

RESEARCH

*Implementation of the Concept of Longlife Education in Realizing a Learning Society in Plasan Sidoharjo Sragen, Indonesia*

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**Abstract**

This research is a qualitative research using case studies. In this study, the researcher carefully describes all the events that occur and always tries to reveal the awareness of the subjectivity of the research. The approach used in this research is a qualitative approach. Data collection techniques in the form of literature review, observation and interviews. The data analysis technique in this research is through the steps of data reduction, data presentation, conclusion drawing and verification. The results of this study: first, the community bases its attitude on life and behavior based on Islamic religious values; second, the active involvement of the community in the village of Plasan in various aspects of community activities appears dominant, including because there are respected driving figures; third, through the da'wah of both community figures and local 'ulama' in realizing religious educational institutions; fourth, there is good regeneration so that the established learning society in the village of Plasan can continue to survive.

**Keywords:** role, society, Islamic, learning, education

## Preliminary

The concept of long-life education (learning for life) is actually not a new concept in the world of education because it has long been the subject of thought by educational experts from time to time. Moreover, for Muslims, long before the West raised it, Islam was familiar with lifelong education. As the words of the prophet Muhammad SAW: "Seek knowledge from the cradle to the grave".

The concept of lifelong education became famous in the world of education after the publication of a book by Paul Lengrand entitled "An Introduction To Life Long Education", in 1970. (Wathony, 2011). The concept of lifelong education formulates that the educational process is a continuous process, which starts from the time a person is born until he dies. This educational process includes informal, non-formal and formal forms of learning, whether that takes place in the family, school, in work and in social life.

The concept of long life education will be easier to implement in a community that has an awareness of the need to learn. Through a learning society, or an educational society, the concept of long life education finds its relevance when it is implemented in a community. Nowadays, learning society is increasingly becoming an issue that is taken into account because there is a perception in the community about the "magic" of formal educational institutions (schools) in shaping the positive character of students. The recent multidimensional crisis in the country raises questions about the role of education, especially in schools. The extent to which the success of the educational process, especially in shaping the nation's morals, has been achieved? The public is increasingly aware that shaping the morals of the nation's children is too heavy to be borne only by formal educational institutions but must be carried out jointly by the community. Even though there is a real relationship and mutual influence between community conditions and school conditions.

Regarding this connection, Azyumardi Azra (Azra, 1999), once quoted the philosophical statement of Plato and Aristotle that "as is the state, so is the school" or other statements "what you want in the state, you must put into school" (what you want in the state, you must put into school). from the country, you must enter the school). The discourse gives the

meaning that among institutions that take an important role in realizing educational goals, it is not only dominated by the role of the school, but also the role of the family and the community that surrounds it.

Today, Indonesian people are still in the stage of schooling society and reading society, so efforts are needed to get to a higher level. The level that must be addressed is to become a learning society and educated.

In practice, the learning society has been implemented by the Indonesian people, although it has not been maximized, but conceptually it is still groping. As a result, the concept of learning society is not yet popular among the public (Wathony, 2011). However, in the context of Islamic religion, the concept of learning society is actually not a foreign concept. The Qur'an teaches that human beings (Muslims) become the driving force in building a civil society life with a strong foundation of faith (Surah Ali Imran verse 110). That is, in a society that has a strong foundation of faith, they will be consciously involved in the educational process in various aspects and its implementation. They are people who have an Islamic culture, which bases their behavior on belief in Islamic religious dogma to contribute and take responsibility for realizing a civil society. At this point, the implementation of the long life education concept in realizing a learning society looks more real.

The implementation of the concept of long life education in realizing a learning society can be seen in the community in Plasan village, Sidoharjo sub-district, Sragen district. The people of the Plasan village are known to be thick with their religious nuances and have an active involvement in education both in formal, non-formal and informal educational institutions. The daily life of the Plasan community itself cannot be separated from the culture of learning, reading, worshiping and working together. It can be said that, Plasan village is like a large "educational institution" in which there are massive learning activities.

Based on the explanation above, it is interesting to study further how the implementation of the concept of long life education in realizing a learning society in the village of Plasan, Sidoharjo, Sragen, Indonesia, through the formulation: how far is the awareness of the people of Plas to continue learning in a broad sense?; what is the form of

community involvement in education?; What kind of learning culture is built in the community of Plasan village?

### Research Methods

This research is a qualitative research with case studies. Case study qualitative research is research that seeks to investigate phenomenological conditions, conditions or things and the results are presented in the form of a research report. In this study, the researcher carefully describes all the events that occur and always tries to reveal the awareness of the subjectivity of the research. The approach used in this research is a qualitative approach. Data collection techniques in the form of literature review, observation and interviews. The data analysis technique in this research is through the steps of data reduction, data presentation, conclusion drawing and verification.

### Results and Discussion

#### Longlife Education Concept in Islamic Education Perspective

Education, as part of human life, is a process that runs automatically and naturally - apart from not being bound by age and time, it is also not limited by the systematics of certain educational institutions. This is what in the world of education is known as Longlife Education where in fact the concept in Islam has become a paradigm long before the western concept was rolled out. (Muhadjir, 1987). The emergence of the term Longlife Education in general was triggered by the critical issue of education in America in 1960 which later became a separate concern for the initiative of the United Nations (UN) or also known as the "Faure Report" published by UNESCO. (Shaf'i'i, 1992). Then, a learning to be program was rolled out, even though it actually implied that education was too formal. Considering that the implementation of this program was considered to be less successful, in 1980 a revision was made with a new jargon, namely: No limit to study (learning without limits)

which actually emphasizes more on education for adults and is permanent and repetitive. (Muhadjir, 1987).

The concept of lifelong education as intended in Islam emphasizes a continuous and holistic process (principle of continuity) in a person's personal development whose ultimate goal is none other than the happiness of the world - the hereafter, carried out from the cradle to the grave. The term education referred to here (in relation to lifelong education) is basically more inclined to the meaning of learning, based on one's activity (active learning) and carried out in different ways through different processes. (Muhadjir, 1987).

The concept of lifelong education has been rolled out by the Prophet in his hadith: "Seek knowledge from the time you are in the cradle until you die. (Narrated by Ibn 'Abd al-Bar). This hadith is supported by the concept that according to Islam humans have a very far reach, namely the world and the hereafter. Because of this dimension of reach, lifelong education in Islam can be seen from two important things in human life; science and faith. At the level of faith, humans from the beginning of their creation have been blessed by Allah and promised themselves with monotheism. The Qur'an explains: "And (remember) when your Lord brought out the offspring of the children of Adam from their sulbi and Allah took witness against their souls (saying): "Yes (You are our Lord), we are witnesses". (We do that) so that on the Day of Resurrection you will not say: "Indeed we (the Children of Adam) are the ones who are unaware of this (the Oneness of God)". (Surat al-A'raf: 172) (Joseph, 2012).

This testimony to the monotheism of Allah occurs when humans are still in the womb. Therefore, it is very rational to say that humans do not remember this important event at all. So the Messenger of Allah reminded about the necessity of education that must be done by parents: "Every child is born in a holy state (true aqidah), then it is his parents who make him a Jew or a Christian". (Narrated by Bukhari). From Abu Hurairah ra from the Prophet SAW, he said: "Women are married for four things; because of his wealth, because of his position, because of his beauty, and because of his religion. You should (for those who choose a wife) choose a religious one, surely you will be happy." (Muttafaq'alaih with the ordination of seven priests) (Hasan, 1987).

The question that arises then is whether education at the level of science also begins as education at the level of faith? To answer this question the concept of education in Islam refers to the basis of the hadith that talks about lifelong education: "Seek knowledge from the cradle to death". The initial concept of education above requires an explanation of the final limits of education in Islam. Ahmad D. Marimba in his book Introduction to the Philosophy of Islamic Education explains that lifelong education goes through two stages. The first stage occurs from the time a child is born until the child becomes an adult. The second stage lasts from maturity experienced by a person until the end of life (Marimba, 1981). The concept of lifelong education in Islam essentially delivers and guides humans to be able to become caliph fi al-ardl and guide humans as manifestations of God. Because in this position humans are creatures who are able to reflect the Asma of Allah (Asma al Husna) and life in the universe. Humans as caliph fi al-ardl already have a mandate where with that trust humans will be able to realize their predicate as a manifestation of God (Surah al-Azhab: 72). To arrive at the actualization of a similar human role, there are at least three forms of responsibility that can practically be carried out by humans: responsibility for the welfare of the universe, responsibility for the harmony of human life and responsibility for determining the future. (Rahman, 1980). Mutahhari revealed that the above responsibilities are well actualized through the possession of knowledge(Mutahhari, 1992). And this device has practically been given by God to humans and is also appreciated as an aspect that determines human position. With evidence of one verse "... Allah will exalt those who believe among you and those who are given knowledge by several degrees ..." (Surah al Mujdah: 11). According to Faisal (1991), education is not limited to level boxes and classroom walls (Mutahhari, 1992).

### Longlife Education Rationale

The concept of long life education is present in the field of educational thought because it is based on several considerations as follows:

- a. Basically education is a process that lasts for a person's life.

- b. Many children cannot attend formal education at school, even though they have potential that needs to be developed which can later be useful for themselves and the community.
- c. Many formal schools are no longer able to accommodate school-age children to attend education. As a result, many children have never experienced an education at school, they cannot be left in ignorance and backwardness.
- d. The cost of education in schools is currently getting more expensive, not all levels of society can reach it (Chambers, 2010).

### Learning Society Concept

The term learning society (learning society) was introduced by Torsten Husen in 1971, with the limitation that learning society is empowering the role of the community and family in the field of education. More broadly, a learning society is defined as a society that educates, namely when the educational process runs for all members of the community through daily interactions that are always nuanced with amar ma'ruf and nahi munkar. (Nizar, 2005). In this case, every community will always get positive input from the results of these interactions. In line with the above understanding, there are at least three things that must be considered, namely: first, empowering the role of the community. In this case, there are special community activities in the field of education which are commonly known as non-formal education. Second, education that takes place in the household or family. This means that the continuity of education is also part of the responsibility of the household. Third, there is the responsibility of the government. This means that the government has an obligation to be responsible for the continuity of education in society, especially in the realm of regulation (Sustainable, 2017).

The emergence of a learning society encourages individuals, institutions, associations, communities concerned with education or other business entities to participate in developing new ways of thinking in responding to the challenges of community needs regarding education and learning (learning). (Lailatul Wayansari, 2019). As a formal education program, schools are no longer the sole platform and monopolize educational activities.

Business entities are no longer only concerned with business, but have begun to shift their participation in taking care of education, especially non-formal education/out-of-school education.

The development process requires the participation of educated adults, while the existing formal educational institutions are unable to access the problems that exist in the midst of society. In certain areas the fact is that the school education system is not able to equip them with the skills they need to compete openly and clearly in a technological society.(Lailatul Wayansari, 2019). Therefore, community participation in education is urgent and urgent to build a learning community environment that is conducive to developing all the learning potential of the community itself.

The Law on the National Education System (SISDIKNAS) Number 20 of 2003 mandates that education be a shared responsibility between the government/state and the community. Therefore, education should be a shared responsibility between schools, the environment and the community.

### **Learning Society Principles**

Efforts to implement a learning society require several principles that need to be met. According to John Chambers in The Learning Society (Chambers, 2010), there are several principles in the implementation of a learning society, namely:

- 1) Generating enthusiasm for lifelong learning (engenders a culture of learning throughout life).
- 2) Aims to develop motivated and engaged learners who are prepared to conquer the unforeseen challenges of tomorrow as well as those of today.
- 3) Bringing learning to the community, viewing learning as an activity without a place (takes learning to the learner, seeing learning as an activity, not a place).
- 4) Believes that learning is for all, that no one can be excluded.
- 5) Recognize that people learn differently and strive to meet those needs (recognizes that people learn differently, and strives to meet those needs).

- 6) Growing and embracing new learning providers from the public, private and NGO sectors (cultivated and embraces new learning providers from the public, privates and NGO sectors).
- 7) Develop new relationships and new networks between learners, providers, funders and innovators.
- 8) Providing the common needs to achieve learning success (provides the universal infrastructure they need to succeed- still physical but incrementally virtual).
- 9) Support systems of continuous innovation and feedback to develop knowledge of what works in whichs circumstances.

#### **Profile of Plasan Village - Sidoharjo Sragen, Indonesia**

Plasan village is located in the village area of Sidoharjo, Sidoharjo District, Sragen Regency, Central Java, Indonesia. This village is relatively small with only 169 households (KK) which are divided into three Neighborhood Associations (RT). The livelihoods of the population are mostly farmers, others are laborers, traders and civil servants (PNS).

Anthropologically, the people of Plasan village are known to be Islamic which is thick with life experiences based on Islamic values both in terms of worship, morals and monotheism. According to the results of the author's interview with the religious leader of the Plasan village, Mr. H.Zarkasi, in 1995 the Regent of Sragen at that time Mr. R. Bawono (served as the regent of Sragen for two periods, 1990-2001) in an official event inaugurated the Plasan village as an Islamic village in Sragen area (Zarkasi, 2021). The determination as an Islamic village cannot be separated from tracing the history of Plasan as one of the centers for the spread of Islamic teachings since Tripe Alas in the Dutch colonial period with the Darussalam mosque as the center of its da'wah activities. Not only as a place of worship, the Darussalam Plasan mosque is also a center for Islamic education with the construction of the Madrasah Diniyah Tarbiyatul Aulad in the mosque complex, a youth activity center as a base camp for the Darussalam Youth organization, a center for religious studies as the secretariat of the Mother-Women Recitation Forum and the Yasin Jamaat. -Father, and even

the center of economic activity with the formation of the cooperative "Lumbung Paceklik" (Zarkasi, 2021).

In general, according to the results of the author's observations and interviews, the religious life of the people of Plasan village can also be seen from the residents who are diligent in worshiping. Every time the call to prayer is sounded, the residents immediately rush to the mosque, both parents, youth, and children. After the congregational Maghrib prayer, the children immediately headed to the Tarbiyatul Aulad Madrasah to study religious knowledge. The curriculum used is quite diverse and complex, covering subjects of Fiqh, Dates, Al-Qur'an Hadith, Aqidah Akhlak, Tafsir Al-Qur'an, Qira'ah, Arabic, and English. (Rizki, 2021). In addition to learning about Islam at the Diniyah madrasa, the youth of Plasan village also studied religion specifically for the ustaz at the ustaz's residence. It was recorded that there were ustaz KH Asyhuri and H. Akhmad who taught the study of the yellow book. Then continued by Ustadz Fatkhul Mu'in (son of KH Asyhuri) who taught the interpretation of the Qur'an, Fiqh, Hadith, and Dates. It can be said that the Darussalam mosque, Madarasa Diniyah Tarbiyatul Aulad, and house studies are the main sources of Islamic religious knowledge in the village of Plasan. (Zarkasi, 2021).

There is an interesting phenomenon seen in the village of Plasan, although economically the people of Plasan are not materially rich, but most of the youth of Plasan can continue their studies at various bona fide state universities in the country. It was recorded that there were students and alumni from UI, ITB, IPB, UNDIP, UGM, STAN, Semarang State Polytechnic, UNS, UNNES, UIN Sunan Kalijaga Yogyakarta, UIN Sunan Ampel Surabaya, UIN Walisongo Semarang, IAIN Salatiga. Others enter private campuses such as Telkom University Bandung, UII Yogyakarta, UMS, Akbid, Akper, etc. Not only studying at Strata 1 but some continuing to study at Strata 2 there are even several Doctoral and Doctoral candidates. The spirit of studying cannot be separated from the understanding and appreciation of the teachings of Islam which is firmly attached to the minds of the Plasan residents.

Another interesting phenomenon is the fact that after graduating from these well-known campuses, or during college holidays, the youth of Plasan village always return to the

village to teach at Madrasah Diniyah as well as to mobilize youth and children in activities in the village. The chairman of the Takmir Darussalam Plasan Mosque, Mr. Abdul Rokhim, explained that when they (the residents of Plasan village) have to change their domicile due to work or marriage, they are usually the driving force for Islamic education and da'wah in a new place of residence. (Rokhim, 2021).

The spirit of worship, the spirit of studying, the spirit of sharing knowledge and the spirit of sharing benefits for others can be seen clearly in the daily life of the Plasan people.

### **Implementation of the Longlife Education Concept in Realizing a Learning Society in Plasan - Sidoharjo, Sragen, Indonesia**

The concept of long-life education which discourses on the process of learning without limits and throughout life as the embodiment of human existence who is the caliph on earth, based on the above study finds its relevance when it is realized in the form of a learning society. There is a picture of people who like to learn, are responsible for the learning process in their environment, and are actively involved in "learning" activities. This picture can be seen in the daily life of the residents of Plasan-Sidoharjo village, Sragen. The implementation of the concept of long life education in realizing a learning society in the village of Plasan, based on the results of observations and in-depth interviews conducted by the author, in several sectors can be described as follows:

#### **Public Awareness Involved in Educational Institutions**

1) MI Muhammadiyah Sidoharjo, better known as MI Plasan, was built independently in 1954 (Plasan, 1995). MI was built to meet the needs of formal educational institutions that breathe Islam. The MI building was built independently by the community in mutual cooperation and gradually according to the abilities of the residents at that time. The building, which was originally built, had wooden walls with earthen floors and had tables and chairs made by local residents. The teaching staff and the head of the madrasa at that time were also residents of the Plasan village itself with students coming from several neighboring villages.

Because it was built and managed independently by the community, the curriculum that was built apart from implementing the curriculum from the Ministry of Religion (Ministry of Religion) was also colored with local content and accommodated the local wisdom of the Plasan village. For example, students are taught the practice of growing rice behind the school from sowing, planting, fertilizing and harvesting. The harvest is used to increase education funding in MI.

Based on the results of an interview with the head of MI Sidoharjo, in terms of education financing, in addition to receiving BOS funds, MI Plasan always receives regular funding from alumni who have succeeded in working and doing business. (Rahayu, 2021). The head of the madrasa always involves residents in building construction, equipping school facilities and in determining student recruitment policies. There is a good synergy between madrasas and residents.

2) KBIT and TKIT Darussalam were founded in 2010 on a non-governmental basis (Darussalam, 2012). This pre-school institution was established to fulfill the need to build a religious environment from an early age. The founders of KBIT-TKIT Darussalam wanted in Plasan to build an Islamic and child-friendly growing environment for children. In addition, through this pre-school institution, it is hoped that it will become a means of parenting education for residents on how to educate children in the style of the Prophet. This is a noble goal and has the full support of all community and religious leaders in the village of Plasan.

KBIT-TKIT Darussalam opens education services starting at 07.30-11.00 WIB borrowing the Tarbiyatul Aulad Madrasah building as a place to study. It was recorded that in the 2020-2021 academic year there were around 100 students studying at this institution, and 6 ustadzah, as well as 1 education staff. (Ismiyati, 2021).

As an educational institution that was born from the womb of the community, KBIT-TKIT Darussalam always involves Plasan residents in their learning operations. Principals and teachers regularly hold meetings with community leaders in determining educational policies in their institutions. The principal receives input in the curriculum, receives regular financial support from residents and receives assistance from residents in completing the

infrastructure. Once again, there is awareness in the form of intensive involvement between citizens and educational institutions. TK Pertiwi IV Sidoharjo

3) TK Pertiwi IV Sidoharjo is a kindergarten that has been established for decades in the village of Plasan. As the name implies, this kindergarten is general education. Being a kindergarten that is quite respected in Sidoharjo District with abundant student achievements. However, because it is located in the religious village of Plasan, elements of Islamic education still characterize TK Pertiwi IV, for example the existence of extracurricular reading the Qur'an (IQRA' method), long-sleeved and veiled student and teacher uniforms for girls and given habituation of worship, prayer and du'a.

Like other educational institutions in Plasan, TK Pertiwi IV cannot be separated from the participation of the Plasan community in building construction and educational policies. For example, involving the residents of Plasan as teachers of the Qur'an and worship, involving the residents of Plasan as the head of the school committee and recruiting teachers and education personnel from the residents of Plasan themselves. (Astutic, 2021).

### **Public Awareness Involved in Non-Formal Educational Institutions**

#### **1) Tarbiyatul Aulad Diniyah Madrasah**

Madrasah Diniyah Tarbiyatul Aulad Plasan is the first non-formal educational institution that was built independently by the Plasan community. This educational institution has been established several years after the independence of Indonesia. This institution was formerly in the form of a kind of halaqah, a place for religious learning and moral training on the porch of the Darussalam mosque. The longer it is felt the need to build a building for children's religious studies. So community leaders and religious leaders took the initiative to build buildings independently (Zarkasi, 2021). Mohammad Rizki as the head of the Tarbiyatul Aulad madrasa explained that the preparation of the curriculum at the Tarbiyatul Aulad madrasa was carried out by the teaching team and the head of the madrasa together with the Darussalam Mosque Takmir team. With the content of the subject matter in the form of Aqidah Akhlak, Al-Qur'an Hadith, Fiqh, Dates, Arabic, English, Qiraah, and Tafsir Al-Quran. The

teachers at this madrasa are Plasan residents, alumni of several Islamic boarding schools and alumni of the Tarbiyatul Aulad Madrasah itself. (Rizki, 2021).

2) The chairman of the Takmir of the Darussalam Plasan Mosque, Mr. Abdul Rokhim, said that residents were actively involved in this Madrasah Diniyah in many aspects. For example, in the curriculum, teachers, and regular disbursement of funds from the cash takmir of the Darussalam mosque and from community contributions coordinated by the head of the RT. (Rokhim, 2021). The problem currently haunting Madrasah Diniyah Tarbiyatul Aulad is the declining quality of teachers and administrators. The cadre of teachers, which used to be intensive, is now starting to slacken. There has not yet been a strong figure who has become the driving force in the management of madrasah diniyah (Rizki, 2021).

### **Community Awareness Involved in Informal Education Institutions**

#### **a) Science Resource Library**

The Science Source Library has been successful for decades. Had won the second place in the village library management in Central Java province. This library was born from the community's need for reading. At the initiative of Mr. Muslim (one of the community leaders of Plasan), several youths were sent to attend library management training in Jakarta with joint costs from the residents. Upon their return to the village of Plasan, they are responsible for establishing and managing the Sumber Ilmu library as well as sharing the knowledge of library management with other young friends in the village of Plasan. For the procurement of books, Mr. Muslim and other community leaders actively submitted proposals for book assistance to various government and private agencies. As a result, the Sumber Ilmu library has a collection of tens of thousands of books consisting of magazines, (Zarkasi, 2021).

This library is a reading paradise for Plasan's children and youth who have been familiar with science and education since childhood. The contribution of the Sumber Ilmu library is very large for the educational progress of the children of Plasan village. As an illustration, children are familiar with various literary works of world and homeland famous

writers in the form of translated children's novels. The youths are familiar with reading classy magazines like *Tempo*. And students have access to school textbooks.

The librarian on duty is scheduled in rotation and is carried out voluntarily, coordinated by the Darussalam Youth organization (an organization resulting from the amalgamation of Islamic Youth Mosque and Youth Organizations) (Zarkasi, 2021).

Unfortunately, entering the decade of the 2000s, the prestige of the Sumber Ilmu library began to wane due to the onslaught of other entertainments such as television, smartphones and the internet. Then there was a vacancy for the library manager due to the staggered cadre (Rokhim, 2021).

b) Darussalam Tambourine Group

The Rebana Darussalam group became a vehicle for accommodating the artistic expression needs of the fathers of the village of Plasan. Periodically they practice bringing prayers and beating the tambourine. The tambourine group is one of the alternative positive activities for the fathers as well as being a regular at appearing in Islamic religious commemorations in the village of Plasan and its surroundings. (Rokhim, 2021).

c) Darussalam family

The family as the smallest unit of society becomes the pillar of the teacher in character building. What is unique about the families in Plasan village is the high awareness of parents to provide the best formal education for their children even though they are economically at a mediocre level. For the people of Plasan, education is the main thing. The teachings of Islam that are ingrained in people's lives become motivation for lifelong learning. That's why most of the residents are able to study at well-known campuses in the country at their own expense or with scholarships (Rokhim, 2021).

Parents are eager to provide the foundation of monotheism and Islamic religious teaching for their children. Every evening after maghrib, the children rushed to Madrasa Diniyah while their parents read the Qur'an at home. Every day after dawn, there is always a sound from the residents' homes reciting the Qur'an. Children are used to covering their genitals since childhood and are obedient to worship. Living in a religious environment and loving science seems to affect the life style of the villagers of Plasan (Zarkasi, 2021).

## Functions of Community Institutions in Realizing a Learning Society

### **Masjid Takmir**

Takmir Darussalam Mosque is the main motor driving educational, da'wah and religious activities in the village of Plasan. The takmir of the mosque ensures that the continuity of financing for da'wah and education activities can run well. The mosque takmir cash is not only used for the operation and maintenance of the mosque but is used more for the purpose of da'wah and educational and social activities. The composition of the takmir mosque management is religious leaders and community leaders from the village of Plasan. They are the front line in maintaining the morals of the citizens, the pillars that support da'wah and education activities, and the umbrella of shade from various social problems among the citizens.

However, Takmir Masjid also has challenges in managing the congregation of the Plasan mosque, which has a very heterogeneous educational background, level of understanding of religious knowledge and the background of the community organization. As an illustration, the Plasan community consists of the Nahdliyin, Muhammadiyah, Al-Qur'an Tafsir Council (MTA), and even Shi'ites. (Rokhim, 2021).

### **Head of the Neighborhood Association (RT)**

According to the results of the interview with Mr. Catur Budi, the head of RT 15 Plasan, the head of the Rukun Tetangga has the main function of protecting, assisting and ensuring that its citizens are in a stable and peaceful situation. In addition, the head of the RT also plays a role in coordinating the residents' contributions for various religious and social activities in Plasan (Budi, 2021).

#### 1) Darussalam Youth (PPD)

This is an organization tasked with maintaining the morale of the Plasan youth and becoming a forum for organizational experience. Various positive activities such as skills and sports are the focus of this organization's activities. However, as technology advances, there are formidable challenges to protect youth from the onslaught of information and media that are not in accordance with Islamic values. (Rokhim, 2021).

## 2) Jama'ah Yasin, gentlemen

The Yasin congregation, gentlemen, regularly hold regular meetings on Friday nights from house to house with the agenda of reading Yasin's letter, remembrance of tahlil and study of the interpretation of the Qur'an. This congregation during the month of Ramadan holds a circumnavigation event every night (Rokhim, 2021).

## 3) Mothers Study Group

The recitation group for Plasan's Mothers routinely holds recitations every Saturday afternoon in the foyer of the Darussalam Plasan mosque. This congregation has a special cash which is used to supply funds for Madrasah Diniyah Tarbiyatul Aulad and for the procurement of snacks and rice wraps after Friday prayers at the Darussalam mosque in the Friday Blessing program. (Rokhim, 2021).

## 4) Family Welfare Empowerment (PKK)

As the name implies, PKK is an organization for women in each RT in Plasan village that focuses on empowering families. This organization provides a variety of skills for mothers as an alternative for efforts to increase family finances as well as a place to practice organization (Budi, 2021).

## Conclusion

The concepts of long life education and learning society both discuss how to carry out education for themselves and society as beings who are obliged to study. People who have an awareness of the importance of lifelong learning without the boundaries of space and time. Communities involved in the success of education both in the informal, non-formal and formal education sectors. The implementation of the concept of long life education in realizing a learning society in the village of Plasan, Sidoharjo, Sragen, Indonesia with the following conclusions: first, people base their attitudes and behavior on Islamic religious values; second, the active involvement of the community in the village of Plasan in various aspects of community activities seems dominant, including because there are respected driving figures; third, through the da'wah of both community figures and local ulama' in

realizing religious educational institutions; Fourth, there is good regeneration so that the established learning society in the village of Plasan can continue to survive.

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