

Non-Formal Education and Its Influence in Overcoming Adolescent's Moral Damage Through The Youth Group of Al-Ikhwan Mosque

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Abstract

This study discusses non-formal education and its influence in overcoming the moral damage of adolescents through the youth group at the Al-Ikhwan Mosque Tampumia Radda Belopa, Luwu Regency. It aims to determine the moral improvement of adolescents in participating in activities carried out through the Al-Ikhwan Mosque Youth Group. In this study, the authors used data collection methods through observation, interviews and offering a number of questions to the people of the Tampumia Radda village. The data collected were analyzed qualitatively and quantitatively. The results of this study indicate that through non-formal education, naughty teenagers can become teenagers who are aware, obedient to their parents, and become responsible teenagers. Based on the questionnaire distributed to respondents, 93% of the community stated that the presence of the mosque youth group gave peace to Tampumia Radda, Luwu Regency, even according to calculations the average number of parents who agreed was 81%, disagreed 15.2% while only 7, 8 % Disagree.

Keywords: *Non-formal Education, Mosque Youth, Youth Morals*

Introduction

In talking about moral improvement, especially for teenagers who are going through a transition period with so many external influences, it certainly requires an effort for parents to be able to help them to think rationally, make the right decisions, which of course in every situation. It is based on Islamic teachings, so the behavior shown can really be used as a role model because the morals it has are getting better through the efforts made by parents.

Every individual with all the dispositions and personalities they have is the embodiment of two factors, namely internal factors (inside themselves) and external factors (outside themselves), such as children's associations, and so on. This is unavoidable, especially for teenagers, external factors become the dominant influence in themselves to act and act which determines the formation of their moral personality in daily life interactions.

Adolescence is a period between the world of children and the world of adults. Therefore, adolescence is a period full of problems or problems, not only for the youth themselves, but also for parents, teachers and the surrounding community. With regard to this description, one of the developmental tasks of the adolescent phase related to the moral improvement of

adolescents is the desire to accept and achieve certain responsible social behavior in the midst of society. To achieve this is certainly not easy because of external factors which were also inevitable at that time, and this is where the role of parents, including the children themselves and society, is to provide opportunities and opportunities for them to be involved in a place that can bring himself involved in religious activities, for example participating in the management of youth mosques.

Through the direct involvement of youth in the management structure, such as participating in mosque youth activities, it will have a positive effect on moral development and behavior. This can happen because all forms of activities carried out by the youth mosque management are activities that cannot be separated from religious activities that are in accordance with Islamic teachings, so parents do not need to worry about the involvement of their teenagers in any existing activities. In addition, teenagers can feel how to lead and foster a community because they are used to the process as a member of the youth mosque management in the village or area where they live.

Mosque youth activities are not only focused on celebrations for Muslim holidays, such as the celebration of Isra Mi'raj, Maulid Nabi, Halal Bi Halal, but in addition to the intellectual development of teenagers, are also part of mosque youth activities, such as Leadership Training or Training. Basic Leadership (LDK), in which mosque youths are directly involved even as presenters or instructors in these activities. Activities like this can have a strong influence on the formation of good morals for teenagers.

It is necessary to realize that as human beings, efforts and activities to foster personal youth are an absolute obligation. These efforts and activities in a broad sense are called education, in other words education is business and personal development activities. Referring to this opinion, it means that participating in the activities or management of mosque youth is part of the educational process.

The Muslim personality will not be achieved and nurtured except with teaching and education, including routine activities following religious events in the community, such as for a teenager, he should routinely participate in an activity that can provide knowledge for self-development in fostering a Muslim personality and morals. noble.

Every activity, effort, or action carried out by adolescents will have an orientation to achieve a goal that has a good and strong foundation and footing. In this case related to the previous description in order to realize good morals for teenagers, the management of youth mosques by involving themselves directly can be an ideal basis because things that are obtained and implemented are based on Islamic teachings.

Therefore, considering the reality of today's youth life which is full of increasingly sophisticated and modern electronic equipment facilities, if parents and society do not fortify them by providing them with knowledge and religious experience, it will lead them into things that can damage themselves which in the end will damage the morale of teenagers because a stronger role will be present in their midst as existing facilities, such as cellphones, internet, play stations, and so on. In fact, these tools are very useful if used according to their function, but unfortunately the function of each of these tools is mostly misused by teenagers, so it is necessary to have a forum so that teenagers can position themselves according to the tasks that should be achieved in the adolescent phase, such as previously described, namely the desire to achieve responsible social actions and behavior in the midst of the general public.

By observing the picture above, it is not impossible that something can happen in Tapoka Hamlet, Tampumia Village, Luwu Regency. Therefore, the author, as one of the hamlet communities, was inspired to conduct a research entitled "Efforts to Improve Youth Morals Through the Youth Group of the Al-Ikhwan Belopa Mosque". This research activity is expected to anticipate unwanted events, especially for teenagers and society in general.

Method

In this study, the population was the entire number of adolescent children of the Al-Ikhwan Belopa mosque, Luwu Regency, which amounted to 30 people and generally aged between 15-20 years. Based on the objectives to be achieved, the authors use the total sampling technique method in determining the number of samples, namely the number of population or teenagers who are also involved as administrators or youth members of the Al-Ikhwan mosque, Tampumia Radda Belopa Village which is also a sample of 18 people. There are several steps taken to collect data. These stages are as follows:

1. Initial stage

At this stage, the researcher made preparations by conducting a literature study by reading several references that had to do with the problems discussed in this study. In addition, the researchers developed a research design and research instrument.

2. Stages of Data Collection

At this stage, all research instruments are the core tools in collecting data, namely by making observations and filling in the prepared observation notes. Documentation notes are reproduced as archives and complementary data, interview guidelines as an overview obtained regarding matters related to the problem in the research.

3. Data Management Stage

Based on the data obtained through the research instrument that was applied at the time of data collection, the researcher re-checked to check the completeness of the data that needed to be refined. Data analysis of this research was carried out by calculating the frequency and percentage.

Results and Discussion

The Effect of Non-Formal Education in Overcoming the Moral Damage of Adolescents

It is a fact that cannot be ignored, that among the many people or people who want an increase in religious life, especially in anticipating the moral decay of today's youth. Non-formal education should get the attention of various groups, because non-formal education has a very big role in overcoming the moral damage of adolescents towards a successful and peaceful life.

Based on the function of non-formal education, a picture is obtained that the achievement of success and the prevention of the younger generation or youth from moral damage due to the process of guidance and assistance provided through non-formal education programs

Based on the data in the field, research results can be presented through interviews with parents about the moral damage of adolescents as one of the deviant behaviors related to the social functioning of non-formal education in the Al-Ikhwan Tapoka Youth Mosque group, Tampumia Radda Village, Luwu Regency. The measures used to determine the moral damage

of adolescents as stated in the conceptual framework are (1) ordinary delinquency (2) delinquency that leads to violations and crimes.

Based on the explanation of Drs. Andi Zainuddin who lives in Tapoka hamlet said that: The symptoms that appeared in my son when he entered his teenage years were psychological changes, where my son was always selfish in every action, liked to oppose when someone was ordered to him, even often locked himself in his room. if there is something they ask for and then it is not given, the result is usually a hunger strike or throwing furniture at home. However, after my son joined and joined the Al-Ikhwan Mosque Youth, his child's behavior changed, which at first was rebellious, now turned into a patient and obedient child.

The same thing was stated by Hj. Sunarti, one of the housewives in Tapoka hamlet, Tampumia Radda Village, said that: The symptoms that appeared in my child when entering adolescence were stubborn and like to protest, a lot of criticism, like to oppose and disobedient even did not want to be told and often fighting with the neighbor's children and siblings. However, after my son joined and joined the Al-Ikhwan Mosque Youth, his behavior changed, which at first liked to fight, many critics have now turned into a patient and obedient child.

Likewise Drs. H. Agussalim, one of the youth administrators of the Al-Ikhwan Mosque, Tampumia Village, said that: When my child entered adolescence, there was a change in behavior in him by causing the following symptoms:

1. Always focusing his attention only on his own interests.
2. Often opposes or argues with parents.
3. Always out of the house to play or rarely at home

From the three informants above, the author can conclude that the existence of non-formal education that provides guidance through mosque youth activities is able to influence naughty teenagers to become teenagers who are aware and obedient to their parents, and become responsible teenagers. And this is very useful for parents who live in the Tampumia Radda District, Kab. Luwu.

Community Response to Youth Activities at Al-Ikhwan Mosque in Tapoka Hamlet, Tampumia Radda Village, Luwu Regency

The condition of adolescents lies in a unique and complicated position because sometimes in the family environment they think they are still children, but on the other hand, the community sometimes expects their work to exceed the capacity of adolescents' abilities, namely participating in society as people have done before.

This is where parents hope that teenagers are the next generation of the nation's hope. In this kind of demands, teenagers sometimes lose their balance because their expectations and abilities sometimes don't match, especially because their attitudes are still unstable and sensitive. And the characteristics that are different during the transition period sometimes make it confusing to do.

Moral development through various efforts made by the youth group of the Al-Ikhwan mosque is a solution to direct youth to the right path. By participating in various religious activities will improve the moral and personality of teenagers for the better. Therefore, the Tampumia Radda village community responded very much by providing moral and material support for various activities carried out by the Al-Ikhwan mosque youth group.

According to H. Ibrahim Ali (Opu Dg. Mangiri), one of the community leaders argued that: The existence of a youth mosque group in the Tampumia Radda sub-district really helps the community in directing our children, and makes it easier for us to find people who can be involved in the community. every social activity."

From the opinion above, of course it can be stated that it represents the response of the general public, because of his position as a public figure. However, scientifically it can be seen based on the results of research obtained through a questionnaire given to the people of the Tampumia Radda sub-district, Luwu Regency. The contents of the questions related to the views or opinions of the public on several activities carried out by the youth group of the Al-Ikhwan mosque.

In detail, this can be seen in the table below:

Table 1. Al-Ikhwan Mosque Youth Group Activities Give Peace to the Tampumia Radda Community

No.	Description	Answer	amount	Percentage
1	The presence of the mosque's youth group gives peace to the people of Tampumia Radda?	Agree	28	93 %
		Disagree	2	7 %
		Disagree	-	0 %
Total			30	100 %

Based on the table above, it can be stated that generally people feel that the presence of the mosque youth group brings peace in terms of youth development. This can be seen through the results of the data obtained, namely as many as 93% agree, 7% disagree, and 0% disagree. This means that the public is really happy with the youth group of the Al-Ikhwan mosque.

Table 2. Al-Ikhwan Mosque Youth Group Activities

No.	Description	Answer	amount	Percentage
2	The attitude of teenagers is getting better and more polite and courteous by frequently attending the youth activities of the Al-Ikhwan mosque	Agree	25	83 %
		Disagree	4	13 %
		Disagree	1	4 %
Total			30	100 %

Based on the table above, it can be stated that the activities carried out by the mosque youth group have a positive impact on the adolescent's personal life. This can be seen through the results of the data obtained, namely as many as 83% agreed, 13% said they did not agree, and only 4% said they disagreed.

Table 3. It is easier for the community to carry out community activities because of the existence of the Al-Ikhwan Mosque Youth Group

No.	Description	Answer	amount	Percentage
3	The youth of the Al-Ikhwan mosque are always involved in community activities in the Tampunia Radda village	Agree	27	88 %
		Disagree	2	8 %
		Disagree	1	4 %
Total			30	100 %

Based on the table above, it can be seen that each Tampunia Radda village community carries out an activity that always involves the youth of the Al-Ikhwan mosque. This can be observed through the results of the data obtained, namely as many as 88% agreed, 8% said they did not agree, and only 4% said they disagreed.

Table 4. Coaching by the Al-Ikhwan Mosque Youth Group Relieves Parents' Burden in Directing Their Teenagers to Hang Out

No.	Description	Answer	amount	Percentage
4	The mosque youth group is very helpful for parents who have teenagers in socializing manners	Agree	20	61 %
		Disagree	8	32 %
		Disagree	2	7 %
Total			30	100 %

Based on the table above shows that parents feel very helpful in directing their children to get along well . This can be shown through the results of the data obtained, as many as 61% agreed, 32% said they did not agree, and 7% said they did not agree.

Table 5. Community Provides Adequate and Good Support for Youth Activities of Al-Ikhwan Mosque

No.	Description	Answer	amount	Percentage
5	For every mosque youth group activity, the community supports it morally and materially	Agree	25	80 %
		Disagree	4	16 %
		Disagree	1	4 %
Total			30	100 %

Based on the table above, it is shown that the community responded positively to the activities carried out by the youth group of the Al-Ikhwan mosque. This can be proven through the results of the data obtained, namely as many as 80 % agreed, 16% said they did not agree, and 4% said they did not agree.

Based on the descriptions of the table above, it can be concluded that in general the community responded positively to the activities carried out by the mosque youth group in terms of fostering the morals of the youth of the Tampumia Radda village.

With the percentage results obtained on average, each community responded more than 75% to choose an alternative answer to agree in answering each question given. And each of these questions is positive, therefore from the description of the research results obtained, the author can conclude that the public response to the efforts made by the mosque youth group in improving the moral personality of the Tampumia Radda village youth is very good. Even in providing support, not only on moral matters but even materially the community is ready to help for the smooth process of activities carried out by the youth group of the Al-Ikhwan Belopa mosque. In addition to the data above, to find out more about the community's response, the head of the Tampumia Radda Village gave his opinion that: Salute and proud to the Al-Ikhwan mosque youth group, who with their help are willing to work hard, Tampumia Radda Village can be declared to have good teenagers and are not affected by a very worrying development at this point in time."

The opinion above indicates that the efforts made by the youth group of the Al-Ikhwan mosque have helped the government in pacifying regional conditions. And the most important thing to understand for parents or the general public is that in terms of carrying out religious activities, worship and so on, teenagers are usually strongly influenced by their friends. For example, teenagers who participate in groups who do not or are lazy to worship will sacrifice some of their beliefs in order to follow the habits of their friends.

This is in line with the proverb which states that "if a person associates with a perfume trader, it will smell good even though he does not wear perfume, and someone who associates with an iron welder will also be affected by the scattering". Therefore, in the lives of adolescents there are several kinds of things that can affect their personality and morals. And it is a shared task by families, schools and communities to be able to create an atmosphere that can support teenagers in taking care of themselves and improving their personality and morals. Therefore, the participation of the community or parents is very important on the grounds that the negative influence of the surrounding environment as a result of globalization and technological advances continues to hit the younger generation. In following these negative influences, cooperation and participation from all parties, including schools, families, parents and the community, is absolutely necessary.

Efforts made by the Al-Ikhwan Belopa Mosque Youth Group in Improving Youth Morale in Tampumia Radda Village, Luwu Regency.

Education basically has a goal that is always to lead the younger generation to have noble morals or to lead teenagers to a better direction, or in other words, education is essentially aimed at changing a bad deed for the better. This effort has become one of the main agendas of the Al-Ikhwan Belopa Mosque Youth in improving youth morale.

Non-formal education in the Tampumia Radda sub-district, Luwu Regency is carried out in stages by looking at the right conditions or circumstances. This is evidenced through the activities that have been carried out by the Mosque Youth, especially getting guidance through non-formal education programs such as:

1. Actively participate in several PHBI activities
2. Qira'ah and Khitabah/Speech Training

3. Conducting religious and scientific studies
4. Hold youth/kids competitions
5. Managing the mosque library
6. Conduct journalism and entrepreneurship training
7. Organizing Book Review/Books and exhibitions of religious books
8. Social service
9. Distributing qurban animal meat and zakat fitrah fit
10. Hold an Arabic language course/Read the Qur'an
11. School tutoring courses

Services and guidance through the mosque youth programs mentioned above through non-formal educational institutions will continue to be improved so that their influence can have a positive impact, especially in overcoming the moral damage of adolescents in Tampumia Radda Village, Luwu Regency.

Religious guidance carried out by non-formal educational institutions in Tampumia Radda Village, Luwu Regency is theoretical and practical. Theoretical coaching is coaching through recitation activities, or da'wah that has the goal of strengthening faith and other religious materials related to worship issues. Efforts to strengthen faith in this matter are the main and very basic goals. Given that faith itself is dynamic, evolutionary, developing and continuing.

The second coaching effort is practical religious guidance, namely coaching efforts through the experiences of religious teachings that he has received through activities carried out by non-formal institutions in the form of recitations, the benefits of which can be felt in all aspects of daily life.

Based on some of the conditions or circumstances above, it is appropriate to say that the Mosque Youth of Tampumia Radda Village, Luwu Regency really needs the presence of non-formal educational institutions as social control in overcoming the moral damage of adolescents and Muslim communities in Tampumia Radda Village, Luwu Regency. The emphasis is on the issue of religious experience, especially the issue of worship.

Everyone has different characteristics, therefore the personality of each person in carrying out this life is certainly very different, depending on the attitude and nature of a person. Awareness of religion, personality and high morals in social life illustrates the life side of actions in everyday life.

Religious attitudes or personality and morals in a person are applied in behaving according to the level of obedience to the teachings of Islam. The same is true for teenagers. Adolescents who are in transition or transition have attitudes and ways of thinking that are still very unstable so that the presence of non-formal education will have an effect on overcoming the moral damage of adolescents, so that through the Youth Mosque group, religious observance is always emphasized. In adolescence, dependence on parents begins to decrease, a sense of independence begins to appear even though it cannot be called an adult.

From the results of observations and interviews with respondents and informants (parents), the average teenager in Tampumia Radda Village has experienced mental shocks, thoughts and feelings that are uncertain. This is a natural thing for teenagers, because at that time it is a phase of searching for identity and instability of mind and creativity. Therefore, teenagers always need direction and role models from those around them, both in the family, school and community environment.

Islamic youth in the Tampumia Radda village come from lives of different religious understandings, so this has an impact on the diversity of youth attitudes in worship. With this situation, the local government supports the existence of a mosque youth institution, which specifically includes young people from the Tampumia Radda Village which consists of boys and girls.

As for the hope of society in general, with the existence of mosque youth groups, they can foster and educate their children so that they can have commendable moral personalities, so that these conditions can anticipate all kinds of temptations that are very much able to influence teenagers to paths that are prohibited by religion.

The existence of the youth group of the Al-Ikhwan Belopa mosque even though it only consists of teenagers, can still be controlled by the general public, especially community leaders. For example, every time a work program planning meeting is held, the youth of the Al-Ikhwan mosque continue to invite community leaders to contribute ideas and suggestions that can be developed through the mosque's youth groups, which are basically so that teenagers can be nurtured properly.

In the process, there were several things that became the ideas of the youth of the Al-Ikhwan mosque in an effort to improve the moral personality of teenagers. The efforts can be described as follows:

1. Implementation of LDK activities

LDK or basic leadership training is a routine program that is carried out at the end of every year before the change of youth mosque management in one period (1 year). This activity aims to train the skills and mentally develop the participants so that they can appear confidently in public.

LDK activities usually last for 3-4 days and the implementation is held in the mosque, in the process the youth are fostered by providing directions that are nuanced in the cultivation of Islamic teachings by community leaders (ustadz) as presenters, besides the youth or LDK participants are given some general material whose direction is aimed at to train the skills and mentality of youth, such as theory as well as practice as an MC or to be fostered as an executor of activities or committees. This is so that when there are community activities that require someone to be involved in them, the youth of the Tampumia Radda village are ready both theoretically and practically, in this case, the mentality of teenagers has been awakened so there is no need to be ashamed to appear in front of many people.

2. Establishment of TK/TPA

In this activity, the youth of the Al-Ikhwan mosque, Tampumia Radda village, act as educators as well as teachers for children who want to learn the Koran. In addition, in this activity, teenagers also train children to sing, in this case related to the teachings of Islam (qasidah and songs in which they provide an understanding of Islamic teachings). Teenagers take turns taking turns by determining a fixed schedule, so that the process can run smoothly and well.

3. Provision of a reading garden (library)

The youth of the mosque, in this case, procured various books on Islamic teachings through donations or donors from the Tampumia Radda sub-district community, permanent donors for the mosque's youth management and monthly payments for children who participate in TK/TPA.

The existence of these books can be a source of inspiration and motivation for teenagers to want to learn a lot about religion, therefore the process of borrowing books is very easy, it is enough just to have a member card with a relatively cheap registration fee, and each borrower is given the opportunity for 3 days to read it.

However, what is interesting for the author regarding efforts to foster morale for the Al-Ikwan mosque youth group through the procurement of this library is that every manager of the mosque youth group is required to take turns to borrow books for a week, the borrower is an obligation for everyone to be given the flexibility to choose their own title. , then every Sunday a kind of study is held, and those who act as presenters are teenagers who have their turn to borrow books for a week.

This activity is interesting because it inevitably makes teenagers to learn more about religious knowledge.

4. Community service (clean week)

In the cleaning program, the Al-Ikhwān Mosque Youth group became the driving force in awakening the community's work spirit to want to work devoutly to clean their respective yards. And through this program, the Tampumia Radda sub-district has been selected several times to be an exemplary area of cleanliness in Belopa District.

Through several descriptions and efforts of the Al-Ikhwān Mosque Youth group, Tampumia Radda Village described above in terms of youth moral formation, everything can be carried out properly, effectively, and sustainably. This activity has become an annual program that is routinely carried out even though there is a change of mosque youth management every year.

Conclusion

Non-formal education is an education that takes place in the community and is not tied to a system as applies to formal education. The non-formal education system is essentially in line with the goal of national education, namely to improve the quality of Indonesian people. Through non-formal education, naughty teenagers become teenagers who are aware and obedient to their parents, and become responsible teenagers. And this is very much felt by parents who live in Tampumia Radda Village, Luwu Regency.

The community's response to the mosque's youth activities was very enthusiastic, even according to them the presence of the mosque's youth was very helpful. Based on the questionnaire distributed to respondents, 93% of the community stated that the presence of the mosque youth group gave peace to the people of Tampumia Radda, Luwu Regency, even according to calculations the average number of parents who agreed reached 81%, disagreed 15.2% while only 7, 8% Disagree.

Among the efforts made by the Youth Mosque group in improving youth morale are:

- a. The first development effort is to strengthen faith because faith itself is dynamic, evolutionary, developing and continuing.
- b. The second coaching effort is practical religious development, namely coaching efforts through the practice of religious teachings that they have received through activities carried out by non-formal institutions in the form of recitations.

- c. The third coaching effort is to increase the creativity and activity of the youth through interesting programs such as: actively participating in Islamic Holidays (PHBI), Qira'ah Training, Khitabah/Speech, Conducting religious studies, Holding competitions youth, Organizing journalism and entrepreneurship training, Social service, Distributing qurban animal meat and zakat fitrah, Organizing Arabic language courses/Reading the Qur'an, tutoring courses for school lessons.

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