentage of educators who are qualified to teach. In addition, quality standards also include a curriculum that is responsive to the needs of society and the labor market, participatory and contextual learning methods, and an accountable and sustainable evaluation system (Moeis, 2021). The implementation of these quality standards in Sungguminasa remains gradual, with some nonformal institutions demonstrating a strong commitment to quality improvement, while others still require mentoring and capacity strengthening to meet the established standards.

Strategies for improving the quality of nonformal education in Sungguminasa are carried out through various complementary approaches. First, institutional capacity-strengthening strategies include improving the competence of educators and educational personnel through training and workshops, developing a need-based curriculum, and improving learning facilities and infrastructure. Second, partnership development strategies involve cooperation between nonformal institutions and madrasahs, local government, the business sector, and the community in designing, implementing, and evaluating educational programs (Kurniawati & Nugroho, 2022). Third, program diversification strategies offer various types of programs according to learners' interests, talents, and needs, such as foreign language courses in English and Arabic, life skills programs, vocational skills education programs, and character and personality development programs. Fourth, technology utilization strategies integrate information and communication technology into the learning process to improve the accessibility,

flexibility, and effectiveness of nonformal education programs (Rachman & Widodo, 2020).

The implementation of nonformal education quality in Sungguminasa is reflected in various programs and activities organized by existing nonformal institutions. The Gowa Regency Community Learning Activity Center, for example, organizes teaching and learning activities in the morning system for six days a week and offers various programs such as Package A, Package B, Package C, and Early Childhood Education. Course and training institutions offer skills programs relevant to labor market needs, such as English courses, Arabic courses, computer training, culinary skills, and sewing. Majelis taklim organizes programs to strengthen religious understanding and moral development among learners. The implementation of quality is also evident in the efforts of nonformal institutions to conduct continuous evaluation and improvement of their programs through both internal mechanisms, such as supervision and self-evaluation, and external mechanisms, such as accreditation and stakeholder assessment (Fitriani & Asfahani, 2022). Nevertheless, quality implementation still faces various challenges, particularly those related to limited resources, low community participation, and suboptimal coordination among institutions (Lestari & Haryanto, 2021).

The quality output of nonformal education in Sungguminasa is reflected in the learning outcomes achieved by learners after participating in nonformal programs. Academically, the expected output is the improvement of learners' cognitive competencies, such as mastery of grammar and conversation in English and Arabic, as well as a deeper understanding of religious materials and life skills. Non-academically, the expected output is the development of learners' attitudes, values, and character, such as discipline, independence, responsibility, cooperation, and leadership. The quality outcome of nonformal education is measured by graduates' success in utilizing the knowledge and skills they have acquired to continue their education to higher levels, enter the workforce, or become independent entrepreneurs (Suyitno & Susilo, 2023). Learners involved in nonformal education programs tend to have greater self-confidence, better adaptability, and stronger readiness to face social and economic changes. In Sungguminasa, these outcomes still need to be improved through the strengthening of programs that are truly relevant to learners' needs and potential, as well as through the development of broader networks and partnerships with the business and industrial sectors.

### **The Role of Nonformal Education in Improving the Educational Quality of Madrasah Aliyah Students**

Nonformal education plays a highly strategic role in developing learning strategies oriented toward student-centered learning. Unlike formal education, which is often constrained by limited instructional time, large class sizes, and dense curriculum demands, nonformal education provides broader opportunities for students to be actively involved in the learning process (Rachman & Widodo, 2020). Through nonformal programs such as language courses, tutoring, or skills training, students can learn through more varied, interactive, and contextual methods, including project-based learning, problem-based learning, and cooperative learning. Nonformal institutions such as nonformal Madrasah Diniyah can be optimally utilized to provide additional benefits for local-content learning in Madrasah Aliyah. Thus, Madrasah Aliyah students in

Sungguminasa do not merely become passive recipients of information, but active subjects who explore, process, and apply knowledge in real-life situations, allowing their critical, creative, and collaborative thinking skills to develop optimally.

Nonformal education plays a significant role in improving the competencies of Madrasah Aliyah students, both academic and non-academic. In the academic aspect, nonformal programs such as English and Arabic courses provide students with opportunities to deepen their understanding of grammar, enrich their vocabulary, and improve their practical speaking and writing skills (Hidayat et al., 2021). This is particularly important because the allocation of language learning hours in madrasahs is often limited, requiring students to obtain additional learning hours outside school in order to truly master the expected language competencies. In the non-academic aspect, nonformal programs such as life skills training, entrepreneurship education, and character development help students develop soft skills that are highly needed in the era of globalization, such as communication, teamwork, problem-solving, and adaptability to change. Flexible and contextual nonformal education can serve as a catalyst for realizing lifelong learning for all.

The role of nonformal education in developing the three domains of education—cognitive, affective, and psychomotor—is highly significant. In the cognitive domain, nonformal education helps students develop higher-order thinking skills, such as the ability to analyze, evaluate, and create, through learning methods that are challenging and encourage exploration (Saihu, 2020). In the affective domain, nonformal education contributes to the formation of students' attitudes, values, and character through the habituation of positive behavior, the internalization of religious and moral values, and the development of emotional and spiritual intelligence. Programs such as majelis taklim, regular Islamic study sessions, and other religious activities help Madrasah Aliyah students internalize noble moral values and practice them in daily life. In the psychomotor domain, nonformal education provides students with opportunities to develop practical skills through direct training and practice, such as computer courses, culinary skills, sewing, or other technical skills. Therefore, nonformal education contributes to shaping students who are not only intellectually capable but also emotionally mature, spiritually grounded, and practically skilled.

One of the most urgent roles of nonformal education is strengthening students' language proficiency, particularly in English and Arabic. Field realities show that Madrasah Aliyah students in Sungguminasa, although they have studied English and Arabic for years in madrasah, still experience difficulties in mastering grammar and practical conversation (Amrulloh & Ahmadi, 2022). This condition is caused by the limited allocation of instructional hours in madrasahs, which is insufficient for in-depth material enrichment and intensive practice. It is in this context that the role of nonformal education becomes highly crucial. Through language course programs in nonformal institutions, students receive additional learning hours, more varied and enjoyable learning methods, and opportunities to practice directly with native speakers or competent instructors. Individual private tutoring programs can also serve as an effective solution for students who require a specific approach to language learning. This language reinforcement is not only beneficial for improving students' academic achievement in madrasahs but also equips them with global communication skills that are highly needed in the current era of global competition.



Nonformal education also plays an important role in improving the practical skills of Madrasah Aliyah students. Amid the increasingly competitive demands of the labor market, madrasah graduates are expected not only to possess adequate academic knowledge but also to have practical skills that can be directly applied (Hidayah & Sujarwo, 2020). Nonformal programs such as life skills training, vocational skills education, and entrepreneurship courses provide students with valuable skill-based competencies. Through these programs, students learn various skills, such as computers and information technology, culinary arts, sewing, handicrafts, photography, videography, or other skills aligned with their interests and potential. Nonformal education enables students to learn according to the context of their lives, making education more meaningful and applicable. With these skills, Madrasah Aliyah graduates are not only prepared to continue their education to higher levels but are also ready to enter the workforce or even create employment opportunities through entrepreneurship.

Nonformal education has an equally important role in shaping the character and personality of Madrasah Aliyah students. Through various nonformal programs, students receive moral, ethical, and noble character development, which serves as the foundation for forming individuals with integrity, responsibility, and good moral conduct (Suyitno & Susilo, 2023). Programs such as majelis taklim, regular Islamic study sessions, religious activities, and spiritual development help students internalize Islamic values and practice them in everyday life. In addition, nonformal activities such as student organizations, scouting, and community social activities develop students' leadership, independence, cooperation, and social concern. Nonformal education becomes an innovative space for inclusive and socially just learning practices. Thus, nonformal education contributes to the formation of students who are not only intelligent and skilled, but also possess strong character, noble morals, and a resilient personality in facing life's challenges.

The role of Madrasah Aliyah students who have participated in nonformal education programs is not limited to individual self-development but also includes tangible contributions to society, the nation, and religion. Equipped with knowledge, skills, and character acquired through nonformal education, students are expected to become agents of change who bring benefits to their surrounding environment (Asiah, 2020). At the community level, students can apply the skills they have acquired to help solve social problems in their environment, such as becoming peer tutors for other students who need academic guidance or acting as facilitators in community empowerment programs. At the national level, qualified Madrasah Aliyah graduates are expected to become excellent human resources who are able to compete nationally and globally and contribute to national development according to their respective fields of expertise. At the religious level, students with strong religious understanding and noble character are expected to become role models or *uswah hasanah* for society in practicing Islamic teachings in a moderate, tolerant, and *rahmatan lil 'alamin* manner. Therefore, nonformal education is not only beneficial for improving the individual quality of students but also produces sustainable positive impacts on the advancement of society, the nation, and religion as a whole.

#### 4. CONCLUSION

Based on the research findings and discussion that have been comprehensively conducted regarding the urgency of nonformal education in improving the educational quality of Madrasah Aliyah students in Sungguminasa, Gowa Regency, it can be concluded that nonformal education has a very high level of urgency and cannot be underestimated. This urgency is evident from theological, formal-juridical, pedagogical, and sociological perspectives, in which nonformal education functions as an essential reinforcement of students' learning needs, particularly for madrasah students who face limitations in instructional time allocation and depth of learning materials within the formal education pathway. Therefore, nonformal education is not merely an alternative or supplementary pathway, but an integral component that must be synergistically integrated with formal and informal education to achieve holistic and sustainable educational quality.

First, regarding the profile of nonformal education in Sungguminasa, this study concludes that the existence of nonformal education institutions in the area has a strong foundation, both theologically and normatively, derived from the Qur'an and Hadith, as well as formally and juridically, as stipulated in the 1945 Constitution of the Republic of Indonesia, Law No. 20 of 2003 on the National Education System, and Government Regulation No. 19 of 2005. Various nonformal education units, such as Community Learning Activity Centers, Course and Training Institutions, majelis taklim, and Community Learning Centers, have operated with clear visions, missions, and core duties. However, the implementation of nonformal education policies still faces paradigmatic constraints, as some segments of society continue to regard it as an alternative pathway, as well as structural constraints related to the recognition of its outputs and outcomes. Nevertheless, the development of nonformal education in Sungguminasa shows a dynamic and positive trend, requiring continuous support from all stakeholders so that its potential can be optimized.

Second, regarding the quality of nonformal education in Sungguminasa, this study concludes that quality improvement efforts have been pursued through the implementation of quality standards referring to the National Education Standards, which include four essential dimensions: input quality, consisting of learners, educators, curriculum, and facilities; process quality, referring to the implementation of active, innovative, and participatory learning; output quality, reflected in high-value academic and non-academic learning achievements; and outcome quality, referring to graduates' success in continuing their education or entering the workforce. The quality improvement strategies implemented include strengthening institutional capacity, developing strategic partnerships, diversifying programs that are responsive to learners' needs, and utilizing information and communication technology. Although the implementation of quality improvement has shown progress, several challenges still need to be addressed, particularly limited resources, low community participation, and suboptimal coordination among institutions. Substantively, however, learners involved in nonformal education programs demonstrate increased self-confidence, stronger adaptability, and better readiness to face socio-economic changes than before.

Third, regarding the role of nonformal education in improving the educational quality of Madrasah Aliyah students, this study concludes that its role is highly significant and

multidimensional. Nonformal education plays a strategic role in developing learning strategies oriented toward student-centered learning, enabling students not only to become passive recipients of information but also active subjects who explore and apply knowledge in real-life contexts. Nonformal education also plays a vital role in improving students' academic competencies, particularly in foreign language mastery, namely English and Arabic, through additional learning hours, varied methods, and intensive practice that cannot be fully achieved through madrasah learning alone. In addition, nonformal education contributes to the balanced development of students' cognitive, affective, and psychomotor domains, thereby producing graduates who are intellectually capable, emotionally and spiritually mature, and practically skilled. Furthermore, nonformal education contributes to shaping students' character and personality as individuals with integrity, responsibility, and noble morals through moral, religious, and soft skills development programs. With this comprehensive foundation, Madrasah Aliyah students in Sungguminasa are prepared to become agents of change who bring benefits to society, the nation, and religion, whether through direct contributions to their social environment, competitiveness in the workforce, or exemplary conduct in practicing Islamic teachings in a moderate and rahmatan lil 'alamin manner.

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