

Islamic Boarding School Alumni Network in the Development of Islamic Religious Education in Meranti Islands Regency

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Abstract

This study aims to examine the Alumni Network of Islamic Boarding Schools in the development of Islamic religious education in the Meranti Islands Regency. This type of research is descriptive qualitative research that focuses on the alumni network of Islamic boarding schools in developing Islamic religious education, especially in the Meranti Islands Regency, and then presents and describes it as it is. The population in this study is alumni of Islamic boarding schools who are members of the BKAPP Organization using data collection techniques using interviews and documentation. The analysis technique in this study uses data triangulation. The results of the study show that the establishment of BKAPP is a form of real alumni service to teachers, society, and the state as a form of totality to be human, humanized, and humanized and as a foundation in developing Islamic religious education in Meranti Islands Regency. The Islamic boarding school alumni network comprises not only Islamic boarding school alumni but also the community. This makes the BKAPP alumni organization unique and different from alumni organizations. The contribution of Islamic boarding school alumni can be seen in existing Islamic boarding school educational institutions. The existence of Islamic boarding school alumni motivates the community to race against each other and make education important.

Keywords

Alumni; Islamic Boarding School; Meranti Islands Regency

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1. INTRODUCTION

The existence of Islamic Boarding Schools as a social, community, and religious educational institution has a vital role in protecting and fostering the morals and morals of the community at large. As an agent of change in society, Pesantren is expected to maintain its existence and the community's morale. Islamic boarding schools must become the main pioneers in fostering the community's morals, especially for the noble young generation trapped with a free lifestyle and popular culture (Takdir, 2018). Islamic boarding schools and communities are communities that cannot be separated; both must always synergize in monitoring the pace of civilization's progress so as not to slip into the abyss of ignorance and falsehood with the main task of carrying out social changes and scientific transfer that is adapted to the conditions of the people of a region.

Islamic boarding schools, as educational institutions, have an important role in forming individual values [read: good or bad] related to the actions, attitudes, and thoughts of students who return to



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society. The ability of Islamic boarding schools to compete and adapt to environmental changes is determined by the readiness and management motivation of the institution itself. The interaction between educational institutions and alumni contributes positively by obtaining complete information about the community's needs for the next time the Islamic boarding school educational institution accommodates it. Alumni are the final product of Islamic boarding schools that contribute to improving the quality and existence of institutions and the development of sustainable Islamic religious education institutions in the community. (Dawami et al., 2023). The alumni network of Islamic boarding schools is undoubtedly and must be a long chain in contributing, understanding, and developing Islamic religious education in the Meranti Islands Regency. The alumni network of Islamic boarding schools gives color when students study at Islamic boarding schools and return to their hometowns to play their socio-religious roles.

At the factual level in society, it is assumed that Islamic boarding school alumni contribute to the development of Islamic religious education, especially in the Meranti Islands Regency. However, this study is one of the studies researchers very minimally discuss. Therefore, the existence of the Islamic boarding school alumni network was not revealed in the study or proven in the research. The appearance of the alumni of the Islamic boarding school, the perspective, thoughts, and religious attitudes that are diverse in the application shown in front of the community make the author interested in researching and knowing the contributions of the figures about the understanding, development of Islamic religious education, how the alumni respond to the understanding of others who are not alumni of the Islamic boarding school to Islamic religious education.

Research on alumni's role, contribution, and organization as a formal object, of course, has been researched. However, this does not mean the formal object cannot be redeveloped. The results of the researcher's search include several relevant studies, including a study written by Khoiruman Ahada with the title *Da'wah Activities Bil-Hal Pondok Pesantren Al-Muawanah in Improving the Morals of Students in Alahair Village, Meranti Islands Regency*, 2022. The research discusses the da'wah activities of Islamic Boarding Schools in improving the morals of students; it was found that 06 (six) forms of da'wah activities are used, namely motivation, example, coaching, respecting the deceased waliyullah through grave pilgrimages, khusnudzon and environmentally friendly (Ahada, 2022). *Second* is a journal article by Amiruddin Mustam titled *Islamic Boarding School in Dynamics (Study on the Role of As'adiyah in Educational Development)*, 2017. The research discusses the role of As'adiyah Islamic boarding schools in South Sulawesi in community development; it is found that As'adiyah Islamic Boarding Schools have a major role in the progress of Wajo Regency, South Sulawesi, especially in terms of education seen from the concept of Islamic religious learning, social institutions, and Islamic religious broadcasting as well as as a printer of ulama and preservation of Islamic traditions (Mustam, 2017). *Third*, a thesis written by Masriana Siregar, titled *The Role of Alumni of the Pintu Padang Islamic Boarding School in Developing Religious Values in the Community of Rondaman Jae Village, North Padang Lawas Regency*, 2016 the research focuses on the role of alumni in the development of faith values and the development of community morals in Rondaman Jae Padang Lawas village, the results of the study show that alumni have the ability and expertise to develop the values of faith and convince the community to stick to the beliefs that have been believed (Siregar, 2016). Based on this description, this study aims to examine the Alumni Network of Islamic Boarding Schools in the development of Islamic religious education in the Meranti Islands Regency.

2. METHODS

Qualitative research is a descriptive type that analyzes the object of research and then describes it as it is. This research was conducted in the Meranti Islands Regency. "Qualitative research is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups. (Sukamdinata, 2017). Data collection techniques are

carried out through interviews and documentation. The author uses qualitative data analysis techniques. The population in this study is alumni of Islamic boarding schools who are members of the BKAPP Organization using data collection techniques using interviews and documentation. The data analysis technique is carried out by data triangulation, a data collection technique that combines various existing data and sources, namely those related to the Islamic Boarding School Alumni Network in developing Islamic religious education in the Meranti Islands Regency.

3. FINDINGS AND DISCUSSIONS

Alumni of Islamic Boarding Schools in Meranti Islands Regency

Alumni of Islamic boarding schools in Meranti Islands Regency are unique compared to alumni of Islamic boarding schools in other areas. The difference lies in membership rather than in alumni organizations. Alumni of Islamic Boarding Schools in Meranti Islands Regency formed an organization called the Alumni Coordinating Board of Islamic Boarding Schools, abbreviated as BKAPP, which consists of all alumni of Islamic boarding schools in Meranti Islands Regency from various Islamic boarding school graduates in Indonesia. The idea of establishing BKAPP at the beginning of its establishment was to create a forum to commemorate the services of teachers through haul masyayekh activities every year. Along with the needs and developments of the times, BKAPP's goal is not only that but also to provide solutions to the problems of the people through the study of Batsul Masail, which is a critical study of problems that occur in society, using a contemporary fiqh approach as an alternative solution in the problems that occur.

As a benchmark for the success of an educational institution (read: Islamic Boarding School), the existence of alumni in the community is used as a criterion for the success and success of Islamic boarding school institutions that have the quality of graduates and can provide solutions to problems related to religion in particular. In addition, as a benchmark for the success of alumni educational institutions that are accepted and absorbed by existing educational institutions with their competencies, it indicates that Islamic boarding schools and their alumni have quality and competence at times. (Nurdin, 2023). In addition to this function, alumni also have a role as a tool or means of developing educational institutions in the community. (Rifqi, 2017). This gives a message to all of us that alumni of Islamic boarding schools can become agents or contributors to the development of Islamic boarding school educational institutions and also improve the quality of institutions according to the needs and developments of the times, and also become a tool for community evaluators in assessing the quality of the Islamic boarding school educational institutions. (Nurdin, 2023).

Alumni of Islamic boarding schools have a vital role in providing input on improvements to Islamic boarding schools, which is meaningful based on the existing theory that alumni are not only seen as part of the final process of Islamic boarding schools but also have an important role in the development of educational institutions in the community. So, alumni play a role as an image and value giver for Islamic boarding schools, ultimately leading to the creation of religious education institutions that have a strategic role and function from a community perspective. The relationship is that the community highly trusts Islamic boarding school educational institutions, which are increasingly popular as institutions with quality graduates and competitiveness with graduates of other educational institutions. (Basri, 2011).

The synergy of educational institutions and their alumni provides a positive image, a vital role, and function for Islamic boarding school educational institutions where students learn before becoming alumni in the development of Islamic boarding school educational institutions in the community. Therefore, Islamic boarding school educational institutions need to patronize and provide care for their alumni by creating an association or alumni organization of Islamic boarding schools. The existence of alumni in the community with stakeholders will go well by providing positive assessments for the

development of Islamic boarding schools to become qualified and quality educational institutions and have high competitiveness in developing a society that is advanced and responsive to change.

Coordinating Board for Alumni of Islamic Boarding Schools (BKAPP) Meranti Islands Regency

BKAPP's organizational role is collaborating with various levels of society, government, and other organizations. BKAPP focuses on activities in the religious, social, and educational sectors, and in addition to that, it facilitates people who will continue their studies at Islamic boarding schools. The alumni network of Islamic boarding schools in Meranti Islands Regency, formerly part of Bengkalis Regency, began with the history of the community studying at Islamic boarding schools on the island of Java. (Nurdin, 2023). The journey that Abaza interprets in his book is an odyssey. Wandering, which has the meaning of a journey to seek knowledge in the way of Allah, which has the meaning of devotion to life to seek knowledge (Abaza, 1999). The consciousness of seeking knowledge is the highest level of intellect (consciousness to seek knowledge).

Tracing the alumni network in Meranti Islands Regency is inseparable from the role of Kyai Muhdhor (deceased), Kyai Slamet (deceased), Kyai Muzakir (deceased), and Kyai Safaat (deceased), who are the four founding figures or originators of the idea of forming an alumni association. However, it is undeniable that other scholars have also greatly contributed to the Islamic broadcasting and teaching network in the Meranti Islands Regency. As is the case with KH. Imam Affandi, who is a scholar figure as well as the first caliph of thoriqoh naqsabandiyah qadiriyyah in Meranti Islands Regency (Suhadi, 2023).

Seeing the phenomenon in the community that Islamic boarding school educational institutions have experienced a decline in trust in the community, even though in historical reality, Islamic boarding schools have made a great contribution to the development of education in the archipelago, especially in producing scholars who spread Islam, becoming a means of cultural transformation and more importantly, becoming a place for scientific transformation. Undeniably, one of the reasons for the decline in trust in Islamic boarding schools is the low competitiveness of graduates today. This perspective then became a foothold by figures in Meranti Islands Regency in overcoming the problem of low public trust in Islamic boarding school alumni so as not to be trapped in problems that are skin or basic, so that in the future, the problems that occur can be solved from the roots, sources and from upstream. Alumni are often accused of the low quality of Islamic boarding schools in Indonesia.

Against this phenomenon, then the alumni figures of the Islamic boarding school, fronted by four community leaders, established an alumni organization of the Islamic boarding school, which was later known as BKAPP (Meranti et al.) in 1978, precisely in Tanjung Samak Village, Rangsang District by carrying out the initial activities of the Masyayikh Haul in the village. (Suhadi, 2023) In that year, it had not yet formed a management like today; only then, in 1979, the alumni management was formed. The alumni network of Islamic boarding schools, later known as the BKAPP Organization, was officially established by the provisions and regulations that applied in 1991, which Tarmizi Tohor initiated, with the first elected chairman being Mr. Darsan Selatpanjang. (Historical Document of BKAPP Meranti Islands Regency, n.d.) It functions as the front line in building the image and quality of Islamic boarding school institutions.

Quoting his opinion, Djohar, in a book entitled Strategic Education: Alternatives for the Future, states that among the factors that affect the quality of educational institutions lies in the quality of institutions, the quality of organizers, the quality of human resources, and facilities provided to students and no less important are the quality of students and the quality of student empowerment (Mujiburrahman, 2019). Therefore, based on Djohar's opinion, the existence of alumni is the most important element in answering the problems of the existence of Islamic boarding schools. Apart from being the final product of an educational institution (pesantren), more than, alumni also have a role in developing Islamic religious education in the community; of course, with an in-depth process, they will be able to contribute to the development of the Islamic boarding school where the alumni come from

and as a means of Islamic boarding school development, development and of course the progress and quality of Islamic boarding schools. (Mujiburrahman, 2019).

In addition, alumni also have a role as a tool or means of transforming knowledge and societal changes that are specific and different from others with several characteristics, namely efficiency, progressive, homogenizing, and irreversible.¹ Carrying out three educational functions: first, preparing students as successors and controllers of the future, and second, transferring and providing certain experiences to students according to their nature and functions. Third, teaching and transferring values or culture to maintain the survival of a single entity of society (Daulay, 2004).

In modern society, Islamic boarding schools not only grow and develop traditionally but also make innovations in the development of the Islamic boarding school education system by incorporating elements of modernity by not eliminating the traditional Islamic boarding school education system that has long been rooted and used in Islamic boarding schools. The modern education system is a form of improvement of the existing system or, in other words, a combination of two systems between traditional and modern (synergy of traditional and modern systems). With this, Islamic boarding schools began to develop teaching methods of madrasa (classical), courses (takhasus), and training (Kariyanto, 2019).

This is in line with the general purpose of the pesantren itself, which is to foster and shape citizens (society) to have a personality by the values of Islamic religious teachings by internalizing a sense of religion in all walks of life with the ultimate goal of becoming a human being who is useful for religion, society and the state of Indonesia. In short, Islamic boarding schools must be able to provide guidance, understanding, and assistance to the community regarding the needs of Islamic religious teachings in worship and social practices, both horizontally and vertically.

Characteristics of the Alumni Network of Islamic Boarding Schools in Meranti Islands Regency

The existence of Islamic boarding school alumni organizations in Meranti Islands Regency is unique, distinctive and different from most other alumni organizations. This is in the background of the purpose of establishing the Organization. In the theory of organizational territory, it is said that an organization is formed because of the interaction carried out by a group of people to achieve certain goals. Where a group of people have personal goals or goals, but because of their limitations, the person invites others to achieve the goal together by first making a mutual agreement about the agreement and or consensus that is the final goal (Adnan & Hamim, 2013).

Likewise, what happened to the formation of the Islamic boarding school Alumni Organization in Meranti Islands Regency based on the common desire between community leaders, sympathizers and alumni of the Islamic boarding school agreed to have a common goal of advancing Islamic boarding school educational institutions by remaining loyal to serving teachers or the community rather than the alumni studying at the Islamic boarding school. In Hick's theory, it is said that a person who has a common desire will form a system of ideas to express the idea in the form of an institutionalized organization (Adnan & Hamim, 2013).

The alumni network of Islamic boarding schools that are members of the Islamic Boarding School Alumni Coordinating Board Organization (BKAPP) was born from the factual conditions of the people in the Meranti Islands Regency, which is plural, consisting of various religions, tribes, and cultures as well as geographical conditions in the form of islands. This condition then gives birth to an opportunity and challenge for alumni in community religious development. The existence of the alumni network of Islamic boarding schools as a social organization requires elaboration in achieving the goals that have been set. The form of elaboration that the author finds in the BKAPP Organization is that those who become administrators and members of BKAPP do not have to be people who have studied at Islamic boarding schools but are also open to the general public who have an interest in Islamic boarding

schools.

The concept of pluralism in the teachings of Islam can be seen from the mission of Islam itself, which is to be Rahmat (sharing love) to all human beings without any limits or barriers, whether religious, ethnic, or cultural. All of them have the right to receive human affection from other humans. Diversity and plurality are the keys to differentiating the alumni network of Islamic boarding schools in the Meranti Islands Regency.

Alumni Understanding of Islamic Religious Education Institutions

Islamic education in the structure of society has a role in determining the existence and development of society. This is because education plays an important role in preserving, transferring, and transforming the value of Islamic teachings to society. Islamic education, when viewed from the cultural aspect of Muslims, is one of the tools for cultivating (enculturing) the community itself. As a tool, education can direct the growth and development of human life toward the optimal point of ability to obtain prosperity in this world and happiness in the hereafter.

Quoting his opinion, Zamakhsari Dhofier, an educational institution, is said to be an Islamic boarding school if it has five criteria, namely, *first*, a boarding school where students stay, live, and study together under the guidance of kyai, *second*, a mosque, apart from being a place of worship as its main function, the mosque also has a function as a center or place for students to learn the yellow books (classics), *third*, This third component of students is the most important in Islamic boarding schools, without the existence of students educational institutions will not be called Islamic boarding schools. Santri is a person who studies or studies at an Islamic boarding school; fourth, Kyai is another important element besides students. Kyai is an expert in the field of religion, pesantren leaders, teachers, and people who are experts in science; fifth, the yellow book, the yellow book is a book or the work of previous scholars; it is said to be a yellow book because it was originally printed using yellow paper (Dhofier, 2011).

The five criteria that have been mentioned above are the unity of the main elements in the pesantren. This means that of the five criteria mentioned if something is not met, the institution is automatically not named a pesantren. This is because it is related to the role and function of the pesantren itself. Islamic boarding schools function as institutions for Islamic da'wah and are said to be successful if they can play their role well. There are two roles for pesantren here, namely internal and external. The internal role is related to teaching Islam to its students. Meanwhile, its external role is the interaction with the community, in which empowerment and development exist (Fiqih, 2022). These two roles of pesantren will later provide capital and greatly contribute to alumni when they enter the community.

Alumni of Islamic boarding schools have the view that Islamic religious education is a means to get closer to Allah SWT, get pleasure, make students have morals, and, more importantly, by knowing the teachings of Islam, they know how to get closer to Allah, SWT (Interview, 2023b). Therefore, the alumni have a perception as an operational step towards that alumni establishing Islamic boarding school educational institutions; apart from being a means, the establishment of Islamic religious educational institutions is also a form of social responsibility, introduction and development of Islamic boarding school institutions where alumni used to study.

Based on this, the Islands Regency has 24 Islamic boarding school educational institutions spread across all sub-districts in the Meranti Islands Regency (EMISS, 2023). Of the total number of Islamic boarding schools, on average, they were founded by alumni of Islamic boarding schools. The establishment of the Islamic boarding school is a form of devotion to their teachers. In contrast, in the Islamic boarding school, it is a social responsibility of the community and, more importantly, a means of getting closer to Allah in order to get His pleasure.

Although it must be admitted that not all alumni have the same perception in establishing and

organizing Islamic boarding school institutions, there are even some alumni who are of the view that getting closer to Allah does not have to be done by establishing Islamic boarding schools but can be done in other forms, but in other cases, namely that the establishment of Islamic boarding schools is a form of devotion and social responsibility to the community and a form of practicing knowledge that all have alumni have the same perception there is no difference. (Nurdin, 2023).

According to the opinion of Mohammad Fadhil al Jamaly in the book Abdul Mujib and Jusuf Mudzakkir, it is said that all science is sourced and contained in the Quran. Islamic education is interpreted as a development process, encouraging and inviting human beings to advance based on high values to get a noble life and to form a better and perfect person based on reason, feelings, and deeds (Mujib & Mudzakkir, 2010).

In his view, Al Ghozali divides science into two criteria or categories, namely: *first*, obligatory science, namely knowledge that must be studied by all Muslims which is sourced from the holy book of the Quran Hadith; *second*, knowledge that is fardhu kifayah, which is the knowledge that is utilized, used to facilitate and facilitate world affairs, for example, mathematics, medicine, techniques, industry, etc. (Arifin, 2016).

The understanding of Islamic boarding school alumni towards the existence of Islamic religious educational institutions can be seen from the enthusiasm of Islamic boarding school alumni to establish Islamic boarding school educational institutions as a form of service to teachers, society, and the country. However, some alumni have different views on this, namely by establishing Islamic boarding school educational institutions. However, alumni generally believe that students must always devote themselves to teachers, society, and the country according to each alumni's potential, abilities, and expertise.

The views of Islamic boarding school alums on the existence of Islamic religious education in each alumnus are different due to the social backgrounds, understandings, and activities that each alumnus has. Islamic religious education is an educational system that provides guidance and direction to a person in daily life based on the ideology of Islamic teachings so that human beings can shape themselves according to Islamic religious values. In addition, the understanding and usefulness of Islamic boarding school alumni in the community are determined by the understanding of the knowledge that alumni get while studying at Islamic boarding schools and are also influenced by the morals of the alumni themselves in implementing knowledge in the environment and also returning to their respective individuals. It must also be admitted that not all alumni of Islamic boarding schools are proficient in the field of religious science, and not all alumni of Islamic boarding schools have good morals.

The Contribution of Islamic Boarding School Alumni in the Development of Islamic Religious Education Institutions in Meranti Islands Regency.

Inevitably, students who have completed their studies at the pesantren will eventually become alumni and participate in the community. Here, it can be interpreted that the success and success of education in Islamic boarding schools can be measured by the success of students who have become alumni in carrying out their roles at a higher level of education or in the field of work that they are engaged in professionally in later according to their talents, interests, and abilities. Badrudin, in his book entitled Student Management, explained that alumni have four strategic roles that they can undertake, namely (Wathoni, 2021): First, alumni can help improve the quality of education by carrying out extra-curricular development in schools, madrasas, or Islamic boarding schools. The alumni position here is a catalyst in providing point-of-view input and constructive suggestions. *Second*, by their natural role, indirectly, alumni play a role as *brand ambassadors* in building opinions, perceptions, and public interest in continuing education at Islamic boarding schools, especially alumni with achievements and competencies. Alumni are a special attraction for people who want to determine the decision-making of parents and students to continue to Islamic boarding schools. *Third*, as the final or main product of

the pesantren, alumni will be able to build a network by building the self-image of the pesantren institution. This can be done with various businesses, network building, providing scholarship information, and other things related to Islamic boarding schools. *Fourth*, the existence of alumni who are successful in their work and education will be able to provide an image or motivation to students that later they will also be like that.

Alumni of Islamic boarding schools have a great role and contribution to Islamic boarding schools. It must also be admitted that pesantren in the management of their education need material assistance from the alumni. However, more than that, alumni can assist in managing and improving human resources, organization, leadership, and communication. (Wathoni, 2021). Islamic boarding school educational institutions have an important role for the community in motivating students to form good and bad values for humans in socializing, acting, thinking, and behaving in life. Education that starts from the smallest sub-system of the family is continued in educational institutions such as schools, madrasas, and Islamic boarding schools. Islamic boarding school educational institutions give hope to students to become better in terms of personality, knowledge, attitude, and skills and, of course, will help students to become quality and competitive human resources. Pesantren, which, at the beginning of its establishment, entered the realm of non-formal education by only teaching religious knowledge (Islam) along with the development of the times and the needs of the community, pesantren not only taught religious science but also began to integrate with general science in a balanced manner. This is done to provide provisions for students who will later become alumni and enter the community to be able to adapt, spread, teach, and value goodness. (Dawami et al., 2023).

Of the two roles of pesantren today, we only find a few pesantren that can play their external function, namely as a community empowerment institution; pesantren focuses more on its internal role only, namely as a learning institution for its students. From here, it is undeniable that the influence of pesantren as a community empowerment institution is starting to fade. Islamic boarding schools that are synonymous with "small people" education, which is the root strength of Islamic boarding schools by always providing solutions to community problems, need to be revived. (Fiqih, 2022). This is the background for the alums of Islamic boarding schools in Meranti Islands Regency to contribute positively by establishing and developing Islamic religious education institutions.

As said by KH Ali Ma'shum in the book written by Munir entitled *The Splash of Thoughts of Islamic Boarding School Kuyai Related to the Role and Function of Islamic Boarding Schools Related to the Provision of Teaching Materials Taught to the Students*, where teaching materials are the unity of the Islamic boarding school curriculum in shaping the mindset and work of students in the community in the end. By KH. Ali Ma'shum said that Islamic boarding schools at least provide their students with six knowledge, namely, first, sharia knowledge, which contains the knowledge of the Quran, Hadith, tafsir, fiqh, monotheism, Arabic; second, empirical science, which contains the knowledge of History, general, state, society, third, science that teaches to critical students, which contains logic, ushul fiqh, qawaidul fiqh, fourth, the science of ethics, It contains morals, Sufism, tariqat, fifth, knowledge about social skills, which contains Organization, leadership, problem-solving, rhetoric, sixth, the science of mental mobilization and character, such as mujahadah, istighasah (Fiqih, 2022).

In addition to the roles and functions of the pesantren mentioned above, RMI (Rabithah al Ma'ahid al Islamiah) the autonomous body of Nahdlatul Ulama which specifically handles pesantren in the 5th national congress in Probolinggo, there are 3 roles and functions of pesantren in accordance with the character of their independence, first, pesantren as an institution of Islamic education and teaching, namely pesantren has the responsibility to participate in educating the life of the Indonesian nation by preparing superior human resources, have knowledge based on faith and devotion to Allah SWT, second, pesantren as an institution of da'wah and struggle, namely pesantren has the responsibility to broadcast the teachings of Islam with active participation in creating harmony in the life of religious people in community life, third, pesantren functions as an institution of community service and empowerment, namely pesantren plays the role and function as well as the potential that it has to make

improvements in community life by strengthening the pillars of community existence to realize a just, civilized, prosperous, and democratic community life within the framework of the Republic of Indonesia. (Fiqih, 2022).

In addition to their roles and functions, Islamic boarding school alumni continue to play their main role and function, namely being a place for the transfer of religious sciences and Islamic values, as a place or institution of social control of the community, as a place or institution that has a social engineering function. These roles and functions ultimately give birth to the types of Islamic boarding school institutions. These types are traditional Islamic boarding schools (salafiyah), modern Islamic boarding schools (khalafiyah), and comprehensive Islamic boarding schools. Traditional Islamic boarding schools are a type of pesantren that still maintains our study of *turots* (classic books) or yellow books in Arabic as the core learning guide that is applied; another feature is that the curriculum is applied according to the tastes of the *kyai* or caregivers or is completely the authority of the caregiver. Second, modern pesantren is a type of pesantren that integrates the classical system model with schools or madrasas into the pesantren system. The book of *turots* no longer stands out as the main reference for study but also includes general subject matter into the curriculum taught. The curriculum used is a combination of the pesantren curriculum followed by *kyai* and the general curriculum that the government has set. Third, comprehensive pesantren is a type of pesantren that combines the classical and modern pesantren systems into a single teaching system. The book of *turots* is still taught with the *sorogan* or *bandongan* method, but the school system is developed. In addition to comprehensive pesantren, community education is also his concern; in other words, the greatness of pesantren is realized thanks to cooperation with the community through increasing the capacity of pesantren management with the reach of programs in the community. From this comprehensive pesantren, we can understand the character of the pesantren as a community empowerment institution (Zahidi, 2017).

As a community empowerment institution for Islamic boarding school alumni in Meranti Islands Regency and a member of the BKAPP organization, alumni contribute to Islamic religious education in Meranti Islands Regency, both directly and indirectly. These contributions are:

- a. Alumni actively participate in helping the government educate the people of Meranti Islands Regency, particularly the Indonesian people. This is evidenced by the establishment of Islamic boarding school educational institutions in Meranti Islands Regency, which number 24 (EMISS, 2023) Islamic boarding school educational institutions. This fact shows that Islamic boarding school alumni in Meranti Islands Regency have high enthusiasm for supporting government programs to educate the nation's children.
- b. Alumni of Islamic boarding schools contribute thoughts in society related to issues in the religious, social, and cultural fields in a responsive, open, and inclusive.
- c. The improvement of the community's economy can be seen during the implementation of the *Masyayekh* haul activities, which are carried out once a year, and other activities (Nuridin, 2023).
- d. Alumni of Islamic boarding schools responding to the dynamics of development and change in society are very modernist, progressive, open, and inclusive.
- e. Alumni of Islamic boarding schools teach multicultural education in the community. This is useful for the community in responding to the existing diversity to create community conduciveness.

The existence and role of Islamic boarding school alumni in Meranti Islands Regency is one of several aspects of educational development. This shows that the existence of alumni can be used as a means of developing and improving the quality of education in Islamic boarding schools. This is because alumni who are involved in the community establish cooperation with both the pesantren institution where they studied first and also the alumni of the pesantren here work according to their skills and talents, indirectly the community will assess the pesantren as a quality and quality educational institution. Alumni have an important role in providing input on the improvement process

for Islamic boarding school educational institutions.(Mujiburrahman, 2019).

Alumni of Islamic boarding schools and alumni association organizations have an important role in the quality of Islamic boarding school graduates. Alumni show the image and quality of an alma mater (read: pesantren). Alumni organizations are not only a forum for alumni bonds to conduct friendships but also function as a place to deliberate and communicate about efforts and efforts to advance the alma mater of the pesantren. This position greatly contributes to the development and change of Islamic boarding schools to be more advanced.

In addition to the above, there are several roles and contributions of alumni to the development of Islamic religious education in Meranti Islands Regency, including providing ideas for the reform of pesantren development, the development of educational facilities and infrastructure, financing pesantren programs in the community, becoming teachers, lecturers or religious facilitators in the community, religious consultants, strengthening pesantren partnerships and cooperation in the development of improvements, development of community quality, socialization of Islamic boarding school institutions or products.

The potential and capacity of diverse Islamic boarding school alumni in the community are capital in the development and development of Islamic boarding school institutions. Its existence is an asset and a strategic partner for Islamic boarding schools and the government. The presence of alumni can provide constructive ideas for educational institutions. In addition, the potential and capacity of alumni can also be used as professional educators in educational institutions in the Meranti Islands.

As an alternative educational institution in Indonesia, Pesantren has an orientation to maintain the values of Islamic religious teachings with a focus on the Islamic education process, which manifests the teachings of Islam while maintaining the values of local culture, culture, and wisdom of Indonesia. In addition, the pesantren also teaches students to be ready to re-teach the knowledge gained in the community, namely when students return to the community or complete their education at the pesantren or after becoming alumni (Zahidi, 2017).

With uniqueness, the purpose of learning in pesantren is to teach students about mastery of the material and how to convey back the material obtained in pesantren to the community; pesantren is a separate entity, especially as an education provider compared to other institutions. Education at Islamic boarding schools teaches students to have an orientation to inculcate ethical, social, and cultural values to students.

The existence of Islamic boarding school alumni in the community, as KH said. Wahid Hasyim, who is the initiator of the integration of general science into religious science at the Tebuireng Jombang Islamic boarding school, facilitating students to gain elementary knowledge and become a higher scientific base or foundation for future students to have a positive impact on alumni in Meranti Islands Regency seeing that education and scientific development factors are the main keys in achieving success, Progress of life to society(Zahidi, 2017).

The existence of Islamic boarding school alumni in Meranti Islands Regency is a supporter and motivation for the community to race against each other and make the existence of education a pentine. In addition, the Meranti Islands Regency is also a Malay area where the people's daily life elaborates the values of Islamic teachings into customs and culture, making the people religious. This can be seen from the community's enthusiasm to participate in the implementation of religious activities. In an interview with one of the BKAPP members, it was said that when BKAPP held a Haul Masyayekh activity, which was held once a year, the community voluntarily helped to make the activity a success by cooperating to make the activity a success.

The existence and existence of Islamic boarding school alumni is an integral part that cannot be separated from educational institutions (Islamic boarding schools) have a very strategic role in building the self-image of Islamic boarding schools where alumni learn first to build a positive image in society,

considering parents, prospective students in determining the community to raise their children as well as as a form of service to teachers (Kyai).

The understanding of knowledge owned and conveyed by Islamic boarding school alumni to the community has religious nuances that show that the alumni are the result or product of the Islamic boarding school to the reality in which it is taught about progressivity to changes and developments of the times. Learning in Islamic boarding schools with all the methods taught can give birth to the principles of learning Islamic religious teachings based on being true, certain, and universally superior. This meaning shows that the product of the pesantren, namely alumni, is the result of the use of learning methods in the pesantren (sorogan, blandongan, demonstration, etc.). Alumni are the final product of Islamic boarding schools that contribute to improving the quality and existence of institutions and the development of sustainable Islamic religious education institutions in the community. The meaning of alumni in substance and existence can show alums's real role and contribution to the community, especially in the Meranti Islands Regency.

4. CONCLUSION

The Alumni Network of Islamic boarding schools in Meranti Islands Regency has different characteristics from the alumni organization. This characteristic can be seen from the presence of people joining the Islamic Boarding School Alumni Coordinating Board and the number of Islamic boarding school alumni joining this organization. This organization consists of all alumni from Islamic boarding schools who live, live, and are active in this district, not only from the same Islamic boarding school but all alumni of the Islamic boarding school. Diversity, Plurality, and Pluralism are the differentiators of the alumni network of Islamic boarding schools in the Meranti Islands Regency. Alums can contribute by establishing and developing Islamic boarding school educational institutions in their regions. Apart from being a form of service to teachers (Kyai), the development of pesantren educational institutions is a form of pesantren self-image built by alumni who function as the main reference for parents and prospective students in determining the choice of Islamic boarding schools. Alumni of Islamic boarding schools and alumni association organizations have an important role in the quality of Islamic boarding school graduates. Alumni show the image and quality of an alma mater (read: pesantren). Alumni organizations are not only a forum for alumni bonds to conduct friendships but also function as a place to deliberate and communicate about efforts and efforts to advance the alma mater of the pesantren. This position greatly contributes to the development and change of Islamic boarding schools to be more advanced. The existence of Islamic boarding school alumni in Meranti Islands Regency is a supporter and motivation for the community to race against each other and make the existence of education important.

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