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## THE TRANSFORMATION OF ISLAMIC EDUCATION AND ITS CONTRIBUTION IN THE AJATAPPARENG REGION (A Historical Perspective of Darud Da'wah wal-Irsyad)

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### ABSTRACTS

**Background:** The transformation of Islamic educational institutions in Indonesia reflects broader efforts to adapt religious learning to modern sociocultural dynamics. In this context, Darud Da'wah wal-Irsyad (DDI) stands as a significant example of how pesantren-based organizations evolve to address both educational and social challenges in local communities. **Purpose:** This study examines the institutional transformation of Darud Da'wah wal-Irsyad (DDI) and its contribution to strengthening Islamic education and social values in the Ajatappareng region of South Sulawesi. **Method:** Using a qualitative approach through historical analysis and institutional document study, the research highlights how DDI has expanded its role from traditional Islamic schooling into a comprehensive system covering all levels of education, from early childhood to higher education. **Result:** The findings demonstrate that DDI integrates religious and general curricula, promotes character education, and nurtures Islamic scholars and intellectuals active at regional, national, and international levels. **Conclusion** These contributions illustrate the adaptive capacity of Islamic education in responding to sociocultural changes and community needs, while reinforcing its socio-religious role in a diverse society.

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## A. INTRODUCTION

Islamic education has significantly contributed toward nurturing the character and the cultural identity of Muslims throughout the world (Rakhmat, 1989; Madjid, 2002). In the case of Indonesia, the evolution of Islamic education has certainly advanced, shifting from the conventional *pesantren* model to more formal and modern systems. These changes are more than just organizational; they entail more profound re-ideologization, changes in teaching methods, and responses to socio-political factors (Hidayat & Khalika, 2019; Ikhwan, 2019). The debate on the modernisation of Islamic education in Indonesia remains unresolved: on one end, preservationists argue in favor of maintaining old classical models, while on the other end, more liberal reformist thinkers push for new integrated forms to meet modern demands (Kamba, 2018).

From this dilemma, it's possible to derive the case study of Darud Da'wah wal-Irsyad, that has been visibly overlooked in the region of transformative Islamic education. Established in 1947 by AGH. Abd. Rahman Ambo Dalle in the region of South Sulawesi, DDI came from the reformist movement to integrate Islamic values with modern educational systems. The organization's educational framework applies to all levels of schooling, from early childhood to higher education. DDI's educational vision articulates the integration of secular and religious subjects, blending innovative and traditional approaches, as well as local and global perspectives.

Understandably, the change of DDI cannot be examined in isolation from the national contexts of Islamic education. The Indonesian government has attempted to modernize the structure of *madrasah* and *pesantren* to fit more with their socio-political goals of national integration and educational equity, while DDI's expansion in the Ajatappareng region Sidrap, Pinrang, Enrekang, Barru, and Parepare tells the story of how local institutions respond to these educational changes. Through the reformist movement and local sociocultural contexts, DDI is emblematic of the extent to which Islamic educational institutions navigate and respond to national shifts.

This study, accordingly, explores an institutional and regional storyline of change in regard to DDI. It shows, in particular, the ways DDI in Ajatappareng stems from and how it tries to respond to the evolving educational and leadership practices of Muslim community's organizational life. Thus, it grows the Islamic education discourse in Indonesia and demonstrates how local institutions respond to the contemporary issues and challenges posed by Islam in the modern world.

## B. METHOD

This research utilized a qualitative approach with a descriptive-historical framework to examine the development and role of Islamic education through the Darud Da'wah wal-Irsyad (DDI) organization in the Ajatappareng area of South Sulawesi. The descriptive-historical approach is effective in tracing the growth of educational systems and their impact within communities by engaging with available historical data, narratives, and institutional memory (Creswell, 2013). Three major

techniques of primary data collection were employed: literature review, interviews, and documentation.

The literature review focused on primary written materials such as books, scholarly articles, organizational reports, and other relevant historical works on Islamic education in South Sulawesi, with special reference to the As'adiyah and DDI institutions (Azra, 2012; Latief, 2010). The interviews were conducted with selected alumni of DDI schools and local community leaders. Participants were chosen using purposive sampling based on their active involvement in Islamic education, their leadership roles in local religious or educational institutions, and their direct experiences with DDI's educational practices. Alumni were included to capture first-hand experiences of DDI's pedagogical transformation, while community leaders were selected to provide insights into DDI's broader social and cultural contributions. This combination ensured that multiple perspectives on DDI's educational impact were represented (Moleong, 2014).

The documentation analysis involved collecting and examining organizational archives, including school founding decrees, administrative records, early teaching manuscripts, photographs, and unpublished reports. Documents were selected according to their relevance in illustrating the historical stages of DDI's institutional transformation and its integration into the Ajatappareng community. The analysis process entailed categorizing documents by type (e.g., official records, visual evidence, personal writings) and triangulating them with interview and literature data to ensure accuracy and contextual depth (Sugiyono, 2019). Both primary and secondary data were analyzed using descriptive and analytical methods. Following Miles, Huberman, and Saldaña (2014), the process included three stages: (1) data reduction, in which only information relevant to the study's scope was coded and sorted; (2) data presentation, which arranged findings into narrative and thematic structures to highlight DDI's contributions; and (3) conclusion drawing, where insights were integrated with theories of Islamic education and placed in the appropriate historical context.

To assess DDI's transformation in relation to the sociocultural development of the Ajatappareng people, a historical-conceptual correlation analysis was employed. The study also applied the pesantren framework to trace cycles of change in Islamic educational institutions (Zuhdi, 2011). To enhance the credibility of the findings, triangulation was conducted at two levels: (1) source triangulation, by comparing viewpoints from alumni, educators, and community leaders, and (2) method triangulation, by cross-verifying interviews, documents, and literature (Denzin, 2012). These strategies ensured that the findings present a comprehensive and trustworthy understanding of DDI's strategic role in transforming Islamic education and advancing community development in Ajatappareng.

## C. RESULT AND DISCUSSION

### A. Islamic Education in South Sulawesi

Dawud Ismail highlights that, institutionally, the earliest Islamic educational institutions established in South Sulawesi were *Madrasah Arabiyah al-Islamiyah* in Sengkang now known as *As'Adiyah* and *Madrasah Arabiyah al-Islamiyah* in Mangkoso, which has evolved into *Darud Da'wah wal-Irsyad* (DDI). *As'Adiyah* was founded by AGH. Muhammad As'ad in 1930 CE / 1350 AH in Sengkang, Wajo Regency, a region historically known as part of the Bosowa area (Bone, Soppeng, and Wajo). Over time, *As'Adiyah* has become a prominent center for producing Islamic educators and preachers in South Sulawesi and beyond, with its influence reaching as far as Central Sulawesi (Donggala), Southeast Sulawesi (Kendari), and even East Kalimantan (Balikpapan and Samarinda).

When situating DDI within a broader context, its development shows similarities and distinctions compared to other Islamic educational institutions in Indonesia and abroad. For instance, DDI's integrated curriculum that combines religious and secular knowledge resembles the pesantren reform initiatives in Java led by Nahdlatul Ulama, as well as Muhammadiyah's modern schools that prioritize rationalist approaches to Islamic learning (Burhani, 2020). At the regional level, DDI can be compared to *As'Adiyah* in Wajo, another influential pesantren in South Sulawesi, which has historically produced Islamic educators and preachers across Eastern Indonesia. Internationally, parallels can be drawn with madrasa reforms in Pakistan, where reformist movements emphasize balancing traditional Islamic learning with modern educational needs (Tahir, 2022), and with pondok institutions in Malaysia that have adopted state-driven modernization policies while retaining their religious essence (Rahman, 2018). These comparisons reveal that DDI's transformation is part of a larger pattern of Islamic educational reform across the Muslim world, yet retains its unique local identity rooted in Bugis-Makassar cultural values.

The next significant Islamic educational institution to emerge in South Sulawesi was *Darud Da'wah wal-Irsyad* (DDI). According to the historical perspective found in DDI's official statute (*Anggaran Dasar dan Rumah Tangga*), its origins trace back to *Madrasah Arabiyah al-Islamiyah* (MAI) Sengkang. AGH. Abd. Rahman Ambo Dalle was sent to Mangkoso at the request of the local king on 20 Zulqaidah 1357 AH. As noted by Mansur, not long after his assignment, AGH. Abd. Rahman Ambo Dalle convened a deliberative council with Islamic scholars of South Sulawesi, which took place in Watang Soppeng, Soppeng Regency, on 5 February 1947 CE / 6 Rabi'ul Awwal 1366 AH. During this council, it was resolved that *Madrasah Arabiyah al-Islamiyah* would be integrated into the newly formed organization under the name *Darud Da'wah wal-Irsyad* (DDI). AGH. Abd. Rahman Ambo Dalle, a student of AGH. Muhammad As'ad (founder of *As'Adiyah*), was appointed as its first general chairman.

Since then, DDI has evolved into a dynamic Islamic educational organization, experiencing significant growth across regions in Eastern Indonesia, including Sulawesi, and expanding to other major islands such as Kalimantan, Sumatra, and

Java. Recently, one of the alumni from *Pondok Pesantren Darud Da'wah wal-Irsyad* (DDI) Mangkoso, Barru, established a madrasa in South Tangerang, Jakarta.

*Darud Da'wah wal-Irsyad* (DDI) as an Islamic educational institution is deeply rooted in instilling Islamic values and principles. This commitment is reflected in the Qur'anic concept found in Surah al-Baqarah (2:30), which emphasizes the principle of human responsibility (*khilāfah*) on Earth to lead the *ummah* (community) along the righteous path in accordance with divine will. Scholars of Islamic education argue that Islamic educational institutions must operate based on the holistic development of three key aspects: spiritual, intellectual, and physical. This framework is firmly grounded in the primary sources of Islamic teachings, namely the Qur'an and the Sunnah of Prophet Muhammad (peace be upon him). Upon further reflection, the values and principles that characterize Islamic education include:

- a. Being rooted in *tawhīd* (monotheism) and divine values;
- b. Aiming to shape the personality of the Muslim individual;
- c. Integrating religious and secular knowledge;
- d. Emphasizing *adab* (manners), *akhlāq* (morality), and social ethics.

## B. Socio-Cultural Conditions of the Ajatappareng Region

The Ajatappareng region refers to an area encompassing five regencies/cities in South Sulawesi, namely Sidenreng Rappang (Sidrap), Pinrang, Enrekang, Barru, and Parepare. Geographically, this region is located in the southern part of Sulawesi Island and is well known for its abundant agricultural potential, particularly in the cultivation of rice, corn, and coffee. In addition to its agricultural prominence, Ajatappareng also holds a significant position in the historical development of Islamic education in South Sulawesi.

This region is marked by its social and cultural diversity, as reflected in the harmonious coexistence of different ethnic and religious groups. The majority of the population in Ajatappareng are Muslims, and Islamic education plays a pivotal role in shaping the social life of the community.

From a socio-cultural perspective, the people of Ajatappareng are recognized for their strong adherence to traditional customs, with core values centered on mutual cooperation (*gotong royong*) and communal solidarity. The community highly upholds religious values, particularly among those engaged in Islamic educational institutions such as *pesantren* (Islamic boarding schools), as well as Islamic-based schools including *Raudhatul Athfal* (RA) and *Madrasah Aliyah*.

Despite ongoing efforts to advance education, the region continues to face several challenges in improving educational quality, including:

- a. Limited access in rural areas: Many areas in Ajatappareng remain difficult to access, leading to disparities in the distribution of education. Students in rural communities often face obstacles in obtaining access to quality formal education.
- b. Inadequate educational infrastructure: In some areas, educational facilities remain insufficient, with a shortage of classrooms, a lack of qualified teaching staff, and

limited access to appropriate teaching materials. These constraints significantly affect the quality of learning in several institutions.

c. Influence of local culture: Although the community is highly religious, deeply rooted local cultural values sometimes present challenges to educational transformation, particularly regarding the acceptance of general scientific knowledge.

Limited access to education remains a major challenge in rural parts of the Ajatappareng region, particularly concerning religious education. While urban centers such as Parepare benefit from relatively better educational infrastructure and opportunities, rural areas continue to struggle with inadequate facilities for Islamic education and limited access to higher education, especially in religious studies. Nevertheless, this situation is gradually improving with the establishment of Islamic educational institutions by various religious organizations, most notably *Darud Da'wah wal Irsyad* (DDI), which has played a substantial role in enhancing the quality of education throughout the region.

#### C. The Transformation and Contribution of Islamic Education in the Ajatappareng Region: The Perspective of Darud Da'wah wal Irsyad (DDI)

Following its official integration into the organization of *Darud Da'wah wal Irsyad* (DDI), the activities of *Madrasah Arabiyah al-Islamiyah* (MAI) Mangkoso experienced a significant increase in intensity. The institution's founder, AGH. Abd. Rahman Ambo Dalle, commonly referred to as "*Gurutta*," expanded his educational initiatives beyond Mangkoso and even beyond Barru Regency, establishing Islamic educational institutions in various locations such as Sidenreng Rappang Regency, the municipality of Parepare, and Pinrang Regency.

In Sidenreng Rappang (commonly referred to as Sidrap), the first DDI-affiliated Islamic school established by AGH. Abd. Rahman Ambo Dalle was the *Madrasah Tahdiriyah Darud Da'wah wal Irsyad* in Kulo Village, founded in 1947 CE. Although an earlier *Madrasah Arabiyah al-Islamiyah* (MAI) had existed in Watang Pulu District, the newly established institution in Kulo marked the formal expansion of DDI's educational reach. As was customary, teachers appointed to newly founded madrasahs were alumni of *Pesantren DDI Mangkoso* who were deemed competent and well-trained. The first teacher assigned to Kulo was Muhammadeng, a student from Suppa, Pinrang Regency.

As DDI matured institutionally and organizationally, AGH. Abd. Rahman Ambo Dalle began to assign his students not only as teachers in various regencies but also as regional leaders overseeing DDI branches. Around the 1970s, he appointed one of his graduates from *Pesantren DDI Ujung Lare*, Abd. Rahman Ahmad (later known as AGH. Abd. Rahman Ahmad, B.A.), to serve as both a teacher and the Regional Coordinator in Sidenreng Rappang Regency.

Under the leadership of AGH. Abd. Rahman Ahmad, DDI experienced significant institutional growth and expansion. The organization actively established branch and sub-branch leadership structures across various districts within Sidenreng Rappang. AGH. Abd. Rahman Ahmad also played a vital role in the establishment of multiple levels of Islamic education, including *Madrasah Diniyah Awaliyah*

(elementary Islamic religious schools), *Raudhatul Athfal* (Islamic preschools), *Madrasah Ibtidaiyah* (Islamic elementary schools), as well as teacher training programs such as the four-year and six-year Islamic Teacher Education Programs (*PGA 4 Tahun* and *PGA 6 Tahun*), and institutions of higher education.

Together with other DDI leaders at the district level, AGH. Abd. Rahman Ahmad began by establishing *Madrasah Diniyah Awaliyah* and *Madrasah Ibtidaiyah*. Once these schools showed promising development, they expanded by introducing higher levels of education, such as *PGA 4 Tahun* (equivalent to junior secondary level or *Madrasah Tsanawiyah*) and *PGA 6 Tahun* (equivalent to senior secondary level or *Madrasah Aliyah*). Many of these educational institutions have endured to the present day, evolving in alignment with the dynamic changes in government educational policies.

#### E. The Contribution of Islamic Education by DDI in the Ajatappareng Region

The impact of Islamic education in the Ajatappareng region has greatly influenced the character and identity of the local society. Its impacts are visible in the social and educational development of the region. Tahir (2022) insists that any change in the educational system must originate from the values and internal needs of the Muslim society and not from Western impositions or political influences. This belief supports the DDI's role in Ajatappareng, which emphasizes the integration of local cultures and community needs into the system of Islamic education. Some of the primary features of Islamic education in the area are as follows:

##### a. Pesantren-Based Education

The Islamic educational institutions of Ajatappareng predominantly follow the traditional Islamic boarding school or pesantren model. The trained teachers in these schools offer not only religious subjects but also general subjects, which helps the students navigate the complexities of the modern world.

##### b. Spread of Islamic Knowledge

Islamic education in the region has been instrumental in the propagation of moderate Islamic principles. It advocates for in-depth understanding of the religion while encouraging appreciation of the local cultures and traditions enabling the religion to live amicably side by side with customs.

##### c. Change in Education

Through the years, the Islamic education system in Ajatappareng evolved from being strictly religious to incorporating a blended model. This evolution, and more specifically the integration of secular subjects, merging Islamic and non-Islamic knowledge into syllabuses, is the work of Darud Da'wah wal Irsyad (DDI). This organization has pioneered the establishment of various educational and cultural institutions which provide integrated education—religious and secular education—from early childhood to *Raudhatul Athfal* (kindergarten), primary education such as *Madrasah Ibtidaiyah* and *Madrasah Tsanawiyah* (elementary and junior secondary school), and secondary education such as *Madrasah Aliyah* (senior secondary school). Furthermore, DDI has established several large tertiary level education *pesantren*

(Islamic boarding schools), which provide more advanced education, and systematically developed them.

Research has been conducted on educational institutions administered by Darud Da'wah wal Irsyad. Most tend to focus on a single institution or a single regency. There is a lack of research that examines DDI's impact on the broader Ajatappareng area. What is consistently reported, however, is the constructive impact DDI affiliated institutions, particularly Islamic educational institutions, have on community life. This indicates that DDI has been able to adapt and is successfully changing the landscape of Islamic education and social change.

In comparison with other Islamic educational institutions, DDI has some similarities and some distinctive features. Within South Sulawesi, for example, DDI's development can be compared with As'adiyah in Wajo, which is known for producing some Islamic educators and preachers that influenced Eastern Indonesia. On the national scope, DDI's reform is parallel to the modern schools of Muhammadiyah and the pesantren of Nahdlatul Ulama, both of which incorporated religious with modern subjects although DDI seems to be more regionally rooted in Bugis-Makassar culture. On the international level, DDI's integrated curriculum is in line with the reform of madrassas in Pakistan that aim to integrate modernity and tradition (Tahir, 2022) and with pondok schools in Malaysia which implemented modernization while preserving religious tenets (Rahman, 2018). These kinds of comparisons illustrate that DDI is not an isolated case, but part of a wider surge of transformation of the Islamic education system that has taken place in the entire world.

The transformation of DDI did not come easy, as it was faced with a myriad of challenges. In Ajatappareng, the lack of infrastructure and rural resources limited the early growth of DDI's institutions. Moreover, parts of the community resisted the inclusion of secular subjects, arguing it would compromise the authentic religious character of the education. In addition to these challenges, DDI faced changing government policies and standardization frameworks for Islamic education. These policies, alongside a lack of funding to support teachers and sustain institutions of higher learning, were additional challenges.

The DDI's resilient response to these challenges is quite noteworthy. DDI mobilized community and alumni networks to support teaching and learning as well as aligned with government educational policies to some extent while preserving its religious character. These efforts, as well as others not documented here, demonstrate the adaptive nature of local Islamic institutions in the face of new and complex socio-political realities. DDI's impact extends well beyond its local reach, having significantly influenced the evolution of Islamic education in Indonesia and still remains a pillar of educational advancement in the region.

To comprehensively assess the contribution of Islamic education institutions particularly those under Darud Da'wah wal Irsyad one must consider the organizational structure and distribution of educational units affiliated with DDI across the Ajatappareng region, which includes the regencies of Barru, Parepare, Pinrang, Sidenreng Rappang (Sidrap), and Enrekang.

No	Regency	Level	Total
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		RA	MI	MTs	MA	PT	
1	Barru	6	17	5	5	1	34
2	Parepare	9	5	5	4	1	24
3	Pinrang	46	27	16	5	1	95
4	Sidenreng Rappang	12	6	9	8	1	26
5	Enrekang	-	-	2	2	-	4
Jumlah/Total		73	55	36	28	4	183

Source: Emis Kemenag 2022

#### Data on Madrasahs and Students in Sidenreng Rappang Regency

Level	Total	Students
Raudhatul Athfal	12	687
Mad. Ibtidaiyah	6	967
Mad. Tsanawiyah	9	1.614
Mad. Aliyah	8	962
PT	1	435
Total	36	4.665

Sidenreng Rappang Regency as a sample regarding the number of students, it can be stated that the total number of students in the Ajatappareng area, from Raudhatul Athfal (early childhood education) to higher education levels, amounts to 23,325 individuals.

Historically, Darud Da'wah Wal-Irsyad (DDI) has existed for 47 years. If we take half of DDI's age and multiply it by the current number of students as stated above, the estimated number of people who have ever received education through DDI is approximately 536,475 individuals. This figure is almost twice the population of Sidenreng Rappang Regency, which is around 301,972 people. It can therefore be projected that when DDI reaches 100 years of age, the number of residents in the Ajatappareng area who have received education through DDI could reach approximately 53,647,500 people. Generally, Darud Da'wah Wal-Irsyad (DDI) can be said to have rapidly transformed the intellectual development of society in the Ajatappareng region.

The intellectual transformation of society through educational institutions managed by Darud Da'wah Wal-Irsyad (DDI) has positively contributed to various aspects of social life, particularly in religious intelligence (specifically Islam), and socio-cultural manners within the community. Throughout its active involvement in Islamic religious education, the organization has produced many Islamic scholars (ulama), including notable figures such as DHC. AGH. Sanusi Baco, Lc. (Chairman of the South Sulawesi Ulama Council), Prof. Dr. H. Abd. Rahim Arsyad, M.A. (Rector of IAIN Parepare), AGH. Dr. H. Andi Syamsul Bahri Galigo, Lc. M.A. (Professor at Kolej Universiti Islam Malaysia and in Brunei Darussalam), and Dr. H. Yusuf Khalid (Lecturer in Malaysia).

Muiz Kabry explains DDI's contribution in the religious field, particularly regarding the doctrine of *Ahlus Sunnah wal Jamaah*. Its followers recognize and follow the Sunnah of the Prophet, the Companions, the Rightly Guided Caliphs (*Khulafaur Rasyidin*), and scholars, adhering to the Ash'ari school of thought. In jurisprudence, the sources of Islamic law are the Qur'an, *Hadith*, *Ijma'* (consensus), and *Qiyas* (analogy). From a contemporary perspective, DDI's adherence aligns with the *Wasathiyah* (moderate) Islamic understanding, similar to that of Nahdlatul Ulama.

Darud Da'wah Wal-Irsyad (DDI) has also made significant contributions to the norms of dress code among students, university students, and school pupils. This contribution is evident and widely practiced in public schools (government-owned). In the 1970s and 1980s, school uniforms in state schools from kindergarten to junior high school typically included skirts that ended at the knee for girls without headscarves, and short-sleeved shirts. Since the 1990s to the present, school attire has shifted to resemble those worn in madrasahs, with long skirts and headscarves for girls, and long trousers for boys.

The transformation brought by *Darud Da'wah Wal-Irsyad* (DDI) is extensive within Ajatappareng's society. Sociocultural, over the past two decades, the community has shifted from wearing minimal and revealing clothing to dressing modestly, with most of the body covered except for the face and hands. Women are considered less polite or uncultured if they do not cover their heads with a veil when in public. Men commonly wear sarongs and black or white *kopiah* (caps) when attending mosque, along with trousers above the ankle (not short pants) and long-sleeved shirts.

The tangible transformations and contributions of Darud Da'wah Wal-Irsyad (DDI) can be summarized in the following key areas:

- a. Establishment of Educational Institutions: Darud Da'wah Wal-Irsyad (DDI) has established educational institutions ranging from elementary to tertiary levels, such as DDI Madrasahs, senior high schools, and Darud Da'wah Wal-Irsyad University. This has enabled the community in Ajatappareng to access improved education in both religious and general knowledge.
- b. Integrated Educational Model: DDI has developed an education system that integrates religious curriculum with general sciences, equipping students with practical skills needed in the modern world without compromising religious principles.
- c. Role in Moral Development: Beyond formal education, DDI emphasizes character building and personality development. This is reflected in pesantren education, which not only teaches religious knowledge but also instils moral and ethical values for daily life.
- d. Development of Islamic Education Figures: Through its educational institutions, DDI has produced many influential Islamic educational figures who have played significant roles in advancing Islamic education in South Sulawesi and beyond, including in foreign countries such as Malaysia and Brunei.

#### D. CONCLUSION

The research above indicates that the Darud Da'wah Wal-Irsyad (DDI) has undergone transformation from a purely educational institution into a dynamic socio-cultural and socio-infrastructure property that molds the Ajatappareng society's religious and socio-cultural life. The findings indicate that further development, DDI's evolution has sought to promote both individual and collective development in the society, which in turn has enhanced the social integration in a heterogeneous community. DDI also preserves the heritages of Islamic scholarship and socio-cultural heritage along with socio-religious structures of the Islamic world through the principle of *Wasathiyah* (Moderation) that advocates for peaceful co-existence and cultural tolerance among different groups.

With respect to the objectives of this study, it is clear that, aside from providing education, DDI is also a pivotal institution for community development and further socio-spiritual advancement in the society. That is important in terms of the identity construction and peace building in a multi-ethnic multi-cultural society. Apart from these observations, this study also identifies the following important suggestions which are actionable:

1. To the policymakers, this indicates that DDI's model of integrating Islamic values with modern education can be a model for similar institutions throughout Indonesia. Government aid in the form of funding, recognition of the curriculum, and setting partnership programs will help in replicating this success in other areas.
2. For educational institutions, the DDI approach highlights the need to integrate religious education with secular subjects, ensuring cultural relevance. Partnerships with universities, NGOs, and local communities can further broaden the institutional impact.
3. For community leaders, the DDI framework provides strategies to extend its impact beyond Ajatappareng, including strengthening alumni outreach and promoting interfaith dialogue.

It is suggested that further study be conducted to understand the impact DDI's specific actions have on youth empowerment and economic development, both of which are essential yet remain largely unaddressed in the context of community sustainability. There is also a need for research on the interfaith and cultural impact of DDI's action programs over longer periods. Addressing these areas will aid the understanding of how institutions like DDI respond to Indonesia's sociocultural dynamics and how such responsive strategies might be developed for other multicultural settings.

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