

**NON-FORMAL SOCIAL PEDAGOGY OF PESANTREN RAKYAT  
AL-AMIN TO EDUCATE THE PEOPLE OF SUMBERPUCUNG MALANG**

**THESIS**

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**SOCIAL SCIENCE EDUCATON DEPARTMENT  
TARBIYAH AND TEACHER TRAINING FACULTY  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG  
MAY, 2018**

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**THESIS**

Presented to Tarbiyah and Teacher Training Faculty  
Maulana Malik Ibrahim State Islamic University Malang  
In Partial Fulfillment of the Requirements for  
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MAY, 2018**

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**NON-FORMAL SOCIAL PEDAGOGY OF PESANTREN RAKYAT  
AL-AMIN TO EDUCATE THE PEOPLE OF SUMBERPUCUNG**

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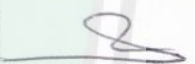
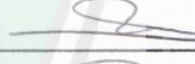


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## DEDICATION

By reciting Bismillah and Alhamdulillah  
Thanks to Allah SWT, the Lord who makes me possible to finish my thesis with  
all His miracle that make everything valuable for me. Shalawat and salam  
also always be given to our Prophet Muhammad SAW as the best paragon  
who deliver us from the darkness period to the lightness

I am grateful and I want to thanks to :

My beloved father and mother (Suherman and Umi Yaroh), my beloved brother and  
sister, and all my nephew who always by my side and support me with their greatness  
efforts

My Abi and Umami (Abi Mokhammad Yahya and Umami Anis Wardatuz Zahiro) who  
teach me the meaning of this world, Hopefully their knowledges always lighten up  
Islam

To all my teachers and my lectures who always teach me sincerely and guiding me  
with their knowledge and experiences, Thanks for the priceless knowledge

My brother (Edi Suyanto and M. S. Al-Ayyubi) who always give me a support and  
always by my side at all condition

May Allah SWT gives all of you happiness. *Aamiin*

## MOTTO

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِنَفْسِكُمْ

If you do good, you do good for yourself (Al-Isra': 7)<sup>1</sup>

“Let's make our life is more usefull for everyone”



---

<sup>1</sup> Al Quranul Karim. QS. Al-Isra' : 7

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*Assalamu'alaikum Wr. Wb.*

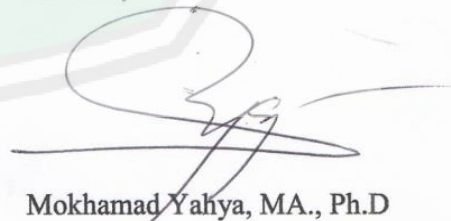
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Malang, 4<sup>th</sup> of June 201

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This thesis is written to submitted as a part of the requirement for obtaining Bachelor Degree in Social Science Education Department, Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University of Malang would not have been completed without the contributions and supports from many people.

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Malang, 4<sup>th</sup> of June 2018

YUNI MARATUS SHOLICHA



## GUIDELINES OF ARAB LATIN transliteration

The writing of Arabic - Latin transliteration in this thesis using transliteration guidelines based on the decision by Minister of Religious Affairs and the Minister of Education and Culture of Republic Indonesia No. 158 of 1987 and No. 0543 b/U/1987 which can be broadly describe, as follows:

### A. Alphabet

ا	=	A	ز	=	Z	ق	=	Q
ب	=	B	س	=	S	ك	=	K
ت	=	T	ش	=	SY	ل	=	L
ث	=	TS	ص	=	SH	م	=	M
ج	=	J	ض	=	DL	ن	=	N
ح	=	<u>H</u>	ط	=	TH	و	=	W
خ	=	KH	ظ	=	ZH	ه	=	H
د	=	D	ع	=	'	ء	=	,
ذ	=	DZ	غ	=	GH	ي	=	Y
ر	=	R	ف	=	F			

### A. Vocal Long

Vocal (a) long = â

Vocal (i) long = î

Vocal (u) long = û

### C. Dipthhongs Vocal

أَوْ = aw

أَيَّ = ay

أُو = û

إَيَّ = î

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Table 2.1 : Differentiation of Education Types

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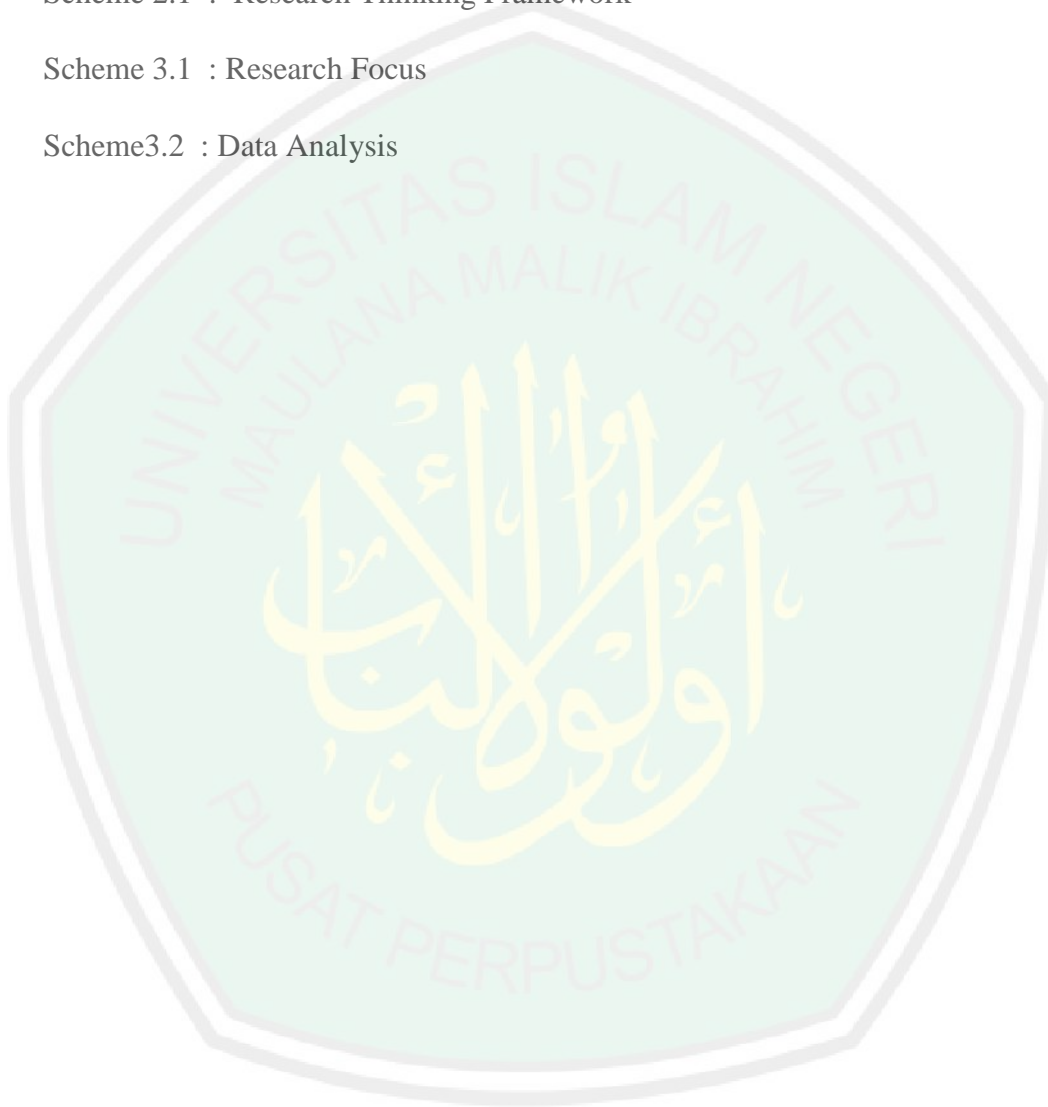
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### Abstrak

Sholicha, Yuni Maratus. 2018. *Pendidikan Non-Formal Sosial Pedagogi dari Pesantren Rakyat Al-Amin untuk Mendidik Masyarakat Sumberpucung Malang*. Skripsi. Jurusan Pendidikan Ilmu Sosial, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Mokhammad Yahya, MA., Ph.D

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Pendidikan merupakan kegiatan umum bagi masyarakat, karena pendidikan tidak terlepas dari semua hal kegiatan yang dilakukan oleh setiap orang. Setiap individu yang berada dalam keadaan yang baik tidak akan dapat mampu menghindari pengaruh pendidikan itu sendiri. Kita tahu bahwa peran pendidikan sangat penting dalam peningkatan sumber daya manusia yang berkualitas. Kualitas terbaik dari sumber daya manusia sangat berpengaruh pada pertumbuhan bangsa dan tidak hanya mempengaruhi produktivitas tetapi juga mempengaruhi fasilitas masyarakat juga. Hal tersebut dapat digunakan sebagai tolok ukur sejauh mana kesiapan masyarakat untuk menghadapi perubahan pendidikan yang luas yaitu proses belajar yang dapat dilakukan dimana saja dan kapan saja. Kemudian, tidak semuanya mengetahui keberadaan dari Pesantren Rakyat Al-Amin yang merupakan institusi pendidikan Islam Sosial yang menekankan kesederhanaan, perkembangan moral, dan pengembangan masyarakat di sekitar.

Tujuan dari penelitian ini adalah untuk: (1) menjelajahi usaha Pesantren Rakyat Al-Amin dalam pendidikan (non-formal) untuk mendidik masyarakat Sumberpucung Malang; (2) Menjelaskan dan menganalisis faktor-faktor yang mendukung dan membatasi pelaksanaan non formal sosial pedagogi dan bagaimana strategi Pesantren Rakyat al-Amin untuk mengatasinya; (3) menjelaskan jenis (non formal) sosial pedagogi yang telah diterapkan oleh Pesantren Rakyat al-Amin untuk masyarakat di Sumberpucung Malang.

Dalam penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan penelitian kualitatif deskriptif. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah observasi, wawancara, dan dokumentasi, serta jenis penelitian yang digunakan adalah studi kasus. Subjek penelitian adalah Kyai Abdullah Sam, Ketua RT (Rukun Tetangga), ketua bidang kepemudaan, pelatih salah satu kegiatan pengembangan pemuda.. Sampel dalam penelitian yang digunakan adalah *purposive sampling*, kemudian teknik yang digunakan untuk mendapatkan kredibilitas data adalah menggunakan triangulasi. Data yang diperoleh dari informan dan subjek yang diteliti telah disaring dan diklasifikasikan menurut pola, tema dan topik diskusi. Analisis data dilakukan dengan dua langkah, yang pertama, berlangsung selama proses pengumpulan data dan setelah proses pengumpulan data.

Hasil penelitian ini menunjukkan bahwa (1) upaya yang dilakukan oleh Pesantren Rakyat Al-Amin dalam mendidik masyarakat Sumberpucung melalui

berbagai tantangan dan hambatan, baik sebelum pendirian dan juga setelah pendirian dari Rakyat Pesantren Al-Amin; (2) faktor pendukung dan penghambat dari Pesantren Rakyat Al-Amin dalam mendidik masyarakat sekitar adalah semangat dan motivasi Kyai Abdullah Sam yang bertekad untuk mengubah masyarakat yang dahulunya mantan abangan, penjudi, pemabuk dan selingkuh menjadi manusia yang lebih baik dan membuat lingkungan di sekitar Pesantren Rakyat Al-Amin menjadi lingkungan yang lebih berpendidikan dan lebih baik; (3) Pesantren Rakyat Al-Amin tidak hanya berfokus pada satu jenis pendidikan formal, in-formal atau non-formal, karena bagi pendiri Rakyat Pesantren Al-Amin klasifikasi pendidikan itu tidak baik untuk masyarakat.

**Kata Kunci :** Pendidikan Non-Formal, Sosial Pedagogi, Pesantren Rakyat Al-Amin





### Abstract

Sholicha, Yuni Maratus. 2018. *Non-Formal Social Pedagogy of Pesantren Rakyat Al-Amin to Educate The People of Sumberpucung Malang*. Thesis. Social Science Education Department, Faculty of Tarbiyah and Teaching Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Mokhammad Yahya, MA., Ph.D

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Education is an general activity for society, because the education is inseparable from all things activities undertaken by each person. Every person neither in good circumstances will not be able to avoid the influence of the education itself. We known that the role of education is very important to improving of human resouces. The best quality of human resources is very influential on the growth of a nation and not only affect the productivity but also affect the facilities of society as well. This can be used as a benchmark of how far the readiness of the society to face of widespread educational change that is learning process which is anywhere and anytime. Then, not at all known the existing of Pesantren Rakyat Al-Amin which is an Social Islamic Educational institution that emphasizes simplicity, moral development, and the society development around. The purpose of this research is to: (1) exploring the efforts of *Pesantren Rakyat* al-Amin in (non-formally) educating people at Sumberpucung Malang; (2) Describing and analysis the factors that supports and restrict the implementation of this non-formal social pedagogy and how the strategy of Pesantren Rakyat al-Amin to cope with them; (3) Explaining the type of (non-formal) social pedagogy of *Pesantren Rakyat* al-Amin that have been nurtured to the people at Sumberpucung Malang. In this research use the qualitative research type with descriptive qualitative research approach. Data collection techniques used in this research are observation, interviews, and documentation. Then the type of research used is case study. The subject of research is Kyai Abdullah Sam, head of neighborhood (RT), head of youth division, coach one of the youth development program. The sample of this research used purposive sampling, then the technique that used to get the credibility of data is triangulation. The data which is obtained from informant and the subject have been filtered and classified according to the pattern, theme, and topic discussion. Analyzing data have been done by two steps, that is during the process collecting data and after the process collecting data.

The result of this research shows that (1) The efforts made by Pesantren Rakyat Al-Amin in educating people of Sumberpucung through various challenges and obstacles, both before the establishment and also after the founding of the Pesantren Rakyat Al-Amin; (2) supporting and inhibiting factors of the Pesantren Rakyat Al-Amin in educating the surrounding community that is the spirit and motivation of Kyai Abdullah Sam who is determined to transform the former abangan society, gamblers, drunkards and connoisseurs into better human beings and make the

environment around Pesantren Rakyat Al-Amin becomes a more educational and better environment; (3) Pesantren Rakyat Al-Amin not only focuses on one type of formal, formal or non-formal education, because for the founder of Pesantren Rakyat Al-Amin the classification of such education is not good for the society.

**Key Word:** Non-Formal Education, Social Pedagogy, Pesantren Rakyat Al-Amin



### الملخص

الصالحه، يوني مرآة. 2018. الاجتماعية الرسمية غير استكشاف التربية من المدرسة الداخلية الناس الأمين لأهل سومبرفوجونج مالانج، البحث. قسم العلوم تعليم الاجتماعية، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: مُجِدَّ يَحْيَى دكتوراه.

التربية هي نشاط للمجتمع، لأن التربية لا ينفصل عن جميع الأنشطة التي يقوم بها كل شخص. كل في ظروف جيدة لن يكون قادرا على تجنب تأثير التربية نفسه. نعلم أن دور التربية مهم جدا في تطوير الموارد البشرية، وأفضل نوعيه للموارد البشرية. ويمكن استعداد المجتمع لمواجهة التغيير التربوي الواسع النطاق الذي هو عملية التعليم في أي مكان وزمان. لا نعرف كل من مدرسة داخلية الناس الأمين الشعبية للعلوم الاجتماعية وهي مؤسسة الاخلاقي وتنمية المجتمع.

الغرض من هذا البحث هو : (1) استكشاف جهود المدرسة الداخلية الناس الأمين لأهل سومبرفوجونج مالانج (2) شرح وتحليل العوامل التي تدعم تعيق تنفيذ غير رسمية التربية الاجتماعية وكيف استراتيجية الناس الامين التعامل معها (3) شرح أنواع (غير رسمية) التربية الاجتماعية تم تطبيقها من قبل المدرسة الداخلية الناس الأمين لأهل سومبرفوجونج مالانج. في هذا البحث استخدم جنس البحث النوعي نهج البحث النوعي الوصفي. تقنيات جمع البيانات المستخدمة في هذا البحث هي الملاحظة والمقابلة والوثائق. ثم جنس البحث المستخدم هو دراسة الحالة. موضوع البحث هو كياي عبد الله سام و رئيس الحي ورئيس قسم الشباب و الأركية لبرنامج تطوير الشباب. استخدمت عينة البحث هذه العزم الهادف، ومن ثم فإن التقنية المستخدمة للحصول على مصداقية البيانات التي تم الحصول عليها من المخب والموضوع وفقا للنمط والموضوع ومناقشة الموضوع. وقد تم تحليل البيانات من خلال خطوتين، وذلك خلال عملية جمع البيانات وبعد عملية جمع البيانات.

نتائج هذا البحث تظهر أن : (1) الجهود الذي يفعل المدرسة الداخلية الناس الأمين في تثقيف المجتمع من سومبرفوجونج من خلال التحديات والعقبات المختلفة، سواء قبل إنشاء وبعد إقامة المدرسة الداخلية الناس الأمين (2) العوامل الداعمة وتثبيط المدرسة الداخلية الناس الأمين في تثقيف المجتمع المحيط هو الروح والدافع كياي عبد الله سام الذي عازم على تحويل مجتمع أباجان والسابق والسكاري والخبراء إلى كائنات بشرية أحسن وجعل البيئة حول المدرسة الداخلية الناس الأمين كان بيئة أحسن من قبله. (3) المدرسة الداخلية الناس الأمين ليس فقط التركية على نوع واحد من التعليم الرسمي و غير الرسمي لأن مؤسسة المدرسة الداخلية الناس الأمين تصنيف التعليم لم يكن جيدا بالنسبة للمجتمع.

الكلمات الرئيسية : التربية غير الرسمية، التربية الاجتماعية، المدرسة الداخلية الناس الأمين

## CHAPTER I

### INTRODUCTION

#### A. Context

There are several aspects that become point of reference in determining the country deserved to be called as a prosperous country. Among those several aspects, the most important aspect for a country to have is the quality in their education. Any advanced and prosperous country in this world such as United State or Western European countries have showed to the people in this world their excellent quality not only in their formal but also informal educational system.

In *Undang-Undang Dasar 1945* written one of national development purpose that indicate the nation has a obligation to educate all of their nation's children. The meaning for educate all of citizens not only related to education in school or formal education, but non formal education as a supporter also. It can be said that the education and society have a strong linkage. If formal education can provide knowledge just above the bench and academic knowledge, then non formal education in the society that will strengthen the character of person to be a excellent person and have a high social education. Formal education has not been felt enough to provide an effective education in social empowerment, then certainly non formal education we need to provide education that is



addressed for society. In the sense of non formal education has a meaning to educate which in away to makes a person able and be willing to learn continuously throughout their life, and can apply knowledge that has been obtained for their life better.

Described also in UU No.20 Tahun 2003 which explained that the national education on 26 th paragraph verse (1), non formal education organized for citizens who are require educational service that serves as replacement, addition, and/or complementary formal education in order to support their long-life education.<sup>1</sup> We need to know the target of non formal education, not only those who have never been educated in school or who are illiterate, even those unable to continue their school, as well as those who are productive age but unable to school and do not work.

Based on temporary observations made by researcher, known the background Sumberpucung village located in Malang regency is one of the largest prostitution area in Malang regency. In addition, teenagers and parent in Sumberpucung village can be seen clearly they are as a consumer of narcotics, alcohol, and school dropoutss. Non formal education in Malang regency until now can be said just several areas and can be counted by finger, and not so much attention from government for it. Non formal education in accordance to UU Republik Indonesia Nomor 20 Tahun 2003 on National Education System in 26th section paragraph (4) explain that non formal education unit consists of courses, training

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<sup>1</sup>Undang-undang Republik Indonesia nomor 20 tahun 2003 Tentang Sistem Pendidikan Nasional (Semarang: CV. Aneka Ilmu, 2003), hlm. 12.

institution, learning community, *majelis ta'lim*, and similar educational units.<sup>2</sup>

As one example for non formal education that is *Pesantren Rakyat* Al-Amin in Sumberpucung which as a place has non formal educational facilities for society. One of the example non formal education in *Pesantren Rakyat* Al-Amin is Taman Baca Masyarakat, economic development group, etc. In the importance of management for Taman Baca Masyarakat, as well as improving economic and social education for people around *Pesantren Rakyat* Al-Amin Sumberpucung to show up their existence in the society by the aim to cultivate and increase the awareness of literacy and reading interest that will be realized in the increasing of social education. In the other side, improving the ability, knowledge, social education, skills and broaden the horizon for society as well as the independently is the goal of *Pesantren Rakyat* Al-Amin Sumberpucung.

From above description, the researcher aims to explore the efforts of *Pesantren Rakyat* Al-Amin in non-formally and socially educates people of Sumberpucung Malang. This becomes a crucial issue particularly it has a linkage with the international program that has been proposed and encouraged by the United Nations namely Sustainable Development Goals (SDGs)<sup>3</sup>. This study will specially explore how

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<sup>2</sup> Op.cit, page 12

<sup>3</sup> Sustainable Development Goals (SDGs) is the extension program of Millennium Development Goals (MDGs) that has been completed on 2015. SDGs or Sustainable Development Goals have a sustainable program that have a limit time and measurable targets to be achieve until the end of 2030. In the SDGs there are 17th purposes with 169th targets and 240th indicators what measurable and a commitment of 193th countries to implement them. One of the sustainable

Pesantren Rakyat Al-Amin socially, culturally and economically educate people of Sumberpucung which in certain degree these noble efforts has similar objectives as the United Nations have proposed.

### **B. Statement of the Problems**

Based on the background of the study above, then the statement of the problems in this research can be listed as the following:

1. How are the efforts of Pesantren Rakyat Al-Amin to educating people at Sumberpucung Malang ?
2. How are the factors that supports and restrict the implementation of non-formal social pedagogy and how is the strategy of Pesantren Rakyat Al-Amin to cope with them ?
3. What type of non-formal social pedagogy have Pesantren Rakyat Al-Amin nurtured to the people at Sumberpucung Malang ?

### **C. Objectives of the Study**

Based on the statement of the problems, the objectives of this study are:

1. To explore the efforts of Pesantren Rakyat Al-Amin in educating people at Sumberpucung Malang.

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development's goals that is found in the 4th SDGs target that is to realize education quality. Sustainable development is very closely linked to rural development. that is reinforced that is impossible that develop countries have lagging villages and do not have sustainable development. As a developing countries, Indonesia till now seeks in sustainable development through SDGs.

2. To describe and analysis the factors that supports and restrict the implementation of this non-formal social pedagogy and how the strategy of Pesantren Rakyat Al-Amin to cope with them.
3. To explain the type of non-formal social pedagogy of Pesantren Rakyat Al-Amin that have been nurtured to the people at Sumberpucung Malang.

#### **D. Benefit of Research**

By describing the management of the Pesantren Rakyat Al-Amin Sumberpucung, this research is expected to add the theoretical wealth of knowledge for education practitioners. This research can be used as a reference or preliminary study for further research, within the study area of management of learning resources in the society. This research can also be used for education practitioners as a preliminary study material for formulating models of non-formal education such as the Pesantren Rakyat Al Amin.

As for the usefulness of practical of this research, among others, includes parties are :

##### **1. Researchers**

This research can be used as a container of self-actualization in developing the potential and interest of researchers, adding and broadening knowledge and adding knowledge about the

source of learning in the form of environment, especially Pesantren Rakyat Al-Amin Sumberpucung .

## 2. Pesantren Rakyat Al-Amin

Knowing the lack and superiority of management activities at Pesantren Rakyat Al-Amin Sumberpucung .

## 3. Society

Can be used as a reading material that can increase knowledge about the management of one source of learning in the form of environment, especially Pesantren Rakyat Al-Amin.

## 4. Government

This research is useful to know the description of management activities of one source of learning society, especially Pesantren Rakyat Al-Amin. Therefore, can be used as a reference for the government to know the activities undertaken by the community in efforts to maintain and develop the interest and ability of the society.

## E. Originality of Research

The researcher has conducted a review of previous research to support the implementation of the research and to avoid repetition of the study of the same research. The following shows the differences and similarities of this study with previous research.



Table 1.1  
Originality of Research

No	Name of Researcher and Year of Research	Similarity	Difference	Originality of Research
1	Roy Eka Pribadi (2017) Implementasi Sustainable Development Goals (SDGs) dalam Meningkatkan Kualitas Pendidikan di Papua (eJournal Ilmu Hubungan Internasional)	Equally examine the implementation of Sustainable Development Goals (SDGs)	Research focus on implementing SDGs. Previous research focus on general education in Papua but in this research focus on social education and non formal education.	1. This research relates to Sustainable Development Goals (SDGs)
2	Muhammad Anis Yahya (2014) Peran Pesantren Rakyat Al-Amin dalam Pembelajaran Pendidikan Agama Islam melalui Seni Budaya	Equally researching about the internal role which is implemented Pesantren Rakyat Al-Amin Sumberpucung.	Muhammad Anis Yahya's research just focus on art and culture while this research more focus on external factor (social education)	2. This research explore and examine all the efforts that have been made by Pesantren Rakyat Al-Amin to implement social education in society.
3	Mohammad Hifni (2015) Eksistensi	Equally researching about social	Muhammad Hifni's research just	3. This research explore all the

Taman Baca Masyarakat “Imajinasi Education” dalam mengembangkan pendidikan sosial masyarakat di desa Bukabu kecamatan Ambunten kabupaten Sumenep Madura	education for society	focus on one aspect only while this research purely on the social education for society.	education types that implemented at Pesantren Rakyat Al-Amin
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## F. Definition of Terms

### 1. Defining Efforts

Effort according to Kamus Besar Bahasa Indonesia (KBBI) is defined as effort activities that direct the energy, the mind to achieve a goal. The effort can be said mind, endeavor to achieve purpose, solve the problem to find a way out.<sup>4</sup>

In this case, the word effort contained in the title of this research is related to the strategy or survival method of Pesantren Rakyat Al-Amin Sumberpucung to face pressure and realize the education aspect on SDGs.

### 2. Pesantren Rakyat

Pesantren Rakyat is social Islamic institution that focus on non formal education for society's around it. In the education aspect that is applied on Pesantren Rakyat Al-Amin Sumberpucung the curriculum

<sup>4</sup> Depdikbud, *Kamus Besar Bahasa Indonesia* (Jakarta : Balai Pustaka, 2002) page. 1250

and methods given based on society. In the other hand, Pesantren Rakyat Al-Amin has a programs which not just focus on education aspect only but on social, economic and culture aspect also.

In this case, all activities or learning activity in Pesantren Rakyat Al-Amin accordance with the society's portion, so it can be accepted easily for them. Pesantren Rakyat Al-Amin known of their differences with other pesantren. The differences of Pesantren Rakyat Al-Amin has a characteristic in the learning process and skills flexibly, free, cheap, and also based on togetherness principal and implement to cover each others.

Sumberpucung area was described as an underdevelop area, the society are poor, many unemployed, many gambling, alcohol consumers, even the largest prostitution place in Malang regency was successfully changed by the founder of Pesantren Rakyat Al-Amin through one of his attention in the education aspect.

### 3. Social Pedagogy for Community

In the word implementation there is a meaning that process of interaction between determination and action to achieve a certain goal. While social education in a society is an education that provides applicative knowledge through non formal education.

So, if in general the villagers know as a society who have low education, from the social education will make a society more independent and have more knowledge.



## CHAPTER II

### LITERATURE REVIEW

#### A. Theoretical Foundation

##### 1. Non-Formal Education<sup>5</sup>

Non-formal education became part of the international discourse on education policy in the late 1960s and early 1970s. It can be seen as related to the concepts of recurrent and lifelong learning. Tight (1996: 68) suggests that whereas the latter concepts have to do with the extension of education and learning throughout life, non-formal education is about 'acknowledging the importance of education, learning and training which takes place outside recognized educational institutions'. Fordham (1993) suggests that in the 1970s, four characteristics came be associated with non-formal education:

1. Relevance to the needs of disadvantaged groups.
2. Concern with specific categories of person.
3. A focus on clearly defined purposes.
4. Flexibility in organization and methods.

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<sup>5</sup> In many northern countries the notion of non-formal education is not common in internal policy debates – preferred alternatives being community education and community learning, informal education and social pedagogy.



Table 2.1  
Differentiation of Education Types

**Formal education:** the hierarchically structured, chronologically graded 'education system', running from primary school through the university and including, in addition to general academic studies, a variety of specialised programmes and institutions for full-time technical and professional training.

**Informal education:** the truly lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment – from family and neighbours, from work and play, from the market place, the library and the mass media.

**Non-formal education:** any organised educational activity outside the established formal system – whether operating separately or as an important feature of some broader activity – that is intended to serve identifiable learning clienteles and learning objectives.

Graham-Brown (1991: 64) says, dividing formal education from out of school education or so-called non-formal education is artificial in many ways. But in some countries, this division reflects the gulf between government provision through the school system, on the one hand, and the needs and interests of marginal populations who are most alienated from the system on the other. What is also apparent from the literature is that it was politically useful to use a term like non-formal education.

As Shukla (1985) has argued by the mid 1960s it was becoming clear that an education system based around schooling could not be sustained because of the sheer cost to already fragile economies. A search for 'new' techniques was therefore on. Second, within the north it was becoming clear that the school was only one

amongst many potential educative elements. Concepts such as ‘the learning society’ were gaining some currency. Third, there was the impact of movements such as that of deschooling (after Illich).

**Contrasts between ‘formal’ and ‘non-formal’ programmes**

Simkins (1976) analysed non-formal education programme in terms of purposes, timing, content delivery systems and control, and contrasted these with formal educational programmes. The resulting ideal-types provide a useful framework – and bring out the extent to which non-formal education initiatives, while emphasizing flexibility, localness and responsiveness remain located within a curricula form of education (in contrast with those forms driven by conversation).

Ideal-type models of normal and non-formal education (Adapted by Fordham 1993 from Simkins 1977: 12-15)

Table 2.2  
Ideal Type Models of Normal and Non-Formal Education

	Formal	Non-formal
<b>Purposes</b>	Long-term &general Credential based	Shoert-term &specific – Non- credential based
<b>Timing</b>	Long cycle /preparatory/full- time	Short cycle/recurrent/ part- time

<b>Content</b>	Standardized / input centredacademic  Entry requirements determine cliebtele	Individualized / output centredpractical  Clientele determine entry requirements
<b>Delivery system</b>	Institution – based. Isolated from environment. Rigidly structured, teacher-centered and resource intensive	Environment-based community related, flexible, learner-centered and resource saving
<b>Control</b>	External/hierarchical	Self-governing / democratic

As one example of non-formal education is pesantren that collaborates on religious learning and is also common knowledge. According Zuhairini, et al in his book that explains that in general the purpose of religious education to guide children to become true Muslims, faithful, charitable and noble and useful for society, religion and state.<sup>6</sup> While the goal educator in Islam in general is to foster human being to be a devout servant of Allah with all aspects of life, deeds, thoughts and feelings.<sup>7</sup> as the ayat of Allah in the surah of Adz Dzariyat verse 56:

وما خلقت الجنّ والنس الا ليعبدون

"And I do not create jinn and men but that they serve Me".

In the other hand, according to Government Regulation (PP) of the Republic of Indonesia No 55 Year 2007, it is mentioned in article

<sup>6</sup> Zuhairini, dkk. *Methodik Khusus Pendidikan Agama*, Malang: Biro Ilmiah Fakultas Tarbiyah, 1983, Page. 45

<sup>7</sup> Zakiah Darajat, *Pendidikan Islam dalam Keluarga dan Sekolah*, Jakarta: Ruhama. 1995, Page. 35

1 verse 4 that pesantren or boarding school is a community-based religious education institution that conducts education diniyah or integrated with other types of education.

In terms of form and target, the objectives of Islamic Education are classified into four kinds:

1. The purpose of physical education (Al-Ahdaf Al-Jismiyyah)

The intended purpose of education is to prepare human beings as the bearer of the task of the caliph on earth through physical skills or have physical strength (Al-Qawi)

2. The Purpose of Spiritual Education (Al-Ahdaf Al-Ruhaniyyah)

The intended purpose is to increase the soul of devotion to Allah SWT alone and implement the Islamic morality that is imitated by Rasulullah SAW based on ideal ideals in Al-Quran (Q.S Ali Imran Verse 19)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعَثْنَا  
بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

"Truly the religion (which is pleasing to Allah) is only Islam. There is no dispute among those who have been given the Book unless after knowledge comes to them, because of envy (that is) among them. Whoever disbelieves the verses of Allah then Allah is very quick to reckon His. "

3. The purpose of intellectual education (Al-Ahdaf Al-Aqliyah)

Intelligence direction to determine the truth and its causes with the study of the signs of Allah SWT so as to grow faith in Allah SWT.

4. The purpose of social education (Al-Ahdaf Al-Ijtima'iyah)

The purpose of social education is the formation of a complete personality of the physical and psychic substance of man. Individual identities here are reflected as human beings living in heterogeneous societies<sup>8</sup>

## 2. Social Pedagogy

The term social pedagogy has been used to describe a range of work straddling social work and education. Often more holistic and group-oriented than dominant forms of social work and schooling, social pedagogy (sozial pädagogik) has its roots in German progressive education – and is sometimes translated as ‘community education’ or ‘education for sociality’. Here we explore its history and current status.

The term ‘social pedagogy’ has been used in countries such as Germany, Holland and Hungary to embrace the activities of youth workers, residential or day care workers (with children or adults), work with offenders, and play and occupational therapists (Galuske 2009). It has also been used to describe aspects of church work and

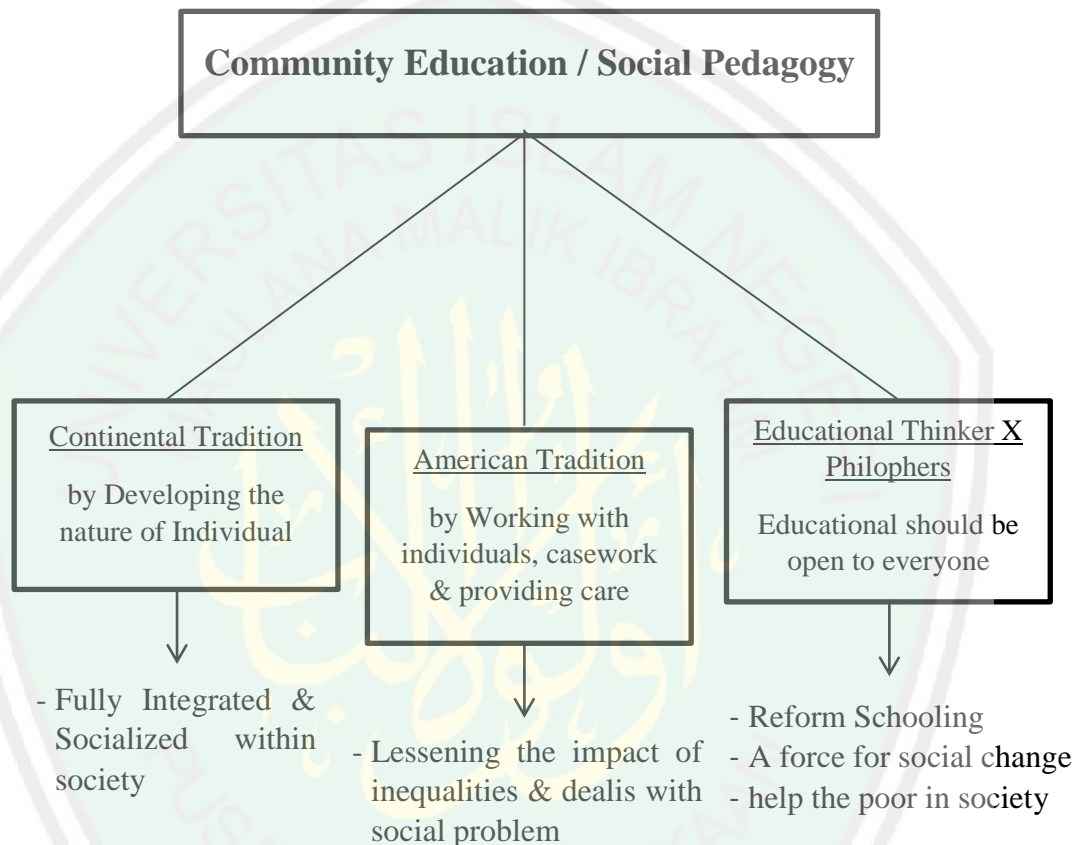
<sup>8</sup> Mujamil Qomar, *Meniti Jalan Pendidikan Islam*, Yogyakarta: Pustaka Pelajar, 2003, Page 383-384



some community development activity. In a few European countries the notion of animation is utilized to cover a similar arena of practice. With the growth of more integrated children's services in Britain, there has been an interest in social pedagogy as a means of making sense of the professional development of staff in these areas of state service (Edwards and Hatch 2003; Cameron 2004; DfES 2005). There also has been some usage of the term from those seeking to explore classroom group work (e.g. Blatchford et. al. 2003).

As an idea sozial pädagogik first started being used around the middle of the nineteenth century in Germany as a way of describing alternatives to the dominant models of schooling. However, by the second half of the twentieth century social pedagogy became increasingly associated with social work and notions of social education in a number of European countries. Within the traditions that emerged there has been a concern with the well-being or happiness of the person, and with what might be described as a holistic and educational approach. This has included an interest in social groups – and how they might be worked with (see social groupwork). Some of its practitioners translate it as 'community education' others in more social work terms – for example around care.

Table 2.3  
Types of Social Pedagogy



It can be seen as having three key pillars or traditions. A concern with:

- The nature of man and, in particular the extent to which individuals can only develop fully as part of society. Within this tradition of social pedagogy there is an emphasis upon social integration and socialization. This tradition has been described as 'The Continental tradition' by Eriksson, and Markström (2003)

- Social conditions and social problems. This tradition of social pedagogy found expression in the work of the university and social settlements in Britain and North America and in the development of social work. Eriksson, and Markström (2003) talk about this as ‘the American tradition’ and by this they are really focusing on social work. Within this element of the tradition there is an emphasis upon working with individuals, casework and providing care. In others there is more of an interest in and lessening the impact of inequalities in society, and dealing with social problems.
- Pedagogy – this tradition of social pedagogy has its roots in the work of educational thinkers and philosophers like Jean-Jacques Rousseau, Johann Heinrich Pestalozzi and John Dewey. More recently Paulo Freire has been especially influential in terms of helping people to frame their thinking.

As a result there are various debates about the nature of social pedagogy but the subtitle of a book edited by Claire Cameron and Peter Moss ‘Where care and education meet’ (2011) helps to set the scene. As a starter it may be helpful to bear in mind the following elements. It is:

- A form of pedagogy and as such is rooted in education – and in the philosophy of people like Rousseau and Pestalozzi.

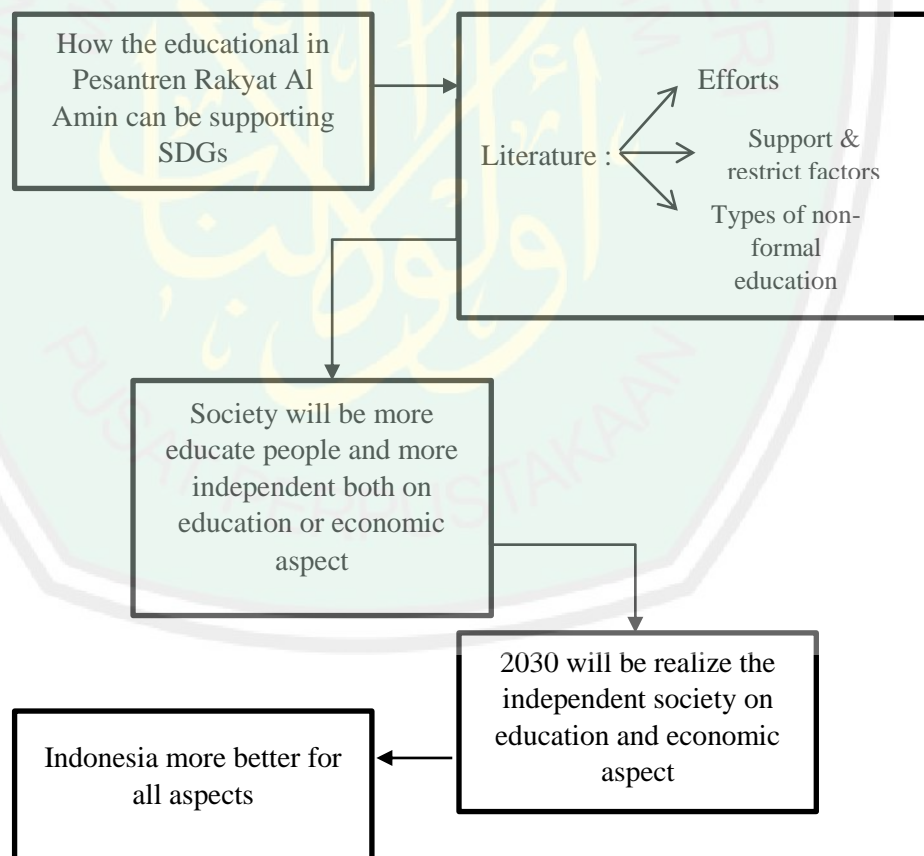
- Holistic in character – as Pestalozzi says, there is concern with head, heart and hand.
- Concerned with fostering sociality
- Based in relationship and care.
- Oriented around group and associational life (in contrast to much social work in the UK). Educators become part of the lifeworld of those involved (Smith 2012).

The notion of social pedagogy (sozial pädagogik) is said to have been coined in 1844 by Karl Mager (1810-1858) (he was editor of the *Pädagogische Revue* from 1840-48). He used sozial pädagogik as an alternative to ‘Collectivpädagogik’ – and in contrast to ‘Individualpädagogik’ (van Ghent 1994: 95). However, it was the progressive Prussian educational thinker Friedrich Diesterweg (1790 – 1866) (whom Mager drew upon), who brought the idea to a broader audience. Diesterweg was exercised by the separation of theory and practice within teaching and is sometimes credited with originating the maxim ‘learn to do by doing’ (see Kliebard 1987: 37). Diesterweg was keen to reform schooling – to take it away from the influence of the church and politics, and to turn it into a force for social change. He believed that general education should be open to everyone: ‘First educate men, before worrying about their professional training or class, [because] the proletarian and the peasant should both be educated to become human beings’. He went on to argue for social

pedagogy: ‘educational action by which one aims to help the poor in society’ (1850, quoted in Cannan et al 1992: 73).

## B. Thinking Framework

Scheme 2.1  
Research Thinking Framework





### **CHAPTER III**

### **RESEARCH METHOD**

#### **A. Approach and Type of Research**

Based on the title, the written of problem formulation and a purpose of this research, so in this research use the qualitative research type with descriptive qualitative research approach. That is because this research is unique on the research purpose that will describe anything about the efforts Pesantren Rakyat Al-Amin to implement social education for society to supporting Sustainable Development Goals (SDGs). Well, this research will several phenomenon of Pesantren Rakyat Al-Amin that is able to create society who have the independent and the higher education quality.

The research type used in this research is case study. The case study type used by the researcher has a reason because this research is a research conducted in the field of social science and conducted on to unified system, which is the unity of the system in the form of program activity, events, or a group of individuals who have associated with a certain place and bond.

In this research, researcher conducted the research on a case that is considered phenomenal in changing the face of a village that was very bad to be a village that can protect all society and create them to be more independent and educated person.

## B. Presence of the Researcher

The presence of a researcher in conducting this research is very necessary even become a very important thing . As well as in qualitative research the presence of a researcher becomes an instrument or tool that is indispensable in the research process.<sup>9</sup>

In this case to carry out qualitative research, the researchers have a role in planning, implementing, and collecting data to analyze the data in the end researchers who pioneered the results of his research. The presence and participation of researchers in conducting their research aims to find out how the efforts and contribution of Pesantren Rakyat Al-Amin to implement social education in supporting the Sustainable Development Goals (SDGs) .

In this research, researchers act as active instruments in their efforts to collect data in the field. While the data collection instruments other than humans are some tools used by researchers such as cameras to take pictures of activities, mobile phones to record information submitted by informants during interviews, and some other documents that can support the validity of the results of research, but only as a supporting instrument .

The involvement of a researcher as an active instrument has a meaning that can not be diogantikan by anyone, because only researchers who can check validity of valid data. Therefore, the researcher strives to

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<sup>9</sup> Sugiono, Metode Penelitian Kualitatif, Kuantitatif dan R&D, (Jakarta: Alfabeta, 2010), page 222

be as much as possible to attend and engage in activities that exist in the environment of Pesantren Rakyat Al-Amin Sumberpucung Malang Regency.

Researchers started into the field counted since the researchers learned about the existence of Pesantren Rakyat Al-Amin in 2017, but the research excellence was done when the researcher confirmed the writing of the thesis proposal on 14 January 2018 at Pesantren Rakyat Al-Amin Sumberpucung Malang Regency. After of the proposal test, the researcher conducted the second confirmation and interviewed the founder of Pesantren Rakyat Al-Amin on April 24th 2018, then the researchers followed the activities held and spent the night at Pesantren Rakyat Al-Amin in carrying out research from April 27th to May 4th 2018.

In the process of selecting informants, the researcher uses purposive sampling technique that is choosing informant who is considered really know clearly in giving accurate answer as needed by the researcher.

### **C. Research Location**

In this research, researchers chose the Pesantren Rakyat Al-Amin Sumberpucung as a research location. Located on Jl. Kopral Suradi RT. 07 RW.01 65165 Sumberpucung Malang Regency.

The main reasons behind the research at Pesantren Rakyat Al-Amin as a research location are as follows :

1. Pesantren Rakyat Al-Amin is an Islamic educational institution that emphasizes simplicity, moral development, and prioritizes direct application of the theory.
2. Pesantren Rakyat Al-Amin has uniqueness, that is for all santri who study there is no cost that they obliged to spend. Pesantren Rakyat Al-Amin is able to embrace all circles. As we know that there are plural and heterogeneous communities both in their religion, their work, their culture and the daily habits of their society. In addition, Pesantren Rakyat Al-Amin does not recognize the age of santri, whether young or old. This means that Pesantren Rakyat Al-Amin is open to anyone who claims to be the society.
3. The uniqueness of education that does not limit of santri's age this is what will be the problem of education during this time. Like the cost of education is relatively expensive so it becomes a scourge for people who are generally from the middle to lower class. In addition, the researcher's interest in Pesantren Rakyat Al-Amin program is considered to support the efforts of golden age Indonesia in promoting SDGs, that Pesantren Rakyat Al-Amin Sumberpucung educating local people into a more productive and self-sustaining community and having sustain programs.

#### **D. Data Sources**

Data is information that is said by human being said by human being become subject of research, result of observation, facts, document

according to focus of research. Information from research subjects can be obtained verbally through interviews or in written form through document analysis.<sup>10</sup>

A data in a research is very important and is the core to reveal a problem or phenomenon being studied, in addition data is also needed to answer the focus of research problems that have been formulated. The data required in this study were obtained from two sources, namely:

a. Primary Data

Data obtained directly from sources, observed and recorded directly, such as interviews, observations, and documentation with relevant parties, especially the founder of the Pesantren Rakyat Al-Amin, santri and also society's around it.

b. Secondary Data

Data obtained from existing data and has a link to the problems or phenomena which related to this research includes video documentation and photo documentation which is on publication or journal.

The results of interviews with founder of Pesantren Rakyat Al-Amin, Head of Youth Divisiom, Head neighborhood (RT), and youth coach program of Pesantren Rakyat Al-Amin were processed and

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<sup>10</sup> Rulam Ahmadi. *Memahami Metodologi Penelitian Kualitatif* (Malang: UIN Malang Press, 2005), page.63

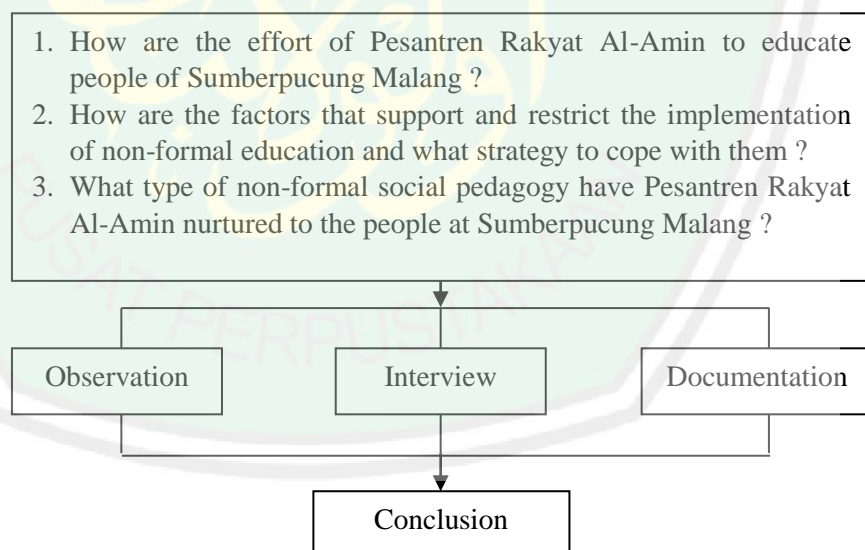


collected with documents of Pesantren Rakyat Al-Amin, especially supporting documents and observations that the researchers did.

### E. Data Collection Technique

In a research the process of data collection is a very important thing even mandatory. Data collection is standard and systematic in obtaining the necessary data. The methods used in the process of data collection are:

Scheme 3.1  
Research Focus



#### a. Observation Method

Observation method applied by the researcher is a method of collecting data with observation and recording systematically to the

facts investigated. Observation as a data gathering tool that can be done spontaneously can also with pre-prepared list of fields.<sup>11</sup>

As in this research field observation conducted by the researcher is by looking directly and come to the location of research to collect data. The observation method was conducted to observe the location or place of Pesantren Rakyat Al-Amin, to observe the facilities and infrastructure in Pesantren Rakyat Al-Amin in improving the social education of their local community and the activities and activities of Pesantren Rakyat Al-Amin.

Matters observed by researchers include: (1) Physical state, covering the environment situation of Pesantren Rakyat Al-Amin and supporting facilities for the development of Pesantren Rakyat Al-Amin education system; (2) Actors involved in the Pesantren Rakyat Al-Amin; (3) Influential activities or activities of support.

#### b. Interview Method

Interviews are a question-and-answer process in research that takes place orally between two or more people, face-to-face and listen directly to the information provided.<sup>12</sup> In this case the researcher uses guidelines for structured and unstructured interviews. At first interview to ask some question that already prepared, then deepened

<sup>11</sup> Joko Subagyo, *Metode Penelitian dalam Teori dan Praktek*, (Jakarta: PT. Rineka Cipta, 2004), page 63

<sup>12</sup> Muhammad Ali, *Penelitian Kependidikan Prosedur Dan Strategi*, (Bandung: Angkasa, 1982), page. 91

further to correct the information, thus the answers obtained may include all of the variables, with the full description.

This interview was conducted to obtain information that related to the efforts of Pesantren Rakyat Al-Amin to Implement social education and the contribution for society who are around it. This interview was conducted to the founder of the Pesantren Rakyat Al-Amin, head of Youth Program on Pesantren Rakyat Al-Amin, as well as the local villagers. Here is the list of my proposed interviewee and its purposes;

Table 3.1

Proposed Interviewee and Its Purposes

N0	Interviewee	Purpose of Interview
1	Kiai of Pesantren Rakyat al-Amin	Asking the efforts, types, and strategy of social pedagogy
3	Head of Neighborhood (RT)	Asking the efforts, types, and strategy of social pedagogy. Focus more on its implementation, factors that support and restrict
5	Head of Youth Division	The implementation of social pedagogy for youth and people around.
3	Coach of Youth Program	The implementation effort of Pesantren Rakyat Al-Amin to educate youth and what prepare for them.

The content of the interview on (1) The informant's experience, all the things what to do; (2) Opinions, views, responses,

interpretations or point of view concerning the Pesantren Rakyat Al-Amin; (3) Feelings of the Pesantren Rakyat Al-Amin; (4) Knowledge, known facts about the Pesantren Rakyat Al-Amin.

Judging from the implementation, interviews are differentiated above; (1) Free Interview (Inguided interview); (2) Guided Interview; (3) Guided free interview, which is a combination of free interviews and guided interviews.<sup>13</sup>

Of the three types, the researcher uses guided free interview interviews with the following considerations :

- a. With guided interviews it can be prepared in such a way as to the questions needed to focus only on reviewing the subject matter.
- b. With free interview is expected to create a more familiar and open dialogue nuances so that expected data obtained valid and in-depth.
- c. Documentation Method

In using the documentation method, researchers conduct research on written objects such as books, magazines, documents, discussion notes, diaries and so on. The document is a source of data used to complement research, whether in the form of written sources, films, images (photos), and monumental that all provide information for the research process.

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<sup>13</sup> Hamidi, *Metode Penelitian Kualitatif Aplikasi Praktis Pembuatan Proposal dan Laporan Penelitian*. (Malang: UMM Press, 2005), page.156

Thus the method of documentation conducted by the researcher is a process to study the data that has been documented, such as books, archives, or documents required in data collection.<sup>14</sup> Through this method, will be able to find out the various informations are related to Pesantren Rakyat Al-Amin.

The researchers collected documents between the profiles of the Pesantren Rakyat Al-Amin (history), organizational structure, and other supporting data. In addition, the researchers also collected photographs of research activities that researchers did at Pesantren Rakyat Al-Amin Sumberpucung Malang Regency.

The required documents can be viewed through the following table:

Table 3.2

Required Documentation in Research

No	Document Type	Details of Document
1	Institutional Profile	a. History
		b. Vision, Mission, Motto and Purpose
		c. Organizational Structure
		d. Program Activity of Pesantren Rakyat Al-Amin
		e. Student Data
2.	Pesantren Rakyat Activities	a. Fields and Targets of Pesantren Rakyat Al-Amin
		b. Activities of Pesantren Rakyat A-Amin
		c. Management and Implementation of Education at Pesantren Rakyat Al-Amin

<sup>14</sup> Ibid, page. 83



3.	Photos of program activities	a. Photos activity of Pesantren Rakyat Al-Amin
		b. Researcher photos when conducting the interview

Researchers should be able to review records and documents on Non-Formal Social Pedagogy of Pesantren Rakyat Al-Amin to The People of Sumberpucung Malang regency.

#### **F. Data Analysis**

A data analysis is a step to provide interpretation and meaning to the data collected (raw data) so that it can be used to answer the problems raised in the research. Implementation of the analysis is done at the time in the field and after the data collected.<sup>15</sup> To analyze the data obtained from the research results, the researchers used qualitative descriptive analysis. Qualitative description analysis is the process of managing data to report on what was obtained in the research carefully and thoroughly, and gives the interpretation of the data into a roundness meaning intact by using words that can either showing a current research this research which seeks for solving current problems based on data, analyzing and interpreting.<sup>16</sup>

The analysis of data in this research directly simultaneously with the data collection process. Among them is through three stages,

<sup>15</sup> Lexy J. Moloeng. *Metode Penelitian Kualitatif*. (Bandung: PT Remaja Rosdakarya), page. 163

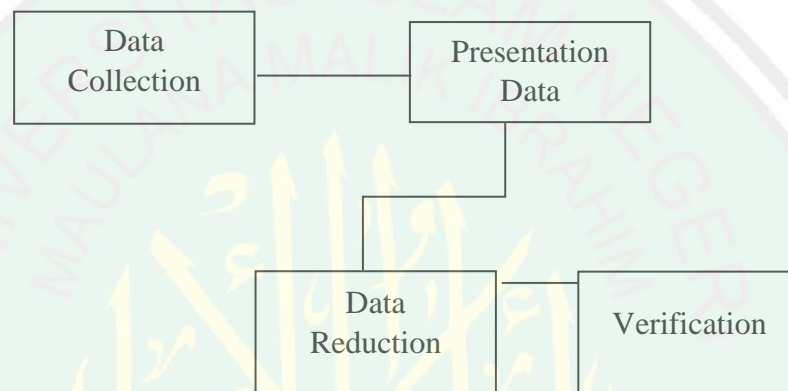
<sup>16</sup> Ibid, page. 164

namely data reduction, data presentation, and verification. However, these three stages take place simultaneously.<sup>17</sup>

### Data Presentation Process

Scheme 3.2

#### Data Analysis



Resource : Metodologi Penelitian Kualitatif (Buthan Bungin)

#### - Data Collection

To obtain data, the researcher searches and collects data from the field through observation, interview, documentation. Such data may include documents, field notes about the efforts of Pesantren Rakyat Al-Amin, programs are developed, contribution of Pesantren Rakyat Al-Amin to society.

#### - Data Reduction

The steps taken in the process of data reduction is done by making the abstraction. Abtraction is an attempt to make the core summaries,

<sup>17</sup> Buthan Bungin (Ed), *Metodologi Penelitian Kualitatif*, (Jakarta: PT Raja Grafindo Persada), page. 144-145

processes and questions that need to be maintained so that it stays within them. In this case, the relevant data is taken so that it can be further processed for conclusion.

In this data reduction process there is also a process of selecting, defining, focusing, simplifying, summarizing, and changing the form of "raw" data contained in field notes. In this research process, sharpening, sorting focusing, data allowance is less meaningful, and rectangular so that final conclusion can be drawn be verified.<sup>18</sup>

- Data Presentation

The presentation of data is a description of the invention. Consisting of the information conclusions either comes from observations or interviews and comes from structured documents that provide the possibility of drawing conclusions and taking actions. Therefore, all field data in the form of interview document data, observation documents, etc will be analyzed realize the description of Pesantren Rakyat Al-Amin efforts, the programs developed and the contribution of Pesantren Rakyat Al-Amin to the community which can finally explain the results achieved from the Efforts of Pesantren Rakyat Al-Amin in Developing Social Education.

- Verification Data

Data verification is doing by means of data triangulation that is comparing data obtained from the observation with interview results, then compared with the questionnaire result or compared with other data source. The

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<sup>18</sup> Muslich, Mansur. 2011. *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* Jakarta: Bumi Aksara page 92

purpose is to check whether the information from the collected data is accurate.<sup>19</sup>

- Conclusion Draw

Withdrawal Conclusion is the most important and final process undertaken in the research, to get a conclusion that can be tested the correctness, based on the presentation of data obtained and information that researchers have done on the object of research studied or complete configuration of the object of research.

- Validity Checking Data

To assign to the invalidity of the data required inspection technique of which there are four events to check the validity of the data in this study, which is carrying out the extension of participation, increased persistence or the regularity of observation in research and triangulation.<sup>20</sup>

- a. Opt – in Extension

In this study, extension of participation is done through activities to make the findings and interpretations to be produced more reliably. The purpose of this participant extension to establish the relationship of researchers with resource persons to be more familiar, more opened, trust each other so that no information is hidden again between researchers with the subjects researched.

- b. Increased Prestitance and Observability

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<sup>19</sup> Daryanto, *Penelitian Tindakan Kelas dan Penelitian Tindakan Sekolah*, (Yogyakarta:Gava Media,2011), page, 84

<sup>20</sup> Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2010), page. 370

In increasing perseverance, researchers are doing more closely and continuously. In this way, data certainty and sequence of events will be recorded in a definite and systematic way. As the provision of researchers to improve perseverance is to read the various references books and research about the implementation of social education in a society to helping Sustainable Development Goals (SDGs).

c. Triangulation

Triangulation is a technique of checking the validity of data that utilizes something else outside the data for checking purposes or as a comparison of that data. Triangulation is divided into two models, namely:

- a. Compare the observed data with interview data;
- b. Compare what people say in public with what is said personally

**G. Research Procedures**

The stages in this research are :

a. The Pre-Field Stage

At this stage the researcher submits the title to the lecturer for approval. After the title is approved by the lecturer then submitted to the Social Sciences Education Department to get a supervisor thesis proposal, then perform guidance at least five times as a requirement of registration thesis test, if the proposal is considered feasible to be tested and has been approved by supervisor then followed the proposal exam process .



b. Stage of Field Activities

On this stage is the implementation of the research , as the first step the researcher submits a permit letter to the party who will be the subject of research , after which awaiting approval from the Pesantren Rakyat Al-Amin, after approved the researcher made the observation , then after the researchers collect data, informants, and note the important things that relate to what is being studied.

c. Stage of Data Analysis

In this stage data that has been collected during the field is still raw data, therefore, it needs to be analyzed so that the data can be read and systematic. In this stage researcher grouping and organizing data into a pattern to produce a clear, detailed, and systematic description.

## CHAPTER IV

### EXPOSURE DATA AND RESEARCH FINDINGS

This research present the research findings that has been done in Pesantren Rakyat Al-Amin Sumberpucung Malang regency, involve the exposure data and research findings

#### A. Object Background of Research

##### 1. History and The Condition of Sumberpucung Village Malang Regency<sup>21</sup>

Sumberpucung is one of the village from seventh villages in Sumberpucung, Malang regency. The areas of Sumberpucung is 463,959 hectare, details are :

Table 4.1

Land Allocation in Sumberpucung

NO	Allocation	Area (Hectare)
1	Road	2,00
2	Wet Rice field	307,800
3	Settlements and housing	26,609
4	Green line	0

<sup>21</sup> Muhammad Anis Yahya, “Peran Pesantren Rakyat Al-Amin dalam Pembelajaran Pendidikan Agama Islam melalui Seni Budaya (Studi Kasus Desa Sumberpucung Kab. Malang)”, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Malang, 2014, Page. 53

5	Graves	2,500
6	Market	8,400
7	Office	1,200
8	Others	115,450
Total		463,959

Resource : Monography Data of Sumberpucung on Juni 2013

Then, based on Sumberpucung's population data on 2013, the total of patriarch in Sumberpucung get up to 2915 patriarch (KK) with the adult is 8605 people. The details are :

Table 4.2

The population by sex

NO	Sex	Total (person)
1	Male	5138
2	Female	5431
Total		10569

Resource : Monography Data of Sumberpucung on Juni 2013

Before we know more about Sumberpucung in this time, it turns out the previous of Sumberpucung just a terrify jungle. On that time there is no one literature what described how the genealogy details of Sumberpucung. However, there is a story that the Sumberpucung's native inhabitant are warrior of Singasari's Kingdom whose are have to take care

of the border area from the Kahuripan's Kingdom attack. If be guided on historical village book described that around 18th Century in Sumberpucung began to opened the housing by moved the guards to Brantas river first. Since that time, there are a lot of people came to Sumberpucung and developing affected by arrived Diponegoro paramilitary whose are moved from Central Java on their effort to avoiding the Dutch army. That is started the people to stay and birth in Sumberpucung.

Sumberpucung derived from the word *Sumber* and *Pucung* which according to the historical when the previous people spread the forest they found the springs and Pucung's tree.<sup>22</sup> This village was founded ± on 1863 and since that time to this time there are 14 Headman in Sumberpucung. As the sequence the Headman whose preside Sumberpucung's are :

- 1) Mbah Irosari, He is live at Krajan hamlet Sumberpucung village and he is officiate for 20 years from 1863 to 1883.
- 2) Mr. Daridjah, he is live at Krajan hamlet Sumberpucung village and officiate for 10 years from 1883 to 1893
- 3) Mr. Imah, he is live at Bandung hamlet Sumberpucung village and officiate for 12 years from 1893 to 1905.
- 4) Mr. Singodimedjo, he is live at Krajan hamlet Sumberpucung village and officiate for 25 years from 1905 to 1930. On that time

<sup>22</sup> Arsip dok. Desa Sumberpucung Kabupaten Malang tahun 2013

Sumberpucung village experienced the great progress and he got the Aries Tittle endowment from the Netherlands.

- 5) Mr. Sumowiryo, he is live at Krajan hamlet and officiate for 2 years from 1930 to 1932.
- 6) Mr. Djojo Prawiro Kabul, he is live at Bandung hamlet Sumberpucung village and officiate for a year from 1932 to 1933.
- 7) Mr. Toempoeck, he is live at Bandung hamlet Sumberpucung village and officiate for 35 days.
- 8) Mr. Saridjan, he is a retired Dutch company who's live at Bandung hamlet Sumberpucung village and officiate for 5 years from 1933 to 1938.
- 9) Mr. Radjio, he is a retired Dutch company who's live at Bandung hamlet Sumberpucung village and officiate for 3 years from 1938 to 1941.
- 10) Mr. Rebin Mulyoardjo, he is live at Bandung hamlet who is ex Sub-district of Sumberpucung village and officiate for 34 years from 1941 to 1975.
- 11) Mr. Supriyadi Notoprodjo, he is live at Suko hamlet Sumberpucung village and officiate for 16 years from 1975 to 1991
- 12) Mr. Hariono, he is live at Pakel hamlet Sumberpucung village and officiate for 8 years from 1991 to 1999.
- 13) Mr. Tamat, he is live at Dukuh hamlet Sumberpucung village and officiate from 1999 to 2013.



- 14) Mrs. Hartini, she is live at Suko hamlet Sumberpucung village and officiate from 2013 to this time and she is the first woman head urban village.

That is a brief history to know how about Sumberpucung village and the establishment of the Sumberpucung government and the Head urban village whose officiates.

## **2. The Historical of Pesantren Rakyat Al-Amin**

Education is an general activity for society, because the education is inseparable from all things activities undertaken by each person. Every person neither in good circumstances will not be able to avoid the influence of the education itself. We known that the role of education is very important din improving of human resouces.

The best quality of human resources is very influential on the growth of a nation and not only affect the productivity but also affect the facilities of society as well. This can be used as a benchmark of how far the readiness of the society to face of widespread educational change that is learning process which is anywhere and anytime.

In this moment, Indonesia is still facing problems and also barries in improving the quality of education. We know the barries are about the high cost and also facilities what available for that, so that is the obstacle that makes many people decide to not continue their education.

Pesantren is a religious institution that teaches, develops and also spreads Islam *dakwah*.<sup>23</sup> Generally, educational institutions called pesantren have an enormous influence in the society, both surrounding communities and those living in the pesantren. The term of pesantren comes from the Arabic word *funduk* which has a meaning hotel or dormitory.<sup>24</sup> The place has a function as a residence for students or students of the pesantren.

The beginning of the founding of Pesantren Rakyat Al-Amin started by the anxiety of Kyai Abdullah Sam in view of the surrounding circumstances that are considered very apprehensive. So with the establishment of Pesantren Rakyat Al-Amin with all about based on society which is destined for society and also back to the welfare of society that is make this pesantren create an independent society and mae the vlillage more prosperous both in education aspect, social, economic and culture aspect.

All this time we know that the education is the important thing in a society, whether it's formal education or non-formal education (pesantren). But that's all not make the people of Sumberpucung to learn and take education in their long life. That is because the common obstacles we got like the higher education cost. The people of Sumberpucung whose are in the middle to lower class so difficult even

<sup>23</sup> Dawan Rahardjo (ed), *Pesantren dan Pembaharuan*. Jakarta: KP3ES, 1983 page 2

<sup>24</sup> M. Yakub. *Pondok Pesantren dan Pengembangan Masyarakat*. Bandung : Bumi Aksara, 1983. page 35

just a piece of possibilities to take formal education and developing the potentials on religion aspect and statesman. Even though we know if that potential we develop will be a pearls and diamond.

Sumberpucung village to be precise on west side of Malang regency which the societies are pluralism and heterogen both in religion aspect, profession, culture and their habit. For the dakwah Ismalic strategy what did by the founder of Pesantren Rakyat Al-Amin namely Kyai Abdullah Sam tought that “How we can transfer Dakwah Akhlaq and Aqidah Islamiyah Ahlu Sunnah Wal Jamaáh can be accepted in a society of Sumberpucung whose are the varied people both from the dark stream, marginalized, lower on economic aspect and education aspect”.

From that above, Pesantren Rakyat Al-Amin began from the perceived frustation by Kyai Abdullah Sam who want the people arround take the best education and entitled for them. Before Kyai Abdullah Sam initiated his idea to establish Pesantren Rakyat Al-Amin he was passing some probation approach and another method since on July 1998. From all that probation approach and the method which he did, not only one and two the problems he faced. But, with his perseverance he was constructed this Pesantren Rakyat Al-Amin which are all the aspects indeed based on the society then be added among the islamic values, nationalism values and humanism. With a simple reason Pesantren Rakyat what he was planned based on the people

portion and this time on Wednesday 25th June 2008 Pesantren Rakyat Al-Amin realized.

With the perseverance and austerity, we are the little family of Pesantren Rakyat Al-Amin want to take a part of the social change process to the bright the sake people who is humanizing humanity and seek a pleasure of Allah SWT, for the realize of future Indonesian goals to be a nation *Baladatun Thoyyibatun Warabbun Ghofur* or *gemah ripah loh jinawe toto tentrem kerto raharjo*. Our step (Pesantren Rakyat Al-Amin) not always realized for a formal and versatile, but always trying to synergize with nature, culture and the environment (like a water which always adapt by the place, can penetrate a small hole, yawns when heated, freezes when cooled, always tawaddu' when looking for the lower place and if forcibly damaged the water will do the fight). Pesantren Rakyat Al-Amin started from the small one, trivial, invisible, simple, marginalized, *ndeso*, traditionalism, unattractive and ignored by all people. Then we collect to be one, we managed and we change to be a stranger to do acceleration social revolution process to be better. We learn by the breeze that lulls, a water that soothing, but if that will be one on the biggest and to be conformity so it will be change the situation to 180° (tsunami, tornado, etc) and that's all just parable.

### 3. The General Description of Pesantren Rakyat Al-Amin

Table 4.3

#### The Identity of Pesantren

Name of Institution	Pesantren Rakyat Al-Amin
Founder	Ust. Abdullah Sam, S.Psi
Address	Jl. Koprak Suradi No.36 Sumberpucung Malang
Telephone/Fax	081555634129
Post Code	65165
Email	pesantrenrakyat@gmail.com
Website	www.pesantrenrakyat.com
Sub-district	Sumberpucung
District	Malang
Year of Realize	2008
NSMD	221234070681

Pesantren Rakyat Al-Amin is Social Islamic institution (pesantren) which all the activities adding by Islamic values, nationalism and humanism. Pesantren Rakyat Al-Amin established based on populist, pesantren belongs to the people, the education



curriculum based on society, activities and the learning culture based on people also. Pesantren without walls, without a special building like another pesantren which have varied age, from the toddler, teenagers, youth, adult and elderly. The young more dominate the total of santri in this pesantren, the education system is flexible, the material adjust to the santri needs, the method are varied but dominate to *Tut Wuri Handayani* and participatory which is called multi level strategic.<sup>25</sup>

Pesantren Rakyat Al-Amin is established in the year 2008 by one of activist and politicians namely Ust. Abdullah Sam S.Psi. In this pesantren uncalled by the luxury and covering or called by the common pesantren like another. The learning of Pesantren Rakyat Al-Amin not identical with the monotonous learning which have a restrictive rules their santri.

Based on the Pesantren established which be located in the southwest Malang city or west side of Malang regency on Wednesday June 25th 2008 by young activist empowerment and the founder Pesantren Rakyat Al-Amin Kyai Abdullah Sam and the familiar called by Cak Dullah. He want to change the social and religi condition around by the cultural approach, nature and participatoty. Then, Cak Dullah among the santri and people around begin to looking for the practice method to developing Islamic da'wah for the abangan whose

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<sup>25</sup> Mufidah. 2012. *Pesantren Rakyat (Perhelatan Tradisi Kolaboratif Kaum Abangan dengan Kaum Santri Pinggiran) di Desa Sumberpucung Kabupaten Malang*. Jurnal EL HAKAKAH, UIN Malang, No. 1 Vol. 14 June 2012 Page 120

people who are very difficult by conventional da'wah which did by the common kyai (founder of Pesantren Rakyat Al-Amin).

In the course of the struggle Cak Dullah called by "social revolution without funds and blood". Since five years gradually he tried to synergized both of abangan and santri cluster on the silaturahmi forum based on populist, approaching children and adolescent from the both cluster. The people around not just received when Pesantren Rakyat came. Even based on the historical, not just a little time but need 10 years he was stole the people around interested. With the people cultural which is heterogen, both on education aspect, economic aspect or the profession aspect. This condition it get worse disobedience and the bad condition like gambling, infidelity and dropout. The people around on economic aspect in very bad condition, even be rated to pre-prosperous class. With a spirit possessed by Cak Dullah and his wife's Mrs. Tri Wiyanti S.Pdi to still stand on to the right way (the way of Allah SWT), finally Allah SWT opened the way for them because they was fight on His way. By degrees da'wah and stimulus based on populist, with the principle what never be patronize everyone finally they got the result and the people can received. By easy stages, the people joined to Pesantren Rakyat Al-Amin by joining the Jagong Maton or Hangout (Cangkrukan) what Cak Dullah did before still applied Java's cultures are gathered by tucked in religion aspect on his joke. Since from 1998

to 2008 he was success to realizing the dreams to build pesantren based on the populist. Not even to be doubted how well the quality of Pesantren Rakyat Al-Amin, it was got the achievement by this pesantren.

Every year this pesantren grow and develop rapidly, even Pesantren Rakyat Al-Amin to be the best modeled posdaya. In the early age on 15 years Pesantren Rakyat Al-Amin was established PAUD (childhood school) and have a plan to establish Islamic Elementary School (SDI). By the Pesantren Rakyat Al-Amin establishment bring the positive impact for the people arround. The bad behavior like gambling, unemployment and dropout in this time reduced to 90% . Awareness of knowledge and Islamic science among parents, make them will ask to their children to learn and take a knowledge long their life. That is will make a better quality on the people of Sumberpucung.

4. Vission, Mission, goals and Motto of Pesantren Rakyat Al-Amin
  - a. Vission of Pesantren Rakyat Al-Amin

“The realization of a Social Institution of Islam ASWAJA in the field of education outside the school that is able to deliver the social society’s generation are useful for religion, nation and state.”

“Terwujudnya lembaga Islam Sosial berhaluan ASWAJA di bidang pendidikan di luar sekolah yang mampu menghantarkan generasi masyarakat sosial yang berguna bagi agama, bangsa dan negara”.

## b. Mission of Pesantren Rakyat Al-Amin

To make it real vision of Pesantren Rakyat Al-Amin, then the mission divided into common mission and specific mission, specifically :

### 1) Common Mission

Create superior and quality personal to the formation of *Khoirotu Ummah* (the best people)

Mencetak pribadi-pribadi yang unggul dan berkualitas menuju terbentuknya *Khoirotul Ummah* (masyarakat terbaik)

### 2) Specific Mission

Preparing the young generations to be as a powerful generation and ready to face in towards a change for the better by the following :

- a. Conducting Islamic Education in another school time
- b. Da'wah and religious social
- c. Advocating for abandoned children and marginal people
- d. Awake the social spirit of the wider community
- e. Building an independent populist economy based on santri
- f. Increase professionalism and efficiency of santri

### c. The Goals of Pesantren Rakyat Al-Amin

- 1) Create the human being of piety to Allah SWT
- 2) Create the human being to *akhlaqul karimah*

3) Have insight of religion, independent, knowledgeable, technology and skills

4) Have a useful social awareness for religion, state and nation

d. Motto of Pesantren Rakyat Al-Amin

“We learn, we teach and we give titles

*“Kita yang belajar, kita yang mengajar dan kita yang memberi gelar”*

## 5. Organizational Structure of Pesantren Rakyat Al-Amin

Table 4.4

Organizational Structure of Pesantren Rakyat Al-Amin

Founder	Ust. Abdullah Sam, S.Psi
Head	TB. Abdullah Sam, S.Psi
Secretary	Haris Abdullah, S.Pdi
Treasurer	Akhmad Yudianto
Field of Dakwah	1. Amin Ma'ruf 2. Hidayatul Fitriyah
Youth and sport Field	1. Ahmad Junaidi (Basman) 2. Puji Prastyo 3. Tedi Wibowo
Art and Culture Field	1. Ghofur Yajalali 2. Hadi Mulyono 3. Dwi Budi Setiawan
Economy Field	1. H. Rudi Setiawan, M.Si 2. Sudjani, S.H 3. Sri Rahayu 4. Endang Werdiningsih
Strockbreeding and Agriculture Field	1. Tarmon 2. M. Anwar 3. Wahyudi Ganden
Technology and Information Field	1. Nughraha Chandra Pratama 2. Sudewo Nursanto



	3. Bambang Riadi 4. Ahmad Hafidz Azkia Alam 5. Muhammad Nasir
Pesantren Development Field	1. Syamsul Arifin, S.Pdi 2. Utuh Darsah, S.Pdi 3. Paelan
Gender Field	1. Tri Wiyanti, S.Pdi 2. Catur Hariadi 3. Cholid Azhar
Cooperation Development Field	1. Junaidi 2. Edi Santoso
Education Field	1. Drs. Mustaqim, M.Ag 2. Wahid Bahrudin
Advocacy Field	1. Iwan Sunaryo, S.H 2. M. Dimas Nanda yusuf 3. Abdul R,S.Hi
Public Relation Field	1. Sukadi 2. Abdul Rohim Saleh
Health Fieldn	Etik Sumono

### 3. Activities Program of Pesantren Rakyat Al-Amin

#### a. Madrasah Diniyah Rakyat

In this program Pesantren Rakyat Al-Amin give the provide learning of religious knowledge for all of santri, but in the learning applying the simple curriculum based on people. The lessons learned are : Baca Tulis Al-Qur'an (BTQ), Kitab Ta'lim Muta'allim, istighosah every Sunday pahing, Reading, Silaturahmi and Free Discuss (Jagong Maton), etc.

#### b. Youth Strengthening Mental (From Zero to Hero)

To increase human resources, especially for young generation of Sumberpucung, Pesantren Rakyat Al-Amin doing intens

counseling and various kind of training which the aim for create the best generation and ready to face the globalization.

c. Capital Investment for entrepreneurs

Pesantren Rakyat Al-Amin also in the economy field, in the effort to tighten people from poverty. In this case Pesantren Rakyat Al-Amin cultivate the business relationship and the capital for the people.

d. Legal Assistance

In the field of law Pesantren Rakyat Al-Amin advocating for the people whose are experiencing with variety of law cases.

e. Organizations Assisted

In network improvement and human resources, Pesantren Rakyat Al-Amin counseling various youth and populist organizations, like : IPNU/IPPNU, Remas, PMII, LSM, dll.

f. Media of Opinion Dissemination (Social Spirit of Pesantren Rakyat)

To increase the social spirit opinion dissemination by Pesantren Rakyat Al-Amin and everything is growing on Pesantren Rakyat Al-Amin which the aim to inform to the people and can be modeled.

g. Assistance to Vulnerable Families

In this program maintain the social status of people in Pesantren Rakyat Al-Amin to do the direct counseling culturally to the family

concerned and already many who determine the best way of life. It means vulnerable families is families counseling for the cases like divorce, infidelity, economy, etc.

#### h. Psychological Problems

In this program, the founder of Pesantren Rakyat Al-Amin seeking to growing back the spirit and life changing to the right way. This is done by Ust. Abdullah Sam individually and secret, as for the cases he face like stress, depression, drugs, etc.

#### i. Mentoring Programs Motivate Dropout Children

In this program aims to increase the human resources quality of Pesantren Rakyat Al-Amin to give the motivation form of training and direct mentoring for dropout children. In the other hand, this program aims to give them provide supplies skill and confidence to be ready to compete in the sphere of economic upheaval.

### 4. Kind of Santri at Pesantren Rakyat Al-Amin<sup>26</sup>

Santri at Pesantren Rakyat Al-Amin are all santri who claim to be the people of “we who study, we who teach, and we have a right to give the tittle- kita yang belajar, kita yang mengajar, dan kita yang member gelar”. This is a special feature of Pesantren Rakyat Al-Amin

The students were classified into 3 types, namely:

<sup>26</sup> Rohematun Na'ima, “Implementasi Pendidikan Agama Islam dalam Meningkatkan Budaya Religius Santri di Pesantren Rakyat Al-Amin Sumberpucung Malang”, *Skripsi*, Fakultas Ilmu Tarbiyah dan Keguruan UIN Malang, 2015, Page. 61

Can be described in a schema below :



Skema 4.1 Makna Santri Pesantren Rakyat Al-Amin

Skema 4.2 Macam-macam Santri

Santri of Pesantren Rakyat Al-Amin divided into three types, that is :

a. Core Santri (Santri Inti)

Core santri or santri inti based on marginal santri whose are learn the religion knowledge by the salaf learning model, then the learning materials adapted from literary which is taught in pesantren salaf. Those santri whose living in pesantren, from take a consumption, place, school which all of the cost is borne without collecting fees. This santri whose stay in Pesantren Rakyat Al-Amin not only from Sumberpucung, but there are come from another sub-district.

b. Santri Kalong

Santri Kalong is santri whose are everyday come to Pesantren Rakyat Al-Amin when the learning activities will begin and back to home when the learning activities is done. Santri kalong consist of the sons and daughters of people around

Sumberpucung station area, Krajan hamlet, Suko hamlet, Pakel hamlet to Karangates.

c. Santri Supporter/Prima

Santri supporter/prima is the people whose are support all the activities in Pesantren Rakyat Al-Amin to developing and dakwah. They are not limited to age and not important reach or poor they are, but all of people can be a member of Pesantren Rakyat Al-Amin.

## B. Research Findings

Based on the research findings that has been done, researchers got the data about how the efforts of Pesantren Rakyat Al-Amin to educating Non-Formal (Social Pedagogy), then explaining the types of social pedagogy that have been nurtured by Pesantren Rakyat Al-Amin and analysis the factors that supports and restrict the implementation of this social pedagogy (Non-Formal) and how the strategy of Pesantren Rakyat Al-Amin to cope. In this exposure result data using the observation, interview and documentation method.

The observation have been done to observ directly how the activities in Pesantren Rakyat Al-Amin and to know the real condition the efforts that have been done by Pesantren Rakyat Al-Amin to educating non-formal education (social pedagogy) to the people arround. In the other hand, interview according to the background what taken by researcher.



The first interview, the researchers have done to interview the founder of Pesantren Rakyat Al-Amin about the history and the efforts that have been done by Ust. Abdullah Sam to educating and to realize the important of education to the people and know what restrict and strategy to cope all the problems. Moreover, researcher was interviewed to several santri to know what are the types of non-formal (social pedagogy) that have been applied in Pesantren Rakyat Al-Amin. Then, the documentation for collect the data about the profile of Pesantren Rakyat Al-Amin, both the data documentation or pictures.

After the researcher have done the observation, interview and documentation, then the exposure data concluded to expose the data what the researcher got from the research in Pesantren Rakyat Al-Amin, that would be explained as follows :

#### **1. The Efforts of Pesantren Rakyat Al-Amin to Educating Non-Formal to the People of Sumberpucung**

As we know that Indonesia until this time facing the classical problems those there are restrict obstacles in its effort to improve the education quality. The restrict about the lower of facilities and the education cost are mostly expensive, that is more influence to the people's spirit to take the best education for their life. Those restrict are applicable for Sumberpucung in the effort to educating non-formal

specially in Sumberpucung Village and Sumberpucung regency generally not apart from the difficult process.

If those are the general description about the condition in Indonesia this time, then can not be denied in Sumberpucung there are the same problem. But, known those classical problem not make a young activist Ust. Abdullah Sam to stop and give up developing his village and ignore about the potential around to improve the education aspect. He was ensuring improved education and economic aspects to the people by Pesantren Rakyat Al-Amin.

According to the slogan put forward by Hadi Supeno (1999) says “Bebaskan Pendidikan dari Belenggu Kekuasaan”<sup>27</sup> and slogan by Winarno Surakhmad (2013) says “Kembalikan Pendidikan kepada Masyarakat”<sup>28</sup> then we can take a conclusion that the education based on the society becomes a vehicle and strategic means as a form of democratization of education that always requires the involvement, support and ownership of the people in the education aspect are un-government intervention. From both of slogan, clearly we know that the education based on the people is the conception which is take a more intention from Indonesian people.

<sup>27</sup> Hadi Supeno. *Pendidikan Dalam Belenggu Kekuasaan*, Cet I (Magelang: Pustaka Paramedia 1999)

<sup>28</sup> Winarno Surakhmad. *Kembalikan Pendidikan Pada Masyarakat*. On <http://www.kompas.com/kompas%2Dcetak/0111/20/dikbud/kemb09.htm>. This news is loaded in harian *kompas* November 20th 2001. (Access on April 10th 2013)

According to the research findings, the researcher analysis the implemented effort of Pesantren Rakyat Al-Amin to the people that is the difficult effort and there are the restricts faced on Kyai Abdullah Sam, the proof by interview with the founder of Pesantren Rakyat Al-Amin, is :

“If the efforts made to teach to the community was initially I give a direct example, mbak. Simple example, in the field of Education we do not apply many books but many titles because it is an important foundation in opening the horizon, to read history and guess the future. In addition it makes sense that the importance of IT at this time. Although we are a small pesantren ya mbak, I do not accustom to imprison santri, because that must be in prison heart is not the person, meaning santri here that not only can read the book and memorizing Al Quran but also can *nguli* also sports field. In addition, we are guarding the networking and awareness of the mental revolution in preparing the community to realize that its current status is not just an Indonesian society but an Asean Economic Community (MEA) and awakens the potential that exists around its means of being aware of the needs but which can help suppress spending, for example we can already distill own water, live vegetable take and it is very helpful for the society. We need to remember also that Islam is not only vertical aspect but horizontal also, meaning that human relationship is not only with God alone but with humans also mbak. Rational only, it is not important how much money he got and many times go umroh or hajj, but more important that the money he used is used to give the neighbors who can not eat, difficult neighbors and so on.”<sup>29</sup>

“Kalau upaya-upaya yang dilakukan untuk mengajarkan ke masyarakat itu awalnya saya memberikan contoh secara langsung mbak. Contoh sederhananya ya mbak, dalam bidang Pendidikan kita tidak menerapkan banyak buku tapi banyak judul buku karena itu sebagai pondasi penting dalam membuka cakrawala, untuk membaca sejarah dan menerka masa depan. Selain itu menyadarkan bahwa pentingnya IT pada saat ini. Meskipun kita ini pesantren kecil ya mbak, saya tidak

<sup>29</sup>Kyai. Abdullah Sam, S.Psi. *Interview*. Kiai Pesantren Rakyat Al-Amin Sumberpucung Kabupaten Malang, 24 April 2018 1.30 PM

membiasakan memenjara santri, karena yang harus di penjara itu hatinya bukan orangnya, artinya santri-santri disini itu tidak hanya bisa baca kitab dan hafalan al quran tapi nguli juga bisa, bidang olahraga juga bisa. Selain itu, kita menjaga networking dan kesadaran tentang revolusi mental dalam menyiapkan masyarakat untuk sadar bahwa saat ini statusnya bukan hanya menjadi masyarakat Indonesia tapi Masyarakat Ekonomi Asean (MEA) serta menyadarkan potensi yang ada di sekeliling artinya sadar akan kebutuhan tapi yang bisa membantu menekan pengeluaran, contohnya saja kita sudah bisa nyuling air sendiri, sayur tinggal ambil dan itu sangat membantu bagi masyarakat. Perlu kita ingat juga bahwa Islam tidak hanya aspek vertical tp horizontal juga, artinya hubungan manusia itu bukan hanya dengan Allah saja tapi dengan manusia juga mbak. Rasionalnya saja, ga penting berapa banyak uang yang dipunya dan berkali-kali pergi umroh atau haji, tapi lebih penting itu uang yang dipunya dipergunakan untuk ngasih tetangga yang ga bisa makan, tetangga yang kesulitan dan sebagainya.”

From the above information we can see that the Pesantren Rakyat Al-Amin is very concerned and applying something that might be underestimated for people or even an impossible thing, but the Pesantren Rakyat Al-Amin collects positive energy into one and directs to process better implementation of the social revolution. One of the efforts of Pesantren Rakyat Al-Amin Sumberpucung who implements his santri mental changes from the usual reading of many books into many titles of this book in the sense that the Pesantren Rakyat Al-Amin teaches his santri not only to enjoy the work of the authors but presenting his work as a writer for enjoyed by the readers.



In addition, the young man named Kang Irul as the coach of Pagar Nusa Pesantren Rakyat Al-Amin also gave exposure about the efforts of Pesantren Rakyat Al-Amin in preparing the best generation:

“The effort of Pesantren Rakyat Al-Amin is very good mbak, because prepares the young generation to become an independent youth. For example, from Pagar Nusa which is a routine every night this week aims to preserve the culture of Java (pencak), ya this activity to teach santri for what matter *dolan* in the night. In addition mbak, Pagar Nusa is also train self-resiliency children and invite children to *tadabbur* nature so that all the activities in pesantren all their time. This youth activities like this is very important too, because if we have a young man who is independent and good then Insya Allah in the future will be good also mbak.”<sup>30</sup>

“Usaha Pesantren Rakyat Al-Amin ini sangat bagus mbak, karena mempersiapkan generasi mudanya untuk menjadi pemuda yang mandiri. Misalnya saja dari Pagar Nusa yang menjadi rutinitas setiap malam minggu ini bertujuan untuk melestarikan budaya jawa (pencak), ya kegiatan ini untuk mengajarkan kepada santri-santri buat apa malam minggu dolan. Selain itu mbak, Pagar Nusa ini juga melatih ketahanan diri anak-anak sendiri dan mengajak anak-anak untuk tadabbur alam biar ga suntuk kegiatannya ada di pesantren terus. Dan kegiatan kepemudaan seperti ini sangat penting juga, karena kalau kita punya pemuda yang mandiri dan yang baik maka insya allah ke depannya akan baik juga mbak”.

From the explanation of the results of the above interviews provide an illustration that the efforts that have been made by the Pesantren Rakyat Al-Amin through simple things. However, with the simple effort of Pesantren Rakyat Al-Amin able to form santri not losing to santri who studying in modern and famous pesantren and Pesantren Rakyat Al-Amin do not need to ask for a fee because according to Kyai Abdullah Sam is the most important people willing

<sup>30</sup> Kang Irul. *Interview*. Kiai Pesantren Rakyat Al-Amin Sumberpucung Kabupaten Malang, 27 April 2018 10 PM



to seeking knowledge. Pesantren Rakyat Al-Amin prepares its students as a generation of Indonesians who know and intervene directly to solve existing problems in society by teaching their students to act locally but think globally. In addition, Pesantren Rakyat Al-Amin did not recognize the age and background of the santri. That is, it is not important santri who are still children, adolescents, adults and old and rich or poor.

That is the description of the efforts of the Pesantren Rakyat Al-Amin in implementing the People-based Education as a comprehensive education foundation despite the simple circumstances but a pilot boarding school for other pesantren with its strategy of collecting positive energy from the best people to make Pesantren Rakyat Al-Amin the best pesantren ever. All the efforts of Pesantren Rakyat Al-Amin to educating people of Sumberpucung Malang belongs to :

- a. Doing by pshycological approach
- b. Approaching each individual by personal approach0
- c. Give simple direct example to society
- d. Makes sense that the importance of IT for society
- e. Guarding the networking and awareness of the mental revolution
- f. Give the productive program for society and young generations around

## **2. The Factors that Supports and Restrict the Implementation and How is the Strategy of Pesantren Rakyat Al-Amin to Cope**

The journey of Pesantren Rakyat Al-Amin in doing da'wah to Pesantren Rakyat Al-Amin society has many obstacles faced. As well as in the early establishment of this Pesantren Rakyat Al-Amin who experienced various problems traversed. The problems that arose when the beginning of educational programs conducted by the Pesantren Rakyat Al-Amin such as language courses and school lessons that get good responses from the community, but there are also people who do not like that says that the Pesantren Rakyat Al-Amin is a pesantren of heresy. It does not dampen the spirit of Kyai Abdullah Sam to awaken the public and these obstacles are considered a challenge and spirit in sharpening skills to approach the community.

In 2008 Kyai Abdullah Sam as founder of Pesantren Rakyat Al-Amin started pioneering through art to attract people's attention. The first art used is modern music by forming a band called Petruk Band. Armed with a makeshift tool Kyai Abdullah Sam expects the interest of young children to deign to come again to the Pesantren Rakyat Al-Amin again but not many people yan like modern music. As the founder of the Pesantren Rakyat Al-Amin, Kyai Abdullah Sam always conducts an evaluation and keeps trying to approach

Sumberpucung's society especially in the area around the railway station.

In his efforts Kyai Abdullah Sam, he secretly silaturrahmi come to every citizen in the vicinity to observe what became the passion and what things can attract the attention of the community. From coming to the residents it turns out Kyai Abdullah Sam found that the people around him fond of traditional arts. It is utilized by Kyai Abdullah Sam to organize the strategy so that it has a decision to buy traditional music instruments and ask the surrounding community to join and learn together. The first obstacle is that personnel who play the musical instrument are not people who are experts in playing it, but with the limitations and barriers that bring a sense of kinship and attract people to join the Pesantren Rakyat Al-Amin again.

In the end, Kyai Abdullah Sam inaugurated the traditional art of Jagong Maton kejawen as an Islamic music group owned by Pesantren Rakyat Al-Amin as a medium to gather the community. But not only that, when the Pesantren Rakyat Al-Amin has owned the music group, other obstacles came which is none other than the personnel who come from various backgrounds and classes. Such obstacles will become a strength and strategy development da'wah Kyai Abdullah Sam because only one purpose of the existence of the music group is none other than just to fight in the way of Allah SWT through the arts.

In addition, another obstacle faced by Kyai Abdullah Sam as founder of the Pesantren Rakyat Al-Amin at that time due to the distrust of the community to the founder of the Pesantren Rakyat Al-Amin as the explanation Kyai Abdullah Sam below:

“Obstacles at the beginning we are not in trust people, because his son is poor, not kyai generasi or ustadz generation then have a style that and like this. Should be the person that keep the image so ya mbak, if I ya will do what I want mbak. If someone *ngelem* (praised) someone just see anything what seen every time, in view neighbors just as it is then maybe when the die the neighbours will come to see, mbak. Then mbak, obstacles also come from the economy, because the family also needs economic and this is still organizing the family economy. Big obstacles at this time mbak, I am in the lure of office positions, whether it was told nyalon DPR just political, honesty is also very tested me, helper what coming too much is also afraid of me mbak”.<sup>31</sup>

“Hambatan diawal kita tidak di percaya orang, karena anaknya orang miskin, bukan anaknya kyai atau anaknya ustadz terus gaya saya yang kayak gini. Harusnya orang itu kan jaga image gitu ya mbak, kalau saya ya sak enake aja mbak. Di lem (dipuji) uwong opo enake mbak, di pandang tetangga opo enake paling yo nek mati di layat ngunu ae kan mbak. Terus mbak hambatan juga dating dari ekonomi, karena kan keluarga juga butuh ekonomi dan ini masih menata ekonomi keluarga. Hambatan yang besar saat ini mbak, saya di iming-imingi kedudukan jabatan, entah itu disuruh nyalon DPR pokoknya politik lah ya mbak, terus kejujuran juga sangat menguji saya, bantuan-bantuan banyak dating saya kan juga takut mbak”.

From the explanation, Kyai Abdullah Sam explained that the obstacles faced by the Pesantren Rakyat Al-Amin are not only one and two obstacles. However, all the obstacles were made as a spirit and

<sup>31</sup> Kyai. Abdullah Sam, S.Psi. *Interview*. Kyai Pesantren Rakyat Al-Amin Sumberpucung Kabupaten Malang, 24 April 2018 1.30 PM

also strengthening da'wah Kyai Abdullah Sam to introduce Islam to the surrounding community.

On the other hand, the supporting factor owned by the Pesantren Rakyat Al-Amin is mainly owned by Kyai Abdullah Sam as its founder. Can be viewed from the results of interviews conducted by researchers as follows:

“Inhibiting factors and supporting factors that must have ya mbak, if from me ya mbak the first supporting factor that factor encouragement and motivation. Because my intentions are nothing but wanting to make the people around me bigger and to me when we know a theory but we do not do anything. Because we know that preparing a better society is more noble than just sitting and reading the theory, besides that mbak I want to form a good and influential generation in good change for Indonesia”.<sup>32</sup>

“Faktor penghambat dan faktor pendukung itu pasti ada ya mbak, kalau dari saya ya mbak faktor pendukung yang pertama itu faktor dorongan semangat dan motivasi. Karena niatan saya tidak ada lagi selain ingin menjadikan masyarakat di sekitar saya menjadi lebih besar dan bagi saya ketika kita mengetahui sebuah teori tapi kita tidak berbuat apa-apa. Karena kita tahu mempersiapkan masyarakat yang lebih baik itu lebih mulia dari pada hanya duduk dan membaca teori saja, selain itu mbak saya ingin membentuk generasi yang bagus dan berpengaruh dalam perubahan baik bagi Indonesia”.

From the interview result it can be concluded that the inhibiting and supporting factors in Kyai Abdullah Sam's effort to preach and introduce Pesantren Rakyat Al-Amin is not easy and instant. That's all can be make it simple by :

<sup>32</sup> Kyai. Abdullah Sam, S.Psi. *Interview* .Kiai Pesantren Rakyat Al-Amin Sumberpucung Kabupaten Malang, 24 April 2018 1.30 PM



a. Support factors

- Encouragement and motivation aspect
- The best intentions to preparing a better society is more noble

b. Restrict factors

- Beginning without the trust in society
- Lure of office positions
- Honesty that very tested head of Pesantren Rakyat Al-Amin

### **3. The Type of (non-formal) Social Pedagogy that have Pesantren Rakyat Al-Amin Nurtured to The People at Sumberpucung Malang**

From the results of interviews and observations or direct observations can be known by secarara practical types of non-formal education that has been applied by Pesantren Rakyat Al-Amin who has applied the education curriculum-based people. In this unique pesantren, a person who served as a teacher is not only ustadz-ustadzah but anyone and from any background as long as have good understanding of knowledge then can convey.

It has the aim that students at Pesantren Rakyat Al-Amin can understand and apply the knowledge that has been obtained in everyday life. All these people-based activities scored the socialization process among the community well because in this pesantren is the place for all elements of society who claim to the people and have the

will to learn by utilizing mosques located in the neighborhood around Pesantren Rakyat Al-Amin.

The forms of the types of non-formal education that have been applied by Pesantren Rakyat Al-Amin are described in accordance with your description of Chandra:

“Education is applied the same Pesantren Rakyat is very extraordinary mbak. How we know, Pesantren Rakyat is very nurturing and very close to young people that they are generation of the nation. This Pesantren Rakyat also have excellent program, that is regeneration hope will later form the younger generation become successful people mbak. Simple example, every time the young people around the day was invited to do activities mbak, whether it read sholawat diba', jagongan, studies etc that the purpose to ask them have activities and busy with the activity was. Rationality if they are busy with activities then the risk of juvenile delinquency will be reduced”.<sup>33</sup>

“Pendidikan yang diterapkan sama Pesantren Rakyat ini sangat luar biasa mbak. Gimana ya, Pesantren Rakyat ini sangat mengayomi dan sangat dekat dengan anak muda yang ini kan notabennya generasi bangsa. Pesantren rakyat ini juga punya program unggulan, yaitu kaderisasi yang harapannya nanti akan membentuk generasi muda menjadi orang yang sukses mbak. Contoh sederhananya saja, setiap kali hari libur anak-anak muda disekitar sini itu diajak untuk berkegiatan mbak, entah itu baca sholawat diba', jagongan, kajian dll yang tujuannya itu biar mereka punya kegiatan dan sibuk dengan kegiatannya itu tadi. Rasionalnya kalau mereka sibuk dengan kegiatan maka resiko kenakalan remaja itu akan berkurang”.

Based on the interview, the type of education applied by Pesantren Rakyat Al-Amin is a light and accepted learning by the community.

<sup>33</sup> Chandra. *Interview*. Kiai Pesantren Rakyat Al-Amin Sumberpucung Kabupaten Malang, 3<sup>rd</sup> May 2018 1.30 PM

Learning that is not done in this classroom applies approaches that are very easy to be accepted by society as well as the younger generation.

Especially the Pesantren Rakyat Al-Amin Sumberpucung in the aspect of education for the younger generation applying some educational activities to, among others:

1. Madrasah Diniyah;
2. Youth mental strengthening (from zero to hero);
3. Assisted organizations;
4. Media of opinion dissemination;
5. Motivation program for children dropping out of school.

In addition there is exposure from community leaders named Mr. Tarmun as the head of RT 07 Sumberpucung village that explains the type of education that has been applied by the Pesantren Rakyat Al-Amin:

“The presence of the Pesantren Rakyat Al-Amin brings a tremendous change for me especially and the people here too. Because mbak, formerly the people here only work as laborers of the rich people, so if they ask us to work ya we work but if not ya no mbak. So we depend on the rich people. That first and very different after the presence of Pesantren Rakyat Al-Amin mbak, the founders are willing to teach us, willing to guide us even willing to bring the speaker and until we practice and succeed can be a farmer who does not depend on large land but we can plant at hydroponic mbak. I am very lucky that Pesantren Rakyat Al-Amin can provide new knowledge to the people. Because by knowing such science people become more creative and can more easily earn extra money”.<sup>34</sup>

“Kehadiran Pesantren Rakyat Al-Amin ini membawa perubahan yang sangat luar biasa bagi saya khususnya dan masyarakat sini

<sup>34</sup> Tarmun. *Interview*. Head of neighborhood around Pesantren Rakyat Al-Amin Sumberpucung Kabupaten Malang, 30<sup>th</sup> April 2018 1.30 PM

juga mbak. Karena gini mbak, dulu masyarakat sini itu hanya bekerja sebagai buruh dari orang-orang yang berduit, jadi kalau mereka meminta kita untuk bekerja ya kita bekerja tapi kalau tidak ya tidak mbak. Jadi kita tergantung sama orang-orang kaya tersebut. Itu dulu dan sangat berbeda setelah kehadiran Pesantren Rakyat Al-Amin ini mbak, pendirinya saja rela untuk mengajari kita, rela membimbing kita bahkan rela untuk mendatangkan pemateri dan sampai kita praktik dan berhasil bisa menjadi petani yang tidak bergantung pada lahan yang luas tapi kita bisa menanam di hydroponic mbak. Saya sangat beruntung Pesantren Rakyat Al-Amin bisa memberikan ilmu baru kepada masyarakat. Karena dengan tahu ilmu seperti itu masyarakat menjadi lebih kreatif dan bisa lebih mudah mendapatkan uang tambahan.

Just as we know that the modernization of education is not only needed for the school, but education in the community is also very necessary. Similarly, the Pesantren Rakyat Al-Amin applying education for the younger generation as well as for the people around it. It will be more efficient in welcoming civil society. Modernity that has been applied by the Pesantren Rakyat Al-Amin is rooted in nationalism with based on Akhlakul Karimah.

From the above explanation gives the understanding that the Pesantren Rakyat Al-Amin will be able to create social support in the development of social running, because development is a business of social change. As well as changes in the mental attitude of the people from the former focus in agriculture moved into the field of Industry only for reasons of society's inability to manage it to be better and also narrow agricultural land and plantation.

## CHAPTER V

### DISCUSSION

After research has been done by researchers at the Pesantren Rakyat Al-Amin Sumberpucung Malang Regency to collect data and research results from the interview process, observation and documentation then the next researcher will perform data analysis that has been obtained.

In accordance with the analysis of data selected by the researchers by using descriptive analysis (exposure) then analyze the data that has been obtained with reference to the formulation of the problem. The following is the result of the researcher's analysis:

#### **1. The Efforts of Pesantren Rakyat Al-Amin in (non-formally) educating people at Sumberpucung Malang**

Sumberpucung is known as an area whose people are plural and heterogeneous in terms of religion, culture, work and daily habits. People who have a background as gamblers, prostitutes, drunkards and even drugs are also very familiar and can also be seen from most of the previous Sumberpucung society. This is a fundamental reason of the initiative of both Abdullah Sam in his efforts to propagate aqidah and morals Islamiyah to all backgrounds in Sumberpucung Malang regency.



Several experimental approaches of strategy by Kyai Abdullah Sam since July 1998 which finally decided on Wednesday in June 2008 stood a different pesantren in general that is Pesantren Rakyat Al-Amin. This pesantren has a difference because this pesantren grows and develops in the midst of society with all its activities ala people and also based on Islamic values, Indonesian values and also humanity. Simply namely the Pesantren Rakyat Al-Amin has a noble desire to take part in social change leads to a better for the creation of a society of mutual respect, respect and piety to Allah SWT and realize Indonesia as a country that *baldatun thoyyibatun warabbun ghofur* or *gemah ripah loh jinawe toto tentrem kerto raharjo* though with limited capital and strength.<sup>35</sup>

*First*, the effort in realizing the noble desire of Abdullah Sam does not merely run smoothly without obstacles and challenges. This means so many challenges faced when the founding of Pesantren Rakyat Al-Amin. Pesantren Rakyat Al-Amin is synergistic with nature, culture and environment likened to water that always adjusts wherever it flows that can penetrate small holes, put pressure up, yawns if heated, freezes if cooled, always find the lowest place and if the water is dammed by force then the water will do a very great resistance.<sup>36</sup>

*Second*, Pesantren Rakyat Al-Amin puts the main target in starting his da'wah strategy from simple things, things that are not seen, traditional, maybe

<sup>35</sup> I'natut Thoifah, "Model Pesantren Rakyat Al-Amin di Sumberpucung Kabupaten Malang." *Tesis*, Malang: UIN Maulana Malik Ibrahim, 2013, page. 74

<sup>36</sup> Dr. Sudirman, M.A, *Pesantren Rakyat dan Mutu Keluarga*, Malang:Pustaka Radja, page. 28

even unattractive and ignored by others. But it becomes a force for the acceleration of the social revolution in a better direction than ever before. *Third*, Pesantren Rakyat Al-Amin in the effort to make a society to be santri making by the whole curriculum based on the society, reviewing the needs based on the society, the economy based on the society, meeting and discussion based on the society, education based on the society, management based on the society, clothes based on the society, social interaction, a life that is always conceptualized by the society. But the term and the concept of the people's style can not be separated from Islamic values in accordance with the teachings of Allah SWT and Prophet Muhammad SAW and the ulama' earlier both in the level of Syariah, tarekat, essence and ma'rifatnya. Thus, the linkage of the Pesantren Rakyat Al-Amin movement easily melts the style and the movement of the marginal people's lives Sumberpucung and such things are characteristic of the Pesantren Rakyat Al-Amin.

Understanding cottage or boarding school is a place to live the santri. But not about the Pesantren Rakyat which the cottage does not have a special building which means Pesantren Rakyat Al-Amin is commonly referred to as boarding without walls. The statement also means that there is no limit to anyone who comes to learn and also whenever the time is desired to learn. Students at Pesantren Rakyat Al-Amin have three kinds, namely the core students who occupy the modest hut Pesantren Rakyat Al-Amin, santri kalong who use stay the community around and santri supporters who live in their own homes. That became the hallmark of the Pesantren Rakyat Al-Amin and no

effect in the development of Pesantren Rakyat Al-Amin, because according to Kyai Abdullah Sam better to develop their santri than just build and develop the place. In addition, students do not have to be bound and are in a particular building because the Pesantren Rakyat Al-Amin is more concerned with building the strength of belief than the special building in pesantren.

Pesantren is also a place that provides education and teaching and develop and spread the religion of Islam widely. In addition, Pesantren Rakyat Al-Amin with pesantren in general there is a difference in the development of education system, pesantren component and also the leadership strategy of pesantren (kyai), because Pesantren Rakyat Al-Amin is a pesantren which all activities based on society, the curriculum based on society and the santries whose are the people who have no age limit, there is no difference caste (*from the korak to qori 'and from the elite and alit*).

This is reinforced by the strength of collaboration on several aspects, namely: *first*, social capital is a business development through assistance istiqomah (routine) oriented to empowerment and improvement and equity of welfare; *secondly*, the culture of local traditions, thick and also crowded with popular taste so that it creates a sense of comfort, especially for students supporters; *third*, applying adaptive, multi-strategic, flexible and knowing local wisdom potential; *fourth*, the main subjects (kyai ) who have the credibility, integrity, firm commitment and also have a strong soul fighters who can be

considered as an inspirational figure for each santrinya; and the *fifth* support of stakeholders who have high dedication in developing the institution.<sup>37</sup>

*Fourth*, Pesantren Rakyat Al-Amin in its effort to educate the people and also the youth to provide some educational activities such as: (1) Madrasah diniyah education with a light curriculum; (2) mental strengthening of youth; (3) legal assistance ; (4) assisted organizations; (5) opinion dissemination media; (6) mentoring of families prone to divorce, infidelity, and economic issues; (7) psychiatric problems such as stress, depression, and drugs; and (8) mentoring programs to motivate dropouts.

In this case, the effort of Pesantren Rakyat Al-Amin in non-formal to educating people of Sumberpucung Malang regency that there is a very big struggle in introducing and also applying social education to the community around the Pesantren Rakyat Al-Amin. As inscribed in the previous discussion of natural d every business aspect of community development, the founders (kyai) Pesantren Rakyat Al-Amin named Kyai Abdullah Sam applying the excellent strategy. From those approaching each individual or approaching each group. That is, before the founding of the Pesantren Rakyat Al-Amin currently Kyai Abdullah Sam takes a personal approach to individuals and groups who are considered in need of Kyai Abdullah Sam's intervention to realize his goal of improving the society around him.

The results of research at the Pesantren Rakyat Al-Amin Sumberpucung Malang regency also has corresponding to an with a

<sup>37</sup> Mufidah. Ch., *Op., Cit.* Page. 131

development concept that was written by Dr. Arief Budiman who states that development is seen from two main elements . *First*, material issues that will be generated and shared. *Second*, the human problem is the initiative, who became a human builder.<sup>38</sup> In addition, Dr. Arief Budiman adds a successful development benchmark that is high economic growth of society and also continuous meaning in development does not cause social damage and also does not happen damage of nature.

For example, in the effort of Pesantren Rakyat Al-Amin Sumberpucung to prepare an independent community undertaken in the aspects of economic development that provides knowledge, provide capital assistance and also assist in marketing products processed by the community. This means that the Pesantren Rakyat Al-Amin prepares the material strategies that will be produced from the community and distributed to the community as well. As well as actually preparing human resources to be a better development initiator for Sumberpucung and Indonesia in particular as well as development for the world at general.

In the other hand, Pesantren Rakyat Al-Amin in applying social education to the society also seek to eliminate the existing status quo in society. That is, to be able to create a more independent society Pesantren Rakyat Al-Amin not only touch the people who are in the middle layer down but the people from all scope and also from all backgrounds. In addition, a successful

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<sup>38</sup> Arief Budiman. 1995. Teori Pembangunan Dunia Ketiga. Jakarta : Gramedia Pustaka Utama. Page 14



development benchmark is the high economic growth of the community and also continuous meaning in the development does not result in social damage and also no damage to nature. This is in accordance with the development and strategic steps of every process of the Pesantren Rakyat Al-Amin which until now has a fairly good progress in the economic development of the community but not affect the social and natural damage around it.

## **2. Factors that Supports and Restrict the Implementation of this Non-Formal Social Pedagogy and the Strategy of Pesantren Rakyat Al-Amin to Cope with**

Under the leadership of founder Pesantren Rakyat Al-Amin Kyai Abdullah Sam on the effort dakwah ways to the public proselytizing Pesantren Rakyat Al-Amin had so many obstacles faced. As the case on early establishment Pesantren Rakyat Al-Amin who experience various problems traversed. Problems that arise when early educational program conducted by Pesantren Rakyat Al-Amin like courses language and lesson schools that get a good response from society , however there too people who do not like so say that Pesantren Rakyat Al-Amin is pesantren false doctrine (wrong way). It is no discourage spirit Kyai Abdullah Sam for resuscitate community and obstacles the considered something challenge and spirit in hone skills for approaching community.

On 2008 Kyai Abdullah Sam as founder Pesantren Rakyat started pioneering with through art for interesting attention community. The first Art used is modern music with forming a band named Petruk Band. With armed

tool potluck Kyai Abdullah Sam expects interest children young for deign come again to Pesantren Rakyat Al-Amin again however no many society who likes modern music. As founder Pesantren Rakyat Al-Amin, Kyai Abdullah Sam always do evaluation and continue try approaching citizens Sumberpucung especially in the regions around railway station.

In his efforts Kyai Abdullah Sam, he secretly silaturrahmi come to every person in the vicinity to observe what became the passion and what things can attract the attention of the community. From coming a person evidently Kyai Abdullah Sam finds that surrounding communities fond art traditional. It is utilized by Kyai Abdullah Sam for set strategy so have decision for buy it traditional music instruments and ask community around for join and learn together. The first obstacle that is personnel that plays The music instrument not people who are experts in play it, but with limitations and obstacles the brings about a sense of kinship and interesting society for join with Pesantren Rakyat Al-Amin again.

Finally, Kyai Abdullah Sam inaugurated art traditional kejawen Jagong Maton as Islamic music group owned by Pesantren Rakyat Al-Amin as the media for collect society. However not only that, when The Pesantren Rakyat Al-Amin have The music group, other obstacles that no other came again from party its originating personnel from various kind of background and class. Obstacles sort of that will be a power and development strategy da'wah of Kyai Abdullah Sam because only one aim from existence The music group nothing but for fighting in the way of Allah SWT through the art.

In addition, another obstacle faced by Kyai Abdullah Sam as founder of the Pesantren Rakyat Al-Amin at that time due to the distrust of the society to the founder of Pesantren Rakyat Al-Amin the obstacles faced by the Pesantren Rakyat Al-Amin are not only one and two obstacles. However, all the obstacles were made as a spirit and also strengthening da'wah Kyai Abdullah Sam to introduce Islam to the surrounding society.

In the other hand, the supporting factor owned by the Pesantren Rakyat Al-Amin is mainly owned by Kyai Abdullah Sam as its founder. It can be concluded that the inhibiting and supporting factors in Kyai Abdullah Sam attempt to preach and introduce the Pesantren Rakyat Al-Amin are not easy and instant.

### **3. The Type of (Non-Formal) Social Pedagogy of Pesantren Rakyat Al-Amin that Have Been Nurtured to The People at Sumberpucung**

In the discussion of the research results on the types (non-formal) Social Pedagogy of Pesantren Rakyat Al-Amin that has been nurtured to the people of Sumberpucung this Pesantren Rakyat Al-Amin has a role as a community assistance agency. As we know that this Pesantren Rakyat Al-Amin stands out from the support of the surrounding society, the logic that if a pesantren stands without the support of society it will not last long will not even survive until now. This proves that the Pesantren Rakyat Al-Amin has the strength that is on the surrounding society and even the wider society.

Pesantren Rakyat Al-Amin which started from the spirit of someone named Abdullah Sam to combine Islamic values, Indonesian values, and

humanity in an educational institution that is affordable to the community but still has a quality that is not losing to other educational institutions. In addition, the Pesantren Rakyat Al-Amin has a special purpose that wants to change the habits of society such as gambling, infidelity, drugs and others. It is thus that makes the Pesantren Rakyat Al-Amin as the realization of Kyai Abdullah Sam dream's to improve society by direct assistance with a wise and populist approach.

Pesantren Rakyat Al-Amin not only focuses on one type of formal, formal or non-formal education, because for the founder of the Pesantren Rakyat Al-Amin the classification of such education is not good for the society. That is, education in the Pesantren Rakyat Al-Amin is running and focused on all aspects of education. Let's say the education of Pesantren Rakyat Al-Amin aiding in fostering the quality of the surrounding society families that have the role that pesantren become an alternative that provides wide opportunities for people who want to learn. Pesantren Rakyat Al-Amin provides learning opportunities for everyone, including untouched members of the general public. The intensive facilitation given by Pesantren Rakyat Al-Amin became the base of struggle in improving the quality of the surrounding community's family.

In addition, Pesantren Rakyat Al-Amin Sumberpucung in the education of family quality improvement that is done so that people can expect to overcome every problem faced with a good solution and wise. In accordance with one of the written visions of Pesantren Rakyat Al-Amin stated that "The

realization of the Social Institution in the field of Aswaja on non-formal education which is able to deliver the generation of social community useful for religion, nation and state.” The vision can be interpreted as a form the dream of Pesantren Rakyat to provide services to the community in the form of non-formal education. This kind of education is not limited to children or teenagers, but may include educational services for the elderly. The type of education is not always in the classroom as the educational institution, but the relaxed and adaptive style is more appropriate for this group of society.<sup>39</sup>

To realize the vision of Pesantren Rakyat Al-Amin, it is divided into general mission and special mission, namely:

1) General Mission

Create superior and qualified individuals towards the formation of *Khoirotul Ummah* (the best community)

Mencetak pribadi-pribadi yang unggul dan berkualitas menuju terbentuknya *Khoirotul Ummah* (masyarakat terbaik)

2) Special Mission

Preparing cadres of young generation and community into a strong generation and ready to appear in the direction of change towards the better by:

- a) Conducting Islamic education outside the School
- b) Doing da'wah and social religious activities

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<sup>39</sup> Sudirman. *Op. Cit.* Page. 58



- c) Advocating for abandoned children, school dropouts and marjinal communities
- d) Awaken the social spirit of the wider community
- e) Building an independent people's economy based on santri
- f) Increase the professionalism and efficiency of the santri

In addition, the Pesantren Rakyat Al-Amin has several Programs in applying education, are :

a. Madrasah Diniyah Rakyat

In this program Pesantren Rakyat Al-Amin give the provide learning of religious knowledge for all of santri, but in the learning applying the simple curriculum based on people. The lessons learned are : Baca Tulis Al-Qur'an (BTQ), Kitab Ta'lim Muta'allim, istighosah every Sunday pahing, Reading, Silaturahmi and Free Discuss (Jagong Maton), etc.

b. Youth Strengthening Mental (From Zero to Hero)

To increase human resources, especially for young generation of Sumberpucung, Pesantren Rakyat Al-Amin doing intens counseling and various kind of training which the aim for create the best generation and ready to face the globalization.

c. Capital Investment for entrepreneurs

Pesantren Rakyat Al-Amin also in the economy field, in the effort to tighten people from poverty. In this case Pesantren Rakyat Al-Amin cultivate the business relationship and the capital for the people.

d. Legal Assistance

In the field of law Pesantren Rakyat Al-Amin advocating for the people whose are experiencing with variety of law cases.

e. Organizations Assisted

In network improvement and human resources, Pesantren Rakyat Al-Amin counseling various youth and populist organizations, like : IPNU/IPPNU, Remas, PMII, LSM, dll.

f. Media of Opinion Dissemination (Social Spirit of Pesantren Rakyat)

To increase the social spirit opinion dissemination by Pesantren Rakyat Al-Amin and everything is growing on Pesantren Rakyat Al-Amin which the aim to inform to the people and can be modeled.

g. Assistance to Vulnerable Families

In this program maintain the social status of people in Pesantren Rakyat Al-Amin to do the direct counseling culturally to the family concerned and already many who determine the best way of life. It means vulnerable families is families counseling for the cases like divorce, infidelity, economy, etc.

h. Psychological Problems

In this program, the founder of Pesantren Rakyat Al-Amin seeking to growing back the spirit and life changing to the right way. This is done by

Ust. Abdullah Sam individually and secret, as for the cases he face like stress, depression, drugs, etc.

i. Mentoring Programs Motivate Dropout Children

In this program aims to increase the human resources quality of Pesantren Rakyat Al-Amin to give the motivation form of training and direct mentoring for dropout children. In the other hand, this program aims to give them provide supplies skill and confidence to be ready to compete in the sphere of economic upheaval.

In accordance with the historical social theory of pedagogy, it is based on the belief that one can assure and influence social circumstances through education. Thus, social pedagogy begins with an attempt to deal with social distress in theory and practice. This makes education an important thing in the development of society as Plato and Aristotle have done in discussing social philosophy through ethical, political and pedagogical questions. But they do not pay attention to the problem of poverty and social assistance. The beginning of the emergence of social pedagogical action is the firmness associated with the process of industrialization and urbanization, which leads to new social problems by dividing the traditional agrarian social structure of the class society (Mollenhauer, 1959). Educational aspects are considered important mechanisms for dealing with these new problems, both in families and communities. Naturally, educational and social assistance also combined theory and practice.

From all of the above explanation, it can be concluded that the Pesantren Rakyat Al-Amin which has a history of establishment of so many twists and turns faced to seek the best social education for its people with various types of education, as well as conformity with the vision, mission and goals of Pesantren Rakyat Al-Amin. Thus the non-formal social pedagogy applied by Pesantren Rakyat corresponds to mixture type of American Tradition and Educational Thinker X Philosophers.

In the type of American Tradition that apply in cooperation with individuals, as well as the work of the case is intended in accordance with the implementation of assistance conducted by the Pesantren Rakyat Al-Amin by looking at every case owned by every surrounding society, and provide care for the surrounding society according to the required portion. In an attempt to reduce the inequalities of the Pesantren Rakyat by eliminating every existing society status by applying all curriculum, learning, discussion of the based on society. That way the society will not feel the gap on every society. Pesantren Rakyat Al-Amin is able to handle the social problems of the community because every approach of Kyai Abdullah Sam applies personal approach and deliberation, so that anyone and any problems faced will be more easily solved. Meanwhile, the conformity with the Educational Thinker X Philosophers in which education must be open to all people which means that in the Pesantren Rakyat Al-Amin implement an open education and free of charge anyone who wants to learn, and there is no system that is covered so that the education is implemented Pesantren Rakyat of Al-Amin expect the education to be a force of social change that exists.

As well as the efforts of Pesantren Rakyat Al-Amin in helping the poor in society by providing the provision of creative economic education that has been taught to the society. Based on the slogan of Pesantren Rakyat Al-Amin “ Dimana ada Pesantren Rakyat, Haram hukumnya orang miskin kelaparan, haram hukumnya anak-anak tidak berpendidikan, haram hukumnya masyarakat tidak berdaya” it can take a meaning nobody who are never develop if there is Pesantren Rakyat Al-Amin around.





## CHAPTER VI

### CONCLUSION

This Chapter VI concludes with conclusions as well as suggestions . The conclusions and suggestions are the findings of research based on the exposure of data on non-formal social pedagogy of Pesantren Rakyat Al-Amin to the people of Sumberpucung Malang Regency.

#### A. Conclusion

Based on the results of research on non-formal social pedagogy of Pesantren Rakyat Al-Amin to the people of Sumberpucung Malang Regency, the conclusion can be drawn as follows:

- 1) Efforts made by Pesantren Rakyat Al-Amin in educating people of Sumberpucung are :
  - Through various challenges and obstacles,
  - Doing by pshycological approach
  - Approaching each individual by personal approach
  - Give simple direct example to society
  - Makes sense that the importance of IT for society
  - Guarding the networking and awareness of the mental revolution
  - Give the productive program for society and young generations around

2) As for the supporting and inhibiting factors of the Pesantren Rakyat Al-Amin in educating the surrounding community that is :

a. Support factors

- Encouragement and motivation aspect
- The best intentions to preparing a better society is more noble

b. Restrict factors

- Beginning without the trust in society
- Lure of office positions
- Honesty that very tested head of Pesantren Rakyat Al-Amin

3) Especially the Pesantren Rakyat Al-Amin Sumberpucung in the aspect of education applying some educational activities to, among others:

- Madrasah Diniyah;
- Youth mental strengthening (from zero to hero);
- Assisted organizations;
- Media of opinion dissemination;
- Motivation program for children dropping out of school.

From all of the above explanation, it can be concluded that the Pesantren Rakyat Al-Amin which has a history of establishment of so many twists and turns faced to seek the best social education for its people with various types of education, as well as conformity with the vision, mission and goals of Pesantren Rakyat Al-Amin. Thus the non-formal social pedagogy applied by Pesantren Rakyat corresponds to mixture type of American Tradition and Educational Thinker X Philosophers. All about

that it will supporting SDGs and make the society's better and ready to facing the world.

## **B. Suggestion**

Knowing about non-formal social pedagogy of Pesantren Rakyat Al-Amin to the people of Sumberpucung Malang Regency based on the findings of researchers and conclusions, then there are some suggestions from researchers :

### **a. To Pesantren Rakyat Al-Amin**

- Pesantren Rakyat Al-Amin which has an important role in preparing and forming a better quality and self-supporting society should increase the use of facilities and infrastructures that will be used maximally by the santri.
- Pesantren Rakyat Al-Amin can evaluate the extent to educate the surrounding community to realize the vision, mission and written objectives of the Pesantren Rakyat Al-Amin.

### **b. To Social Institution (government)**

- improving the quality of each individual community assisted by conducting intensive and well-scheduled assistance.
- Not only does it focus on formal educational attainment for santri who are educated, but they also pay attention to non-formal education for their more reinforced societies.

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The logo of Universitas Islam Negeri Maulana Malik Ibrahim Malang is a green shield-shaped emblem. It features a central yellow calligraphic design. The text "UNIVERSITAS ISLAM NEGERI" is written in a semi-circle at the top, "MAULANA MALIK IBRAHIM" in a semi-circle below it, and "PUSAT PERPUSTAKAAN" in a semi-circle at the bottom. The word "APPENDIXES" is superimposed in large, bold, black capital letters across the center of the shield.

# APPENDIXES

## Appendix 1

### Interview Guideline

#### Founder of Pesantren Rakyat Al-Amin

1. What is Pesantren Rakyat Al-Amin ? in your point of view ?
2. What are your reasons to build Pesantren Rakyat Al-Amin ?
3. How about the first step when you build Pesantren Rakyat Al-Amin ?
4. How the role of Pesantren Rakyat Al-Amin to the people of Sumberpucung ?
5. How the efforts of Pesantren Rakyat Al-Amin to educating people around ?
6. What Education is most emphasized in Pesantren Rakyat Al-Amin ?
7. What kind of the education in Pesantren Rakyat Al-Amin ?
8. How the influence of Pesantren Rakyat Al-Amin to the youth / society around ?
9. How the role of Pesantren Rakyat Al-Amin to the youth / society development ?
10. How Pesantren Rakyat Al-Amin to apply the education for society ?
11. How are the factors that supports and restrict the implementation of education in Pesantren Rakyat Al-Amin ?

#### With the head of the neighborhood

1. What is Pesantren Rakyat Al-Amin ? in your point of view ?
2. How the role of Pesantren Rakyat Al-Amin to the people of Sumberpucung ?
3. How the efforts of Pesantren Rakyat Al-Amin to educating people around ?
4. What Education is most emphasized in Pesantren Rakyat Al-Amin ?

5. How the influence of Pesantren Rakyat Al-Amin to the society around ?
6. How the role of Pesantren Rakyat Al-Amin to the society development ?
7. How Pesantren Rakyat Al-Amin to apply the education for society ?

**With Pagar Nusa coach**

1. What is Pesantren Rakyat Al-Amin ? in your point of view ?
2. How the role of Pesantren Rakyat Al-Amin to the people of Sumberpucung ?
3. How the efforts of Pesantren Rakyat Al-Amin to educating youth generation around ?
4. How the influence of Pesantren Rakyat Al-Amin to the youth around ?

**With the head of Youth Department**

1. What is Pesantren Rakyat Al-Amin ? in your point of view ?
2. How the role of Pesantren Rakyat Al-Amin to the people of Sumberpucung ?
3. How the efforts of Pesantren Rakyat Al-Amin to educating youth generation around ?
4. What Education is most emphasized in Pesantren Rakyat Al-Amin ?
5. What kind of the education in Pesantren Rakyat Al-Amin ?
6. How the influence of Pesantren Rakyat Al-Amin to the youth around ?
9. How the role of Pesantren Rakyat Al-Amin to the youth development ?
10. How Pesantren Rakyat Al-Amin to apply the education for youth generation ?

11. How are the factors that supports and restrict the implementation of education in Pesantren Rakyat Al-Amin ?





## Appendix 2

### Research Draft

Observation Date	Activities
8 <sup>th</sup> -10 <sup>th</sup> September 2017	The first research which did by researcher at Pesantren Rakyat Al-Amin Sumberpucung when joined the kampusdesa.id agenda. During that research make researcher pay attention and interest to know more about the education and another aspect of Pesantren Rakyat Al-Amin.
14 <sup>th</sup> January 2018	<p>Researcher finishing the thesis proposal then told the founder of Pesantren Rakyat Al-Amin to continue the research.</p> <p>Then, Kyai Abdullah Sam accept and give his permission to researcher.</p>
24 <sup>th</sup> April 2018	<p>Second observation did by researcher at Pesantren Rakyat Al-Amin. Researcher came to Pesantren Rakyat Al-Amin and interviewed the founder (Kyai Abdullah Sam)</p> <p>At 2 PM, researcher started to interview Kyai Abdullah Sam</p> <p>Researcher : Ustadz, May I know What is Pesantren Rakyat Al-Amin ? in your point of view ?</p> <p>Kyai Abdullah Sam : Ok, you have known the history of Pesantren Rakyat Al-Amin, then I will start tell you about the mental revolution like Jokowi said. If he said that statement and ask to every person in Indonesia to encourage the mental revolution, is that does expired for us. Because Pesantren Rakyat Al-Amin have done did all the steps like on mental revolution. So, I think Pesantren Rakyat Al-Amin is the right way to build the best society and the best generation, especially in Sumberpucung.</p> <p>Researcher : What are your reasons to build Pesantren Rakyat Al-Amin ?</p>

	<p>Kyai Abdullah Sam : No matter what just I want to build the society around me be better than before mbak</p> <p>Researcher : How about the first step when you build Pesantren Rakyat Al-Amin ?</p> <p>Kyai Abdullah Sam : waduh, if you know how the first step when I walk. Too much people said that I am a wrong man and take a Islamic deviant sect in this village mbak. After fall down and wake up to introduce how the truth of Pesantren Rakyat Al-Amin by individual and community approach</p> <p>Researcher : How the role of Pesantren Rakyat Al-Amin to the people of Sumberpucung ?</p> <p>Kyai Abdullah Sam : I think Pesantren Rakyat have an important role for society in this village mbak, because the education in this Pesantren Rakyat Al-Amin educate all the kind of person and all the background of them. Like in economy aspect, Pesantren Rakyat Al-Amin help them to get more income from the creativity economic which is educated them.</p> <p>Researcher : How the efforts of Pesantren Rakyat Al-Amin to educating people around ?</p> <p>Kyai Abdullah Sam : Pesantren Rakyat Al-Amin educate all of them anything what they want, that's all by applying the curriculum based on society then make them take more spirit to learn.</p> <p>Researcher : What Education is most emphasized in Pesantren Rakyat Al-Amin ?</p> <p>Kyai Abdullah Sam : sorry mbak, I can not say just one or two or three types of education which is more emphasized in this Pesantren Rakyat Al-Amin. Because anything is important and have a special role for society</p> <p>Researcher : What kind of the education in Pesantren</p>
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	<p>Rakyat Al-Amin ?</p> <p>Kyai Abdullah Sam : too much If I say to you mbak, u can read all the kind of education in Pesantren Rakyat Al-Amin.</p> <p>Researcher : How the influence of Pesantren Rakyat Al-Amin to the youth / society around ?</p> <p>Kyai Abdullah Sam : if we talk about this one, I think there are too much things we got mbak. For the simple example ya mbak. There are students dropout from their school, but Pesantren Rakyat Al-Amin have a manner to solve their problem. Let's see, in this village have a small traders that the previous of them are unemployment person, then Pesantren Rakyat Al-Amin teach them and accompany them to solve their economic problem in their family.</p> <p>Researcher : How Pesantren Rakyat Al-Amin to apply the education for society ?</p> <p>Kyai Abdullah Sam : we apply anything based on society, so that's why society will accept and join with Pesantren Rakyat Al-Amin.</p> <p>Researcher : How are the factors that supports and restrict the implementation of education in Pesantren Rakyat Al-Amin ?</p> <p>Kyai Abdullah Sam : Obstacles at the beginning we are not in trust people, because his son is poor, not kyai generasi or ustadz generation then have a style that and like this. Should be the person that keep the image so ya mbak, if I ya will do what I want mbak. If someone ngelem (praised) someone just see anything what seen every time, in view neighbors just as it is then maybe when the die the neighbours will come to see, mbak. Then mbak, obstacles also come from the economy, because the family also needs economic and this is still organizing the family economy. Big obstacles at this time mbak, I am in the lure of office positions, whether it was told nyalon DPR just political, honesty is also very tested me, helper what coming too much is also afraid of me</p>
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	mbak.
27 <sup>th</sup> April 2018	<p>At 5 PM researcher arrive at Pesantren Rakyat Al-Amin and will do her.</p> <p>Researcher join the Pagar Nusa Practice at Masjid Jami' Sumberpucung. And interview Kang Irul as a coach of Pagar Nusa at 10 PM</p> <p>Researcher: What is Pesantren Rakyat Al-Amin ? in your point of view ?</p> <p>Kang Irul : Pesantren Rakyat Al-Amin is the institution that preparing all of the generation to be better mbak</p> <p>Researcher : How the efforts of Pesantren Rakyat Al-Amin to educating youth generation around ?</p> <p>Kang Irul : The effort of Pesantren Rakyat Al-Amin is very good mbak, because prepares the young generation to become an independent youth. For example, from Pagar Nusa which is a routine every night this week aims to preserve the culture of Java (pencak), ya this activity to teach santri for what matter dolan in the night. In addition mbak, Pagar Nusa is also train self-resiliency children and invite children to tadabbur nature so that all the activities in pesantren all their time. This youth activities like this is very important too, because if we have a young man who is independent and good then Insya Allah in the future will be good also mbak.</p> <p>Research : How the influence of Pesantren Rakyat Al-Amin to the youth around ?</p> <p>Kang Irul : I think Pesantren Rakyat Al-Amin have a very important influence to help the youth become a superior generation, mbak</p>

28 <sup>th</sup> April 2018	<p>research by observation at 7 PM At 7 PM researcher join the weekly housewives activities in Sumberpucung, namely Jam'iyah sholawat</p> <p>From that activities, researcher know how Pesantren Rakyat Al-Amin hold and handle housewives to have useful activities.</p>
29 <sup>th</sup> April 2018	<p>Researcher joining the whole society agenda to know all the culture and arts they have as a society in Sumberpucung</p>
30 <sup>th</sup> April 2018	<p>Researcher interviewed the head of neighborhood, Pak Tarmun to finding more information</p> <p>Researcher: What is Pesantren Rakyat Al-Amin ? in your point of view ?</p> <p>Pak Tarmun : according to me, Pesantren Rakyat Al-Amin like my breath mbak. Because when Pesantren Rakyat Al-Amin exist here, all the view in a society has changed. From the uneducated society to educated society mbak.</p> <p>Researcher : How the role of Pesantren Rakyat Al-Amin to the people of Sumberpucung ?</p> <p>Pak Tarmun : Pesantren Rakyat Al-Amin has not a specific role, because this Pesantren Rakyat walk in every aspect mbak</p> <p>Researcher : How the efforts of Pesantren Rakyat Al-Amin to educating people around ?</p> <p>Pak Tarmun : The presence of the Pesantren Rakyat Al-Amin brings a tremendous change for me especially and the people here too. Because mbak, formerly the people here only work as laborers of the rich people, so if they ask us to work ya we work but if not ya no mbak. So we depend on the rich people. That first and very different after the presence of Pesantren Rakyat Al-Amin mbak, the founders are willing to teach us, willing to guide us even willing to bring the speaker and until we practice and succeed can be a farmer who does not depend on</p>



	<p>large land but we can plant at hydroponic mbak. I am very lucky that Pesantren Rakyat Al-Amin can provide new knowledge to the people. Because by knowing such science people become more creative and can more easily earn extra money, mbak.</p> <p>Researcher : What Education is most emphasized in Pesantren Rakyat Al-Amin ?</p> <p>Pak Tarmun : not specific education, mbak. Like we know Pesantren Rakyat Al-Amin is assume all education is important.</p> <p>Researcher : How Pesantren Rakyat Al-Amin to apply the education for society ?</p> <p>Pak Tarmun : If I said this one mbak, Just I said Masya Allah for every steps did by Kyai Abdullah Sam as a founder of Pesantren Rakyat Al-Amin. Because he always beware to approaching every person and community who are to be target of Pesantren Rakyat Al-Amin.</p>
1 <sup>st</sup> May 2018	Researcher do observation at PAUD Pesantren Rakyat Al-Amin to know how well the education aspect of Pesantren Rakyat Al-Amin
2 <sup>nd</sup> May 2018	Researcher observe the activities all santri in Pesantren Rakyat Al-Amin during she writing the research result
3 <sup>rd</sup> May 2018	<p>Interviewed with Mas Chandra as a head of Youth Department</p> <p>Research : What is Pesantren Rakyat Al-Amin ? in your point of view ?</p> <p>Mas Chandra : Pesantren Rakyat Al-Amin is the only one institution which is different with another institution. Because Pesantren Rakyat Al-Amin focus to all aspect in</p>

	<p>this world.</p> <p>Researcher : What Education is most emphasized in Pesantren Rakyat Al-Amin ?</p> <p>Mas Chandra : Education is applied the same Pesantren Rakyat is very extraordinary mbak. How we know, Pesantren Rakyat is very nurturing and very close to young people that they are generation of the nation. This Pesantren Rakyat also have excellent program, that is regeneration hope will later form the younger generation become successful people mbak. Simple example, every time the young people around the day was invited to do activities mbak, whether it read sholawat diba', jagongan, studies etc that the purpose to ask them have activities and busy with the activity was. Rationality if they are busy with activities then the risk of juvenile delinquency will be reduced, mbak.</p> <p>Researcher : How Pesantren Rakyat Al-Amin to apply the education for youth generation ?</p> <p>Mas Chandra : Pesantren Rakyat Al-Amin preparing, applying and make all the aspect based on society and everyone who learn in Pesantren Rakyat Al-Amin, mbak</p>
4 <sup>th</sup> May 2018	<p>Researcher validity the data what she got and finishing all the result.</p>

## Appendix 3

### Pictures Documentation



Pesantren Rakyat Al-Amin



School at Pesantren Rakyat Al-Amin



Kyai Abdullah Sam when help someone who have a problem



Business in the economic field at Pesantren Rakyat Al-Amin



Jam'iyah Sholawat as a Weekly housewives agenda

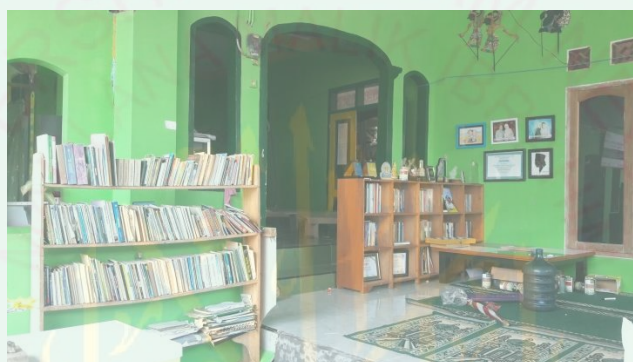


Pagar Nusa Program for Children

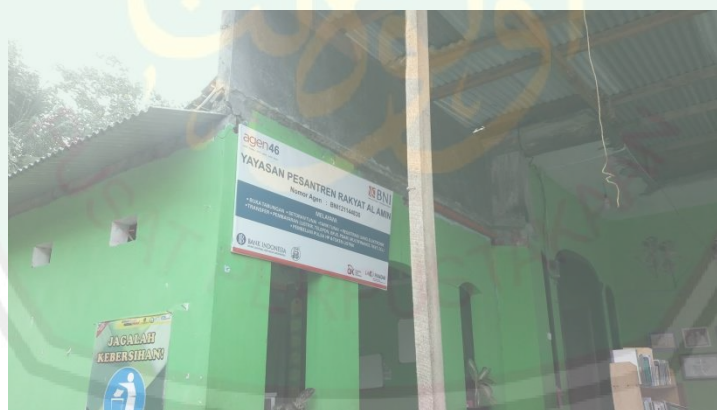




Pagar Nusa program for youth



Library of Pesantren Rakyat Al-Amin

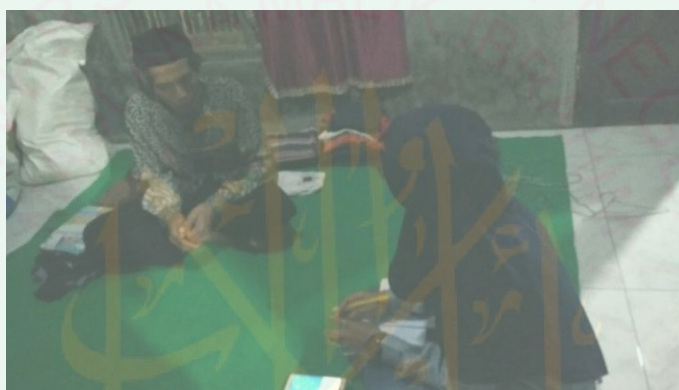


Economic development by BNI to Pesantren Rakyat Al-Amin





Interview process with head of youth division



Interview with head of neighborhood (RT)



Researcher with Kyai Abdullah Sam

## Appendix 4



**YAYASAN  
PESANTREN RAKYAT AL-AMIN**

SK KEMENKUMHAM : AHU-0013088.AH.01.04.TAHUN 2017  
Sekretariat: Jl. Kopral Suradi 98 Sumberpucung Malang 65165  
Telp: 081233875000/Web: www.pesantrenrakyat.com

Nomor : 06/PR/SK/Sb.Pucung/01/VI/2018

Lamp. : -

Hal : SURAT KETERANGAN PENELITIAN

Assalamu'alaikum wr, wb.  
Bismillāhirrahmānirrahīm

Salam silaturahmi kami sampaikan, semoga aktivitas kita selalu dalam *ridho* dan *rahmat* Allah SWT. Shalawat serta salam semoga tetap tercurahkan kepada Nabi Muhammad SAW. Sehubungan dengan ini, kami menerangkan bahwa :

Nama : **Yuni Maratus Shilicha**  
NIM : 14130007  
Jurusan : Pendidikan Ilmu Pengetahuan Sosial (PIPS)  
Semester : Genap  
Lembaga Asal : Universitas Islam Negeri Maulana Malik Ibrahim Malang  
Tahun Akademik Tahun 2017/2018  
Judul Tesis : Exploring Non Formal Social Padagogy of Pesantren Rakyat Al-Amin  
To the People of Sumberpucung Malang

Telah melakukan penelitian skripsi di Pesantren Rakyat Al-Amin Sumberpucung yang dimulai pada bulan April 2018 sampai dengan bulan Juni 2018 ( 3 Bulan)

Demikian surat keterangan ini kami sampaikan, atas perhatian dan kerja samanya kami sampaikan terima kasih

Wallahul hadi 'ala dinil Islam  
Wassalamu'alaikum wr, wb.

Malang, 19 Ramadhan 1439 H

04 Juni 2018 M



**HARIADI CATUR PAMUNGKAS**



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JURUSAN PENDIDIKAN ILMU PENGETAHUAN ILMU PENGETAHUAN SOSIAL

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nim : 14130007  
judul : Non-Formal social Pedagogy of Pesantren Rakyat Al-Amin to the people of Sumberpucung Malang  
Pembimbing : Mokhamad' Yahya, Ph.D

No.	Tanggal	Catatan Perbaikan	Tanda Tangan Pembimbing
1	20-2-2018	Research Instrument	
2	28-2-2018	Consultation chapter I, II, III	
3	15-3-2018	Revision	
4	30-3-2018	Chapter IV	
5	10-4-2018	Chapter V, Revision Chapter IV	
6	20-4-2018	Revision chapter V	
7	3-5-2018	Chapter VI	
8	25-5-2018	Chapter I - VI	
9	06-06-18	Acc	
10			
11			
12			

Malang, 06-06-2018  
Mengetahui,  
Kajur PIPS,

Dr. Alfiana Auli Epianti, M.A  
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