JOURNAL OF INDONESIAN ISLAMIC STUDIES

https://ejournal.iainpalopo.ac.id/index.php/jiis/

# Formal, Non-formal, and Informal Islamic Education Institutions and Islamic Education Figures in Indonesia

[1]Andi Anis Magfiroh✉, [2]Muflih Naufal Irfan, [3]Rahmat

Postgraduate Student of UIN Alauddin Makassar, Indonesia

## Article Info

## Abstract

The purpose of this article is to describe formal, non-formal and informal Islamic educational institutions and their figures in Indonesia. The method used in this research is library research. The results of the research are: 1) Formal education iseducation directly supervised by the government¬national constitution in accordance with laws and other juridical laws that regulate levels, curricula, educational staff and so on. Educational institutions¬it's thereIslamic madrasas and colleges; 2) Non-formal education is an educational pathway that is held in the form of book recitation, taklim assemblies, al-Qur'an education, diniyah takmiliyah which consists of several levels, and other similar forms; 3) Informal education is a path of family and environmental education where learning activities are carried out spontaneously, do not require a learning design and are carried out at any time. Institution¬education is family and community environment; and 4) Islamic education figures in Indonesia are Ki Hajar Dewantara whose birthday is enshrined as national education day, Ahmad Dahlan who is known as the founder of the Muhammadiyah organization and KH. Hasyim Asy'ari who is known as the founder of Nahdhatul Ulama with an educational concept that aims to form a highly ethical society.

✉Correspondence address: 80200222032@uin-alauddin.ac.id

## Introduction

Education is a conscious and organized effort to shape individual character and develop the potential of each individual (Al Asadullah & Nurhalin, 2021; Nashihin, 2019) in order to be of benefit to oneself and others. In its implementation, education requires an institution or agency to oversee its activities. Institution is a body or organization that aims to carry out investigations in the scientific field (Education, 2016) or in the field of education (Ramadina et al., 2021). In another sense, educational institutions are also defined as an organization or group of people with the same mission and are responsible for providing education to their students (Bafadhol, 2017) as stipulated in the laws and regulations.

In Indonesia there are many educational institutions spread throughout the country with 3 recognized channels, namely formal, non-formal and informal education (Darlis, 2017). The educational institutions consist of Islamic and general education. These three institutions are equally important and in practice they will complement each other (Haerullah & Elihami, 2020) even though the three institutions have their own characteristics and advantages and disadvantages. If you pay attention at a glance, there is a very clear difference between formal and non-formal educational institutions, even between formal and informal educational institutions. However, there are often misunderstandings in identifying between informal and non-formal education. However, before discussing further about the pen agencyeducation in Indonesia, it should be noted that the development of educational institutionseducation in Indonesia is inseparable from the role of educational reform figures who often encounter many challenges in it. Among these figures are Ki Hajar Dewantara, Ahmad Dahlan and KH. Hasyim Ash'ari.

Based on this, the core topic that will be discussed in this paper is the nature of formal, non-formal and informal educational institutions; educational institutionand formal, non-formal and informal Islam; as well as Islamic education figures in Indonesia, especially educational figures Ki Hajar Dewantara, Ahmad Dahlan and KH. Hasyim Ash'ari.

## Method

The method used in this research is library research. The data collection was carried out by tracing relevant sources related to the topic under study, namely formal, non-formal and informal Islamic educational institutions and their figures. Authors use search engines, such as Google Scholar and digital library applications. The collected documents were analyzed using a qualitative analysis model as suggested by Miles and Huberman as quoted by Sugiyono (Sugiyono, 2013), namely data reduction, data presentation, verification and drawing conclusions.

# Results and Discussion

## *The Nature of Formal, Non-formal and Informal Educational Institutions*

### a. Formal Education

According to Government Regulation no. 19 of 2005 concerning National Pen Standards-upbringing (PR Indonesia, 2005) said: "Formal education is the path of educatorsstructured and tiered, consisting of elementary, secondary and tertiary education. In another sense it is also stated that formal education is education which in its implementation is coordinated directly by the central government to the regionsthrough the cannterian or education office in stages (Dwi Hartati et al., 2020).

In accordance with the mandate of the Law, the government organizes education for its citizens through channels that have been adapted to age, physical and psychological development, the characteristics of the education being carried out, the goals to be achieved and the abilities to be developed. These strata and characteristics make the government establish formal education from the lowest to the highest level (Syaadah et al., 2022) which are spread all over the country. The aim is that students do not feel difficulty in receiving teaching material and make it easier for teachers or educators to determine which material will be taught because in one class there is an age range that is not too far away. So that the needs and capture power are not too different.

In 2016, the number of schools in Indonesia reached 297,368 units. SD is the level of education with the highest number, reaching 147,000 units. Then SMP only reached 37,000 units and for SMA and SMK it was quite even with the number reaching 12,000 units each (Triyono, 2019). The path of formal education is known as the main line of education in this country, used as the spearhead of national education, representing the face of the world of national education in general. So it can be understood that formal education is merueducational feed which is directly supervised by the national government in accordance with laws and other juridical laws that regulate levels, curriculum, educational staff and so on.

### b. Non-formal Education

Non-formal education has a broad scope, can be interpreted as an activity or institution that complements formal education, can also stand alone (Mulyono, 2012). Non-formal education is an educational path outside of formal education that can be carried out in a structured and tiered manner (Bafadhol, 2017). Out-of-school education is informal in nature because there is no national uniform pattern (Husna & Sinaga, 2022). The models are very diverse. In this connection, family and community education is an integral partinsisan outside school whose primary function is discovering culture, religious and moral beliefs, and practical skills (Saleh et al., 2020).

Non-formal education has been around for a long time and is integrated into ma's lifesociety (Amri et al., 2021), older than the existence of school education. Prophets and Apostles who made fundamental changes to beliefs, ways of thinking, manners and ways of life in enjoying the life of this world based on history.rah, usaha or activities carried out moving in non-formal education paths before the birth of school education.

### c. Informal Education

Pendidikan activities carried out independently (Hatimah, 2016). The results are also recognized as the same as formal and non-formal education after students pass the exam according to dewith national education standards (Sidiq, 2013). Informal education is education in the family that takes place from the time the child is born (Suharyanto, 2015). For parents who understand arti is important family education, he will consciously educate his children to be formed intogood personality. Whereas in families who do not understand the importance of family education, their daily behavior is unconsciously education.

Informal education is not structurally organized, there is no chronological hierarchy, does not recognize the existence of a diploma, lifelong learning time, is more oriented towards the results of individual experience and education does not occur artificial teaching and learning interactions (Manurung & Manurung, 2019). In informal education, education takes place continuously regardless of place and time, teachers are parents and there is no clear management (Darusman, 2021). Informal education is education that takes place in the family and environment-certain one(Suharyanto, 2015).

*Table 1. Differences in formal, non-formal and informal education*

| Formal | Non-formal | Informal |
|---|---|---|
| The curriculum is designed in concept and structuretour horizontal or vertical way | The curriculum design is contained in the concept and structuretour horizontally, not vertically | The curriculum design is not conceptually laid out, there is no horizontal and vertical structure |
| The students are homogeneous | The students are heterogeneous | The students are heterogeneous |
| Curriculum management is designed according tosame as other systems dain the education and learning system inaim for long term goals | Its curriculum management is designed in conjunction with other systems in the education system and short-term learning or according to the needs of the market community | Curriculum management was not designed, other systems were running on their ownself |
| The vertical structure of the curriculum is accelerated classes and learning programs | There is only program acceleration | No acceleration |
| Stationary pen curricular goalsachieving the goals of the institution and the goals of the stationary institute achieving the goals above it | Stationary curricular goals achievement of program goals | There are no curricular goals |

## Discussion
### Institutions of Formal, Non-formal and Informal Islamic Education
#### a. Formal Islamic Education

Islam as an entity becomes a guide for human life in the effort to mewujudhappiness, prosperity and peace require the internalization of Islamic values andlife that is implemented in the aspect of education (Rafliyanto & Mukhlis, 2023). In the pen agencyformal education, Islamic education is implemented in two institutions, namely madrasas and Islamic tertiary institutions (Darlis, 2017).

1. Madrasah

Madrasah is an institution established as a place to study Islamic teachings, knowledge and other expertise in a structured manner (Alawiyah, 2014). Madrasas were built as a form of formal education that combines religious and general knowledge (Isnaini, 2013). Thus, madrasas are usually an alternative school for those who do not want to enter Islamic boarding schools but also want to focus on studying religious sciences, which are lacking in public schools. The stages of madrasah education consist of: Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) (Darlis, 2017; Rouf, 2016).

2. Islamic College

Indonesian Muslims have long aspired to mento establish a university, this desire has been initiated since the Dutch colonial era (Inayatillah, 2022). M. Natsir quoted by Ahmad Darlis (Darlis, 2017) mentioned that Dr. Satiman wrote an article in Community Guidelines No. 15 which outlines the ideals of establishing an Islamic high school in three regions, namely Jakarta, Solo and Surabaya. In Jakarta a high school will be built as part of the westernized Muhammadiyah Middle School (AMS), in Solo a high school will be built to educate preachers and in Surabaya a high school will be built for Islamic boarding schools (Sari, 2016).

Islamic tertiary institutions have a big role in delivering the Indonesian nation as a world citizen who is able to compete with other citizensinnya. Islamic tertiary institutions must be able to produce qualified Muslim intellectualshigh competitiveness with other universities (Nasution, 2018). This demand is a lawsuit against the role of Islamic Colleges and Islamic Religious Institutes, as well as existing Islamic Universities. If the output of Islamic tertiary institutions is able to answer the demandsociety in accordance with the intellectual power that is controlled, then the presence of perIslamic colleges have provided constructive shares. And vice versait is, if the output does not want to do much for the interests of national building and its individual orientation, then it needs to be questioned again regarding the role of Islamic tertiary institutions in building intellectual capacity.

**b. Non-formal Islamic Education**

Specifically for religious and religious education, it has been regulated in government regulation no. 55 of 2007 concerning Religious and Religious Education. For Islamic religious education, it is contained in article 21 paragraph 1 which states that: "Non-formal diniyah education is deliveredpractice in the form of book recitation, taklim assemblies, Al-Qur'an education, diniyah takmiliyah or other similar forms (Darlis, 2017)."

1. Book Study

Book study is held in order to deepen Islamic teachings or become an expert in Islamic religious knowledge (Nasucha, 2019). Book study can be carried out in stages or not in stages (PR Indonesia, 2005). Book study is carried out in Islamic boarding schools, mosques, prayer rooms, or other places that meet the requirements (Anshori & Wardana, 2022). Book study in Islamic boarding schools is organized to examine the contents of the Qur'an and sunnah and transformative understanding of the salaf (yellow book) and kholaf (modern) books. Daulay quoted by Darlis (Darlis, 2017)argues that the study of the book is an educational process that is of interest to Muslims. In every region where there are scholars, it is certain that they are qualified in the study of this book. From the past until now, the ability to study books is one of the requirements for someone to be called a scholar, kiyai, or ustaz. Education like this can be carried out in other institutions or places, for example in Islamic boarding schools which are engaged in the study of the yellow book and it can be said that the soul of education in a pesantren is the study of the yellow book.

2. Al-Qur'an Education

The purpose of Al-Qur'an education is to improve students' ability to read, write, understand and practice the contents of the Al-Qur'an (Roman, 2020). Al-Qur'an education consists of Al-Qur'an Kindergarten (TKQ), Al-Qur'an Education Park (TPQ), Ta'limul Qur'an lil Aulad (TQA) and other similar forms. Al-Qur'an education can be implemented in stages and not tiered (Murtopo & Maulana, 2019). The implementation of Al-Qur'an education is centered in mosques, prayer rooms, or other places that meet the requirements. The Qur'an education curriculum is reading, writing and memorizing verses of the Qur'an, tajwid and memorizing the main prayers (Baihaki & Rusmiati, 2020). Educators in Al-Qur'an education must at least graduate from senior secondary education or equivalent, be able to read the Al-Qur'an with tartil and master the techniques of teaching the Al-Qur'an (Abidin, 2018).

3. Diniyah Taklimiyah

Diniyah aims to complement Islamic religious education that is obtained in formal schools at SD/MI, SMP/MTs, SMA/MA, SMK/MAK or in higher education in order to increase students' faith and piety to Allah (Rachman & Maimun, 2016). The implementation of diniyah takmiliyah can be carried out in stages or not in stages (Hidayah, 2022). The implementation of diniyah takmiliyah is carried out in mosques, prayer rooms, or other places that meet the requirements (Amiruddin, 2011). The naming of diniyah takmiliyah is the authority of the organizers (Farida et al., 2022). The implementation of diniyah takmiliyah can be carried out in an integrated manner with SD/MI, SMP/MTs, SMA/MA, SMK/MAK or higher education (Daulay, 2022). The name of the diniyah takmiliyah that is common in society is madrasah diniyah.

**c. Informal Islamic Education**

Based on the National Education System Law no. 20 of 2003, Chapter I article 1 paragraph 13 (Chapters & General, 2003)It is stated that informal education is a path of family and environmental education in the form of independent learning activities. Informal education does not require a learning design and occurs or is carried out spontaneously, and can be carried out at any time (Wardhani, 2013). So it can be understood that informal educational institutions in Indonesia, namely families and the environment, can implement Islamic education (Arsad & Ali, 2021; Darlis, 2017).

1. Family

The family is the center or the oldest educational institution in Islam (Adi, 2022). He is the same age as human civilization itself. For example, how the Prophet Adam and his wife Eve tried to educate their children. Likewise with Luqman and Prophet Ibrahim and many others whose stories are told in the Qur'an. The family has a very vital role in educating and shaping a person (Yoga et al., 2015). The first interaction of a learner starts from the family environment (Yenni et al., 2018). Children are born in a state of purity like a blank slate and will be crossed out the first time by their families (Hulukati & Hulukati, 2015), then the family must be good at giving beautiful doodles so that they can develop the potential of the child's nature, not the other way around which makes children feel insecure due to educational patterns that are not on target. The importance of education in the family has also been mentioned in the Qur'an, as the word of Allah in QS At-Tahrim/66: 6:

يٰٓاَيُّهَاالَّذِيْنَ اٰمَنُوْاقُوْٓااَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًاوَّقُوْدُهَاالنَّاسُ وَالْحِجَارَةُ عَلَيْهَاﻣَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌلَّايَعْصُوْنَ اللهَ مَآاَمَرَهُمْ وَيَفْعَلُوْنَ مَايُؤْمَرُوْنَ (6)

O you who believe, protect yourself and your family from the fire neraka whose fuel is humans and stones; guardians of angels who are rough, harsh, and do not disobey Allah in what He commands them and always do what is commanded (KAR Indonesia, 2010)

In the verse above it can be understood regarding the importance of education in the family, that education is not only in the worldly aspect, but also in the ukhrawi or hereafter aspect so as to avoid the fires of hell. Providing understanding, teaching, guidance and education in the family will be the foundation for each individual or child to go to education outside the family.

2. Environment

The environment in Islamic education is also one of the informal educational institutions that influence a person (Subianto, 2013). Once the Apostle emphasized to a friend related to a person's association with his environment, like Ahmad Darlis (Darlis, 2017) quotes a hadith from Abu Hurairah which means: "A man depends on the religion of his social friends, so let one of them see who is his social friend." Based on this hadith, it can be understood that the environment

influences one's educational patterns. This influence can be in the form of negative or positive influence, can come from peers or different age levels. The Apostle has reminded us to always be selective in choosing associations in an environment. Because, it will be difficult for someone to change for the better if they are in the wrong environment and it will result in things that are dominant in that environment. If the environment is dominated by positive characters, then the results of education will be good, but if it's the other way around. Then the negative things will also dominate the learner.

In short, formal Islamic education institutions are carried out in stages from low to high levels consisting of madrasah and higher education. Madrasas themselves consist of several levels, starting from RA, MI, MTs, and MA/MAK. Furthermore, non-formal educational institutions are educational pathways that do not have uniform standard rules from one institution to another. Among these non-formal educational institutions are the Study of the Yellow Book, the Study of the Al-Qur'an and the Diniyah Taklimiyah. Finally, there are informal educational institutions, namely education that does not have a curriculum structure and no standard arrangements for its implementation. All regulations are submitted independently to each implementing agency.
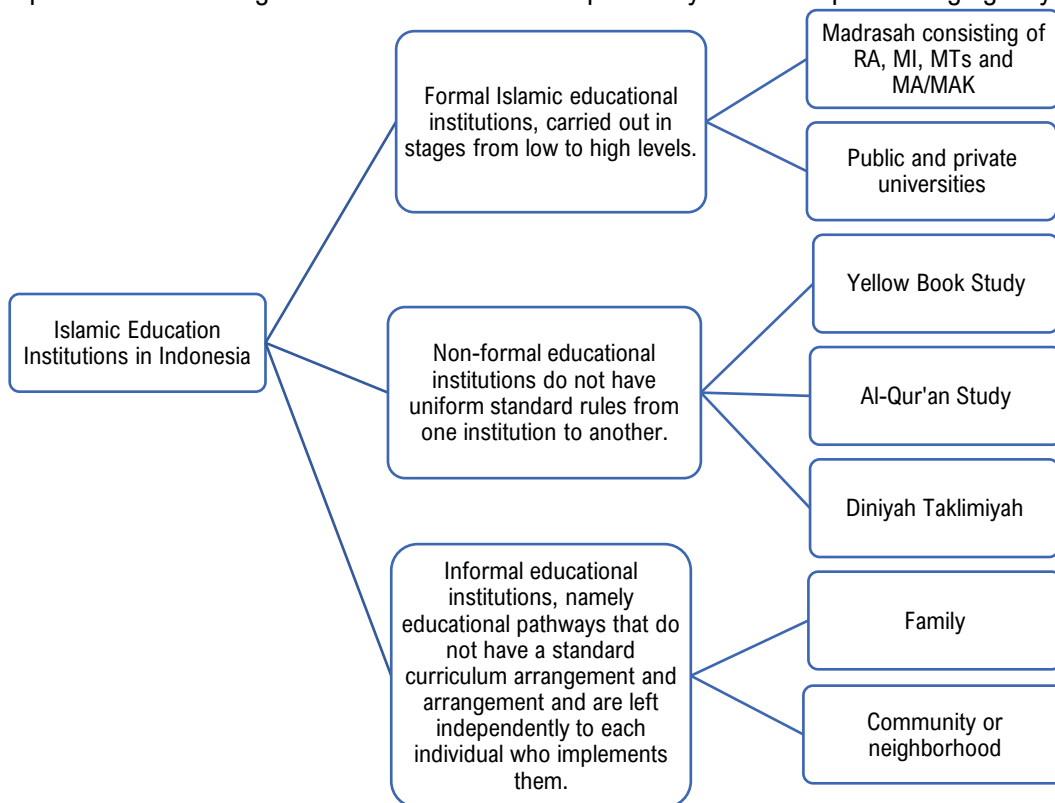


*Figure 2. Islamic Education Institutions in Indonesia*

## *Figures of Islamic Education in Indonesia and Their Roles*
### a. Ki Hajar Dewantara

Ki Hajar Dewantara whose nickname was Raden Mas Soewardi Soerjaningrat, was born in Yogyakarta on May 2, 1889 from a Yogyakarta aristocratic family (grandson of Pakualam III). Ki Hajar Dewantara died in Yogyakarta on April 26, 1959 (Hendratmoko et al., 2018). After completing his education from a Dutch elementary school (ELS or Europeesche Lagere School), he continued his education at STOVIA (School tot Opleiding van Inlandsche Artsen), in 1915, Soewardi attended

school at Europeesche Deed (Deed of European Teachers) and became acquainted with prominent figures educational thinker (Darmawan, 1952). When he returned to his homeland after serving a period of exile, Ki Hajar Dewantara founded the Taman Siswa National College which aims to instill a sense of nationality to love the motherland to fight for independence (Sugiarta et al., 2019). In his view, the aim of education is to advance the nation as a whole without discriminating against religion, ethnicity, ethnicity, culture, customs, habits, economic status, social status and is based on the basic values of independence. So that Ki Hajar Dewantara is the main figure in the struggle for Indonesian human liberation (Rahardjo, 2018). This struggle which was not easy then led the Indonesian people to realize the importance of loving the motherland and fostering the fighting power of the Indonesian people to escape from the hands of the colonialists.

In Ki Hajar Dewantara's concept of education, there are 2 things that must be distinguished, namely the teaching and education system. Teaching is something that is liberating humans from the outward aspect and education is liberating humans from the inner aspect. In his mind, the method that suits his education system is the among system (Islam, 2019). Based on this explanation, it is known that the aspects that are built in teaching are things that are outward or visible. Whereas in education, what is built is that which is inner or that exists within the individual.

Ki Hajar Dewantara used the among method in his education, namely Tutwuri Handayani. The Among method itself is an educational method that has a family spirit and is based on two foundations, namely the nature of nature and independence (Nazarudin, 2019). As for the nature of nature, namely the limit of the development of the child's potential in the development of personality and independence means the freedom to regulate himself with the conditions of orderly peace in society (Marisyah et al., 2019). Ki Hajar Dewantara's views on learning can be seen in the concept of the Three Education Centers which consist of family education, education in the realm of college and education in the realm of youth (Nurhalita & Hudaidah, 2021).

Ki Hajar Dewantara's concept of family education is reflected in the student garden system, where the family is the center of education, because one can receive all traditions regarding social life, religion, art, science and so on within the family (Darmawan, 1952). The family is said to be the center of education because that is where a child is for the first timehe received his education from his parents. The concept of education in the realm of college aims to seek and memprovide knowledge and intelligence for students. environment seSchools and families can complement each other in order to achieve educational goals (Nurhalita & Hudaidah, 2021). The cooperative relationship between the school and parents or family will help to control students so that in the learning process they continue to pay attention to what goals are to be achieved afterwards. Whereas in the concept of education in the realm of youth, Ki Hajar Dewantara included the youth movement as the center of education because the youth movement is seen as providing great support for education, both towards mental intelligence, character and social behavior (Bariyah, 2019). Young people with passionate enthusiasm greatly influenced Ki Hajar Dewantara's efforts to build education, so directing youth to positive things would also produce something good. Thanks to the concept and various other services from Ki Hajar Dewantara, he is known as the Father of Indonesian Education and is enshrined where every May 2, namely the birthday of Ki Hajar Dewantara, is celebrated as National Education Day.

### b. Ahmad Dahlan

Ahmad Dahlan was a charismatic and controversial scholar at the same time (Arroisi, 2020). He was born on August 1, 1868 and died on February 22, 1923. His first name was Muhammad Darwis, the fourth child of KH. Abu Bakr. His mother was the daughter of H. Ibrahim, who was also head of the Yogyakarta Sultanate at that time. As a child, he always studied religion and Arabic. Darwis or small Dahlan was full of religious values from an early age. He obtained religious education selectively and tried to contemplate and even contemplatepractice it (Syafril & Zen, 2019).

KH Ahmad Dahlan is one of the figures of change in Islam as well as the founder of the Muhammadiyah organization (Rashid, 2018). He began to carry out the idea of renewal upon his return from the first pilgrimage, namely in 1888, seeing the state of Islamic society in Indonesia which was experiencing a decline caused by backwardness of knowledge due to colonial pressure from the Dutch government. The Dutch government wanted the indigenous people to be unskilled laborers with low wages so they no longer thought about education (Ningsih, 2012). The existence of differences in education led to the development of educational dualism, namely the Dutch colonial education system and the traditional Islamic education system which was centered in Islamic boarding schools. Seeing the differences in education that occurred at that time, the idea arose from KH Ahmad Dahlan to reform (Abbas, 2020).

In carrying out the reform, he not only founded schools, but also helped teach religious knowledge in other schools, such as the Jetis Gubernaman Kweekschool. KH Ahmad Dahlan also carried out other reforms such as establishing mosques, publishing newspapers which contained Islamic religious knowledge (Nugraha, 2009). KH Ahmad Dahlan considers that personality formation is an important target and educational goals (Mayarisa, 2018). He argues that no one can achieve greatness in this world and in the hereafter except those who have a good personality. Someone who has a good personality is someone who practices the teachings of the Koran and hadith, because the Prophet is an example of the practice of the Koran and hadith, so in the process of forming personality, students must be introduced to the life and teachings of the Prophet.

Implementation of education according to Dahlan should be based on the foundationstrong faith and should be placed on the top priority scale in the ummah development process (Kurnia, 2019). As for efforts to actualize these ideas, KH Ahmad Dahlan's educational concept includes: educational goals, educational materials, and teaching methods (Achmad, 2021). The purpose of education according to Ahmad Dahlan is to form human beings who have noble character (Ahmed, 2015). According to Ahmad Dahlan, there are several Islamic educational materials, namely the teaching of the Qur'an, Hadith, writing, reading, arithmetic, geography and drawing (Son, 2018). Ahmad Dahlan in conveying religious learning uses a contextual approach because religious learning is not enough just to memorize it (Ismail, 2023), but must be practiced in accordance with the circumstances (Abbas, 2020).

### c. Hasyim Asy'Ari

K.H. Hasyim Asy'ari's full name is Muhammad Hasyim bin Asy'ari bin Abdul Wahid bin Abdul Halim (Zuhri, 2010). Kyai Hasyim was born to the couple Kyai Asy'ari and Halimah on Tuesday kliwon, February 14, 1871 AD or coinciding with 12 Dzulqa'dah in 1287 H. Kyai Hasyim was known as a figure who was thirsty for religious (Islamic) knowledge. To cure his thirst, Kyai Hasyim went to various well-known Islamic boarding schools in East Java at that time. Not only that, he also spent quite a long time studying Islam in the holy lands (Makkah and Medina). It can be said, Kyai Hasyim is one of the students who really seriously apply the Javanese philosophy, " *Luru ilmu kanti lelaku (mencari ilmu adalah dengan berkelana) atau sambi kelana*."

At first, he studied at the Wonokoyo boarding school (Probolinggo), then moved to the Langitan boarding school (Tuban). Then he continued his intellectual journey to the Tenggilis Islamic Boarding School (Surabaya) and moved to the Kademangan Islamic Boarding School (Bangkalan), which at that time was under the care of Kyai Kholil. After leaving the Kyai Kholil Islamic boarding school, Kyai Hasyim continued at the Siwalan Panji Islamic boarding school (Sidoarjo) under the care of Kyai Ya'kub. For three years Kyai Hasyim studied various fields of Islamic studies, especially Arabic grammar, literature, fiqh and Sufism with Kyai Kholil. Meanwhile, under the guidance of Kyai Ya'kub, Kyai Hasyim succeeded in studying monotheism, fiqh, adab, interpretation and hadith. Since he was still in Makkah, Kyai Hasyim has had an interest in the tarekat (Rosyid et al., 2022). In short, it can be understood that Kyai Hasyim is a figure who pays more attention to the field of shariyyah.

Kyai Hasyim views education as very important. uthe intensity of education according to KH Hasyim Asy'aRI has at least two qualifications. First, the importance of education is to maintain the predicate of the noblest being attached to humans. Second, the urgency of the peneducation lies in its contribution in creating a prosperous societypower and ethics (Asy'âri, 1994). In explaining the concept of education, KH Hasyim Asy'ari argues that the ideal aim of education is to form a highly ethical society (akhlakul karimah). This formulation can implicitly be read from the hadith or the opinions of the scholars he quoted. KH Hasyim Asy'ari in the book Adabul Alim wa Muta'alim. Among these goals, namely forming a perfect human being who draws closer to Allah SWT and forming a perfect human being who gets the happiness of the world and the hereafter.

KH Hasyim Asy'ari has contributed many things which can be seen from some of his thoughts on: theology, ahlussunnah wal jama'ah, tasawuf, fiqh and political thought (Fadli & Sudrajat, 2020). In the field Theology KH Hasyim Asy'ari said there are three levels in interpreting God (Khuluk, 2000). The first level is praise for the oneness of God, this is owned by ordinary people. The second level includes knowledge and understanding of the oneness of God, this is owned by the ulama and the third level grows from the deepest feelings about the supreme judge and this is owned by the Sufis. The next thing he contributed was the term Ahlussunnah wal Jama'ah. Hasyim Asy'ari accepted this doctrine because it was in accordance with NU's goals, especially those related to building relations with Indonesian ulama, namely following one of the Sunni schools of thought and keeping the pesantren curriculum in accordance with the principles of ahlussunnah wal jama'ah which means following the teachings of the Prophet Muhammad and the words of the clergy.

As for the field of Sufism, broadly speaking, it aims to improve the behavior of Muslims in general and in accordance with the principles of Islamic teachings and in many ways, his thinking is influenced by the thoughts of Al-Ghazali. Meanwhile in the field of Fiqh, he adheres to four schools of thought, namely Hanafi, Maliki, Shafi'i and Hambali. Finally, in Political Thought, Hasyim Asy'ari invites all Muslims to build and maintain unity. According to him, the political foundation of Islamic government has three objectives, namely: to provide equality for every Muslim, to serve the interests of the people by negotiating and to maintain justice.

KH Hasyim has proven himself as a scholar who is able to pass on two things, namely: knowledge and charity (Hakam, 2014). His works, such as Muqaddimah al-Qanunal-Asasili Jam'iyyat Nahdlatul Ulama, Risalah fi Ta'kid al-Akhdzi biMazhab al-A'immah al-Arba'ah, Mawa'idh, and so on (Bahri et al., 2021), has formed a diverse character that is unique to Indonesia, able to adapt to local culture and traditions that are developing, especially Javanese traditions.

## Conclusion

Formal Islamic education is educational feed which is directly supervised by the national government in accordance with laws and other juridical laws that regulate levels, curriculum, educational staff and so on.Da¬in the pen agency¬¬formal education, Islamic education is implemented in two institutions, namely madrasas and Islamic tertiary institutions. Furthermore, non-formal education is an educational pathway outside of formal education that can be carried out in a structured and tiered manner. Non-formal Islamic educational institutions are held in the form of book recitation, taklim assemblies, Al-Qur'an recitation, diniyah takmiliyah or other similar forms. Informal education is a path of family and environmental education in the form of independent learning activities, its implementation does not require a learning design and occurs or is carried out spontaneously, and can be implemented at any time due to educational institutions. Education is the family and community environment.

Ki Hajar Dewantara's concept of family education is reflected in the student garden system, where the family is the center of education, because one can receive all traditions regarding social life, religion, art, science and so on within the family. Thanks to his concept and various services in the world of education, Ki Hajar Dewantara is now known as the Father of Indonesian Education and is enshrined where every May 2, namely the birthday of Ki Hajar Dewantara, is celebrated as National Education Day.

KH Ahmad Dahlan is one of the figures of change in Islam as well as the founder of the Muhammadiyah organization. He began to carry out the idea of renewal upon his return from the first pilgrimage, namely in 1888, seeing the state of Islamic society in Indonesia which was experiencing a decline caused by backwardness of knowledge due to colonial pressure from the Dutch government.Implementation of education according to Dahlan should be based on the foundation¬¬strong faith and should be placed on the top priority scale in the ummah development process. The purpose of education according to Ahmad Dahlan is to form human beings who have noble character. According to Ahmad Dahlan, there are several Islamic educational materials, namely teaching the Qur'an, Hadith, writing, reading, arithmetic, geography and drawing. Ahmad Dahlan in conveying religious learning uses a contextual approach because religious learning is not enough just to be memorized, but must be practiced according to the situation and conditions.

Kyai Hasyim views education as very important. The urgency of education according to KH Hasyim Asy'aRI has at least two qualifications. First, the importance of education is to maintain the predicate of the noblest being attached to humans. Second, the urgency of the pen¬¬education lies in its contribution in creating a prosperous society¬¬power and ethics. In explaining the concept of education, KH Hasyim Asy'ari argues that the ideal aim of education is to form a highly ethical society (akhlakul karimah).

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