

## DYNAMICS OF DARUS DAKWAH WAL IRSYAD EDUCATION INSTITUTE

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Submitted: 12/03/2023

Revised: 09/05/2023

Accepted: 12/07/2023

Published: 07/09/2023

### Abstract

This study aims to determine the dynamics of Darud Dakwah Wal Irsyad Education Institute. This study uses quantitative research. The data used in this research is secondary data. Data obtained were obtained from literature studies or literature studies from articles and books. Data analysis was performed using content analysis. Based on the results presentation of the literature study, it can be concluded that the dynamics of DDI educational institutions can be summarized as follows: 1) There are 800 Madrasas in Indonesia. Education is general in nature, consisting of DDI Islamic Kindergarten (TKI) to DDI Islamic Senior High School (SMAI). Education is Fanniyah in nature which consists of: DDI Islamic Community Schools (SKI), DDI Islamic Trade Courses (KDI), DDI Islamic Teacher Schools (SGI), DDI Islamic Kindergarten Teacher Schools (SGTKI), DDI Islamic Boarding Schools (SKTI); 2) 50 DDI Islamic Boarding Schools throughout Indonesia, 36 in South Sulawesi each, 3 in Central Sulawesi, 3 in Southeast Sulawesi, 2 in Gorontalo, 2 in East Kalimantan, 1 in South Kalimantan, 1 in Riau, one fruit in East Java, one fruit in Timika, one fruit in Jayapura, and one fruit in Biak; 3) For tertiary institutions, fourteen DDI assisted units, 1 STAI in Barru, 1 STAI in Pare-Pare, 1 STAI and STKIP in Pinrang, 3 STAI in Polmas (1 STAI, 1 STKIP, 1 STIP), 1 STAI in Sidrap, 1 STAI in Maros, 1 STAI in East Kalimantan, 1 STAI in Makassar, 1 STAI in Jenepono, 1 STAI in Majene, 1 STAI in Pangkep, and 1 STAI and STKIP in Mamuju. Madrasas abroad, especially in Malaysia, have not submitted their reports to PB-DDI, so data collection cannot be carried out. Based on the results above, it can be concluded that DDI is developing in the field of education.

### Keywords

Darus Dakwah Wal Irsyad, Education Intitute,



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## INTRODUCTION

Darud Dakwah Wal Irsyad (DDI) is a community organization that has three business fields known as the DDI trilogy, namely Education, Da'wah, and Social Enterprises. DDI is an educational institution that balances Islamic religious education curriculum and general knowledge in its curriculum (Ridha AD 2022). In 1966, the New Order regime was led by President Soeharto, who was in power for 32 years. During the New Order era, political parties were only used as legitimacy for those in power at the time to show the international world that Indonesia upholds democratic principles and wants change. (Dewi and Utama 2019).

Uniformity notion of principles, which was initially limited to political parties, then developed or penetrated into other socio-cultural and religious organizations (Irianto and Jurdi 2022). This challenge is a necessity in organization history, which is expected to be more mature and, at the same time, test the original purpose of the organization. One of the challenges that the DDI organization went through was during the New Order era. DDI was faced with political problems, which caused considerable tension within this organization. There are no references that explain the political problems experienced by the DDI organization during New Order and conflict resolution. This research is important because it is an effort to uncover events that occur from time to time (Anwar Sewang 2016). The end of the Old Order government's power in 1967 began with the issuance of the March 11 Order (Supersemar) in 1966 with the MPRS Decree Number IX/MPRS/1966, which was established in Jakarta on June 21, 1966. MPRS decision was issued as a result of September 30, 1965 (Gestapu, Gestok, or G 30 S/PKI), namely the coup action of the Indonesian Communist Party (PKI), which kidnapped and killed several army officers. According to Mukti Ali, the issuance of the March 11 (Supersemar) 1966 Warrant was one of the milestones in the New Order Era birth, which began with nation betrayal and state by the 30S/PKI who wanted the disappearance of Pancasila from Indonesian society, especially God please. The Almighty is replaced by teachings that are anti-God (atheism). In Indonesian nation development and state struggle, Supersemar opened a new era in Indonesian history. 1 On March 12, 1967, the MPRS revoked President Soekarno's mandate contained in the MPRS Decree. Number XXXIII/MPRS/1967, concerning State Government Power Revocation from President Soekarno. Because they were deemed unable to carry out the State Policy and decisions of the Provisional People's Consultative Assembly (MPRS), as befits MPRS Mandate, the Provisional People's Consultative Assembly (MPRS) decided to appoint

General Suharto, bearer of MPRS Decree Number IX. /MPRS/1966 as Acting President of the Indonesian Republic.

The New Order government saw that Islamic educational institutions must develop an equal opportunity framework and improvement of education quality. This policy is manifested in a commitment to organize Islamic education as an integral part of the National Education System. During the New Order Era, Islamic education was reformed in all aspects, both physical and non-physical, such as buildings, infrastructure, improving Islamic education quality, institutional development, curriculum, management, and human resources. In the early days of the New Order, Islamic education integration and general education were carried out in two ways: First, in an occasional way, namely by connecting parts of one lesson to other parts of the lesson when there was an appropriate and good opportunity. This relationship includes a correlation that is in line with the correlation principle. For example, when the teacher discusses fiqh lessons about the law on food and drink, he can relate it to health education, marriage is linked to welfare education (PKK) lessons, and so on. Second, in a systematic way, namely by connecting materials from various subjects in advance according to related learning theme plans so that materials seem to form an integrated unit, which is called system concentration. The integration system, as reflected in the 1975 Islamic Religion education curriculum, was guided by a subject-centered curriculum. Islamic education according to the seminar results on Islamic Education throughout Indonesia on 7 to 11 May 1960 in Cipayung, Bogor stated: "Islamic education is guidance on spiritual and physical education according to Islamic teachings with directing, teaching wisdom, training, and supervising all teachings Islam application."

Islamic education includes three things. First, Islamic education is an institution. Second, Islamic Education as a subject. Third, Islamic Education is a value (value). The policies of the New Order government regarding the National Education System basically continued to be in character and strengthened the policies of the Old Order as a political manifesto. At this stage, Islamic education is not yet seen as part of the National Education System as a whole, but its existence is recognized as an autonomous educational institution under the supervision of the Minister of Religion of the Republic of Indonesia, which means that the output of graduates and the use of diplomas are limited to the Ministry of Religion, and cannot compete in various agencies. Formal government and national private sector.

According to research results conducted by (Nasir 2022), The results of this study found that Muhammadiyah mass organizations prefer to use hadith as evidence with an emphasis on authentic hadiths in fadlailul-amal matter. The NU mass organization defines hadith in line with four madhhab priests and a large number of hadith expert scholars, while the DDI mass organization in religious thought and Islamic religious teachings practice is almost the same as what NU does, both from understanding theology aspect, jurisprudence, tasawuf and study of hadith. Specifically in the study of hadith, DDI mass organization follows hadith scholars of jumhur in the meaning aspect of hadith. If the quality of hadith is authentic or hasan, then hadith can be practiced. Likewise, dhaif (weak) hadiths can be practiced if they are related to fadhail al-amal. Subsequent research conducted by (Parningsih 2022) States that the construction of Pabagang religious life leads to social piety, which contributes to the people pious rituals of Balang Caddi Island. This phenomenon cannot be separated from the significance of its social role in religious life on Balang Caddi Island, which is heavily influenced by the religious model of Darus Dakwah wal Irsyad (DDI) Mangkoso Islamic boarding school. Further research, according to (Huzaimah 2022), States that the SKB of three ministers in social fields, economic, political, cultural, and national civilization, and for Muslims, the SKB of three ministers has meaning, first, social occurrence and vertical mobility of madrasa students which so far has been limited to traditional education. Educational institutions (madrasas and Islamic boarding schools), and secondly, opening up opportunities for the possibility of Santri children entering work areas in the modern sector. Islamic education policies existence during the New Order era brought changes to Islamic education and national life, especially for Muslims. The issuance of SKB of three ministries states that madrasah alumni can continue their education in public schools both at home and abroad. Research according to (Kusmawati, Kasanah, and Fasanah 2023) states that Islamic harmony Periodization is marked by publicity era, reference, and renewal. The renewed existence of Islam also influences the characteristics and thinking of education. One of them is the Middle East as a model of renewal from the Islamic civilization period. Educational renewal was also influenced by several figures who spread Islam during the civilization at that time. Educational renewal in the Middle East, one of which was in Egypt, began with the arrival of Napoleon Bonaparte. The existence of the Napoleon Bonaparte expedition brought changes in various fields, one of which was in the education field, namely

scientific institutions establishment. Besides Napoleon Bonaparte, Muhammad Rasyid Ridha and Sultan Mahmud II were also present and were influential in reforming education during Islamic civilization in the Middle East. Research according to (Suja'i and Baihaqi, 2022) stated that the involvement of Anregurutta K.H. Abdurrahman Ambo Dalle to achieve the goal of Darud Dakwah Wal Irsyad Mangkoso by holding/establishing schools, Islamic boarding schools, recitals, broadcasting Islamic da'wah through religious tabligh, publishing books/magazines and other media, practicing ta'awwun (gotong-royong) and cooperating with groups that agree on the principles and objectives of Darud Da'wah Wal Irsyad Mangkoso. Like the dynamics of Darud Dakwah Wal Irsyad Mangkoso Islamic boarding school in its first year of existence, the students who study solely study religion and have a license certificate from the Islamic boarding school itself. At that time, general knowledge was added, such as Indonesian, English, geometry, algebra, geography, history, life sciences, astronomy, and natural sciences.

This paper aims to discuss the dynamics of Darus Dakwah Wal Irsyad educational institutions in Islamic education in Indonesia. It is hoped that this paper can develop a discourse on the dynamics of Darus Dakwah Wal Irsyad education in Indonesia and become a contribution to education and da'wah movement, which was initiated and driven by Anregurutta Ambodalle to respond to education scarcity and religious movement that is intolerant of differences and does not respect tradition.

## **METHOD**

This research type is qualitative with a library research approach (Pahleviannur et al., 2022). The researcher explains the dynamics of Darud Da'wah Wal Irsyad Education Institution. Research data is in data form about the Dynamics of Darud Dakwah Wal Irsyad Educational Institution from primary sources in relevant books form and journals. Data collection techniques are carried out with documentation. Data sources used are from books and journals about Darud Da'wah Wal Irsyad Education Institute, in data analysis using Content Analysis. Data analysis researchers conducted a critical analysis of the dynamics of Darud Dakwah Wal Irsyad Educational Institution with relevant theories/discourses. Furthermore, the researcher juxtaposed several relevant studies on Darud Dawah Wal Irsyad.

## **FINDINGS AND DISCUSSION**

### **Findings**

Darud Dakwah Wal Irsyad (DDI) is the decision realization of the Alim Ulama Ahlussunnah Wal Jama'ah meeting in South Sulawesi regarding the need to form an organization to further enhance the function and role of Madrasah Arabiyah Islamiyah (MAI) in Mangkoso, several suggestions emerged regarding the name for the organization that will be formed. Darud Dakwah Wal-Irsyad is essentially an organization that takes on a role in the function of inviting people to the right path and guiding them based on Islamic teachings toward goodness and obtaining salvation in the afterlife (Nizar 2020). In order to realize this organization and to be able to immediately start its activities, the participants in Alim Ulama deliberations were mandated to K. H. Abd. Rahman Ambo Dalle is the leader of MAI, which already has branches in several regions, to take the necessary initiatives. Soon K.H. Abd. Rahman Ambo Dalle carried out this mandate by inviting MAI teachers along with delegates from MAI branches from the regions to immediately come to Mangkoso to attend a deliberation held in Sha'ban 1366 H. (1947 M.) (Rindiani 2020).

This deliberation was deliberately held to compile activities (programs) to be carried out to achieve the goals set in deliberations at Watan Soppeng sometime before. By observing these two deliberations, it can be understood that, in principle, MAI Mangkoso was the forerunner to the organization establishment that is known as DDI. From a sociological, historical point of view, MAI Mangkoso, who was born on Wednesday 20 Zulkaidah 1357 H. or January 11, 1938, was a basic element in the birth of a forum supported by an idealism which in its development took the form of DDI unity organization. From this frame basis of mind, it is also clear that the position of Alim Ulama Ahlussunnah Wal Jamaah deliberation which was held on Friday 16 Rabiul Awal 1366 H (Muin, Ridha, and Najamuddin 2021).

### **Dynamics of Darud Dakwah Wal Irsyad Education**

The general picture of Darud Dakwah Wal Irsyad Darud (house) means the place or center of Publishing, Dakwah (invitation) means to call to enter the house, and Al Irsyad (instruction) means that the instructions will be obtained through preaching first process in an area then followed by Islamic boarding schools/madrasas. Each organization has its own mission, which can be seen in the organization's establishment purpose. Thus, DDI was established with a specific purpose. A). announced general intelligence and humanity b). deliver Islamic teachings that make people aware of pious life, c). demands ummah towards the implementation of Islamic teachings in order to realize

individuals who have good morals d). maintaining unity among Muslims and peace within the DDI community with its development facilities centered on three important sectors, namely Education, Da'wah, and business. DDI and its development tools To achieve the goals of DDI, several efforts have been made (HS, Parninsih, and Alwi 2022).

## FINDINGS AND DISCUSSION

### Findings

The information presented in the data reflects the results of research studies. The creation and development of student character is an important aspect of education, and SLBN 4 Jakarta realizes this by making serious efforts to implement character education. In fact, the school had implemented character education before the government introduced its own program. If PPK was initially implemented without a specific structure, the implementation of character education at SLBN 4 Jakarta became more organized and systematic after the government's PPK program was introduced. Will be implemented, and who is responsible for all the plans will be discussed prior to implementation. At SLBN 4 Jakarta, character education is carried out by integrating the character values contained in the guidelines and planned school programs. The implementation of this education is realized through learning activities, both inside and outside the curriculum. This discussion will cover the planning, implementation, and assessment of character education at SLBN 4 Jakarta.

**Table 1.** Dynamics of Darud Dakwah Wal Irsyad Education Institute

| No | Development Curriculum   | Technology   | Resource Management  |
|----|--|--|--|
| 1  | Old Order<br>The curriculum previously used by DDI Islamic Boarding School was the Islamic boarding school curriculum, which only studied Islamic boarding school books written by kiyai and published by kiyai and government bureaucracy and could not enter activities due to diploma | In science development and technology in the old order, two technologies have been found that are still used today, namely a radio<br>Radio was first discovered by Lee De Forest in 1916. In Indonesia, the first radio was established | In the Old Order, resources were managed by boarding schools so that human resources during the Old Order era, which were of superior quality, actually declined |

|          |  |   |   |
|----------|--|---|---|
|          | <p>constraints. So that there is hope for the fate of Muslims in the post-reformation era, pesantren have begun to reform themselves and have regained their place among national associations. This requires the Chairman of PB DDI to adjust the curriculum in state schools so that DDI boarding school is recognized by the government as part of the national education system.</p>   | <p>in 1945, named RRI or Radio Republik Indonesia.<br/>b) Airplanes<br/>The airplane is a means of transportation that is the safest in the world. The airplane itself was invented by Wright Brothers.</p>   |   |
| <p>2</p> | <p>The curriculum in New Order was another development that was obtained by DDI, namely the adjustment of the curriculum in the education field. The New Order government issued a juridical government policy regarding the integration of Islamic education into the national education system, namely through a Joint Decree (SKB) of the Minister of Home Affairs, Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs. The Joint Decree (SKB) of Three Ministers regulates the policies for Religious schools that implement the Ministry of Religion's graduate curriculum, and certificates are treated the</p> | <p>During the New Order era, he was famous for his technological developments, which he was quite proud of, and even famous abroad, including:<br/>a) Palapa Domestic Satellite Communication System (SKSD) is a satellite communication system controlled by an earth-controlled satellite communication system made by HAC (Hughes Aircraft Company) Perumtel Indonesia. This satellite was built in 1974-1976 with the launch of generation 1-A1. Apart from SKSD Palapa, we</p> | <p>During the New Order Era, Islamic education was renewed in all its aspects, both physical and non-physical, such as buildings, infrastructure, improving the quality of Islamic education, institutional development, curriculum, management, and human resources.</p> |



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same as public schools of the same rank. (Regards W.A., 2019)

In the early days of the New Order, the integration of Islamic education and general education was carried out in two ways: First, in an occasional way, namely by connecting parts of one lesson to other parts of the lesson when there was an appropriate and good opportunity. This relationship includes a correlation that is in line with the correlation principle. For example, when the teacher discusses fiqh lessons about the law on food and drink, he can relate it to health education, marriage is linked to welfare education (PKK) lessons, and so on. Second, in a systematic way, namely by connecting materials from various subjects in advance according to related learning theme plans so that the materials seem to form an integrated unit, which is called system concentration. The integration system, as reflected in the 1975 Islamic Religion education curriculum, was guided by a subject-centered curriculum

now know other communication satellites, namely Telkom-1 and Garuda-1.

b) Television

Based on the Minister Decree of Education in 1961, TVRI was born to broadcast/cover all activities of the Asia Games IV championship in Jakarta. TVRI succeeded in broadcasting the Liputan program on August 1, 7, 1962, at the State Palace, then on August 24, 1962, TVRI was inaugurated by President Sukarno.

c) Means of Transportation

such as land and air transportaLand. land transportation that is most in demand by the y public because the price is relatively cheap, fast, and easy to reach.

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Based on the table above, it can be seen that in the old days, DDI Islamic Boarding School was previously an Islamic boarding school curriculum that only studied Islamic boarding school books written by kiyai and published by kiyai and would be constrained by government bureaucracy and could not enter government activities because it was constrained by diplomas. Therefore, during the New Order, another development change was made that was obtained by DDI, namely, adjustment of curriculum in the education field. In addition to the technological development curriculum in the Old Order, there were still few compared to the New Order. Followed natural resources are also renewed in the new order, both physical and non-physical.

Darus Dakwal Wal Irsyad is developing in the education field very rapidly. This is proven by the DDI movement having several schools. Intellectualist, mental, and religious development through education, both in schools and madrasas/Islamic boarding schools, has produced thinkers and individuals with characteristics. They are the ones who bring reforms that create a spirit of nationalism and nationalism. In particular, Madrasah/Islamic boarding schools produce thinkers who have the spirit of nationalism and the spirit of religion. It was this spirit of nationalism and nationalism based on religion that colonialists feared the most. This is illustrated in one of Adris Prof. Dr. Snouck Hurgronye about Indonesian unity dangers based on Islam, where he said that "Indonesian nationality would not be dangerous for the Dutch colonial government position if it were not for Islamic principles.

**Table 2.** Education of Darud Dakwah Wal Irsyad

| No. | DDI Islamic Boarding School   | DDI School   | College  |
|-----|---|--|--|
| 1.  | Formal education consists of Tahdiriyah, Ibtidaiyah, and Tsanawiyah, with subjects limited to religion and language lessons, while general subjects have not been taught at all. In addition to formal (classical) education in the form of Madrasas at MAI | The education organized by DDI, which began during the MAI Mngkoso period until 1953, was only limited to knowledge of Religious Sciences, Arabic, and its tools. Which in the teaching system is in Islamic Boarding Schools form and Madrasas. Characteristic Education and teaching have two characteristics, namely: Generaliyah (algemeeneonderwijs) and Fanniyah (Vak onderwjs). | For tertiary institutions, DDI fosters fourteen: 1 STAI in Barru, 1 STAI in Pare-Pare, 1 STAI and STKIP in Pinrang, 3 STAI in Polmas (1 STAI, 1 STKIP, 1 STIP), 1 STAI in Sidrap, 1 STAI in Maros, 1 STAI in East Kalimantan, 1 STAI in Makassar, 1 STAI in Jeneponto, 1 STAI in Majene, 1 STAI in |

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Mangkoso, at certain times, namely after the morning prayers, after the Asar prayers, and after the Maghrib prayers, non-formal education is also held in the form of recitation by discussing certain books. (Nizar 2020).

The school structure consists of DDI Islamic Kindergarten (TKI), DDI Islamic People's School (SRI), DDI Islamic Junior High School (SMPI), and DDI Islamic Senior High School (SMAI) (this form has general characteristics). Has Fanniyah characteristics including DDI Islamic Community School (SKI), DDI Islamic Trade Course (KDI), DDI Islamic Teacher School (SGI), DDI Islamic Kindergarten Teacher School (SGTKI), DDI Islamic Homeschooling School (SKTI) (Rahmawati 2016). Madrasas fostered number by DDI, specifically in South Sulawesi, are 371 spread across 21 districts/cities. There are approximately 800 madrasas throughout Indonesia spread across 19 provinces. At the same time, the number of DDI Islamic Boarding Schools throughout Indonesia is 50, 36 each in South Sulawesi, 3 in Central Sulawesi, 3 in Southeast Sulawesi, 2 in Gorontalo, 2 in East Kalimantan, 1 in South Kalimantan, 1 in Riau, 1 in East Java, one fruit in Timika, one fruit in Jayapura, and one fruit in Biak.

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Based on both formal and non-formal institutions owned by DDI, Darud Dakwah Wal Irsyad (DDI) was born in the midst of the struggle of the people of South Sulawesi. (Muin et al. 2021). At the beginning of its establishment, it had a formal education level consisting of Tahdiriyah, Ibtidaiyah, and Tsanawiyah, with subjects limited to religion and language lessons, while general subjects had not been taught at all. One of the important factors is that the potential of DDI members as one Jam'iyah can be avoided from the divisions that are usually experienced by an organization that originates from moral values fostered through DDI Islamic Boarding Schools (Nizar 2020) (As'ad 2018).

So, to strengthen DDI Education, a conference was held. DDI Education and Science in Parepare from 11 to 14 August 1945, which succeeded in drawing up a plan for DDI Education from the beginning level (TK) to the advanced level. From the convention, several provisions were successfully issued regarding the implementation of education within the DDI organization, including: 1) Principles, namely education and teaching organized by DDI based on Sharia Islamiyah in a broad sense; b) Education nature and teaching has two characteristics, namely: Generaliyah and Fanniyah (Rahmawati 2016).

Currently, according to the latest data available from the DDI Executive Board, the madrasas number fostered by DDI, specifically in South Sulawesi, is 371 spread across 21 districts/cities. There are approximately 800 madrasas throughout Indonesia spread across nineteen provinces. At the same time, DDI Islamic Boarding Schools throughout Indonesia number is 50, 36 each in South Sulawesi, 3 in Central Sulawesi, 3 in Southeast Sulawesi, 2 in Gorontalo, 2 in East Kalimantan, 1 in South Kalimantan, 1 in Riau, 1 in East Java, 1 in Timika, 1 in Jayapura, and 1 in Biak. For tertiary institutions, DDI fostered fourteen: 1 STAI in Barru, 1 STAI in Pare-Pare, 1 STAI and STKIP in Pinrang, 3 STAI in Polmas (1 STAI, 1 STKIP, 1 STIP), 1 STAI in Sidrap, 1 STAI in Maros, 1 STAI in East Kalimantan, 1 STAI in Makassar, 1 STAI in Jenepono, 1 STAI in Majene, 1 STAI in Pangkep, and 1 STAI and STKIP in Mamuju. Madrasahs abroad, especially in Malaysia, have not submitted their reports to PB-DDI, so data collection cannot be carried out (Wahyuddin and Fidzi, 2022).

## **Discussion**

The political condition of Darud Da'wah Wal Irsyad before the new order During the Masyumi period (Masyumi Council Party) Founded in 1948 with the main objective of gathering Muslims' political power, DDI chose a position that did not involve itself organizationally even though among the leaders center life of Masyumi several times invited DDI to join in his party, but

DDI refused. DDI's rejection was more due to political factors alone. Although not involved in any particular practical politics, the DDI organization has managed to establish a presence on the national stage. At the Indonesian Ulema Congress, which took place in Medan in 1953, DDI sent its representatives to the meeting. The clergy representatives who were entrusted with representing DDI were Gurutta H. Abdul Rahman Bone, Gurutta H.M Ali Yafie, Gurutta H.M Amberi, and Gurutta H.M Abduh Pabbaja, four DDI strongmen appeared with a number of problems they experienced in managing DDI organization. At the congress, DDI envoys also proposed increasing da'wah activities for each congress participant. At the 10th DDI Congress, there was a little tension due to acts of sabotage by PKI members who threw stones at the place where the conference was being held, which was held in one of the campus buildings at Indonesian Muslim University (UMI) Makassar. The political and security situation at that time was not conducive because while the congress was taking place, the September 30th Movement incident erupted in Jakarta. The general chairman of PB DDI is very firm. At that time, he issued a statement that read: "DDI organization has the principle that political action that is not based on a strong sense of faith and religious belief is dangerous for publishing religious task. The general chairman's attitude toward PB DDI was anti-communist and placed political actions to be guided by the belief in religion, so the DDI organization continued its criticism of government policies in facing PKI dangers. The congress' statement was firm that PKI had betrayed the government by no longer adhering to Pancasila and the 1945 Constitution. Pancasila, which we have recognized as the Indonesian State Foundation, is, in essence, a way of thinking and a basic philosophy of life for Indonesian people. For this reason, DDI urged the Indonesian government to immediately dissolve PKI and organizations affiliated with it.

Darud Dakwah Wal Irsyad during New Order era. Change of leadership from old order to new order gave its own dynamics to the political system and decision-making process because it included beliefs. This regime change is always followed by policy changes. The New Order era was synonymous with Soeharto's leadership. The birth of a new order was marked by the issuance of an order (Rahmah and Najamuddin n.d.). The authoritarian period symbolically illustrates the political character of the New Order regime. The influence of authorities is so strong that it interferes with people's freedom of aspirations. In the first elections during the New Order era in 1971, DDI was faced with a complicated problem, namely remaining consistent with an independent attitude or being involved in practical politics. Several DDI figures were worried that the General Chairperson of PB DDI gave a firm view that "DDI should not be tinged with political issues. DDI members or

citizens who want to be involved in politics are up to them but don't carry the name of DDI". However, DDI figures and all of its citizens are required to participate in and succeed in elections by using their right to vote through Islamic political parties in accordance with the political aspirations of each member (Mustafida et al., 2022). Subsequent developments saw the sociopolitical reality that occurred after the second election in 1971, which saw that Golkar could be threatened with dominance by Islamic-based political parties. very (Hasan et al. 2023).

Another development obtained by DDI is the adjustment of curriculum in the education sector. New Order government issued a juridical government policy regarding the integration of Islamic education into the national education system, namely through a Joint Decree (SKB) of the Minister of Home Affairs, Minister of Religion, Minister of Education, ture and Minister of Home Affairs. Three Ministerial Joint Decree (SKB) regulates the policies for religious schools that implement the Ministry of Religion curriculum; graduates and diplomas are treated the same as public schools of the same level. (Warisno 2022). The curriculum previously used by DDI Islamic Boarding School was the Islamic boarding school curriculum, which only studied Islamic boarding school books written by kiyai and published by kiyai and would be constrained by government bureaucracy and could not enter activities due to diploma constraints. So that there is hope for the fate of Muslims in the reformation era, the Islamic boarding school has begun to reform itself and has regained its place among national associations (Chairiyah 2021). This requires the Chairman of PB DDI to adjust the curriculum in state schools so that DDI Islamic boarding school is recognized by the government as part of the national education system. The Chairman of PB DDI saw that apart from his students who study at DDI Islamic boarding schools, he knows religion, and he is also not left behind by the world. So, DDI Islamic boarding school is not considered an illegal traditional educational institution, but DDI Islamic boarding school is recognized by the government as an educational institution that has equal rights and obligations with other formal educational institutions.

This change, on the one hand, is an encouraging change. Islamic boarding school graduates are equal to graduates of public schools of the same level. But on the other hand, it becomes a problem in itself. The problem is the reduced content of religious education materials. Before curriculum development, they had not been able to produce true Muslims, let alone it was reduce, and their religious knowledge was not deep (Tarmizi and Mitrohardjono 2020). Education is an important part of supporting the development and progress of a nation. The higher the level of

education provided in a nation, the higher the quality of human resources in a nation, and vice versa. If the education level in a nation is low, then the quality level of that nation will decrease (Latifah and Suluri, 2023). Education is a vehicle for creating human beings who have noble character, become human beings who believe, fear Allah SWT, and form intelligent human beings. The role of educators in children's education is to provide basic education, attitudes, and basic skills, such as character, manners, aesthetics, affection, a sense of security, the basics of obeying rules, and instilling good habits in children from an early age. (Ahmad, 2023). Educators/teachers in the learning process have a very important role. No matter how sophisticated technology is, the role of the teacher will still be needed. Efforts to realize the goals of education implementation require special expertise from people who have high competence in their fields

## CONCLUSION

Based on the presentation results from the study literature results, it can be concluded that the dynamics of DDI educational institutions can be concluded as follows: 1) There are 800 Madrasahs in Indonesia. General education consists of DDI Islamic Kindergartens (TKI), Islamic People's Schools (SRI) DDI, Islamic Junior High School (SMPI) DDI, and Islamic Senior High School (SMAI) DDI. Education is Fanniyah in nature, which consists of DDI Islamic Community School (SKI), DDI Islamic Trade Course (KDI), DDI Islamic Teacher School (SGI), DDI Islamic Kindergarten Teacher School (SGTKI), DDI Islamic Homeschooling School (SKTI); 2) 50 DDI Islamic Boarding Schools throughout Indonesia, 36 each in South Sulawesi, 3 in Central Sulawesi, 3 in Southeast Sulawesi, 2 in Gorontalo, 2 in East Kalimantan, 1 in South Kalimantan, 1 in Riau, 1 in East Java, 1 in Timika, 1 in Jayapura, and 1 in Biak; 3) For tertiary institutions, DDI fosters fourteen units, 1 STAI in Barru, 1 STAI in Pare-Pare, 1 STAI and STKIP in Pinrang, 3 STAI in Polmas (1 STAI, 1 STKIP, 1 STIP), 1 STAI in Sidrap, 1 STAI in Maros, 1 STAI in East Kalimantan, 1 STAI in Makassar, 1 STAI in Jeneponto, 1 STAI in Majene, 1 STAI in Pangkep, and 1 STAI and STKIP in Mamuju.

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