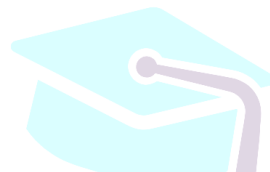


Geuchiek's Role in Lhok Cut Village, Sawang District in Empowering Non-Formal Education: A Qualitative Research

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Abstract: The Role of Geuchiek in Lhok Cut Village, Sawang Subdistrict in Empowering Non-Formal Education. The background of this problem is the lack of Geuchiek's role in empowering non-formal education in Lhok Cut Village, Kec. Sawang. The problem discussed is how the role of geuchiek in the implementation of education, the role of geuchiek in the responsibility of community education, and the obstacles faced by geuchiek in. empowering non-formal education in the village of Lhok Cut District. Sawang. The purpose of the discussion is to find out the role of geuchiek in the implementation of education, the role of geuchiek in the responsibility of community education, and the obstacles faced by geuchiek in the empowerment of non-formal education in the village of Lhok Cut District. Sawang. While collecting data, the writer did library research and by jumping directly into the field (field research). The research object is Geuchiek gampong and the leader of the non-formal education board in Lhok Cut Village. With the method as explained above, it was concluded that the role of geuchiek in the implementation of education in the village of Lhok Cut District. Sawang is very important in empowering community education. This is done by Geuchiek Gampong Lhok Cut to improve the progress of education in his village, so that Geuchiek always participate in every educational activity in the community. The role of geuchiek in the responsibility of community education in the village of Lhok Cut District. Sawang is a geuchiek who is also responsible for the continuity of education in his village. Therefore, all educational activities held in the village must be as geuchiek knowledge. Obstacles faced by geuchiek in empowering non-formal education in Lhok Cut Village, Kec. Sawang is the lack of village income so that the geuchiek is unable to finance and pay attention to non-formal education activities in the village, so non-formal education will not run smoothly.

Keywords: Role of Geuchiek, non-formal education, qualitative research.

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INTRODUCTION

Education is the inheritance of values and is absolutely necessary for humans. Through education will change his life pattern and grow towards maturity. Education is a conscious effort to develop personality and abilities inside and outside of school and lasts a lifetime." Building a nation means changing the attitude of life through the inheritance of the cultural values of a nation in the desired direction, in the sense of creating a generation that is strong in all aspects, both physically and mentally and intellectually. This is the responsibility of all parties, both parents, leaders and all levels of society are responsible

for the future of their society. Word of Allah SWT. Meaning: And those who should fear Allah should leave behind them weak children, whom they fear for their (well-being). Therefore, let them fear Allah and let them speak the truth. (Q.S. An-Nisa': 9).

In the perspective of lifelong education, everyone is potentially a student at various stages in their life development. Because of that, the students who can be targeted for education outside of school (non-formal) are very wide and varied, ranging from laborers, farmers, school dropouts, skilled workers, technicians and professionals, community leaders, and even elderly members of the community. In connection with this, in Law Number 20 of 2003 it is mentioned that: "This non-formal education channel is functional and practical which aims to improve the ability and work skills of students which are useful for the improvement of their living standards." In addition, education is also an effort to build the village community, both those who are still in school and those who do not go to school in the community (non-formal education).

And there is a shared responsibility between the family, the community and the government. Thus, the government in this case geuchiek is responsible so that every member of the community can enjoy education, especially in the equalization of education for every citizen. This can be seen in the development of educational institutions, especially in rural areas. Thus, the society really expects all citizens to be able to enjoy education even if it is not in school. What is our problem now, even though there are many educational facilities that have been fulfilled to achieve the goal of education, but there are still children who do not want to study in non-formal education institutions. This is due to the lack of motivation or encouragement from the village geuchiek to empower the community of the village education institution. Based on the background above, the writer felt interested in researching the problem and compiled it in a thesis with the title "The Role of Geuchiek in Lhok Cut Village, Sawang District in Non-Formal Education Empowerment."

METHODS

This research uses a qualitative approach. Margon revealed that: Qualitative research focuses more attention on the formation of substantive theories based on concepts arising from empirical data. In qualitative research, research feels that it does not know what it does not know, so that the research design that is developed is always an open possibility for various changes that are necessary and flexible to the conditions that exist in the field of observation. Referring to the expression above, what is meant by qualitative research is: "A research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior".

In qualitative research, by obtaining data (in the form of words or actions), it is often used to produce theories arising from hypotheses as in quantitative research. On that basis, qualitative research is "generating theory" not "hypothesis-testing" so that the theory produced is in the form of a substantive theory. Therefore, content analysis in qualitative research is more important than symbols or attributes as in quantitative research. Qualitative research requires the sharpness of analysis, objectivity, systematic, and systemic to obtain accuracy in interpretation, because the essence of a phenomenon or symptom for adherents of qualitative research is totality or gestalt. In other words, qualitative research is more concerned with the process than the results, which requires the existence of a research limit based on the focus that arises as a problem, having a set of criteria to measure validity and through an agreement between the researcher and the subject being studied.

As for the objects that will be used in this research are Geuchiek Gampong and the Leader of the non-formal education institution of Lhok Cut village, Sawang District, North Aceh Regency. In fact, in qualitative research, the number of objects is not questioned, because no matter how many objects there are, but if the information obtained shows more or less the same, then data and information from the next object is provided. In

order to obtain certain information in addition to being able to continue until the level of redundancy (completeness and saturation) is reached, it means that by using further respondents it can be said that additional new information that is meaningful for the research is no longer obtained.

This qualitative research usually uses few objects (samples) and the sample is selected according to the purpose of the research. Therefore, in accordance with the needs of the data and the purpose of the research, as well as considerations based on accountability and qualifications in providing an understanding of the meaning of the problem being researched, the number is not determined. So the subjects in this research are those who are considered capable of providing the data and information needed in accordance with what is expected. The determination of the object of this research is based on consideration and certain characteristics of the location and object, also selected and adapted to the level of development and progress of the school, namely good, medium and poor. Therefore, the objects mentioned above will continue to increase according to the purpose, consideration and the necessary information. Similarly, objects are considered adequate, when certain patterns have been found from the information collected.

To find data about the Role of Geuchiek Village in the Empowerment of Nonformal Education in the Village of Lhok Cut District. Sawang, the author uses several research instruments, namely observation, interview and documentation study. In detail, the three research instruments will be explained as follows: Observations were made to obtain data about the Role of Geuchiek Village in the Empowerment of Nonformal Education in the village of Lhok Cut District. Sawang. The tool used is a check list. This observation is useful to see and capture the symptoms that appear in the research location related to the Role of Geuchiek Village in Nonformal Education Empowerment in the village of Lhok Cut District. Sawang Kab. North Aceh. In presenting the advantages of this interview technique, Nana Sudjana and Ibrahim said that: The interview technique has several advantages, among others: (a) the researcher can make direct contact with the respondent so that it is possible to get answers freely and deeply, (b) the relationship can be built better so that it is possible for the respondent to express his opinion freely, (c) data can be obtained in a more comprehensive manner, (d) the nature of primary data, (e) for questions that are not clear from both sides can be repeated.

Interview is a data collection technique used by the researcher to obtain oral information through talking and face to face with Mr. Geuchiek, and the community of Gampong Lhok Cut Kec. Sawang. This interview can be used to complement the data obtained through observation. This third instrument is used as a study of events, objects and actions that are recorded in the form of writing, slides and other media. The study of community and school interaction can be done by using documentation studies in the form of village monographs that can add to the researcher's knowledge of the general picture of the research location.

Through documentation studies it is possible to find differences or contradictions between the results of observations and interviews with the results found in documents. Further, the results can be confirmed in interviews with data sources. With the use of these three instruments, the data obtained is expected to be completely in accordance with the actual conditions in the field. As stated earlier that data collection for this research was done by using research instruments in the form of interview guidelines. The interview guide first got guidance and approval from the supervisor, then it was multiplied and directly submitted to the respondents. In the submission of this questionnaire, a period of one week is used. Questionnaire answers can be collected in accordance with the planned time, and the result turns out that everything can be processed, in other words there is no answer.

Before jumping into the field, I have obtained approvals preceded by a research permit from the Head of the Almuslim Islamic College of Islamic Education in Bireuen Regency, addressed to Mr. Geuchiek Gampong Lhok Cut District. Sawang, as well as

obtaining recommendations from related agencies, in order to obtain permission to conduct research. Then the next step, the writer jumps directly to the village in question to get what is needed. To give meaning to the data that has been collected, analysis and interpretation of the data is done. In relation to this research carried out through a qualitative approach, the data analysis was done from the first time it was collected until the end continuously. Research data using a qualitative approach, at first it is still difficult to identify. The data obtained in the field is very numerous and varied, such as field notes, researcher comments, and various related documents. To make it easier to analyze the data is of course organized into a simpler form.

The process of organizing and sorting data into patterns, categories, and basic description units, so that themes suggested by the data can be found, and distinguishing them from interpretation, that is, giving meaningful meaning to the analysis, explaining patterns of description that look for relationships between the dimensions of the description. Before the data and information are analyzed, the data and information are first classified in line with data collection or information is also implemented in line with data collection. Observation notes and interviews that have not been organized in a structured way are data in such a way that it becomes a note to take the main things that fit the focus of the research question. In this way, the data analysis process can be done faster and more accurately. In addition, when data is found that is still incomplete, the data is immediately known to be completed later. This is to prevent the occurrence of incomplete data when the analysis process is carried out.

The next activity is to analyze the data or information that has been collected using theoretical comparisons. Data analysis includes the activities of working with data, organizing it, dividing it into manageable units, then synthesizing, looking for patterns, so that the most important things can be found. In relation to the data analysis. There is no one specific way that can be used as a rule for all research, one of the ways that can be recommended is to follow the steps of data reduction or data display and take conclusions and verification. At the level of reduction, the activity carried out is to review all the data that has been collected from the field so that the main points of the subject under study can be found, other activities carried out are to collect data or information from the records of observations, interviews and documentation studies and find the core or points that are considered important and every aspect that is studied.

The activity carried out at this stage is to summarize the data of research findings in a systematic order to find out the role of geuchiek in the empowerment of non-formal education in the village under study, so that through data display it can make it easier for researchers to interpret the collected data. At this level, a study is done about the conclusions that have been drawn with comparative data from relevant theories. This study is intended to see the truth of the results of the analysis so as to produce reliable conclusions. The activities carried out at this stage are: (a) testing the conclusions that have been drawn by comparing the theories put forward by the experts, especially on relevant theories and, (b) doing the member check process starting from the implementation of the initial survey, observation, interview, documentation study and data or information that has been obtained during the research.

RESULTS

The village of Lhok Cut is one of the villages located in the region of Sawang District, Utara Aceh Regency, Nanggroe Aceh Darussalam Province. Lhok Cut village is located in the South of Muara Batu District, which is 16 Km from the capital city of Muara Batu District and 2 Km from the capital city of Sawang District. The village of Lhok Cut is an area with a tropical climate like other areas in Indonesia. Generally, the residents of Lhok Cut Village, Sawang District make a living as farmers and there are some who raise cattle, because a large part of Lhok Cut Village's territory consists of paddy fields and plantations. The total

population in Lhok Cut Village, Sawang District is 480 people, consisting of 217 males and 263 females from 110 Heads of Household (KK).

Based on the table above, it can be concluded that the population in Lhok Cut Village, Sawang Subdistrict is more female than male and the age group is more teenagers. In terms of the livelihood of the people in Lhok Cut Village, Sawang District, they generally work as farmers and a small number of cattle breeders, only a small number of them become state officials and others. As for the number of people in Lhok Cut Village, Sawang District Based on the table above, it is clear that most of the people in Lhok Cut Village, Sawang District have a livelihood as farmers, whether they are rice paddy farmers themselves or cultivator farmers. In addition to that, there are also some communities that have other means of livelihood but less. Furthermore, the education situation of the people in Lhok Cut Village, Sawang Subdistrict can generally be classified as residents who have experienced formal education, meaning that the average population in Lhok Cut Village, the Subdistrict has experienced education. This can be seen in the following table.

Based on the table above, it can be seen that the level of education of the residents in Sawang Subdistrict can be said to be good, because the residents of Sawang Subdistrict, North Aceh Regency have generally experienced education, especially at the primary and secondary school levels, even some residents in Sawang Subdistrict have successfully completed their education up to the academy and master's level. Based on the amount of facilities and infrastructure as mentioned above, it can be known that the facilities and infrastructure in Lhok Cut Village, Sawang Subdistrict are currently lacking, among other things, there is no geuchiek office, there is no separate Posyandu building and now Posyandu still uses the meunasah terrace. Then in Lhok Cut Village there is also no Kindergarten as a means of educating pre-school children. In addition to that in Lhok Cut Village, there is also no TPA as a place for children's Al-Qur'an study, while studies for children during the day are often held in the meunasah. While at night they learn to study in places of study or in people's houses.

Non-formal education institutions are educational institutions that grow and develop in society, in the form of community education institutions. Non-formal education is education that is carried out outside of school and outside of the household which is held independently, certain and not bound by certain conditions. Therefore, the use of non-formal educational institutions in the community as a building tool, especially for children who have dropped out of school, because for those children they need a tool to build their mental, religious obedience and can build their skills. So that when children drop out of school, become adults and plunge into society, they can live in society like other members of society.

Among the non-formal education institutions that can be used to educate school dropouts are community trainings, women's groups, youth groups, boarding schools/dayahs, taklim councils, work environments, community libraries. The trainings referred to here are a variety of practical and functional training activities for people who do not have the opportunity to study at school or children who drop out of school. They receive training to become cadres who will return to their villages to apply what they have learned. The training provided is for example sewing, cooking, make-up, decorating, repairing bicycles, clocks, radios, photography, carpentry or ironwork and others. In an interview with Geuchiek Gampong Lhok Cut said that "Many of the school leavers in our village have taken part in certain skills or expertise trainings, and have worked to earn their own income, either by working at other people's places or by opening their own businesses, such as workshops for boys and sewing businesses for girls".

The writer's observation in the field found the existence of small workshops in the village and the existence of sewing businesses in the community that are able to sew ready-made clothes, curtains and other necessities. For people who need sewing without having to go to the city to find a tailor. From the information above, it can be seen that the use of non-formal education institutions for school dropouts in Sawang District has gone well. The reality is that there are many school dropouts who have worked in workshops in

the city, even though their educational background is only completed elementary school or junior high school. In addition, there are many handicrafts that appear from the community to be sold to the city.

PKK is one of the institutions in the village built by the village chief or village geuchiek. Activities given to PKK mothers include understanding the 10 K program and other skills that can be used to support family life. In an interview with Geuchiek Gampong Lhok Cut said that "In empowering women, especially those who dropped out of school, the PKK Gampong Lhok Cut organizing team has helped the women in the village to attend training on how to make cakes" The writer's observation in the field found that there is a PKK mobilization team that teaches the community to make sponge cakes and in the community there are women's groups that take care of all women's needs such as women's savings and loans, the existence of arisan groups and so on. Thus it can be known that to empower women, especially children who drop out of school, in order to have a skill that can be used in their lives and for women in general in managing household needs. The PKK's organizing team has successfully mobilized women to actively participate in its program.

Teenagers after entering their teenage years need groups that can channel their desires and channel their overflowing talents. What's more, the teenager is a child who dropped out of school. With the group, teenagers can organize themselves and channel their heart's desires and talents, and they want to show their abilities in their group. Based on the results of the author's interview with Geuchiek Gampong Lhok Cut said that "The teenagers here have organized associations through football, volleyball and other social groups, as a forum for channeling their aspirations and showing the community that they can perform in their groups". The writer's observation in the field found that there are groups of teenagers who join football clubs, volleyball clubs and so on. Some of the teenagers are members of the mosque's youth groups that engage in religious and educational activities. They are very loyal to their group and work together to show their abilities in the group.

In strengthening this opinion, the opinion presented by Zakiah Daradjat can be taken that "In institutions or groups that are good for a child to organize himself and channel all his heart's desires, desires, wishes and dreams as proof that he deserves the recognition of the surrounding community". From these groups, teenagers can find new experiences that can mature their personality and as a platform to show their social sense. For teenagers who have dropped out of school, this event will be very meaningful for them to channel their latent talents. The use of youth groups like this is very beneficial for teenagers to keep themselves busy and there is no opportunity for them to think about negative things. The group of teenagers referred to here does not include groups that are reckless in nature, groups that rush around on the road, gangs and other immoral groups.

Through non-formal educational institutions, children will gain opportunities and experiences that mature themselves. So that through those experiences they find themselves, realize the limits of their abilities and ideas that can be developed, and there is mutual learning and education among the community, so that they can place themselves as good members of society and can place themselves according to their abilities. Pesantren is one of the non-formal educational institutions that prioritizes religious practice among them, led by a kiyai. Santri who study in pesantren usually come from outside the region and live in the pesantren. Many santri who study in pesantren are children who dropped out of school.

In an interview with the leader of Dayah Darussa'adah Lhok Cut said that "Dayah was established in addition to educating anyone who comes to study, it is also very useful for children who are no longer in school or children who cannot afford to go to school to increase their religious experience so that they do not fall into a corrupt environment". A similar point was also made by Geuchiek Gampong Lhok Cut that "In pesantren there are more santri who do not go to school either because they are unable to meet the school fees

or because they do not like education at school so they prefer pesantren to gain knowledge".

The writer's observation in the field found that generally santri who study in pesantren do not go to school anymore for various reasons. In essence, the implementation of religious education in pesantren is one of the aid efforts, especially for weak economic communities that are not willing to send their children to formal education. With the existence of non-formal educational institutions in the community that are implemented freely to be followed by the entire community at any time.

The number of non-formal education institutions (pesantren) in Lhok Cut Village, Sawang District is very large, even exceeding the number of formal education institutions. From that it is not surprising that in Sawang District in particular and Nanggroe Aceh Darussalam in general, many scholars with high religious knowledge are printing. Majlis taklim is also one of the non-formal educational institutions that always instill noble and noble morals and eradicate the stupidity of society. The result of the interview with Geuchiek of Lhok Cut Village said that "To improve the quality of religious education in the community we routinely hold a taklim ceremony by inviting ustaz from outside the village".

The writer's observation in the field found that there are taklim meetings in Sawang District, which are held in mosques, meunasah-meunasah or study centers which are attended by both women and men. The existence of a meeting in the community in Sawang District shows that the community now understands the importance of religious education. In this context, the taklim meeting is considered effective in educating children who have dropped out of school, because it can gather many people at one time. It is very clear that the position of the taklim council is important in religious education and Islamic preaching. The maintenance of the taklim ceremony is not very binding and does not always take places of worship such as mosques, or meunasah. But the taklim ceremony can be done at home, public meeting hall, hall of an institution, office, hotel and so on. There are many variations in its use, depending on the leader.

The congregation itself. Even today, many taklim ceremonies are held by community groups, such as state officials, professionals such as film artists or artists or the community in general. The community library referred to here is a public library established by the government to be used by the community to read and gain knowledge from available books. According to the author's interview with Geuchiek Village Lhok Cut District. Sawang stated that "If the community wants to use places of reading or various mass media, then the community that does not go to school will be able to acquire knowledge just like people who are educated in school". The writer's observation in the field found that there are reading places or community libraries that provide reading books, such as in mosques there are many books that can be used by the community to read.

In addition, there are also books or newspapers that can be bought to be read by the community to gain knowledge and to know the development of the times. In the books that are sold freely, you can also learn practical knowledge that can be used directly by the community, such as farming knowledge, breeding knowledge and so on. Geuchiek is a leader at the village/village level who is elected by the community in the district itself to carry out their duties as a leader for them. Geuchiek as a leader becomes a giver of inspiration, a giver of encouragement, a mover, and a pioneer on the way to a goal. To achieve the goal, leaders organize and take advantage of things that can help subordinates. Things that can help can be in the form of physical facilities such as tools, capital, buildings. And there are those who can help in the form of non-material means such as regulations, ideals that are established, instructions that are issued and others.

In leading his community to the goal to be achieved, a geuchiek cannot act arbitrarily, he must obey what is called morals, that is, the guidelines of behavior firmly held by the community. these guidelines determine which good things can be implemented, and which bad things need to be avoided. In addition, the leadership of a geuchiek can be carried out because he already has legal authority. The rights and duties

of leading that are assigned to him based on formal juridical provisions, such as the Law, the Basic Budget, and so on.

In relation to the role of geuchiek in advancing non-formal education, when the author asked what his role was in advancing non-formal education, he said: "as a community leader I must participate in every activity carried out in the community, including in advancing community education or non-formal education." The author's observation in the village of Lhok Cut District. Sawang saw the participation of the village apparatus, especially Geuchiek Gampong, in every educational activity in the village. So that in society there are various educational forums that are non-formal.

Based on the results of the interviews and observations above, it can be known that the state of education in the community can develop in a more advanced direction. This shows the participation of geuchiek in advancing community education. The existence of non-formal education institutions in the middle of the community will have no meaning for the community without the efforts of parents and the community itself to take advantage of it. Among Geuchiek's efforts in empowering non-formal education institutions are: School dropouts who have been disappointed as a result of dropping out of school will mostly feel lazy to study again. Therefore, encouragement from parents and the community where he is will be able to help him rekindle his passion for learning that was once lost. From the results of the author's interview with Geuchiek Village Lhok Cut District. Sawang said that "Without encouragement from parents and the community for school leavers to study at non-formal educational institutions, even if there is a non-formal educational institution in their area it is not beneficial for them. As is the case in our village where there are two large pesantren but most of the people who study here are outsiders."

The writer's observation in Village Lhok Cut District. Sawang did find people who studied there, mostly people from other areas. This shows that parents and the community in this area lack encouragement for their children to be able to study in non-formal institutions in their villages. Whether or not an educational institution is useful in the community depends very much on the community that brings it to life for the benefit of the community. Lately, more and more non-formal education institutions have appeared in the community with the aim of improving children's education, especially children who do not study in school. In order to maintain the existence of the educational institution so that it remains beneficial for the children, participation and moral and material contributions are required for the development of the educational institution. Based on the interview results with Geuchiek Village Lhok Cut District. Sawang said that "community participation in the development of educational institutions in the community is one of the efforts to benefit and activate the teaching process for children".

Based on the author's observations in the field, it was found that the development of educational institutions in the community in Lhok Cut Village, Kec. Sawang most of its development funds come from community self-help. This shows that the great participation of the community in Sawang District towards the progress of educational institutions, especially non-formal educational institutions. Based on the hypothesis proposed by the author in the previous chapter, geuchiek plays a very important role in empowering non-formal education in Lhok Cut Village, Sawang District. After conducting research in the field, it turns out that this hypothesis is true. This is proven by the participation of geuchiek in every educational activity in the community, at least geuchiek also supports educational activities in the community, such as supporting youth activities, supporting taklim council activities, and supporting education in dayah.

DISCUSSION

The use of non-formal educational institutions is very effective in empowering the community in Lhok Cut Village, Sawang District, by using the educational institutions in the community to educate school dropouts to want to learn. A variety of non-formal educational institutions can be used for school leavers, among others in the form of

trainings, training of village cadres and after returning to their villages they can open businesses based on the knowledge gained from their work training. The implementation of the education of school leavers can also be done by taking advantage of educational institutions in pesantren or dayah, in learning religious knowledge. Pesantren is a place to educate the young generation to understand and understand religious knowledge and be able to implement it in their lives.

The main purpose of education in dayah is not much different from the purpose of education in school, which is to form the future generation with knowledge and noble character. Even so, between schools and boarding schools/boarding schools, there is a lack both in terms of educational materials and educational goals that each educational institution wants to achieve. The school with its formal position teaches education according to the educational goals that have been set in the school curriculum and to be able to work in accordance with the field of education. While in pesantren they teach education to follow the child's development and the educational needs for him in living life in this world and the afterlife.

In leading his community to the goal to be achieved, a geuchiek cannot act arbitrarily, he must obey what is called morals, that is, the guidelines of behavior firmly held by the community. these guidelines determine which good things can be implemented, and which bad things need to be avoided. In addition, the leadership of a geuchiek can be carried out because he already has legal authority. The rights and duties of leading assigned to him based on the applicable provisions. The number of non-formal education institutions, including study centers in Sawang Subdistrict, is even greater than the number of formal education institutions. Thus, it is not surprising that in Sawang Subdistrict in particular and Naangroe Aceh Darussalam in general, a lot of religious scholars are printed as indicators of goodness for the community. And generally the religious scholars actually come from pesantren/dayah graduates. This shows the strength of the utilization of non-formal educational institutions in educating the young generation to be able to master knowledge, especially religious knowledge.

The success of non-formal educational institutions in carrying out the task of delivering da'wah and forming people who believe and are pious cannot be separated from the community's participation in providing moral and material self-reliance as well as the community's trust in pesantren education so that pesantren continue to exist in the midst of the development of the times. Likewise, other non-formal educational institutions require the support and participation of geuchiek in the surrounding community to take advantage of it and preserve it as a container for children's education. Based on findings in the field, it was found that the development of educational institutions in the community in Lhok Cut Village, Kec. Sawang most of its development funds come from community self-help. This shows that the great participation of the community in Sawang District towards the progress of educational institutions, especially non-formal educational institutions.

In rural areas like Lhok Cut, where access to formal education institutions may be limited, the Geuchiek plays a pivotal role in creating opportunities for education outside of traditional school systems. Non-formal education programs, which cater to a wide range of age groups and educational backgrounds, help bridge the gap by providing learning opportunities for those who may not be able to attend formal schools due to various constraints, such as distance, financial limitations, or age. The Geuchiek in Lhok Cut Village serves as the primary facilitator for the implementation of non-formal educational programs in the community. Through their leadership, the Geuchiek identifies educational gaps and the specific needs of the community. They work in collaboration with local schools, NGOs, and government agencies to develop programs that are suited to the community's context. These programs might include adult literacy classes, skills development workshops, and Islamic studies groups, all designed to improve the residents' quality of life and their ability to contribute to their communities.

One of the essential roles of the Geuchiek in promoting non-formal education is ensuring the sustainability of educational programs. The Geuchiek is often responsible for securing resources, including funding, volunteers, and other forms of support, necessary for these programs to function effectively. By liaising with local government agencies, non-governmental organizations, and private donors, the Geuchiek ensures that the programs continue to run smoothly and that they meet the evolving needs of the community. This kind of leadership ensures that non-formal education is accessible to everyone, regardless of their age, background, or economic status. Additionally, the Geuchiek helps to create an inclusive educational environment. In villages like Lhok Cut, many individuals, especially adults, might have missed out on formal education when they were younger. Non-formal education programs provide these individuals with an opportunity to improve their literacy, numeracy, and vocational skills. The Geuchiek works to ensure that these programs are not just for the younger population but are inclusive of all age groups, fostering lifelong learning. This inclusivity is vital in empowering the community, as it encourages people of all ages to value education and pursue opportunities for personal growth.

In terms of social cohesion, the Geuchiek plays a significant role in fostering unity through non-formal education programs. By facilitating community-based learning activities, such as group discussions, workshops, and training sessions, the Geuchiek helps build strong social ties within the community. These programs also allow residents to interact with one another, share knowledge, and develop mutual respect, which is particularly important in rural areas where social isolation can be a challenge. The Geuchiek's efforts in promoting education contribute to a more cohesive and connected community, where individuals support one another in both educational and social contexts. Another critical aspect of the Geuchiek's role is in the promotion of local culture and values through non-formal education. In Lhok Cut, Islamic teachings and local traditions are integral to the community's way of life. The Geuchiek ensures that educational programs align with the community's values, helping to preserve and transmit these cultural and religious norms to younger generations. For instance, the Geuchiek might organize Qur'an reading classes, traditional arts workshops, or local history seminars, which strengthen cultural identity while providing educational enrichment. This approach to non-formal education ensures that the community remains grounded in its heritage while also progressing through educational advancements.

The Geuchiek also plays a vital role in encouraging women's participation in non-formal education programs. In many rural areas, women might have limited access to education due to societal norms or familial obligations. The Geuchiek works to break down these barriers by promoting education for women and offering programs tailored to their specific needs. For example, the Geuchiek might facilitate skills training workshops in sewing, cooking, or small business management, which provide women with the tools to improve their livelihoods and contribute economically to their families. By empowering women through education, the Geuchiek helps to create a more equitable and prosperous community. In terms of leadership development, the Geuchiek also plays an important role in identifying and nurturing future community leaders. Non-formal education provides an opportunity for individuals to gain leadership skills, whether through group activities, workshops, or involvement in the management of educational programs. The Geuchiek actively encourages participation in these leadership opportunities, guiding young people to take on roles that benefit both their personal development and the community. These young leaders are likely to continue promoting education and community development, thus ensuring that the efforts to empower the village through education are sustained over time.

The Geuchiek's involvement in non-formal education also plays a significant role in bridging the gap between formal education systems and the local community. In many rural areas, formal education may not always be easily accessible due to logistical, financial, or cultural barriers. Non-formal education provides an alternative pathway for

individuals to gain knowledge and skills that are vital for their personal and professional development. Through the Geuchiek's efforts, educational programs are tailored to meet the specific needs of the community, ensuring that even those who may not attend traditional schools are still able to gain valuable education. Moreover, the Geuchiek's leadership extends beyond administrative duties; it involves mentoring and guiding the community toward embracing the long-term benefits of education. By promoting continuous education, the Geuchiek helps instill a mindset that education is not just a phase of life but an ongoing process. This approach encourages the people of Lhok Cut Village to see learning as a lifelong endeavor, ensuring that both the younger and older generations continue to seek opportunities for self-improvement, ultimately contributing to the village's overall progress.

CONCLUSION

In conclusion, the role of the Geuchiek in Lhok Cut Village, Kecamatan Sawang, in the empowerment of non-formal education is integral to the community's overall development. As the village head, the Geuchiek plays a multifaceted role in facilitating, promoting, and sustaining educational programs that extend beyond traditional schooling. These programs are not only vital for enhancing literacy and vocational skills but also for fostering social cohesion, preserving local culture, and empowering individuals, particularly women, to improve their lives. By creating an inclusive and supportive learning environment, the Geuchiek contributes to building a more educated, cohesive, and self-sustaining community. This collaborative effort ensures that education remains accessible to all, regardless of age, gender, or socioeconomic background, thus advancing the values of lifelong learning and community development. The role of geuchiek in the implementation of education in the village of Lhok Cut District. Sawang is very important in empowering community education. This is done by the geuchiek of Lhok Cut village to improve the progress of education in his village, so that the geuchiek always participates in every educational activity in the community. The role of geuchiek in the responsibility of community education in the village of Lhok Cut District. Sawang is a geuchiek who is also responsible for the continuity of education in his village. Therefore, all educational activities held in the village must be as geuchiek knowledge. Obstacles faced by geuchiek in empowering non-formal education in Lhok Cut Village, Kec. Sawang is the lack of village income so that the geuchiek is unable to finance and pay attention to non-formal education activities in the village, so non-formal education will not run smoothly.

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