



Implementation of Nonformal Islamic Education in Madrasah Diniyah Takmiliyah Awaliyah

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Abstract

Madrasah Diniyah Takmiliyah Awaliyah is a nonformal Islamic educational institution that contributes to strengthening religious knowledge and character development among elementary school-aged children. However, the implementation of education in such institutions continues to face challenges related to program management, learning processes, and students' limited learning time. This study aims to explore the implementation system of Islamic education, the learning process, and the challenges encountered in its implementation. The study employed a qualitative method with a case study approach. Data were collected through participant observation, in-depth interviews with administrators and teachers, and document analysis. Data were analyzed through data reduction, data display, and conclusion drawing, while data trustworthiness was established through source and technique triangulation. The findings indicate that Islamic education is implemented through a structured process involving planning, implementation, and learning evaluation. The learning process integrates religious instruction with Quranic reading, *murojaah*, memorization, and evaluation to strengthen students' religious knowledge and religious habits. The main challenge is limited learning time due to students' numerous activities outside the institution. Cooperation between teachers and parents serves as the primary strategy for maintaining learning continuity at home. These findings demonstrate that nonformal Islamic education not only complements religious education provided in formal schools but also contributes to strengthening students' religious knowledge and religious character.

INTRODUCTION

Education is an important process in developing individuals who are knowledgeable, morally upright, and equipped with the skills needed in everyday life (Nicolaou et al., 2019; Putra, 2017). From an Islamic perspective, education is not limited to intellectual development but also encompasses character formation, noble moral values, and the strengthening of spiritual values Rosyidin & Arifin (2021). Islamic education does not take place solely through formal education in schools but also through nonformal education, which serves as a complement, supplement,

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and means of strengthening religious education for students.

Nonformal Islamic education plays a strategic role in strengthening students' religious understanding amid increasingly complex social and technological developments. One form of nonformal Islamic education that has developed within communities is Madrasah Diniyah Takmiliyah Awaliyah (Engkizar et al., 2025; Engkizar et al., 2026; Rofi, 2025). Madrasah Diniyah Takmiliyah Awaliyah is a religious educational institution that focuses on learning the Quran, Islamic jurisprudence, Islamic creed and morality, as well as habituating students to daily acts of worship (Husna et al., 2022). The existence of such institutions is important because they provide additional opportunities for students to acquire and deepen their religious knowledge beyond formal education.

Theoretically, nonformal Islamic education serves as a means of developing religious character, improving the quality of religious practices, and strengthening students' moral values. Research by Husna et al (2022) emphasizes that religious education has an important contribution to the development of nonformal Islamic education in Indonesia. In addition, Wisda's research demonstrates that Madrasah Diniyah contributes to the development of religious character through the habituation of religious practices and the internalization of Islamic values. These findings indicate that religious education institutions are not only concerned with delivering religious knowledge but also with developing students' habits and strengthening their character (Engkizar et al., 2026; Hasan et al., 2025; Jaafar et al., 2025).

Nevertheless, the implementation of nonformal Islamic education is not free from various challenges. Limited learning time, students' numerous activities outside the institution, and the need for parental involvement may affect the continuity of the learning process. These conditions highlight the importance of structured educational management through planning, implementation, and learning evaluation. In addition, parental involvement is needed to support the continuity of learning when students are at home (Kassymova et al., 2025; Sriwahyuni et al., 2025).

Previous studies have generally focused on the role of Madrasah Diniyah in developing religious character or strengthening Islamic religious education in general. Meanwhile, studies that specifically examine the implementation of nonformal Islamic education comprehensively, from planning, learning processes, and evaluation to the challenges encountered during implementation, remain limited. Therefore, this study focuses on analyzing the implementation system of Islamic education in Madrasah Diniyah Takmiliyah Awaliyah, the learning process, and the challenges encountered in the delivery of education. This focus is expected to provide a more comprehensive understanding of how nonformal Islamic education is implemented and how institutions respond to challenges that arise during the learning process. This study aims to analyze the implementation system of Islamic education in Madrasah Diniyah Takmiliyah Awaliyah, describe the learning process, and identify the challenges encountered in the implementation of education.

METHODS

This study employed a qualitative method with a case study approach. This approach was selected because the study aimed to gain an in-depth understanding and analysis of the implementation of nonformal Islamic education within a specific institutional context. The study focused on the implementation system of Islamic education, the learning process, and the challenges encountered in the delivery of education at Madrasah Diniyah Takmiliyah Awaliyah. The study was conducted at a Madrasah Diniyah Takmiliyah Awaliyah that served as the research site. The research informants consisted of administrators and teachers who were directly involved in

the management and learning processes. The informants were selected based on their involvement in and knowledge of the educational implementation system, learning processes, and challenges encountered in the delivery of education (Bartlett & Vavrus, 2016; Engkizar et al., 2019; Harwati, 2019; Uiboleht et al., 2016).

The data sources consisted of primary and secondary data. Primary data were obtained directly through observation and in-depth interviews with informants involved in the implementation of education. Secondary data were obtained through documentation, including organizational structures, learning schedules, semester programs, and other supporting documents related to the implementation of education. Data were collected through observation, in-depth interviews, and documentation. Observation was conducted to directly examine learning activities, interactions between teachers and students, the use of learning methods, and the learning environment. In-depth interviews were conducted with administrators and teachers to obtain information about the educational implementation system, learning processes, evaluation, and challenges encountered in the implementation of education. Documentation was used to complement and strengthen the data obtained from observations and interviews through various written documents and institutional records (Ai, 2022; Baxter & Jack, 2015; Ji et al., 2019).

The researcher served as the primary instrument in this study. To support the data collection process, observation guidelines, interview guidelines, and documentation sheets were used as supporting instruments. These instruments helped the researcher collect data systematically and in accordance with the research focus. Data were analyzed using the interactive analysis model developed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing. Data reduction involved selecting, focusing, and organizing data relevant to the research focus. The reduced data were then presented in descriptive form to facilitate the identification of patterns and relationships among the findings. The final stage involved drawing conclusions based on the patterns, themes, and relationships identified throughout the research process (Asipi et al., 2022).

The trustworthiness of the data was established through source and technique triangulation. Source triangulation was conducted by comparing information obtained from administrators and teachers, while technique triangulation involved comparing data obtained through observation, interviews, and documentation. These procedures were undertaken to ensure the consistency and credibility of the data used to explain the research findings.

RESULT AND DISCUSSION

This study was conducted at a nonformal Islamic educational institution that serves as a complement to religious education for students outside formal schooling (Husna et al., 2022). Based on observations, interviews, and documentation, three main aspects were identified in the implementation of Islamic education: the educational implementation system, the learning process, and the challenges encountered in its implementation.

Islamic Education Implementation System

The findings indicate that the implementation of Islamic education at the Madrasah Diniyah Takmiliyah Awaliyah was carried out in a structured and well-planned manner. The institution developed learning plans in the form of semester programs and instructional programs prepared by teachers before the learning activities began. This indicates that educational activities were based on systematic planning rather than being conducted spontaneously.

The findings were supported by a teacher who explained that learning plans were prepared before the learning activities were conducted.

"Before the learning activities begin, we have already prepared the learning program and the materials to be delivered. Therefore, each meeting already has specific materials that need to be taught according to the learning targets." (Teacher 1)

In terms of curriculum, the institution implemented a religious education curriculum covering several Islamic subjects, including the Quran, Islamic jurisprudence, Islamic creed and morality, Islamic cultural history, Arabic, and the memorization of supplications and short Quranic chapters. The institution also established learning achievement targets that students were expected to attain gradually according to their grade level.

"The materials are not limited to reading the Quran. There are also Islamic jurisprudence, Islamic creed and morality, Islamic cultural history, Arabic, as well as the memorization of supplications and short Quranic chapters. Each grade also has targets that students are expected to achieve." (Administrator)

The management of the institution was also supported by a division of responsibilities among the head of the madrasah, the deputy head, and teachers. This division of responsibilities helped organize educational activities and enabled the learning process to be conducted in a more systematic manner.

These findings indicate that nonformal Islamic education requires not only learning activities but also a clear management system. The existence of planning, learning targets, division of responsibilities, and evaluation demonstrates that the institution has implemented educational management in a systematic manner. This finding is consistent with the study by Yenti et al (2023), which states that Madrasah Diniyah programs need to be systematically designed through the stages of planning, implementation, and evaluation to achieve religious learning objectives optimally. The finding is also consistent with Khoiruddin (2022) theory, which emphasizes that effective educational implementation needs to be supported by integrated learning components.

Thus, the structured implementation system identified in this study indicates that systematic management is one of the factors supporting the continuity of Islamic education outside formal schooling. Such a system enables learning activities to be implemented according to predetermined objectives and targets.

Islamic Education Learning Process

The findings indicate that the learning process was conducted actively, systematically, and in a conducive environment. Learning activities began with an opening session, followed by *murojaah*, or the repetition of memorized materials, Quranic reading, material delivery, and evaluation. This sequence indicates that learning was not focused solely on delivering instructional content but also emphasized memorization and the development of religious habits.

One teacher explained the learning pattern as follows:

"Usually, the learning begins with an opening, followed by the students reviewing their memorization. After that, they read the Quran, followed by the scheduled learning materials. Before going home, there is usually an evaluation or a memorization session with the teacher." (Teacher 2)

In terms of teaching methods, teachers used classical instruction, lectures, memorization, and *murojaah*. These methods were adapted to the characteristics of elementary-aged students so that the materials could be understood and remembered more easily. Teachers also used learning media, including memorization banners and instructional books, to help students understand and review the materials they had learned.

"For the children, the methods used are usually adjusted to the learning materials. For memorization, we do more repetition together. For certain materials, they are explained through whole-class instruction, and then the children are asked to repeat or practice them." (Teacher 1)

The evaluation process was conducted at the end of each learning session through a review of the materials and the submission of memorized materials to the teacher. The evaluation was used to assess students' progress and identify materials that required further reinforcement.

"We assess the children based on their memorization and understanding of the materials. Before going home, they usually submit their memorization. From this, the teacher can see who has mastered the material and who still needs further guidance." (Teacher 2)

These findings indicate that the learning process was not only directed toward the acquisition of religious knowledge but also toward the development of religious habits and character. Activities such as *murojaah*, Quranic reading, memorization, and repeated evaluation provided students with opportunities to acquire knowledge while practicing the values they had learned.

This finding is consistent with Wisda (2023) study, which states that Madrasah Diniyah has a strategic role in character development through the habituation of Islamic values. Learning through repetition and practice also provides opportunities for students to strengthen their understanding through continuous learning experiences. Thus, the learning process identified in this study serves a broader function than merely delivering instructional content, as it also contributes to the development of religious habits and character among students (Delviany et al., 2024; Engkizar et al., 2026; Rahman et al., 2023).

The use of classical instruction, lectures, memorization, and *murojaah* also indicates that learning activities were adapted to students' needs. Memorization and repetition helped strengthen students' ability to retain information, while whole-class explanations supported their understanding of the learning materials (Engkizar, Muslim, et al., 2025; Saminu et al., 2025; Ummah et al., 2025). The use of memorization banners and instructional books further demonstrates that simple learning media can be effectively utilized to support instructional objectives. Therefore, learning effectiveness is not determined solely by the sophistication of instructional media but also by the suitability of teaching methods and media to students' characteristics and learning objectives.

Challenges in the Implementation of Islamic Education

The findings indicate that the main challenge in implementing Islamic education was the limited time available due to students' numerous activities outside the institution. Some students participated in additional tutoring and extracurricular activities after attending formal schooling. This condition limited their available learning time and affected their concentration during learning activities.

One teacher explained:

"The most common challenge we face is the children's limited time. After school, some of them attend additional tutoring or other activities, so when they come here, some of them are already tired and less focused." (Teacher 1)

Limited time also affected students' attendance.

"Sometimes there are children who cannot attend because they have activities at school or additional tutoring. So, their learning time is indeed quite limited." (Administrator)

These findings indicate that nonformal education has particular challenges because its learning time is influenced by students' activities outside the institution. Limited time is not only related to the duration of instruction but may also affect students' readiness, concentration, attendance, and achievement of learning targets.

To address these challenges, teachers and administrators established communication and cooperation with students' parents. Parents were involved in supporting their children's learning at home so that the learning process could continue even when the time available at the institution was limited.

"We also ask the parents to help the children review the memorization and materials that have been taught here at home. When parents provide support, it is easier for the children to

remember because their learning time does not depend only on the lessons at the madrasah.”
(Teacher 2)

This cooperation indicates that the continuity of Islamic education depends not only on the institution but also on family support. Parental assistance can extend learning time and provide students with opportunities to review learning materials and memorization at home. Therefore, parental involvement serves as a strategy for addressing limited learning time while maintaining the continuity of the learning process.

Overall, the findings indicate that Islamic education outside formal schooling is implemented through a structured system, a learning process that combines knowledge acquisition with religious habituation, and cooperation with parents to address limited learning time. These findings demonstrate that nonformal Islamic educational institutions serve not only as a complement to religious education obtained through formal schooling but also as spaces for strengthening religious knowledge, developing religious habits, and maintaining continuity between institutional and family-based education.

CONCLUSION

This study demonstrates that the effectiveness of nonformal Islamic education is determined not only by the delivery of religious content but also by the systematic management of learning and the continuity of educational support beyond the institution. The findings indicate that limited learning time is a challenge that cannot be fully addressed through learning activities within the institution, making parental involvement an important component in maintaining learning continuity. Conceptually, this study confirms that nonformal Islamic education has a complementary position in relation to religious education provided in formal schools. Its role extends beyond enhancing religious knowledge to fostering religious habits and character through continuous learning processes. Therefore, strengthening coordination between educational institutions and families is important for supporting the continuity and effectiveness of nonformal Islamic education.

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