

Syekh Hasan Yamani Islamic Boarding School and Its Development (1980-2024)

Aqeel Nebras¹, M. Rasyid Ridha², Ahmadin³, Bakhtiar⁴

^{1,2,3,4}Social Sciences Education Study Program, Makassar State University, Indonesia

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ABSTRACT

Pesantren is a distinctive Islamic educational institution in Indonesia that functions not only as a center for transmitting religious knowledge but also as a medium for internalizing values, shaping character, and strengthening social life. This study examines the history of Pondok Pesantren Syekh Hasan Yamani and its influence on Islamic education in West Sulawesi, focusing on its establishment, development, and contributions to the region. This research uses a qualitative approach with a historical perspective, applying methods such as heuristics, source criticism, interpretation, and historiography. Data were collected through literature review, field observations, interviews with pesantren leaders, teachers, alumni, and community figures, as well as document analysis. This approach enables a systematic reconstruction of the pesantren's historical development and its social-religious significance. The findings reveal that Pondok Pesantren Syekh Hasan Yamani was established in 1980 under the leadership of KH. Muh. Said Al-Mahdaly, continuing earlier da'wah activities through religious gatherings and majelis taklim. Over time, the pesantren has adapted to societal changes while maintaining its traditional Islamic values. Its contributions are reflected in strengthening religious education, fostering students' moral character, and serving as a center for da'wah and community empowerment. Thus, the pesantren plays a strategic role in developing Islamic education and reinforcing Islamic identity in West Sulawesi.

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Corresponding Author:

Aqeel Nebras

Social Sciences Education Study Program, Makassar State University, Indonesia

Email: aqeelnebras.240002301036@student.unm.ac.id

1. INTRODUCTION

Indonesia is widely recognized as a country with a Muslim-majority population. One of the distinctive and unique systems of Islamic education in Indonesia is the pesantren (Islamic boarding school) [1]. The uniqueness of pesantren lies in its educational system, which has developed extensively in Indonesia and is rarely found in similar forms in other countries. The distinctive characteristics of pesantren include the presence of the *kyai* (religious leader), *santri* (students), dormitories (*pondok*), classical Islamic texts (*kitab*

kuning), and the mosque, all of which form an independent educational ecosystem [2]. Moreover, pesantren are regarded as an indigenous product of Indonesian Islamic education and are often referred to as the “father” of Islamic education in the country. From the era of the *Walisongo* to the modern period, pesantren have played a significant role in the process of Islamization, the formation of Muslim character, and contributions to national education and the struggle for independence.

The research problem of this study arises from the need to gain a deeper understanding of the background of the establishment of Pondok Pesantren Syekh Hasan Yamani in West Sulawesi, the development of its institutional structure over time, and its contributions to the development of Islamic education in the region [3]. This pesantren has a long history that cannot be separated from the processes of da‘wah, scholarly traditions, and the roles of local *ulama* as well as networks of scholars across the Indonesian archipelago [4]. Therefore, this study is important in revealing how pesantren adapt to social, political, and cultural dynamics while maintaining their roots in local Islamic traditions.

The research insights and problem-solving strategies are carried out by tracing the historical periodization of pesantren, particularly Pondok Pesantren Syekh Hasan Yamani, through literature review, historical records, and analysis of the roles of *kyai* and *santri* in building Islamic educational institutions [5]. Using a historical and descriptive approach, this study seeks to uncover the process of the pesantren’s establishment, its institutional development, and its contributions to Islamic education and the Mandar community. The problem-solving plan also includes an analysis of the pesantren’s adaptation to contemporary demands, such as the integration of religious and general curricula in the modern era [6].

The objectives of this research are as follows:

1. To identify the history of the establishment of Pondok Pesantren Syekh Hasan Yamani.
2. To examine the development of Pondok Pesantren Syekh Hasan Yamani over time.
3. To analyze the contributions of Pondok Pesantren Syekh Hasan Yamani to the development of Islamic education in West Sulawesi.

Relevant theoretical studies indicate that pesantren play a fundamental role in Islamic education in Indonesia. Numerous studies emphasize that pesantren are not merely religious educational institutions, but also centers of da‘wah, character formation, and community empowerment. Atmanto et al. [7] highlight their contributions to national education, while emphasizing the role of pesantren in the Islamization of the Indonesian archipelago through da‘wah based on local wisdom. Auzar and Awaluddin [8] demonstrate that since their early establishment, pesantren have functioned as centers of interaction between teachers and students in transmitting Islamic knowledge. More recent studies also highlight the role of pesantren in confronting colonialism [9], in building *kyai* leadership [9], and in the adaptation of modern pesantren in West Sulawesi [10].

The expected outcome of this research is to provide both academic and practical benefits. Academically, this study is expected to serve as reference material for history teachers and university students studying the history of Islam in Indonesia. Practically, this research may enrich information on the development of pesantren in West Sulawesi, particularly Pondok Pesantren Syekh Hasan Yamani, and serve as a valuable contribution to

university libraries as a reference for scholarly studies. Furthermore, this study is expected to strengthen the understanding of the role of pesantren in shaping the Islamic identity of the Mandar community as well as their contribution to national development [11].

Pesantren, as traditional Islamic educational institutions, have been widely studied by scholars. Nurcholish Madjid emphasizes that pesantren are centers of religious learning rooted in local traditions while also serving as institutions for the formation of future *ulama*, according to A. Mukti Ali, pesantren are not only places for religious learning but also social institutions that function to maintain community morality. Djamaluddin adds that pesantren grow and gain recognition from surrounding communities through their boarding system, which fosters close relationships among *kyai*, *santri*, and the community. This indicates that pesantren have dual functions: as educational institutions and as centers of socio-religious development [12].

Historically, pesantren have also played a role as agents of social change. Huda et al. [13] assert that pesantren have made significant contributions to national education, while Makbul et al. (2021) highlight their role in the Islamization of the archipelago through da'wah based on local wisdom. In the Sulawesi context, Manuaba [14] shows that traditional pesantren in Polewali Mandar strengthen religious education through the *kitab kuning* learning method, while Halimatusasiah [15] emphasizes the importance of local values in shaping pesantren identity. Thus, pesantren function not only as educational institutions but also as centers for integrating cultural, religious, and social values.

From a modern perspective, pesantren have also adapted to the demands of the times. Mander and Lester [16] note that pesantren in West Sulawesi began to receive official government recognition since the 1960s, while Nilan [17] observes the emergence of modern pesantren that integrate religious and general education curricula. This adaptation demonstrates the flexibility of pesantren in responding to social change without abandoning their local Islamic traditions. Therefore, theoretical studies on pesantren affirm that these institutions play a strategic role in Islamic education, character formation, and community development.

In conclusion, based on various definitions, pesantren can be understood as traditional Islamic educational institutions that function not only as places for religious learning but also as centers for moral, social, and cultural development. Pesantren serve as spaces for shaping the character of *santri* to be morally upright, knowledgeable, and capable of contributing to society. The presence of the *kyai* as a central figure, the *kitab kuning* as a primary source of knowledge, and the dormitory and mosque as main facilities distinguish pesantren from other educational institutions.

2. METHOD

This study employs a qualitative approach with a historical orientation. The qualitative approach is chosen because it enables an in-depth exploration of the meanings, values, and experiences embedded in the historical journey of Pondok Pesantren Syekh Hasan Yamani. In contrast, the historical approach is used to reconstruct past events objectively, systematically, and accurately [18], [19]. Historical research seeks to answer questions of what, who, when, where, and how an event occurred by utilizing written

documents, archives, artifacts, and oral traditions. Thus, this study not only reveals “what happened,” but also explains “why it is significant” for the development of Islamic education in West Sulawesi.

The stages of historical research applied in this study consist of four main steps. The first is heuristics, namely the process of searching for and collecting historical sources relevant to the object of study. Data sources are divided into primary and secondary data. Primary data are obtained through interviews with pesantren leaders, teaching staff, administrative personnel, alumni, and local community figures, while secondary data are derived from books, journals, archives, and documentation. Oral traditions are also utilized as an important source to complement written data. The second stage is source criticism, which is conducted to assess the authenticity and credibility of the data. External criticism is used to examine the authenticity of sources in terms of material, language, and legal markers, while internal criticism is applied to evaluate the validity of content and factual consistency. The third stage is interpretation, which involves interpreting data through causal analysis and integrating various sources of information into a coherent narrative. The fourth stage is historiography, namely the writing of research findings in the form of a descriptive-analytical narrative in accordance with academic writing guidelines [20].

This research was conducted at Pondok Pesantren Syekh Hasan Yamani, located in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi. This location was selected because the pesantren is one of the oldest and most influential Islamic educational institutions in West Sulawesi, with a long history of disseminating Islamic education and producing numerous alumni who have contributed as educators, preachers, and community leaders. The research instruments used include interview guidelines, field notes, cameras, audio recording devices, and supporting documents. Data collection techniques consist of observation, interviews, document analysis, and documentation. Observation was carried out through direct examination of the pesantren’s conditions and students’ activities. Interviews were conducted with pesantren leaders, teachers, staff members, alumni, surrounding community members, and representatives of the village or sub-district government. Document analysis involved examining archives, books, administrative records, and relevant articles, while documentation was used to trace historical data in the form of written and visual evidence [21].

The trustworthiness of the data is ensured through reliability, transferability, comparability, and triangulation. Reliability ensures data consistency, transferability allows the findings to serve as references for similar studies, comparability tests the alignment between data, theory, and field phenomena, while triangulation is conducted by comparing data obtained from interviews, observations, and documents to ensure validity [22], [23]. Data analysis is carried out using descriptive qualitative methods. Data collected from various sources are not processed in numerical or statistical forms but are analyzed and organized into meaningful narratives [24]. The stages of data analysis include data reduction to filter relevant information, data presentation in the form of systematic narrative descriptions, conclusion drawing that is continuously verified against other data sources, and triangulation to maintain accuracy. Through these stages, the study is expected to provide a

comprehensive, in-depth, and objective account of the history of Pondok Pesantren Syekh Hasan Yamani and its contributions to Islamic education in West Sulawesi [25].

3. RESULTS AND DISCUSSION

3.1. General Overview of the Research Site

Pondok Pesantren Syekh Hasan Yamani is located at Jalan S. Hasan Yamani No. 07, Parappe Village, Campalagian District, Polewali Mandar Regency. The pesantren was established by KH. Muhammad Amin Said Al-Mahdaly, the son of the pesantren's founder, who continued the mandate of Syekh Hasan Yamani, an Islamic scholar from Saudi Arabia who resided in Campalagian around 1926. During his time in the region, Syekh Hasan Yamani was actively engaged in Islamic preaching (*da'wah*) and educated many students who later became influential *ulama* in Sulawesi. His message to H. Muhammad Amin Said Al-Mahdaly to establish an Islamic educational institution in Campalagian was eventually realized in 1980 through a meeting of *ulama* and community leaders, which resulted in the establishment of the Syekh Hasan Yamani Islamic Boarding School Foundation. Since then, the pesantren has developed from basic religious instruction into formal educational levels such as Madrasah Tsanawiyah, Madrasah Aliyah, and Madrasah Ibtidaiyah, and has become part of the alumni network of Pondok Modern Darussalam Gontor, Ponorogo.

Legally, the pesantren operates as a private institution and has been officially endowed (*waqf*) to the Muslim community since 1990. The organizational structure of the pesantren includes the head of the boarding school, treasurer, secretariat, public relations division, principals of the madrasah units, vice principals for curriculum and student affairs, administrative staff, and student caregivers, with clearly defined roles to support educational operations. The educational values and philosophy of the pesantren are grounded in the *Panca Jiwa* (Five Spirits), namely sincerity, simplicity, self-reliance, Islamic brotherhood (*ukhuwah Islamiyah*), and freedom. Its guiding motto is "noble character, physical well-being, broad knowledge, and independent thinking." The vision of the pesantren is to cultivate individuals who are faithful, knowledgeable, and possess noble character (*akhlak al-karimah*). At the same time, its mission includes strengthening the practice of Islam, forming trustworthy and skilled students, producing cadres of Islamic preachers, and empowering the community through efficient and innovative educational institutions.

Educational activities at the pesantren are conducted intensively throughout the day, beginning with night prayers, Qur'anic studies, classroom learning, and evening study sessions. In addition to daily activities, the pesantren also organizes weekly programs such as public speaking training, Arabic and English conversation practice, and communal cleaning activities. Annual programs include the Idul Adha celebration, the commemoration of the Prophet Muhammad's birthday (*Maulid al-Nabi*), Independence Day ceremonies, cultural and artistic performances (*Panggung Gembira*), and the "Yamani Greets the Students" program. Through an integrated educational system that combines religious curricula, general education, and extracurricular activities, Pondok Pesantren Syekh Hasan Yamani functions not only as a center of Islamic education but also as a hub for character formation and the social and cultural development of the Mandar community.

3.2. Background of the Establishment of Pondok Pesantren Syekh Hasan Yamani

The background of the establishment of Pondok Pesantren Syekh Hasan Yamani cannot be separated from the prominent figure of Syekh Hasan Yamani, a distinguished Islamic scholar who served as a Mufti of the Shafi'i School in Mecca during the period 1312–1391 H. He possessed high scholarly authority and extensive influence in the Islamic world. He was the father of Syekh Ahmad Zaki Yamani, an important figure in the Saudi Arabian government, indicating that this family played a significant role not only in religious affairs but also in socio-political spheres. The political dynamics in the Hijaz in the early twentieth century, particularly the struggle for power led by Abdul Aziz Ibn Saud, encouraged several scholars, including Syekh Hasan Yamani and his father, Syekh Said al-Yamani, to undertake da'wah journeys to the Indonesian archipelago. Syekh Said al-Yamani was known to have influential students such as KH. Hasyim Asy'ari, KH. Wahab Hasbullah, KH. Abdul Karim Amrullah, and KH. Muhammad As'ad, who later became a central figure in the development of Islamic education in Indonesia.

Around 1926, Syekh Hasan Yamani settled in Campalagian, West Sulawesi, for more than a decade. His presence became a primary reference for local scholars and seekers of knowledge, producing influential disciples such as KH. Muhammad As'ad, KH. Abdurrahman Ambo Dalle, Imam Lapeo, and KH. Muhammad Saleh. His familial relationship with the Al-Mahdaly family further strengthened the spiritual and historical bonds that later became the foundation for the establishment of the pesantren. After leaving Campalagian, he served as the Mufti of the Sultanate of Terengganu in Malaysia, affirming the international recognition of his scholarly authority.

A significant momentum occurred in 1955 when H. Muhammad Said al-Mahdaly met Syekh Hasan Yamani again in Mecca. During this meeting, Syekh Hasan Yamani advised that an Islamic educational institution be established in Campalagian. This mandate could only be realized in 1980 after socio-political conditions had become more stable. Through a meeting of *ulama* and community leaders, the Syekh Hasan Yamani Islamic Boarding School Foundation was established. The naming of the pesantren was intended as a form of respect and *tabarruk* (seeking blessings) toward Syekh Hasan Yamani. On 11 July 1980, the pesantren was officially announced, and on 1 August 1980, it began accepting new students. Since 1986, the pesantren has adopted a modern educational system modeled on Pondok Modern Darussalam Gontor, marking an institutional transformation toward a more structured and adaptive system of Islamic education in response to contemporary developments.

3.3. The Development of Pondok Pesantren Syekh Hasan Yamani

The development of Pondok Pesantren Syekh Hasan Yamani occurred gradually and dynamically, reflecting the long journey of an Islamic educational institution from its pioneering phase to institutional consolidation. In its early years, around 1982–1984, the pesantren operated as a simple *madrasah diniyah* or Arabic school, focusing on basic religious instruction such as Qur'anic recitation, *tajwid*, and ritual practices. Educational facilities were extremely limited; even lighting relied on oil lamps. Nevertheless, the

students' enthusiasm for learning remained high. The boarding system began to be introduced, although it had not yet been implemented consistently, and the curriculum was still oriented toward foundational religious formation. This phase served as an essential foundation in cultivating the values of simplicity, sincerity, and self-reliance that characterize traditional pesantren.

Entering the period of 1986–1989, the pesantren experienced significant development following the construction assistance of three permanent classrooms provided by Binagraha Jakarta during the administration of President Soeharto. This support marked a transformation of the pesantren from a non-formal institution into a more structured educational establishment. In 1987, the pesantren began accepting new students, although their number was still very limited—only three students initially, increasing to thirteen in the following year. This small enrollment reflected the early stage of public trust in the institution. During this period, the pesantren also began to formalize its legal status by registering with the Ministry of Religious Affairs, thereby obtaining official recognition as an Islamic educational institution.

Alongside physical development and legal recognition, the leadership structure of the pesantren was also formally established. KH. Muhammad Said Al-Mahdaly was appointed as the Chairman of the Foundation, while KH. Amin Said became the first head of the pesantren. The involvement of alumni from Pondok Modern Darussalam Gontor, such as KH. Mahyaddin Mahdi and KH. Amin Said, exerted a significant influence on the educational system, particularly in terms of discipline, self-reliance, and a more modern institutional orientation. Drawing on their Gontor educational background, they introduced the KMI (*Kulliyatul Mu'allimin al-Islamiyah*) system, which emphasizes foreign language mastery, character building, and disciplined student life.

Overall, the development of the pesantren during the 1982–1989 period reflects an important process of consolidation. From modest religious study sessions conducted under the raised floors of community houses, the pesantren evolved into an Islamic educational institution with permanent physical facilities, a clearly defined leadership structure, and institutional legality recognized by the state. This phase laid a strong foundation for the pesantren's subsequent growth, including increases in student enrollment, curriculum development, and the strengthening of its social role within the West Sulawesi community.

3.4. The Development of Students and the Educational System (1990–1998)

During the period 1990–1998, Pondok Pesantren Syekh Hasan Yamani experienced a phase of expansion marked by an increase in student enrollment and the strengthening of its educational system. Whereas in its early years the number of students was very limited, by 1990 the pesantren recorded approximately 40–50 students, and this number continued to grow, reaching around 80 students by 1998. This growth reflects increasing public trust in the quality of education provided by the pesantren, which not only focused on religious formation but also began to integrate formal education. During this period, students participated in equivalency examinations at MTs Negeri Tinambung and MAN Lampa in order to obtain officially recognized certificates, enabling the pesantren to bridge traditional Islamic education with the national education system.

The success of students in these equivalency examinations served as academic legitimacy that strengthened the pesantren's reputation and further increased public interest in enrolling their children at the institution. Moreover, the pesantren achieved notable accomplishments in the EBTANAS examinations at the South Sulawesi provincial level, which further affirmed the academic quality of its students and the effectiveness of its instructional methods. These achievements not only enhanced the institution's public image but also motivated both students and teachers to continuously improve educational quality. Historically, this period represents a significant milestone, as the pesantren became widely recognized not only at the local level but also regionally, attracting students from various areas.

Thus, the 1990–1998 period can be viewed as a phase of reputational consolidation and social legitimacy for Pondok Pesantren Syekh Hasan Yamani. The pesantren successfully demonstrated that an education system rooted in Islamic tradition is capable of adapting to the dynamics of the national education system while producing graduates with both academic competence and spiritual depth. This period laid an important foundation for the pesantren's subsequent development in terms of institutional growth, curriculum advancement, and its expanding social role within the community.

3.5. The Condition of Pondok Pesantren Syekh Hasan Yamani during the 2010–2015 Period and the Leadership Transition

During the period 2000–2010, Pondok Pesantren Syekh Hasan Yamani was in a phase of institutional transition and consolidation. Student enrollment remained relatively stagnant and even declined at times due to competition with formal educational institutions and limited facilities. Infrastructure was still modest, buildings were not optimally organized, and institutional management remained traditional, relying heavily on specific individuals. Nevertheless, the pesantren maintained its identity through the KMI educational system with a focus on Islamic sciences, although the quality and number of teaching staff were still limited. Social relations with the surrounding community were well maintained, and the pesantren continued to function as a center for religious study and moral guidance, although it had not yet been able to play a strategic role at the regional level. This period represented an important phase of endurance and reflection that laid the groundwork for future renewal.

Entering the 2010–2015 period, the pesantren experienced a leadership transition. Physical conditions remained limited, student numbers stagnated, and institutional governance had not yet adopted modern management practices. Administrative and financial systems were not professionally organized, resulting in slow development. Despite these challenges, the tradition of Islamic education was preserved through the KMI curriculum, character formation, and student discipline. This period marked the final phase of the leadership of Ustaz Amin Said, who succeeded in maintaining the existence of the pesantren, although he was unable to achieve major institutional breakthroughs. In 2015, leadership was transferred to H. Fakhri Tajuddin Mahdy, who initiated a comprehensive problem-identification process, focusing on physical infrastructure, student enrollment, and the management of educational and financial systems.

Under the new leadership, the pesantren gradually began a process of institutional reform. The primary focus was placed on strengthening human resources, particularly teaching staff, by involving experienced alumni. Physical facilities were progressively renovated and expanded, leading to a significant increase in student enrollment, reaching approximately 700–800 students during the 2016–2025 period. The pesantren also expanded its endowed land (*waqf*), constructed new dormitories, and developed business units as a strategy for economic self-reliance. In addition, the pesantren actively sent students to various pesantren in Java and Sulawesi to broaden their educational horizons, while also engaging in community development through *majelis taklim* and social activities. Cultural programs such as *Panggung Gembira* were also adopted to foster students' creativity and character development.

Overall, the period from 2000 to 2015 reflects the pesantren's journey from a phase of survival toward a phase of transformation. Although it experienced stagnation, the emergence of new leadership introduced a more systematic and planned direction of renewal, enabling Pondok Pesantren Syekh Hasan Yamani to become increasingly professional, self-reliant, and adaptive to contemporary developments, without abandoning the deeply rooted traditions of pesantren education that form the foundation of its historical identity.

3.6. The Contribution of Pondok Pesantren Syekh Hasan Yamani to the Development of Islamic Education in West Sulawesi

Pondok Pesantren Syekh Hasan Yamani has played an important role in the development of Islamic education in West Sulawesi, particularly in strengthening pesantren-based Islamic education amid limited facilities and infrastructure during its early years. Since its establishment, the pesantren has functioned as a center for religious education, emphasizing the reinforcement of fundamental Islamic teachings such as Qur'anic literacy, *tajwid*, ritual practices, and the teaching of *hadith*. This role has served as an essential foundation in shaping Islamic understanding within the community, especially among younger generations in areas surrounding the pesantren.

Over time, Pondok Pesantren Syekh Hasan Yamani has made significant contributions through reforms in its educational system. This is evident in the transition from a traditional *pengajian*-based curriculum toward a more structured educational system by adopting the educational model of Pondok Modern Darussalam Gontor. This transformation not only enriched teaching and learning methods but also expanded the scope of Islamic education in a more systematic manner that is relevant to contemporary developments. In this respect, the pesantren has functioned as an agent of transformation in Islamic education at both local and regional levels.

In terms of human resource development, Pondok Pesantren Syekh Hasan Yamani has produced cadres of educators and *da'i* who possess strong Islamic knowledge and adequate experience in pesantren education. Alumni of the pesantren have contributed to various sectors of Islamic education, including madrasahs, pesantren, mosques, and *da'wah* institutions throughout West Sulawesi. Through these roles, alumni have expanded the network of Islamic education and positioned the pesantren as a center for the regeneration of *ulama* and religious leadership at the local level.

In addition, Pondok Pesantren Syekh Hasan Yamani has served as a center for socio-religious development. The pesantren functions not only as an educational institution but also as a center of *da'wah* and the reinforcement of Islamic values within the surrounding community. Religious activities, worship guidance, and moral education constitute tangible contributions of the pesantren in shaping the religious character of the West Sulawesi community.

The pesantren's contribution to the renewal of Islamic education is also evident in its adoption of the Pondok Modern Gontor educational model. The founder of the pesantren, H. Muh. Said al-Mahdaly (Alm.) deliberately sent students and family members to pursue their studies at Pondok Modern Gontor and several other pesantren in Java. These alumni later returned and played active roles in improving the quality of education at Pondok Pesantren Syekh Hasan Yamani. Since 1986, the pesantren has been recognized as one of the Gontor-affiliated pesantren in West Sulawesi.

In the aspect of human resource development, Pondok Pesantren Syekh Hasan Yamani has contributed through the cadre formation of students and alumni who are trained not only intellectually but also mentally and spiritually through the application of pesantren discipline. Alumni actively engage in educational and *da'wah* activities within the community, such as teaching at elementary schools, leading regular religious study sessions in mosques, delivering sermons, and participating in Ramadan outreach programs. This demonstrates that the pesantren functions as a center for the transmission and dissemination of Islamic educational values within the wider society.

The contribution of Pondok Pesantren Syekh Hasan Yamani to the development of Islamic education and social life can also be observed through its strategic and sustainable roles. One of the primary contributions is the deployment of its cadres to serve in various other pesantren, both within Mamuju Regency, Majene Regency, and Polewali Mandar Regency. This practice reflects the pesantren's function as an institution for training *ulama*, educators, and religious personnel who are oriented not only toward internal institutional needs but also toward the broader development of Islamic educational institutions at the regional level. The presence of alumni and pesantren cadres in these institutions strengthens inter-pesantren networks and encourages constructive exchanges of experience, values, and educational practices.

Nevertheless, based on interview findings, Pondok Pesantren Syekh Hasan Yamani has not yet been able to fully meet all requests for the deployment of cadres from other pesantren. This limitation is primarily due to the insufficient number of senior-level students ready for external assignment, given the need to fulfill internal institutional requirements. This condition reflects a dynamic tension between the ideal of external service and the necessity of internal institutional strengthening. From the perspective of educational management, this situation illustrates the pesantren's prudence in maintaining educational continuity and the sustainability of its internal cadre formation process.

Beyond institutional development, Pondok Pesantren Syekh Hasan Yamani also plays an important role in empowering the surrounding community. One concrete manifestation of this role is the development of *majelis ta'lim* as a form of non-formal religious education. Through these activities, the pesantren serves as a center for transmitting

Islamic values to the broader community, particularly in enhancing religious understanding, strengthening moral character, and fostering spiritual development. The *majelis ta'lim* facilitated by the pesantren function not only as spaces for religious learning but also as platforms of *da'wah* that strengthen social relations between the pesantren and the community.

In the field of religious outreach and service, Pondok Pesantren Syekh Hasan Yamani actively sends students to deliver sermons, religious lectures, and serve as imams in mosques. These activities hold dual strategic value. On the one hand, students directly contribute to fulfilling the religious needs of the community; on the other hand, such activities serve as practical learning opportunities for students to apply the knowledge they have acquired within the pesantren environment. Through direct engagement with the community, students are trained to develop religious communication skills, social sensitivity, and mental and spiritual readiness to function as agents of *da'wah* and social change.

Overall, the various contributions of Pondok Pesantren Syekh Hasan Yamani demonstrate that the pesantren functions not only as a formal educational institution but also as an agent of community empowerment, a center of *da'wah*, and a socio-cultural institution that is adaptive to contemporary developments. The integration of educational, social, cultural, and religious roles reflects the pesantren's resilience in responding to social change. By remaining grounded in Islamic values, Pondok Pesantren Syekh Hasan Yamani presents a dynamic, inclusive, and socially relevant model of pesantren, particularly in the context of Islamic education in West Sulawesi.

4. CONCLUSION

This study successfully reveals that Pondok Pesantren Syekh Hasan Yamani is an Islamic educational institution rooted in the Haramayn-Nusantara scholarly network, which has developed gradually since its establishment in 1980 under the leadership of KH. Muh. Said Al-Mahdaly. The development of the pesantren encompasses a transformation from simple religious study circles into a structured, formal educational institution comprising Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA), through the adoption of the KMI system modeled after Pondok Modern Darussalam Gontor since 1986. The pesantren's contributions to Islamic education in West Sulawesi are substantial, ranging from producing cadres of scholars and preachers, strengthening the socio-religious life of the community, to serving as a center for community empowerment through *majelis ta'lim* and *da'wah* activities. These achievements demonstrate that the pesantren has been capable of preserving its local Islamic tradition while simultaneously adapting to contemporary demands adaptively and sustainably.

Nevertheless, this study is subject to several limitations. The scarcity of written archival sources from the early period of the pesantren's establishment means that historical reconstruction relies predominantly on oral sources gathered through interviews, which may carry the risk of memory bias. Furthermore, the scope of the study is confined to a single institution in the Polewali Mandar region, and therefore, the findings may not be fully generalizable to represent the broader dynamics of pesantren across West Sulawesi.

Accordingly, future research is recommended to expand the scope through comparative studies of other pesantren in West Sulawesi in order to yield more representative findings. From a practical standpoint, the findings of this study may serve as a basis for regional education policymakers in strengthening institutional support for pesantren as an integral component of the national education system grounded in Islamic values and character formation.

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