

Scientific Transformation of Islamic Boarding Schools through Role of Alums the Islamic Education Study Program

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ABSTRACT: *This study aims to reveal the existence and role of alums of the Islamic Religious Education study program in carrying out scientific transformations in Islamic boarding schools. The research location is the As-Salman Allakuang Darud Da'wah wal Ershad (DDI) Islamic boarding school, Sidenreng Rappang Regency. This study uses a qualitative research approach with a case study type. Data collection techniques used participant observation, semi-structured interviews, focusing on crucial informants, namely alums of the Islamic Religious Education study program who had served since 2016 at the DDI As-Salman Allakuang Islamic boarding school, as well as documentation studies. The data analysis technique used the interactive analysis technique of Miles, Huberman, and Saldana. Testing the validity of the data is done by going through the credibility, dependability, confirmability, and transferability tests. The results showed that alums of the Islamic Religious Education study program from the Parepare State Islamic Institute played an essential role in the scientific transformation of the DDI As-Salman Allakuang Islamic boarding school since 2016. Their role is seen in four ways: 1) Maximizing the functions and duties as educators by carrying out the mandate, 2) Equipping students with millennial-era skills through structured activities, 3) Strengthening self-potential and sensitivity to contemporary realities for students, and 4) Intensifying the internalization of values and ethics by carrying out recitation, coaching, and cadre training to strengthen the basis of morality Students. The value of these findings underscores the importance of alums, the relevance of education to the needs of the times, social responsibility as educators, and strengthening identity and self-potential in the context of Islamic religious education in Islamic boarding schools.*

Penelitian ini bertujuan untuk menyingkap eksistensi dan peran alumni program studi Pendidikan Agama Islam dalam melakukan transformasi keilmuan di pesantren. Lokasi penelitian terletak di Pesantren Darud Da'wah wal Irsyad (DDI) As-Salman Allakuang, Kabupaten Sidenreng Rappang. Penelitian ini menggunakan pendekatan penelitian kualitatif dengan jenis penelitian studi kasus. Teknik pengumpulan data menggunakan observasi partisipan, wawancara semi-terstruktur, dengan fokus pada informan kunci yaitu para alumni program studi Pendidikan

Agama Islam yang telah mengabdikan sejak tahun 2016 pada Pesantren DDI As-Salman Allakuang, serta studi dokumentasi. Teknik analisis data menggunakan teknik analisis interaktif Miles, Huberman, dan Saldana. Pengujian keabsahan data dilakukan dengan melalui uji kredibilitas, uji dependabilitas, uji konfirmasi, dan uji transferabilitas. Hasil penelitian menunjukkan bahwa alumni program studi Pendidikan Agama Islam dari Institut Agama Islam Negeri Parepare berperan penting dalam transformasi keilmuan Pesantren DDI As-Salman Allakuang sejak tahun 2016. Peran mereka terlihat melalui empat hal: 1) Memaksimalkan fungsi dan tugas sebagai pendidik dengan menjalankan amanah, 2) Membekali santri dengan keterampilan era milenial melalui kegiatan terstruktur, 3) Memperkuat potensi diri dan kepekaan terhadap realitas kekinian bagi santri, dan 4) Mengintensifkan internalisasi nilai dan etika dengan melaksanakan pengajaran, pembinaan, dan pengkaderan untuk memperkuat basis moralitas santri. Nilai dari hasil temuan tersebut menggarisbawahi pentingnya peran alumni, relevansi pendidikan dengan kebutuhan zaman, tanggung jawab sosial sebagai pendidik, dan penguatan identitas serta potensi diri dalam konteks pendidikan agama Islam di pesantren.

Keywords: *Scientific Transformation, Islamic Boarding Schools, Role of Alums.*

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I. INTRODUCTION

Transformation, initially considered only in the social area, eventually entered the education area. This is because, without a theory of transformation in education adopted from the idea of social transformation, it will result in education drifting in the current of significant social change (Hasbullah, 2017). Transformation generally occurs in social science studies, where discussion is related to the dynamics of the development of society in general and humans in particular. This is because education is not an isolated entity but is always related to the dominant social, political, and cultural constellation of thought.

Scientific transformation is expected to produce humans with high integrity, who can be grateful, one with the will of their God, and one with themselves, society, and nature, so that they no longer have a split personality. Then it can also eliminate social disintegration, and most importantly, it is expected not to create environmental damage (Syahminan, 2014). Education in the era of globalization that demands the development of information technology today provides new demands and challenges for educational institutions. One of the fundamental challenges for education in the age of globalization is that educational institutions must transform (Ulfah, 2021), including Islamic boarding schools.

Islamic boarding schools are the father of Islamic education in Indonesia (Sudrajat, 2017). Islamic boarding schools, as Islamic educational institution with a boarding system, is an educational institution that has a strategic position in society, especially among student. This position allows Islamic boarding schools to be an effective vehicle for empowerment for the community while remaining grounded in the cultural values that underlie it.

Islamic boarding schools in Indonesia's process of Islamization are not yet recognized as a means of transforming the populace toward more advantageous Muslim observance. As a means of societal transformation, Islamic boarding schools transform themselves into products of cultural uplift through education that is accepted with favour by the general public. This can be understood from the belief that the dissemination-adaptation-persuasion technique used by the elders to conduct the dakwah is effective (Triono et al., 2022). Islam and especially Islamic boarding schools, can now be reaffirmed by the general public efficiently thanks to these policies. Education is also a social system that reflects its supporters. In other words, education is considered an activity of internalization and socialization of values academically and ideologically and symbolized in sociocultural dialectics. In contrast, theoretically, education is an educational conceptualization of everything considered valuable by the community supporting education (Ikhwan & Yuniana, 2022).

College alums are a necessity of the educational process. Completing the education program does not make the college complete in its duties (Rahayu et al., 2021). In general, the existence of alums of Islamic universities is still considered by graduate users, both government, private, and other institutions (Aprianto et al., 2021). This is because of the distinction developed in Islamic religious universities, especially at the State Islamic Institute (IAIN) of Parepare, which with the spirit of cultural and Islamic acculturation and strengthening information technology in learning (VMTS IAIN Parepare, 2022), then made the Islamic religious university begin to transform into a higher education institution that is taken into account, especially in Eastern Indonesia and even in the national arena. There are thousands of alumni from the State Islamic Institute (IAIN) Parepare (transformation from STAIN) with various backgrounds in different study programs. Every year at least 100-200 students go through the graduation stage and legitimately have the title of alumni. The question that arises then is how their existence is and where the alums of the campus devote themselves. Do they serve in a place that matches their competence, or do they choose another path by creating their opportunities? There has yet to be official data on where the alums work. Therefore, existence talks about existence and the extent to which fact can affect its environment. The question that should be raised is how the Islamic education alums can show their competence as alumni of the Islamic education study program equipped with the legality of a diploma/certificate (Ikhwan, 2017). Therefore, they must play a role in guiding their quality as alumni.

Previous research similar to this by Suhardin, with the title *The Role of Alumni of Islamic Religious Universities in Society*, produced findings. The average score of eleven alum abilities in his research is (1) average score of integrity 3.58; (2) average score of professionalism 3.41; (3) average score of English 1.94; (4) average score of using information technology 2.82; (5) average score of communication 3.23; (6) average score of teamwork 3.35; (7) average score of self-development 3.17; (8) average score of ability to make teaching plans 3.23; (9) average score of teaching skills in the classroom 3.29; (10) average score of teaching evaluation skills 3.17; and (11) average score of ability to guide students outside the classroom 3.35 (Suhardin, 2018). Then, research also conducted by Faisal Kamal with the title *Transformation of Islamic boarding schools Education as a 21st Century Islamic Education Institution* produced findings that Islamic boarding schools as Islamic education institutions have transformed and experienced changes that can be seen from the functions of Islamic boarding schools as social institutions and Islamic boarding schools as educational

institutions (Kamal, 2018);(Ikhwan et al., 2019). In addition, research conducted by Suradi with the title Transformation of Islamic boarding schools Traditions in Face the Globalization Era produced three essential findings. *First*, Islamic boarding schools must have practical purposes that creating a generation of Islam is an intelligent serve competent vertically and horizontally. *Second*, Islamic boarding schools must have ideological goals. Islamic boarding schools should be the central pillar of forming aqidah, which ruled the general science. *Third*, Islamic boarding schools make changes to the format, shape, orientation, and method of education with no change to the vision, mission, and spirit of Islamic boarding schools, but the change on the outside only, while on the inside still retained (Suradi, 2018).

This research traces the alums of Islamic education study programs in transforming their knowledge in Islamic boarding schools, whether they play a role in maximally showing their quality as alumni or not in Islamic boarding schools, especially in Islamic boarding schools Darud Da'wah wal Irsyad (DDI) As-Salman Allakuang, Sidenreng Rappang Regency.

II. METHOD

The type in this research uses a qualitative with a case study approach. This research explores the existence and role of the Islamic education study program alums and their contribution to scientific transformation in the Sidenreng Rappang regency. In this study, the determination of informants was chosen purposively from alums who served at the Islamic boarding schools DDI As-Salman Allakuang, Sidenreng Rappang Regency; the alumni in question were alums of the Islamic education study program. The selection of the location of the Islamic boarding school DDI As-Salman Allakuang is due to the historical traces of the Islamic boarding schools, which is one of the centres of the transmission of Islam in the early period after its entry in South Sulawesi. Thus it has a high historical value. The determination of informants was carried out with consideration of the credibility and accuracy of the information needed. In a sense, when researchers want to know more deeply about the existence and role of alums of the Islamic education study program of IAIN Parepare, the subjects used as informants are those who are the owners of information and data credibility (Creswell & Poth, 2016).

There are three data collection techniques in this study, namely first, data obtained through in-depth interviews using open-ended questions; second, data obtained through observation, namely data obtained through descriptions or descriptions in the field in the form of attitudes, actions, conversations, and interactions, and third, documentation, in the form of written and stored material, documents can be in the record of memorabilia or correspondence. Data analysis is carried out before entering the social situation or research field, during the area (location), and after completion of the lot or research location. In this case, the analysis started by formulating and explaining the research problem before going to the field and continuing until writing the research report. Comment has been carried out since entering the research field. The analysis is in the form of analyzing the data from preliminary studies or secondary data used to determine the focus of the research. Still, the direction of the survey may change if unique things are found in the research process. Activities in data analysis carried out in this study are an activity that takes place continuously and is carried out interactively between one method and another until the data is at the saturation stage

(redundancy), which consists of three mutually interactive steps, namely data condensation, data presentation, and verification/ conclusion drawing (Miles et al., 2014);(Ridder et al., 2014).

III. RESULT AND DISCUSSION

The transformation intended in this study is a paradigm shift and the implications of paradigmatic changes that manifest at the level of empirical reality (Amin, 2015), which in this case, also affects the existing education system in Islamic boarding schools. The transformation is carried out by the younger generation of Islamic boarding schools, namely alums of the Islamic education study program who are informants, and their relationship with paradigmatic changes and their effects in managing the scientific paradigm in the current context.

Carrying Out the Mandate Given by the Islamic boarding schools

The main task of a teacher or educator in Islamic boarding schools is actually to provide knowledge to students and be able to provide answers to the challenges of the current era. The era of the industrial revolution 4.0 is currently also developing the paradigm of Society 5.0 with transformations in technology and information and drastic changes in global life (Ahmadi & Ibda, 2019). Of course, this is a challenge so that alums can play an active role in answering the challenges of modernity. The function of teachers or educators in an educational institution cannot be separated from the mandate of the Law on Teachers and Lecturers, that a teacher ideally has four competencies, namely first, pedagogical competence, related to understanding and managing learning and mastery of science. Second, personality competence is associated with the code of ethics as a teacher who is *digugu lan ditiru*. Third, professional competence is related to the profession/job of a teacher. And fourth is social competence, which refers to people or the environment outside itself.

These functions cannot be carried out just like that but require a teacher's seriousness, development efforts, and precise work goals (Sahir et al., 2021). In its implementation, alums of the Islamic education study program who devote themselves to the DDI As-Salman Allakuang Islamic boarding schools continue to improve their diligence as a teacher by attending workshops and other academic activities in developing and expanding their insights into the teaching profession and the development of technology and information as well as the development of the latest findings in learning, especially after the pandemic with the discovery of platform variants in online learning. The shift in the function and role of an educator is also a concern for alums of the Islamic education study program in carrying out their transformative role. This was expressed by alums of the Islamic education study program, that in times like today, one of the educator's duties is to be sensitive to changing conditions, which certainly cannot be equated with educators of previous times and eras. In today's world, sometimes, we need to approach students persuasively. In promoting Islamic boarding school students, we use a persuasive, not oppressive, approach (Hafid, 2021).

The impact of scientific technology and paradigm shifts in education is undoubtedly an essential thing for today's educators to pay attention to (Lubis & Anggraeni, 2019), including in the context of the DDI As-Salman Allakuang Islamic boarding schools. By paying attention to the socio-historical, economic background of the dominant student from farmers and breeders, as well as the rampant circulation of narcotics and

online fraud in this district which is the location of the Islamic boarding schools, the creativity of an educator is necessary. The form of their imagination is realized by instilling values with a psychological approach. Empirically, this psychological approach is implemented using a dormitory coach, allowing students to express the problems they face and then give a way to solve them.

Along with the advancement of information and communication technology, especially in the era of the industrial revolution 4.0, currently developed countries such as Japan are also developing a new paradigm in understanding and portraying the reality of modern life by offering the society 5.0 paradigm. Based on this paradigm of progress, the context of education in Indonesia, including Islamic boarding schools, has also experienced developments. Some aspects of paradigm changes include information accessibility, computing systems, automation, and communication (Fonna, 2019).

Implementation of Structured Activities that Provide Skills Students

Activities carried out by alums of the Islamic education study program at the DDI As-Salman Allakuang Islamic boarding schools in the context of scientific transformation are by carrying out academic activities outside of learning hours in a structured and planned manner, including holding scientific competition activities, in this case, KSM (Madrasah Science Competition) activities and developing learning media. The first step to providing skills to students is to identify their talents and interests.

After the identification process, the next step taken by the alums in carrying out their role is to foster the talents possessed by the students so that the potential can be realized in the form of the actuality of the students. This has been proven by the achievement of several prestigious awards, both at the local and national levels, including:

Table 1. Student Achievements in 2018-2021

No	Activity Name	Year of Achievement
1.	English Competition	2021
2.	As-Salman Champion	2020
3.	Local Art, Language, and Literature Performance	2020
4.	Amaliyah Ramadhan by the Ministry of Religious Affairs	2020
5.	Al-Qur'an Tadarrus Competition	2020
6.	Calligraphy	2020
7.	Shalawat Badar	2020
8.	Qasidah Competition	2020
9.	The Festival of Righteous Children of Sidrap Regency	2019
10.	As-Salman Champion	2019
11.	English Speech Competition	2019
12.	Adhan Competition	2019
13.	Porseni at the Regency level	2018
14.	Porseni HAB Ministry of Religious Affairs	2018
15.	Art Performance at the Regency Level	2018
16.	Commemoration of Indonesian Independence Day	2018
17.	MTQ at Regency level	2018
18.	Arabic Speech Contest	2018
19.	Tilawah Competition	2018

These achievements are inseparable from the role or contribution of alums of the Islamic education study program who devote themselves to the DDI As-Salman Allakuang Islamic boarding schools in providing knowledge and experience to students in facing the millennial era, which is identified with mastery of information technology and achievement. One of the demands of the Generation Y era is an achievement in the academic field which is realized in achievement (Suprayitno & Wahyudi, 2020), the student of the Islamic boarding school DDI As-Salman Allakuang.

The alums realize the urgency of providing knowledge and skills to students to face the reality of the digital era (Nata, 2020). The age faced by today's students specifically, and the world of Islamic boarding schools, in general, is very different from the reality of the past. Currently, the era of the industrial revolution 4.0 and will lead to the age of Society 5.0 with disruptive characteristics, namely a very rapid change that occurs in all sectors of life, including education.

To carry out the role of alums of the Islamic education study program at the Islamic boarding schools, DDI As-Salman Allakung also pays attention to the competencies billed or demanded in the 21st century. 21st-century competencies can be described as follows:

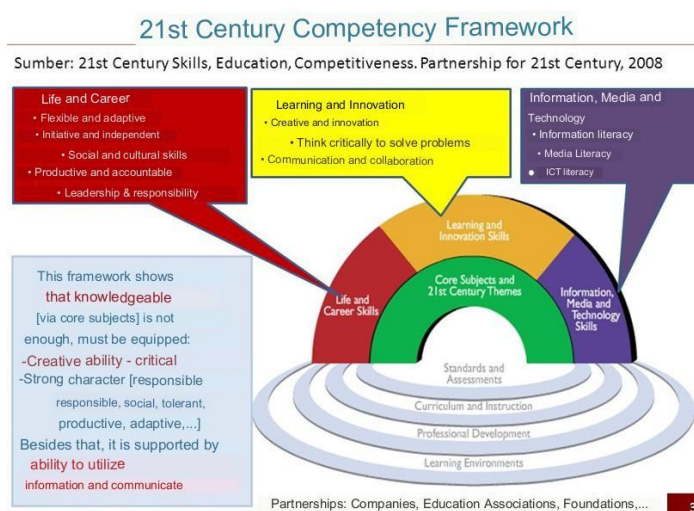


Figure 1. 21st Century Competency Framework

Based on the competency scheme contained in the figure, several abilities or competencies are charged to students, namely 1) life and career, including flexible and adaptive, initiative and independent, social and cultural skills, productive and accountable, as well as leadership and responsibility, 2) learning and innovation, through creative and innovative learning, think critically to solve problems, communication and collaboration, and 3) Information, media, and technology, in this case, alums are required to prepare future generations based on the characteristics of the era faced, namely the era of the industrial revolution 4.0. The era is characterized by increased digitization of manufacturing driven by factors including increased data volume, computing power, and connectivity, the emergence of capability analysis and business intelligence, the occurrence of new forms of interaction between humans and machines, as well as improvements in digital transfer instructions to the physical world, such as robotics and 3D printing. The basic principle of Industry 4.0 is merging

machines, workflows, and systems by applying intelligent networks along production chains and processes to control each other autonomously (Fonna, 2019).

The Islamic boarding school community realizes the challenges of the industrial revolution 4.0 and Society 5.0. Even since there has not been a global trend like today, the world of Islamic boarding schools has first thought about maintaining the tradition of students and taking more comprehensive benefits from the modern world. This is reflected in the adage of the student world, namely:

المَحَافِظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلَحِ

Which lexically means keeping old traditions and taking newer ones that are better. In the context of the role of alums of the Islamic education study program, the adage becomes the basis for responding to any changes that occur, including, in this case, the disruptive era (Priatmoko, 2018), which makes a significant deconstruction of changes, especially in the context of moral development of students.

They (the alumni) also teach anti-corruption education in their teaching process, which is very relevant to Firman et al.'s research that the involvement of Islamic educational institutions in corruption prevention efforts is also significant in shaping the character, attitude, and behaviour of Indonesian citizens (Firman et al., 2021).

Providing Student Experience in Strengthening Self-Potential and Sensitivity to Current Reality

One of the goals of education in Islamic boarding schools is to develop the potential of students (Karimah, 2018). The potential is still not actualized in the form of behaviour, and it is a hidden talent of a person. In the context of the student, if we correlate it with the concept of God's creation and justice, then, in fact, every human being is created on the same standard.

The hadith also explains that every child is born on his fitrah, and then his environment turns him into a Jew, Christian, or Magi. The concept of potential can find its actuality if a match between the stimulation obtained (Sapsuha, 2013). The task of a teacher or educator, in this case, is to find the right way, strategy, or method so that the potential possessed by students can be actualized and lead to the achievement of the degree of humanity, which is the distinction of Islamic education, as also stated by the informant that in fact, many of the students have potential to develop in this Islamic boarding schools coaching system. Many students have talents in biology, memorization, calligraphy, and reading (Hafid, 2021).

However, as far as the researcher observes, this potential has not been maximized, so it cannot produce a conducive climate for preparing Indonesia's golden generation, such as the *nawacita* of the Indonesian nation and the specifics of our current education world (*Observation*, 2021). One of the obstacles faced in this case is the lack of educators who live in Islamic boarding schools, so the intensity and internalization of the interests and talents of students are not maximally visible.

Several activities are carried out to equip students with skills and hone their potential and sensitivity to the reality of society and their need for spirituality, especially in an era where humans experience alienation from the fact of material life. *First*, *Murattal* (*Observation*, 2021), *Murattal* activity is a structured activity carried out by the coach, in this case, alums of the Islamic education study program and collaboration with Islamic boarding schools to identify and develop talents in the art of reading the

Qur'an with a specific tone. This activity produces the best Qari-Qari'ah and Hafidz-Hafidzah, who are then fostered intensely to take part in competitions or activities carried out either by the DDI As-Salman Islamic boarding schools itself, the Ministry of Religion or at *Musabaqah Tilawatil Qur'an* (MTQ) events or similar activities such as the Selection of Tilawatil Qur'an (STQ) at the Sidenreng Rappang district level. Murattal activities are neatly packaged and can be accessed or watched by anyone through the YouTube channel. This is done to introduce the Qur'an to the people of Indonesia, and at the same time as a place for the socialization of Islamic boarding schools and, of course, in the context of adapting to the digital world and the massive accessibility of users from the YouTube channel, so that many things can be achieved, including the target of socializing activities and Islamic boarding schools, virtual da'wah through YouTube, and adaptation to the digital era.

The *second* activity in the context of developing the interests and talents of santri is a program called *slang santri* (Observation, 2021). The diction "*slang santri*" is intended to adjust to the context of modernity and the world of young people. *Santri Gaul* means students who follow current trends or styles but are packaged in the frame of Islamic boarding school traditions. Young people now like music and *slang santri* also like music and modify it with Islamic music. The role of alums, in this case, provides enlightenment about the importance of a student or Islamic boarding school community in adapting to the modern world so that the substance of delivering material can reach its object without reducing the meaning of the da'wah itself, namely conveying messages of goodness.

The *third* activity in the context of developing the interests and talents of students is a program called *Curhat Santri* (Observation, 2021). *Curhat Santri* is an activity to convey the reality and fate of students while studying at the DDI As-Salman Allakuang Islamic boarding schools. This activity is not intended as a complaint but rather an interest and talent development activity.

The *fourth* activity to develop the interests and talents of the students is a program called *Marawis* (Observation, 2021). *Marawis* is a type of art that combines Arabic and archipelago elements played by a group of people, with the main instrument being a small round drum and is usually played during religious events such as weddings and other religious activities. In the context of DDI As-Salman Allakuang Islamic boarding schools, *marawis* performances are performed during Islamic boarding school events or arts and cultural performances. Alums of the Islamic education study program coordinate the action.

The *fifth* activity to develop the interests and talents of the students is a program called *muhadharah* or lecture (even through TV and YouTube) (Observation, 2021). *Muhadharah* is a talent and interest development program that is also inherently integrated into the Islamic boarding schools' compulsory program, namely the competence of preachers. Even in the recitation, the competence or skills of preaching are skills that all students of DDI As-Salman Allakuang Islamic boarding schools must possess. In responding to the global era and the sophistication of da'wah media, students are directed to package da'wah content and utilize online media or platforms such as YouTube to increase the creativity of da'wah content that is targeted more at the millennial generation and can be stored online and can be accessed openly whenever needed.

The *sixth* activity in the context of developing the interests and talents of students is a program called Scouting (*Observation*, 2021). Scouting is an extracurricular activity that almost every school, madrasa, and Islamic boarding schools have this activity. However, in this case, researchers suggest the role of alums of the Islamic education study program in scientific transformation at the Islamic boarding schools DDI As-Salman Allakuang. In this case, the scientific context is not only in the context of Islamic religious knowledge and the process of transmitting knowledge, which is not limited to indoor or classroom learning. Knowledge and experience can be obtained through outdoor activities, such as extracurricular scouting, designed by Islamic boarding schools. Scouting extracurricular activities aim to train the student of Islamic boarding schools DDI As-Salman to be independent, as revealed by Hajrah, that students are included in extracurricular programs and one of the goals is to train student children to be independent (Hajrah, 2021).

Scouting extracurricular activities are carried out once a week, namely on Saturday afternoon, and if there are scouting events, then the student is also included in these events. In addition, scout extracurricular activities, as revealed by the scout coach, aim to train to be more disciplined and respect time. This is evidenced in scouting training sessions, such as discipline in scouting activities and schedules (Hasmah, 2021). In the context of the Islamic boarding schools DDI As-Salman Allakuang, the role of alumni of the Islamic education study program is to instil the value of discipline and respect for a time by providing enlightenment that never stops fostering discipline and respect for time for students, and this is done before bedtime or during the students' night break which is carried out by alums of the study program who are also Islamic boarding schools coaches (*Observation*, 2021). In addition, extracurricular scouting activities are also carried out to strengthen the character of cooperation, foster a sense of caring for each other, love for nature, cooperation, and leadership (Ikhwan, 2016).

Strengthening Student's Morality Base as the Characterization

The conversation about morality is an issue that is never exhausted to be discussed and questioned, especially when we want to draw a red thread about questioning the contribution of the Islamic boarding schools world in guarding the morality of a nation because morality reflects the civilization of a nation (Luthfi, 2018) so that in one adage it is stated "indeed a people will be upright with morality, and will be destroyed due to the fragility of the moral order", and the Prophet himself was sent to uphold morality.

To strengthen the basis of morality, the steps taken by PAI alums at Islamic boarding schools DDI As-Salman Allakuang are to intensify the recitation of the yellow Islamic classic book, which is the basis of knowledge transformation in the Islamic boarding schools world (*Observation*, 2021). The following are the yellow Islamic classic book recitation activities carried out by PAI alums, *asatidz*, and students at Islamic boarding schools DDI As-Salman Allakuang:

Table 2. List of the Kitabs Studied

No	Field of Science	Name of Kitab	Description of Kitab Content
1.	<i>Nahwu</i>	Ajrumiyyah	Theorization of <i>kalām</i> and its parts, namely nouns (<i>ism</i>), verbs (<i>fi'l</i>), and discussion of <i>harf</i> and its address, discussion of <i>i'rab</i> and its types, namely <i>rofa'</i> , <i>nashab</i> , <i>jar</i> and <i>jazam</i> , its sign and <i>āmil</i> .

2.	<i>Sharaf</i>	Nahwul Wadhah	Theorization of <i>kalām</i> and its parts, namely nouns (<i>ism</i>), verbs (<i>fi'l</i>), and discussion of harf and its address, discussion of i'rab and its types, namely <i>rofa'</i> , <i>nashab</i> , <i>jar</i> and <i>jazam</i> , its sign and <i>āmil</i> .
3.	<i>Balaghah</i>	Ajrummyah	The rhetoric and beauty of language usually consist of three main subjects, namely: <i>ma'āni</i> , <i>bayān</i> and <i>badī'</i> , which are essentially used to explain the miracle of the Qur'an from the aspect of the beauty of its language.
4.	<i>Fiqh</i>	Jauhar Al-Maknūn	The subject of fiqh also includes a discussion of the pillars of faith and Islam, as well as concise explanations of tahārah, prayer, zakat, fasting and hajj.
5.	<i>Ushul Fiqh</i>	Safīnatun Najāh	Terms in ushul fikh, ushul rules and definitions of halal, haram, makruh, wajib, sunnah, legal arguments.
6.	<i>Tafsir</i>	Fathul Qarīb	Tafsir of the Qur'anic verses.
7.	<i>Hadits</i>	Ushul Fiqh	Hadiths about the foundations of religion, such as faith, creed, virtues and rulings.
8.	<i>Ulumul Hadits</i>	As-Sullam	Terms and terms used in tracing the validity of hadith such as terms about hadith, sunnah, atsar, rawi, marwi, sanad, matan and levels of hadith transmission.
9.	<i>Akhlak</i>	Al-Bayān	The ethics of a knowledge seeker, including ethics toward a teacher, choosing friends, motives in studying, and the attitude of a knowledge seeker.
10.	<i>Tasawuf</i>	Tafsīr Jalalāin	Construction of theories and arguments from the Qur'an and hadith on methods of purifying the heart.
11.	<i>Aqidah / Tauhid</i>	Matan Hadits Arba'in	The basics of belief or faith, such as the obligatory and impossible attributes of Allah, the duties of prophets and messengers, angels and belief in the last day, as well as <i>qadha</i> and <i>qadar</i> .
12.	<i>Manthiq</i>	Syarah Hadits Arba'in	The technique of thinking straight and true.
13.	<i>Tharikh</i>	Mukhtāru'l Ahādits	The history of Islam, starting from pre-Islamic times, and the arrival of Islam in Arabia, the biography of the prophet Muhammad, the history of da'wah, the lives and policies of the prophet's companions and the period after him.
14.	<i>Falak</i>	Ilm Musthalahul	The boundaries of time, heavenly

Hadist	bodies and the calculation of the calendar or <i>hisab</i> .
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From the list of books studied in the Islamic boarding schools As-Salman Allakuang, it can be concluded that various branches of knowledge are taught through the yellow book recitation method held after every Shubuh and Maghrib prayer. As for after the Asr prayer, the activities are focused on fostering language skills or proficiency. The context of moral development can be seen in the study of moral books, with the books used being *Ta'limul Muta'allim* and *Mau'idzhotul Mukminin*. These two *Mu'tabarah* kitabs are commonly studied and used in the world of Islamic boarding schools in Indonesia, especially those affiliated with Darul Dakwah wal Irsyad and Nahdhatul 'Ulama. *Kitab Ta'limul Muta'allim* was written by Burhanuddin Al-Islam Al-Zarnuji. The full name of this book is *Ta'limul Muta'allim Thariqah Al-Ta'allum*, which etymologically means the book of guidance for students. The systematic discussion of this book consists of thirteen discussions or *fashl*, namely the definition of knowledge, fiqh, and its virtues, intention in learning, choosing knowledge, teachers, friends, and about steadfastness, respect for knowledge, and scholars, perseverance, continuity, and interest, the beginning of learning, quantity, and orderly learning, *tawakkal*, the time of success, love and advice, *istifadhah*, *wara'* when learning, causes of memorization and causes of forgetting, as well as sources and inhibitors of sustenance, enhancers, and cutters of age.

The implementation of the *Kitab Ta'limul Muta'allim* study is held every week on Wednesday nights, hosted by K.M. Dr Abdul Malik Tibe, M.Pd.I. The technique used in the study of the kitab *Ta'limul Muta'allim* is the *halaqah* technique, where the recitation begins with a *Kyai / Ustadz* by opening the recitation in the form of greetings, praise to Allah Swt., shalawat to the Prophet Saw., and explaining the importance of cleaning the intention in learning while hoping that Allah Swt blesses the recitation. After that, the *Kyai/Ustadz* begins the recitation by reading word by word, sentence by sentence, of the *Kitab Ta'limul Muta'allim*, which begins with translating into Indonesian. Meanwhile, the student, as participants in the recitation, opens the *Kitab Ta'limul Muta'allim* that they bring from their respective dormitories, give it a *syakal/harakat*, and translate it while listening to the explanation of the *Kyai/Ustadz*. They form a *halaqah* (semicircle) around the *Kyai/Ustadz* as the speaker.

The *Kitab Ta'limul Muta'allim* recitation's purpose is to strengthen student's morality base in facing the modern era, the era of the industrial revolution 4.0, and the era may change rapidly (disruption). One of the effects or implications of changes in the modern era is a battle of values and ideologies that the general public may realize less. Usually, people perceive the current era of change as just a phenomenon of the ever-changing reality of the universe. As an illustration, in the past, communication tools were limited to landlines, wartel, and other simple tools. However, new developments in telecommunications and manufacturing are very rapid and have almost shifted the most profound value of religion, spirituality, including, in this case, morality.

While the following book studied in the study of moral books every week is the *Kitab Mau'idzhotul Mukminin*, the book was written by Sheikh Muhammad Jamaluddin Al-Qasimi in 1323 AD. The historical background of the writing of this book is that he was faced with academic turmoil about the importance of conveying advice and guidance to the people. At once, he met one of the great Muftis of his time, Sheikh Muhammad Abduh, who was also very famous as a reformer in the world of Islamic thought. At that time, there was a dialogue about the urgency of a writing or book that

discussed the advice of the community, especially those related to spirituality, then Muhammad Abduh suggested that at that time, there was only one book, namely *Ihya' Ulum Al-Din* written by Hujjatul Islam Imam Al-Ghazali. *Al-qasimi* expressed his opinion to write a book, and Muhammad Abduh approved. After the meeting of the two great scholars, the book's preparation began, which was later named *Mau'idzotul Mukminin*, which lexically means advice for believers.

Kitab Mau'idzotul Mukminin is an ordinary book studied and taught at the Islamic boarding schools DDI As-Salman Allakuang through the *halaqah* method. In addition, other standard kitabs that are also commonly taught are *Matan Ajrumiyyah*, *Amsilah At-Tashrifiyah*, *Mushtalah Al-Hadith*, *Arba'in An-Nawawi*, *At-Taqrib*, *Aqidatul Awwam*, and *Ta'limul Muta'llim* (Documentation Study, 2021). The alums of the Islamic education study program are well aware that the Islamic boarding schools as a place of service is also done by intensifying the recitation of the yellow classical books as a pillar of the Islamic boarding schools as well as protecting negative filtration from the development of information technology which is challenging to negate in the reality of human life.

IV. CONCLUSION

The existence of the alums of the Islamic education study program was marked by their presence as teachers, educators, coaches, and madrasa operators in carrying out scientific transformation at the Islamic boarding schools DDI As-Salman Allakuang, Sidenreng Rappang regency since 2016. The role of the alumni of the Islamic education study program from the Parepare State Islamic Institute in the scientific transformation of Islamic boarding schools in Sidenreng Rappang Regency can be seen from four roles, namely carrying out the mandate given by the Islamic boarding schools by maximizing the functions and duties as an educator, carrying out structured activities that equip the santri with millennial era skills, such as sports and arts week (PORSENI), As-Salman champion, art performances, *musabaqah tilawatil qur'an* (MTQ), language and literature performances, ramadhan amaliyah competitions, pious children festivals, tadarrus competitions, calligraphy, shalawat badar, english competition, qasidah competition, Arabic and English speeches, and adhan competition, providing experiences for santri in strengthening their potential and sensitivity to contemporary realities and among their activities are murottal, santri slang, santri vent, marawis, lectures on television and YouTube channels, and scout extracurriculars, and strengthening the morality base of the santri by strengthening the internalization of values and ethics by conducting recitation, coaching, and cadre.

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