



The Historical Development of Madrasah Aliyah Alkhairaat Parigi and Its Contribution to Islamic Education in Central Sulawesi

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Abstract: This study examines the historical establishment and development of Madrasah Aliyah Alkhairaat Parigi from 1990 to 2025 within the socio-religious context of Islamic education in Central Sulawesi. The research was motivated by the important role of Alkhairaat institutions in expanding Islamic education in Eastern Indonesia and the limited scholarly attention given to the local history of Madrasah Aliyah Alkhairaat Parigi. This study employed a qualitative historical research approach using heuristics, source criticism, interpretation, and historiography. Data were collected through in-depth interviews with founders, school leaders, and historical actors, as well as field observations and institutional documentation. The findings reveal that the establishment of Madrasah Aliyah Alkhairaat Parigi in 1990 was driven by the urgent educational needs of the Muslim community in Parigi Moutong Regency and supported by collective participation from religious leaders and local society. The madrasah developed gradually despite limited facilities and financial resources during its early years. Over time, the institution became an important center for Islamic education, moral formation, and community empowerment. The study also demonstrates that the madrasah played a significant role in preserving Alkhairaat educational traditions, strengthening Islamic identity, and improving educational access in Central Sulawesi. This research contributes to the historiography of Islamic education by highlighting the importance of local Islamic institutions in educational and socio-cultural transformation within Indonesian Muslim society.

Keywords: Islamic Education, Madrasah Aliyah, Alkhairaat, Educational History, Central Sulawesi

Abstrak: Penelitian ini mengkaji sejarah berdirinya dan perkembangan Madrasah Aliyah Alkhairaat Parigi sejak tahun 1990 hingga 2025 dalam konteks pendidikan Islam di Sulawesi Tengah. Penelitian ini dilatarbelakangi oleh pentingnya peran lembaga Alkhairaat dalam pengembangan pendidikan Islam di Indonesia Timur serta masih terbatasnya kajian ilmiah mengenai sejarah lokal Madrasah Aliyah Alkhairaat Parigi. Penelitian menggunakan pendekatan sejarah kualitatif melalui tahapan heuristik, kritik sumber, interpretasi, dan historiografi. Pengumpulan data dilakukan melalui wawancara mendalam bersama tokoh pendiri, kepala madrasah, dan pelaku sejarah, serta observasi lapangan dan dokumentasi kelembagaan. Hasil penelitian menunjukkan bahwa berdirinya Madrasah Aliyah Alkhairaat Parigi pada tahun 1990 didorong oleh kebutuhan masyarakat Muslim Kabupaten Parigi Moutong terhadap pendidikan menengah Islam yang mudah diakses dan berkualitas. Madrasah berkembang secara bertahap meskipun

menghadapi keterbatasan sarana dan sumber daya pada masa awal pendiriannya. Seiring waktu, madrasah menjadi pusat pendidikan Islam, pembentukan moral, dan pemberdayaan masyarakat. Penelitian ini juga menunjukkan bahwa madrasah memiliki peran penting dalam menjaga tradisi pendidikan Alkhairaat, memperkuat identitas keislaman, dan memperluas akses pendidikan di Sulawesi Tengah. Penelitian ini berkontribusi terhadap historiografi pendidikan Islam lokal di Indonesia.

Kata Kunci: Pendidikan Islam, Madrasah Aliyah, Alkhairaat, Sejarah Pendidikan, Sulawesi Tengah.

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Introduction

Islamic education in Indonesia has experienced significant development since the post-independence period, particularly through the establishment and expansion of madrasah institutions that integrate religious and general education (Shah et al., 2026). Madrasah Aliyah, as the upper secondary level of Islamic education, occupies a strategic position in preparing students not only academically but also morally and spiritually (Afista & Abu Bakar, 2020). Within the Indonesian educational system, madrasahs have become important institutions for strengthening Islamic identity, preserving religious values, and producing generations capable of responding to contemporary social challenges. Nurcholish Madjid emphasized that madrasahs possess strategic value in forming individuals who are intellectually competent while simultaneously maintaining strong moral and religious character (Madjid, 1997). In this context, the historical development of Islamic educational institutions reflects not merely educational transformation, but also broader socio-cultural and religious dynamics within Indonesian Muslim society (Nurdiyanto et al., 2024).

One of the most influential Islamic educational organizations in Eastern Indonesia is Alkhairaat, founded by Habib Sayyid Idrus bin Salim Aljufri on 30 June 1930 in Palu, Central Sulawesi. Since its establishment, Alkhairaat has played a crucial role in disseminating Islamic education and strengthening Muslim communities across Eastern Indonesia through the establishment of schools and madrasah at various educational levels (Assegaf, 2020a). The organization emerged not only as a religious movement but also as a socio-educational institution committed to combating illiteracy, strengthening Islamic values, and empowering local communities through education. Historical records indicate that within the period between 1930 and 1956, Alkhairaat successfully established approximately twenty-five educational branches across Central Sulawesi, North Sulawesi, and several remote regions (Media Alkhairaat, 2022). This expansion demonstrates the organization's substantial contribution to the development of Islamic education in regions that previously had limited access to formal educational institutions.

The arrival of Sayyid Idrus bin Salim Aljufri in Central Sulawesi represented an important turning point in the socio-religious history of the region (Alanur & Masyitoh, 2020). Through Alkhairaat's educational and missionary activities, he introduced Islamic teachings that emphasized moderation, moral education, and intellectual enlightenment (Pettalongi, 2015). His efforts significantly transformed local religious understanding and challenged traditional practices considered inconsistent with Islamic teachings. Ahmad D. Marimba defines Islamic education as spiritual and physical guidance based on Islamic principles aimed at forming an ideal Muslim personality characterized by Islamic moral values and responsibility (Yasir Arafat et al., 2024). This perspective strongly influenced the educational orientation of Alkhairaat institutions, including Madrasah Aliyah Alkhairaat Parigi.

The establishment of Madrasah Aliyah Alkhairaat Parigi in 1990 cannot be separated from the social, cultural, and religious conditions of the Parigi community at that time. During the late twentieth century, the people of Parigi Moutong Regency faced limited access to upper secondary Islamic education, particularly in areas relatively distant from urban educational centers. The majority Muslim population required an educational institution capable of integrating religious instruction with general education in order to prepare younger generations for both social and spiritual responsibilities. The establishment of Madrasah Aliyah Alkhairaat Parigi therefore, emerged as a strategic response to the educational needs of local communities seeking quality Islamic education within accessible geographical settings.

The development of Islamic education in Indonesia during the 1990s was also influenced by national educational policies, particularly Government Regulations Number 28 and 29 of 1990, which formally recognized madrasah as public schools with Islamic characteristics within the national education system. This policy significantly strengthened the institutional legitimacy of madrasah and encouraged the expansion of Islamic educational institutions throughout Indonesia. Consequently, the establishment of Madrasah Aliyah Alkhairaat Parigi reflected not only local educational aspirations but also broader national educational transformations that increasingly integrated Islamic education into state educational frameworks.

The success of establishing Madrasah Aliyah Alkhairaat Parigi was strongly supported by the involvement of local religious leaders, community figures, and educational activists who possessed a strong commitment toward advancing Islamic education in the region. These figures functioned not merely as founders but also as social mobilizers who encouraged community participation in supporting the establishment and sustainability of the institution. Their collective efforts reflected the communal spirit underlying the development of Islamic educational institutions in many Indonesian local contexts. The participation of organizations such as Wanita

Islam Alkhairaat (WIA) further strengthened educational and religious outreach activities among local communities, especially through women's religious gatherings, educational activities, and community-based Islamic programs (Mohammad, 2022).

Historically, the establishment of Madrasah Aliyah Alkhairaat Parigi represented the continuation of Alkhairaat's educational activities in Parigi, which had begun as early as 1932 through lower-level madrasah institutions. The establishment of the Aliyah level, therefore, reflected the expansion and institutional maturation of Islamic education in the region. This continuity demonstrates that Islamic educational development within Alkhairaat institutions was not constructed abruptly, but evolved gradually through sustained religious, educational, and social efforts over several decades. As part of the Alkhairaat educational network, the madrasah inherited institutional values emphasizing Islamic knowledge, morality, moderation, and social responsibility.

The historical importance of Madrasah Aliyah Alkhairaat Parigi also lies in its role as a center for character formation and community development. Beyond functioning as a formal educational institution, the madrasah contributed significantly to the formation of religious awareness, moral values, and intellectual development among younger generations in Parigi Moutong Regency. Over time, the institution experienced substantial growth in terms of student enrollment, teacher development, infrastructure, and educational programs. However, it also faced contemporary challenges, including institutional competition and the socio-educational impacts of the post-pandemic period. These dynamics make the historical study of Madrasah Aliyah Alkhairaat Parigi particularly relevant for understanding broader patterns of Islamic educational development in local Indonesian contexts.

Despite the important role of Alkhairaat institutions in Eastern Indonesian Islamic education, scholarly studies specifically examining the historical establishment and institutional development of Madrasah Aliyah Alkhairaat Parigi remain limited. Previous studies have generally focused on broader Islamic educational developments in Sulawesi, institutional management, or Islamic values within pesantren and madrasah contexts (Aldat, Suasa, & Asrifai, 2024; Yasir Arafat et al., 2024). Therefore, this study seeks to fill this gap by examining the historical establishment, teacher and student development, and institutional growth of Madrasah Aliyah Alkhairaat Parigi from 1990 onward.

This study aims to analyze the historical process underlying the establishment of Madrasah Aliyah Alkhairaat Parigi, the development of its educational resources, and its institutional contribution to Islamic education in Parigi Moutong Regency. Through historical qualitative research, this study contributes not only to the

preservation of local educational history but also to broader discussions concerning the role of Islamic educational institutions in shaping religious identity, community resilience, and educational transformation in Indonesia.

Methods

This study employed a qualitative historical research approach to examine the establishment and development of Madrasah Aliyah Alkhairaat Parigi from 1990 to 2025. A qualitative approach was considered appropriate because the research aimed to understand historical events, institutional dynamics, educational development, and the socio-religious context surrounding the establishment of the madrasah. Qualitative historical research emphasizes the reconstruction and interpretation of past events based on historical evidence, oral testimonies, archival materials, and contextual analysis. According to Bogdan and Taylor, qualitative research produces descriptive data in the form of written or spoken words and observable behavior, enabling researchers to understand social phenomena holistically within their natural settings (Taylor & Bogdan, 1992). The research was conducted at Madrasah Aliyah Alkhairaat Parigi and focused on tracing the historical process of the madrasah's establishment, institutional development, teacher and student growth, and its educational contribution to the local Muslim community.

This study applied four stages of historical research, namely heuristics, source criticism, interpretation, and historiography. Data were obtained from both primary and secondary sources. Primary data included in-depth interviews with founders, school leaders, and historical actors directly involved in the development of the madrasah, supported by observations and institutional documentation such as archives, reports, photographs, and administrative records. One of the key informants was Ustad Abdul Jalil G. Bua, who provided important historical information regarding the establishment process and institutional challenges. Secondary data were collected from books, journal articles, government regulations, and previous studies related to Islamic education and Alkhairaat institutions. The source criticism stage was conducted through external and internal criticism to evaluate the authenticity, validity, and reliability of historical sources by comparing interview results with documentary evidence and institutional records (Creswell, 2018).

The interpretation stage involved reconstructing the historical narrative of the establishment and development of Madrasah Aliyah Alkhairaat Parigi by connecting institutional dynamics, educational policies, and socio-religious conditions within the local community. Furthermore, historiography was carried out by systematically presenting the research findings in a chronological and descriptive narrative from 1990 to 2025. To ensure the validity and trustworthiness of the findings, the study applied source triangulation and technique triangulation

by comparing information obtained from interviews, observations, and documentary sources. The researcher also conducted prolonged engagement within the research setting to minimize interpretive bias and strengthen contextual understanding, thereby producing a comprehensive and academically reliable historical reconstruction (Moeloeng, 2017).

Results And Discussion

Results

The findings of this study reveal that the establishment of Madrasah Aliyah Alkhairaat Parigi in 1990 was closely related to the broader historical development of Alkhairaat educational institutions in Central Sulawesi and the socio-religious needs of the Muslim community in Parigi Moutong Regency. The madrasah emerged not merely as a formal educational institution but as a continuation of the Islamic educational and da'wah movement initiated by Alkhairaat since the early twentieth century. Historical evidence obtained from interviews, institutional documents, and field observations demonstrates that the establishment of the madrasah represented a collective effort involving local religious leaders, community figures, and educational activists who were committed to strengthening Islamic education within the region.

Based on interviews with Ustad Abdul Jalil G. Bua, one of the founders of Madrasah Aliyah Alkhairaat Parigi, the establishment of the institution was strongly motivated by the lack of upper secondary Islamic educational facilities available to Muslim communities in Parigi during the late 1980s. He explained that before the establishment of the madrasah, many students who wished to continue their Islamic education after graduating from junior-level madrasah had to leave Parigi and pursue education in other regions. This situation created both economic and social difficulties for local families. He stated:

“At that time, many parents wanted their children to continue studying in an Islamic educational environment, but there was no Madrasah Aliyah available in Parigi. Students had to move to other cities. Because of that condition, local religious figures and the Alkhairaat community initiated the establishment of Madrasah Aliyah Alkhairaat Parigi in 1990.”

This statement demonstrates that the establishment of the madrasah was not only an educational initiative but also a response to community aspirations regarding accessible Islamic education. The historical process of its establishment reflected collective social awareness concerning the importance of integrating religious and general education within local Muslim society.

Documentation records further reveal that Madrasah Aliyah Alkhairaat Parigi was established under the organizational framework of Yayasan Alkhairaat, which had already developed Islamic educational networks throughout Eastern Indonesia since 1930. Institutional archives indicate that Alkhairaat's educational activities in

Parigi had begun as early as 1932 through lower-level Islamic schools before the establishment of the Aliyah level in 1990. The establishment of the madrasah, therefore, represented a continuation and institutional expansion of previous educational efforts rather than an isolated educational project.

Observational findings indicate that the madrasah occupies a strategic location in Kelurahan Masigi, Kecamatan Parigi, within the center of Parigi town. The location allows accessibility for students coming from both urban and rural areas. The researcher observed that the madrasah environment reflects strong Islamic educational traditions through the presence of religious facilities, Alkhairaat symbols, and educational activities closely integrated with Islamic values. The school buildings, despite initially being modest in size and facilities, gradually developed into a recognized Islamic educational institution trusted by local communities.

Interview findings reveal that the early phase of the madrasah's establishment was characterized by significant infrastructural and financial limitations. According to Ustad Abdul Jalil G. Bua, the institution initially operated with only four teachers and eighteen students during its first year. Limited classrooms, minimal educational facilities, and uncertain financial resources constituted major challenges faced by the founders. He explained:

"In the beginning, we only had four teachers and around eighteen students. Facilities were very limited. Teachers often worked sincerely without expecting stable salaries because the main goal was to provide Islamic education for the community."

The findings suggest that the sustainability of the institution during its early years relied heavily upon community participation, voluntary commitment, and religious motivation rather than institutional financial strength. The dedication of teachers and local religious figures became the primary factor enabling the madrasah to survive and gradually develop despite limited resources.

Observational data also reveal that the educational atmosphere within the madrasah strongly emphasized religious discipline, moral formation, and community engagement. Students participated not only in classroom learning but also in various religious and social activities organized within the Alkhairaat educational tradition. Daily routines such as congregational prayer, Qur'anic recitation, and Islamic discussions became integral components of the educational process. The researcher observed that the integration of religious values into daily educational practices contributed significantly to the formation of students' moral and spiritual character.

The findings further demonstrate substantial development in terms of student enrollment and institutional growth over time. Documentary data show that the number of students increased gradually from only eighteen students in 1990 to approximately one hundred seventy students in 2022. This growth reflects

increasing public trust toward the institution and its educational quality. Several interviewees explained that the reputation of the madrasah improved significantly due to the dedication of teachers, the strengthening of educational programs, and the growing recognition of Alkhairaat institutions within Central Sulawesi.

One of the former school principals, Moh Rizal, S.Pd.I, explained during interviews that institutional improvement occurred gradually through continuous efforts to enhance educational quality and administrative management. He stated:

"The madrasah developed slowly but consistently. Initially, facilities were very limited, but over time, we improved classrooms, administrative systems, and educational programs. Community trust also increased because parents saw positive changes in students' behavior and academic performance."

This statement indicates that institutional legitimacy was constructed not merely through infrastructure development but also through the perceived moral and educational impact of the institution upon students and local society.

The findings also indicate that Madrasah Aliyah Alkhairaat Parigi played an important role in strengthening Islamic identity and preserving Alkhairaat educational values within the local community. Observations reveal that the madrasah continuously maintained educational traditions emphasizing moderation, Islamic morality, social solidarity, and respect toward religious scholars. Students were taught not only academic subjects but also values related to discipline, social responsibility, and religious ethics. These values reflected the broader educational philosophy of Alkhairaat institutions established by Habib Sayyid Idrus bin Salim Aljufri.

Documentation records further show that the madrasah actively participated in various religious, social, and academic competitions within Central Sulawesi. One notable achievement mentioned in school documentation was the success of a student named Syarifah Zabaniah in winning first place in an Islamic preaching competition among pesantren and madrasah students. Such achievements contributed significantly to strengthening the institutional reputation of the madrasah and increasing public confidence in its educational quality.

However, the study also found that the madrasah faced serious contemporary challenges during the post-pandemic period. Institutional documents reveal a significant decline in student enrollment between 2023 and 2024. According to interview findings, this decline was influenced by several factors, including increasing competition among educational institutions, changing community preferences, demographic shifts, and the socio-economic impacts of the COVID-19 pandemic. Some parents began preferring public schools or vocational institutions perceived to offer broader employment opportunities for graduates.

Despite these challenges, observational findings indicate that the madrasah continues to maintain its educational mission and institutional identity. School

administrators, teachers, and community leaders remain committed to preserving the existence of the institution while adapting to contemporary educational demands. Several efforts have been initiated to improve educational quality, strengthen institutional management, and enhance collaboration with the local community and Alkhairaat educational networks.

Overall, the findings demonstrate that the historical establishment and development of Madrasah Aliyah Alkhairaat Parigi reflect the broader dynamics of Islamic educational transformation within local Indonesian contexts. The institution emerged through collective religious commitment, community participation, and educational aspirations rooted in Alkhairaat traditions. Over more than three decades, the madrasah has functioned not only as a center of Islamic learning but also as a social institution contributing to moral formation, educational accessibility, and the preservation of Islamic educational values in Central Sulawesi.

Discussion

The findings of this study demonstrate that the establishment and development of Madrasah Aliyah Alkhairaat Parigi cannot be separated from the broader historical movement of Islamic educational expansion initiated by the Alkhairaat organization in Eastern Indonesia. The establishment of the madrasah in 1990 reflected not merely the creation of a formal educational institution but also the continuation of a long-standing socio-religious mission aimed at strengthening Islamic education, preserving religious identity, and empowering Muslim communities through accessible learning opportunities. In this regard, the history of Madrasah Aliyah Alkhairaat Parigi represents an important example of how local Islamic educational institutions emerged as responses to both community needs and national educational transformations during the late twentieth century.

The historical process underlying the establishment of the madrasah confirms the important role of Islamic educational institutions as instruments of social transformation within local Muslim societies (Hadinda et al., 2026; Maryati et al., 2023). The findings reveal that the establishment of the institution was motivated primarily by the limited availability of upper secondary Islamic educational facilities in Parigi during the late 1980s. At that time, Muslim families seeking Islamic-oriented secondary education for their children were often forced to send students to other regions due to the absence of local Madrasah Aliyah institutions. This condition created significant educational inequalities, particularly for families with limited economic resources. Consequently, the establishment of Madrasah Aliyah Alkhairaat Parigi reflected collective community awareness concerning the necessity of accessible Islamic education capable of integrating religious and general knowledge.

This finding supports the perspective proposed by Nurcholish Madjid (1997), who argued that madrasah institutions possess strategic significance not only in

transmitting religious knowledge but also in forming morally grounded and intellectually capable generations. The role of Madrasah Aliyah Alkhairaat Parigi extended beyond classroom instruction and functioned as an institution for moral education, identity formation, and social empowerment within the local Muslim community (Assegaf, 2020b). The madrasah, therefore, became an important socio-cultural institution preserving Islamic values while simultaneously responding to modern educational demands (Zaman & Hefner, 2010).

The findings further demonstrate that the development of Madrasah Aliyah Alkhairaat Parigi was strongly influenced by the historical legacy of Alkhairaat as one of the largest Islamic educational organizations in Eastern Indonesia. Since its establishment in 1930 by Habib Sayyid Idrus bin Salim Aljufri, Alkhairaat had developed an extensive educational network emphasizing moderation, Islamic morality, intellectual development, and social responsibility (Haris et al., 2020). The establishment of Madrasah Aliyah Alkhairaat Parigi represented part of this broader institutional expansion. Historical documentation indicates that Alkhairaat's educational activities in Parigi had begun decades before the establishment of the Aliyah level, demonstrating continuity rather than sudden institutional emergence. This continuity reflects the adaptive capacity of Islamic educational organizations in maintaining long-term educational missions across changing historical contexts.

The important role of Habib Sayyid Idrus bin Salim Aljufri in shaping Islamic educational traditions in Central Sulawesi also becomes evident through the institutional identity of the madrasah. The findings indicate that the values promoted within Madrasah Aliyah Alkhairaat Parigi remain closely connected to Alkhairaat's foundational philosophy, emphasizing moderation, moral integrity, and community service. This supports previous studies suggesting that Alkhairaat institutions function not only as educational organizations but also as socio-religious movements contributing significantly to the Islamization and intellectual development of Eastern Indonesian Muslim communities (Media Alkhairaat, 2022).

Another important finding concerns the strong role of local religious leaders and community participation in sustaining the institution during its early years. The establishment of the madrasah was not initiated solely through formal governmental policies or institutional funding, but largely through collective social commitment and voluntary efforts by local religious figures (Hefner, 2009; Shaturaev, 2021). Interviews with founders revealed that teachers initially worked under highly limited financial conditions and frequently prioritized religious responsibility over material compensation. This demonstrates that the institutional sustainability of Islamic educational institutions within local contexts often depends heavily upon social solidarity, religious commitment, and communal participation rather than solely upon financial resources.

Such findings align with social capital theory, particularly Putnam's perspective that community trust, collective participation, and shared values significantly contribute to institutional development and sustainability. In the case of Madrasah Aliyah Alkhairaat Parigi, social capital manifested through collaborative relationships among religious leaders, teachers, parents, and community members who collectively supported the institution despite infrastructural limitations. This collective participation became an important factor enabling the madrasah to survive and gradually expand its educational activities over time (Arif et al., 2020; Parker & Raihani, 2011).

The findings also indicate that the madrasah functioned as a center for preserving Islamic identity and local religious culture within Parigi Moutong Regency. Daily educational practices integrated religious rituals, moral instruction, and social discipline into students' everyday experiences. Activities such as congregational prayer, Qur'anic recitation, religious discussions, and participation in Islamic celebrations formed an integral part of the educational environment (Fikri & Amril, 2025; Rayani et al., 2024). This educational pattern reflects what Islamic educational scholars describe as holistic Islamic education, in which intellectual, moral, and spiritual dimensions are developed simultaneously.

The integration of religious values into educational routines further demonstrates that Islamic educational institutions often possess broader cultural functions beyond academic instruction. Madrasah Aliyah Alkhairaat Parigi contributed significantly to strengthening social cohesion, religious awareness, and moral values within local society. This finding corresponds with Marimba's concept of Islamic education as a process of guiding both spiritual and physical development based on Islamic principles aimed at forming complete Muslim personalities (Yasir Arafat et al., 2024). Therefore, the madrasah served not only educational purposes but also broader socio-cultural and moral functions within the community.

The substantial increase in student enrollment from only eighteen students in 1990 to approximately one hundred seventy students in 2022 indicates growing public trust toward the institution. Such growth demonstrates that the madrasah gradually succeeded in strengthening its institutional legitimacy and educational reputation within the local community. The findings suggest that this legitimacy was constructed not merely through infrastructural improvements but primarily through the perceived quality of moral education, teacher dedication, and student outcomes. Parents increasingly recognized the madrasah as an institution capable of providing balanced education, integrating religious values with academic learning (Badrun, 2024; Haryati et al., 2024).

However, the study also reveals contemporary challenges faced by Islamic educational institutions in local contexts. The significant decline in student enrollment after 2022 reflects changing educational preferences, increasing

institutional competition, and the socio-economic effects of the post-pandemic period. These findings illustrate that local madrasah institutions must continuously adapt to broader social transformations affecting educational demand and institutional sustainability. The emergence of public schools, vocational institutions, and changing parental expectations has intensified competition within the educational sector, particularly for private Islamic institutions operating with limited resources (Faizin, 2024; Kultsum et al., 2022; Rifai, n.d.).

This condition demonstrates that historical sustainability alone is insufficient to guarantee institutional survival within contemporary educational environments. Islamic educational institutions must increasingly balance the preservation of religious identity with educational innovation, administrative professionalism, and responsiveness to modern societal needs. The findings, therefore, highlight the importance of institutional adaptation strategies for maintaining educational relevance while preserving foundational Islamic values.

Theoretically, this study contributes to discussions concerning local Islamic educational history by demonstrating how madrasah institutions develop through interactions between religious movements, community participation, educational policies, and socio-cultural conditions. Previous studies on Islamic education in Sulawesi have generally focused on broader regional developments or institutional policies. In contrast, this study provides a localized historical analysis illustrating how one Islamic educational institution evolved through long-term community engagement and religious commitment. This localized perspective enriches the understanding of how Islamic educational transformation occurs at grassroots community levels within Indonesian Muslim society.

Furthermore, the findings contribute to historiographical discussions concerning the importance of local educational history in understanding broader national educational developments. The history of Madrasah Aliyah Alkhairaat Parigi illustrates that educational transformation in Indonesia has often been driven not only by centralized governmental initiatives but also by local religious organizations and community actors. The role of Alkhairaat institutions in expanding educational access across Eastern Indonesia demonstrates the substantial contribution of Islamic civil society organizations to national educational development.

Overall, the findings confirm that Madrasah Aliyah Alkhairaat Parigi represents more than a formal educational institution; it constitutes a historical manifestation of collective religious commitment, educational struggle, and community resilience within the local context of Central Sulawesi. The institution emerged through the interaction of religious ideals, social participation, and educational aspirations that have continued across generations. Through its long historical journey, the madrasah has contributed significantly to preserving Islamic

educational traditions, expanding access to education, strengthening moral values, and shaping Muslim identity within Parigi Moutong Regency. Consequently, the history of Madrasah Aliyah Alkhairaat Parigi offers important insights into the dynamics of Islamic educational development, institutional sustainability, and community-based educational transformation in Indonesia.

Conclusion

This study concludes that the establishment of Madrasah Aliyah Alkhairaat Parigi in 1990 was closely connected to the broader historical mission of the Alkhairaat organization in expanding Islamic education throughout Eastern Indonesia. The madrasah emerged as a response to the educational needs of the Muslim community in Parigi Moutong Regency, particularly the need for accessible upper secondary Islamic education capable of integrating religious and general knowledge. The historical process of its establishment reflected strong collective participation among local religious leaders, community figures, and educational activists who were committed to strengthening Islamic educational values within local society. Despite facing infrastructural and financial limitations during its early years, the institution succeeded in sustaining its educational activities through community solidarity, religious commitment, and institutional support from Yayasan Alkhairaat.

The findings further reveal that Madrasah Aliyah Alkhairaat Parigi developed not only as a formal educational institution but also as a center for moral formation, religious identity preservation, and community empowerment. Over more than three decades, the madrasah experienced significant growth in student enrollment, educational programs, and institutional legitimacy within the local community. The educational system implemented by the madrasah consistently integrated Islamic values, moral discipline, and academic learning into students' daily educational experiences. This demonstrates that Islamic educational institutions in local contexts possess important socio-cultural functions extending beyond academic instruction. The study also confirms the important contribution of Alkhairaat educational traditions in shaping moderate, community-oriented Islamic education in Central Sulawesi.

Theoretically, this study contributes to the historiography of Islamic education in Indonesia by providing a localized historical analysis of madrasah development within the socio-religious context of Central Sulawesi. The findings enrich discussions concerning the role of local Islamic organizations in expanding educational access and preserving religious identity within Indonesian Muslim communities. Practically, this study may serve as a reference for policymakers, educational institutions, and researchers interested in the historical development of Islamic education at the local level. Nevertheless, this study has several limitations. The research focused primarily on one institution within a specific regional context,

limiting broader generalization regarding Islamic educational development in Indonesia. In addition, the study emphasized historical reconstruction and institutional development without deeply examining the long-term educational outcomes of alumni or broader socio-economic impacts. Therefore, future studies are recommended to explore comparative analyses among Alkhairaat institutions in different regions and investigate the long-term contribution of local madrasah to social and educational transformation within Indonesian society.

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