

## **In The Growth of Islamic Education, Alkhairaat**

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### **ABSTRACT**

*The purpose of this paper is to outline the evolution of Islamic education in Boalemo under Alkhairaat. This kind of research is qualitative and uses wawacnara, documentation, and observation as data gathering methods. The findings demonstrated that the emergence and expansion of Alkhairaat in Gorontalo was preceded by its existence in Boalemo (Tilamuta) in 1967. From the inception to the present, Alkhairaat has undergone continuous development and improvement, leading the way in education from kindergarten/TPA to college. Boalemo's education system is developing Alkhairaat in five subdistricts, each of which has a different educational institution than TK-MA. The society has responded favorably to Alkhiraat's role as the coordinator of Islamic religious instruction, and it has since become the cornerstone for the society and thought to be able to satisfy the religious demands of the general public as well as the educational needs of the younger generation in particular.*

**Keywords:** Education, religion, Alkhairaat

### **ABSTRAK**

Tujuan dari tulisan ini adalah untuk menguraikan evolusi pendidikan Islam di Boalemo di bawah Alkhairaat. Jenis penelitian ini adalah kualitatif dan menggunakan wawacnara, dokumentasi, dan observasi sebagai metode pengumpulan data. Temuan menunjukkan bahwa kemunculan dan perluasan Alkhairaat di Gorontalo diawali dengan keberadaannya di Boalemo (Tilamuta) pada tahun 1967. Sejak awal berdirinya hingga saat ini, Alkhairaat telah mengalami pengembangan dan penyempurnaan secara berkelanjutan, memimpin pendidikan mulai dari taman kanak-kanak/TPA hingga kampus. Sistem pendidikan Boalemo mengembangkan Alkhairaat di lima kecamatan yang masing-masing mempunyai lembaga pendidikan berbeda dengan TK-MA. Peran Alkhiraat sebagai koordinator pengajaran agama Islam direspon baik oleh masyarakat, dan sejak itu menjadi landasan bagi masyarakat dan dianggap mampu memenuhi tuntutan keagamaan masyarakat umum serta kebutuhan pendidikan generasi muda. secara khusus.

**Kata Kunci:** Pendidikan, Agama, Alkhairaat

### **INTRODUCTION**

One of the key foundations in the endeavor to create a comprehensive national mentality is education. Institutions of higher learning are crucial to the growth of society overall and are tools in the fight to produce a progressive generation. Establishing and preparing future generations who will be crucial to the survival and advancement of the country is a goal for which educational institutions are a crucial tool. These duties are expanded by religious and religious educational institutions, such as Islamic boarding schools and madrasas, in addition to other educational institutions (Rahim, 2001).

When "Islam" is associated with scientific concepts, like education, it often challenges the notion of Islam as the ultimate religion of laughing and imams. As previously established, the category of "science" is characterized by evolution, change, and the rejection of absolute truth. The Islamic education system is centered on both worldly and spiritual matters, stemming from the holistic and comprehensive idea of mankind. On the other hand, in reality, a large number of Islamic educational establishments favor only spiritual aspects above worldliness. Because ukhrawi life is seen as the real and ultimate life, this occurs (Karim, 2016).

The Old Teacher was present in Wani, Palu City, Central Sulawesi, to complete a in 1929, Sayyid Alwi bin Salim Aldjufrie, his older brother, called to offer him a teaching position in Wani. The Old Teacher's presence in Wani is an indication of the local community's desire to learn more about Islam. Additionally, they worked together to create up a space for instruction and learning. The name of this educational madrasah is Madrasah Al-Hidayah, and it has characteristics with the madrasah in Tojo Una-Una Ampana that was constructed by two brothers, Sayyid Alie Alhabsy and Sayyid Abdollah Alhabsyie

Sayyid Idrus bin Salim Al-Djufri's exceptional devotion to the educational institutions he built has created a unique spirit for each of these schools' incoming students, both in terms of their ability in their roles as teachers, staff members, and learners. It follows that the fact that these educational establishments have grown and developed throughout time is not surprising. Furthermore, it is reported that about 1600 educational institutions were founded or linked in 2013.

From preschool to tertiary level, directly and under the supervision of the Alkhairaat Executive Board (PB), particularly in Central Sulawesi and Eastern Indonesia (Badruzzman, dkk, 2013).

The establishment of Al Khairaat Islamic College is generally intended to promote "intelligent humanity". Through education, people can overcome ignorance and poverty, achieve prosperity and happiness, and simultaneously build a society that is forward-thinking and accountable for carrying out the country's objectives. Additionally, each person's spirit and religious spirit can be developed through this education, influencing their behavior to reflect Islamic teachings in their personality. Along with the varying times in this worldwide period, there will unavoidably be changes in circumstances together with a range of difficulties. The idea of struggle must be reformulated and redescribed in light of this change in the social context because it is now a historical truth that every generation has its own advantages and disadvantages as well as unique possibilities, threats, and difficulties.

Alkhairat, as an educational establishment, undoubtedly employs unique strategies, tactics, and regulations to realize its principles of resistance. Alkhairaat will lose its ability to make meaningful arguments once it is no longer part of this movement's mainstream. As a result, it will lose its identity and its capacity to completely reshape society. Hi got the concept of constructive thinking from this. Amri Umar to create one of the Alkhairaat establishments, situated in Tilamuta specifically and Boalemo generally. It is a cutting-edge educational establishment that

never loses sight of its unique qualities and attributes, which are appropriate given the legacy of knowledge that dates back to the era of Habib Idrus bin Salim Al-Djufri's lifetime.

## **LITERATURE REVIEW**

Here are some journals that are relevant to the research on Alkhairaat and the results of such research:

"Alkhairaat In The Development Of Islamic Education In Boalemo", Sitti Arafah (Arafah, 2017) Hall of Research and Development of Religion Makassar. This research uses qualitative methods with observations, documentation, and interviews to describe the development of Islamic education by Alkhairaat at Boalemo. The results of the research show that the presence of Alkhairaat in boalemo (Tilamuta) in 1967 was the future cycle of growth and development of Alkhairaat on Gorontalo. Alkhairaat from time to time has been undergoing continuous development and improvement, from early education to today, with the establishment of educational institutions from kindergarten to college.

This study explores the existence of the Alkhairaat Islamic Students Association (PPIA)(Sri Yulanda Rahmad, 2020) which has played a role in improving the quality of Islamic religion in schools through the implementation of the Islamic student association. The results of the study show that the PPIA contributes to developing the abilities, kerativity, and activity of Muslim students in Alkhairaat North Buntulia MTs.

The study uses a qualitative approach with interviews, field records, and official documents to explore the learning of Akidah Akhlak in shaping the character of students. The results show that Islamic education based on Akidah and Akhlak can shape better student character.

"Development of the personality of Islamic religious education in Madrasah Aliyah Alkhairaat Tomini, Kabupaten Parigi Moutong, Sulawesi Tengah, Leo Agung and Suparman. This research uses historical methods to uncover events related to the past. The results of the study show that Madrasah Aliyah Alkhairaat Tomini, located in Parigi Moutong district, Central Sulawesi, has given light to a Muslim-majority region, forming a characteristic, noble generation, and having a sense of nationalism.

With these various studies, we can see that Alkhairaat played an important role in the development of Islamic education in various regions of Indonesia, with a focus on character, morality, and diversity.

## **RESEARCH METHODOLOGY**

Bagian The data collection method used by the author in this piece is documentation, which entails gathering information in the form of library books, articles, and writings linked to research before gathering and extracting the essence of those materials related to the subject of study. Data analysis was done by looking through a variety of books that contained research data linked to the study object. Analyzing and determining what and what kind of problem is being studied is the first

stage. The review of numerous academic works and supporting documents is the second stage, which involves coming up with solutions to the issues being researched. The last step is to form conclusions on the issues examined (M Teguh Saefuddin<sup>1</sup>, Tia Norma Wulan<sup>2</sup> & 1, 2, 3, 2023).

The use of data analysis techniques allows for calculation of solutions to problems and testing of hypotheses (Ahmadi, 2000). The hypothesis is a provisional solution that needs to be verified. However, because the authors' research was conducted in a library, they had to apply content analysis and data analysis methodologies.

This study employs both deductive content studies and inductive content studies to draw findings from books or materials (Moleong, 2002). Whether the information is primary or secondary, gathered in the field or in a lab. Then look over the available literature and carefully read it. The researcher then critically and analytically articulated his thoughts (Faisal, 2007).

## **RESULTS AND DISCUSSION**

### **The historicalization of Al Khairaat's birth.**

This is a name that the people of Eastern Indonesia are familiar with. The explanation for this is that these Islamic educational establishments are dispersed throughout Eastern Indonesia, from Jakarta and Surabaya to Palu and Papua. As a result, when someone mentions Alkhairaat, Habib Idrus Bin Salim Aljufri's name will naturally spring to mind. The Abnau Alkhairaat refer to him as Old Ustadz or Mr. Old Teacher. A well-known cleric descended from Sayyidina Husain In=bnu Fatimah Az-Zahra, daughter of Rasulullah Saw, and born in Taris, Hadramaut, South Yemen on 14 Sha'ban 1309 H or 1890 Miladiah (Amri, 2006). Guru Tua grew up in a household. A deeply religious and science-loving atmosphere. Brimming with religious wisdom is the second child of South Sulawesi's Arung Matoa Wajo, a descendant of a king's daughter, and Andi Syarifah Nur, a Hadramaut mufti. Guru Tua was well-known from an early age for his vast intellect, his memorization of the Al-Qur'an, and his expertise in the discipline of fiqh. He was eventually asked to leave South Yemen by the British and sent into exile due to political unrest in his nation at the time. After all, Habib Idrus bin Salam's love for his mother's land led him to. Al-Jufri decided to travel to Jakarta, or Batavia. Habib Idrus bin Salam Al-Jufri performed his role for the first time in Batavia. Since then, he has been quite busy teaching the people of that era religion as he walked from pulpit to pulpit. An eventful year for the Old Master was 1926.

From there, in Jombang, East Java, Habib Idrus bin Salim Al-Jufri met Kh. Hasyim Asary, the founder of Nahdatul Ulama (NU), and they started a conversation. The two of them are frequently engaged in theological discussions and debates, as well as initiatives to raise the standard of Muslim education in Islamic boarding schools. Furthermore, according to Habib Idrus bin Salim Al Jufri, he was given the task of constructing the Al-Rabhitah Al-Alawiah madrasa's Solo branch while preaching in Solo, Central Java. In addition to being a teacher, he was named the school's head. The Diponegoro Islamic Education Foundation is the new name for the

Al-Rabhitah Al-Lawiah educational institution. The major chairman of Alkhairaat, Habib Idrus bin Salim Al-Jufri's grandson, Habib Sagaf bin Muhammad bin Salim Al-Jufri, stated that there were already a lot of habaib and ulama in Java at that time. Habib Idrus bin Salim AL-Jufri ultimately decided to become a religious teacher in eastern Indonesia in 1929. His adventure began in Ternate, North Maluku. After a period of teaching in the Islamic sultanate, Habib Idrus bin Salim Al-Jufri made the decision to continue his trip to Central Sulawesi's Donggala.

People in Donggala at the time continued to practice dynamism and animism. At last, Idrus bin Salim Al-Jufri reasoned that he ought to extend an invitation to the Donggala people to convert to Islam. He eventually made contact with the leaders of the local community and wed the daughter of Donggala, a local king's descendent. Shortly after, the Old Master conveyed his intention to build an Islamic school, according to Habib Sagaf bin Muhammad Al- Jufri. Leaders in the community embraced this notion, leading to the establishment of a madrasa known as alkhairaat. On 14 Muharram 1349 H, or 1930 miladiyah, the first alkhairaat madrasah was opened. The foundation for hundreds of madrasas and alkhairaat schools in eastern Indonesia began there.

Currently, 1,816 madrasas and schools have been established, according to data from Al-khairaat administrators. These range from Kindergartens (TK), Elementary Schools (SD), Junior High Schools (SMP), High Schools (SMA), Vocational High Schools (SMK), and Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), and Alkhairaat University. They are all located from Palu to Palua, with the central office located in Palu.

Currently deceased is Habib Idrus bin Salim Al-Jufri. On Monday, December 22, 1969, or 12 Shawwal 1389 H, he passed away. The only things that Old Teacher could leave behind were the Alkhairaat Education Foundation, a sizable, immovable work, and the hundreds of thousands of students and alumni who attend Alkhairaat. When asked about his book, he once replied that Alkhairaat and his students, who have always taught religion to the populace, were his work. stated Salim Al-Jufri, Habib Idrus (Amri, 2006)

## **A snapshot of the trip to Boalemo taken by Alkhairaat Tilamuta**

Long before the Boalemo Regency officially came into being, in 1967, Alkhairaat Boalemo—formerly known as Alkhairaat Tilamuta—was established. When it was first established, the work area encompassed all of what is now the Province of Gorontalo. In a message from Hi. Umar Ari on seeing Al-Khairaat Tilamuta He separated the Kemasa period into multiple periods, which include:

the years 1963–1969. August 1957, in an attempt to raise Hi's living standards. Leaving Tilamuta, Umar Amri and his adored wife Hadiyah bint Karamah set sail on the Tinda Hiyah Ship across the huge ocean towards East Java Province, namely Pasuruan Regency. Approximately two years Hello, Umar Amri. The circumstances and economics of Pasuruan Hello, Umar Amri assures you of a bright future. It's just what takes center stage and grabs Hi's interest. The vast diversity of

the local population with respect to Islamic ideas that were so ingrained in their everyday lives was evident to Umar Amri during his encounters with the locals during that time. This was demonstrated by the growth of religious education programs that attracted a sizable student body. Why is that the foundation of Hello's ideas. Umar Amri, since at the time the author hoped that by bringing these conditions to Earth, a generation of future individuals would undoubtedly be born in the next ten to fifteen years who would be dependable in carrying on Muhammad Rasulullah SAW's prophetic mission. Alternatively, there will be a birth from the homeland in Tilamuta that can produce a generation of scholars capable of producing contemporary knowledge that can be discovered via the marvels of the Koran. Then, this hope turns into poison because of Hi's loneliness. Umar Amri during his time in Pasuruan, who consistently cast doubt on the author's ideas and even his eagerness to endure overseas.

Hi. Umar Amri returned to Tilamuta in February 1963 with a new spirit and goals, having placed his trust in Allah and prayed for his salvation. He had made the decision to carry out an ijtihad to carry out a social-religious movement in order to create a Tilamuta that is baldatun tayyiban wa rabbun ghafur. Hi Umar Amri visited traditional and community leaders in Tilamuta who expressed concerns about Islam and its future. roughly six months of focused study on the subject. talk about the topics of education and da'wah. Upon perceiving that the socialization efforts had been well-received by religious, traditional, and community leaders, the author promptly encouraged them to engage in discourse over the next measures necessary to actualize the discussions thus far. An agreement to establish an Al-Qur'an recitation park (TPA) was made during a straightforward discussion that was attended by the Head of Limboto Village, H.S. Dai Robi Punuh, Abdul Gani, M.S. Dako, Idrak Dai, Mrs. Hj. Dako, and several other Islamic community leaders. That was the most recent first breakthrough at the time, although not being finished.

A week later, the recitation took place, and up to 80 male and female students had signed up. pupils. TPA is conducted in Ali bin Saleh's home, where the kids sit on the ground and his door serves as a blackboard for the teaching and learning process. Inspired by the community's negative perception of this TPA, which later proved to be true, and the deteriorating state of the students who came from Limboto village as well as the nearby villages of Tutulo, Hungayonan, Mohungga, and Dulupi, then Encouraged by this, he went to HS. Dai, the leader of Limboto Village, and requested for his assistance in order to handle the completion of the musallah, whose construction was still unfinished, with the assurance that it could be accepted. intended for landfill usage. He replied without much remark and informed the crowd that the prayer room was finished. We started with religious talks at the Mushallah in order to promote a diverse community atmosphere. We then went on to lecture tours, going from home to house in the Limboto neighborhood, and we also ran campaigns to support the TPA. 1966–1999 was the period. Beginning in January 1969, Habib Idrus bin Salim al-Jufri, a native of Palu in Central Sulawesi, and his khalifa, a distinguished cleric, were known to exist in the village of Popayato. The company

reached Tilamuta on schedule, where they spent the night at the home of Hi's uncle and in-laws. Hi. Karama bin Nasib in Modelomo village is Umar Amri. He tried to contact him when he arrived, sitting on the house's porch, at about sixteen in the morning. When that happened, two questions were raised right away: (1) What is the regional community's diversity culture? (2) What is the local way of life? 1. Hello, Umar Amri provided a clear response, saying, "The people here truly love Islam." which they are steadfastly committed to abiding by despite their lack of knowledge of it; in this regard, TPA is the only educational institution and teacher that can validate Islamic law. Aside from that, he clarified, farmers and fishermen are the main sources of income for this community of blood.

To enhance the current TPA, Hello. Can Habib establish a madrasa in Tilamuta, Umar Amri pleaded? The slander that will come from all directions and never stop until the end of your life as a test of your steadfastness, fighting for al-Khairaat while developing for the sake of Islam to reach Mardatillah, will motivate you, Habib said instantly after he agreed. Yes, Umar, open the Al-Khairaat madrasa. Oh, Umar... I give you my permission to open Al-Khairaat here today, and I will hand it over to you to decide whether it will survive or not in this area. With God's blessing. You will personally witness in the future how those who have not supported your endeavors will now take an active role in creating this al-Khairaat. However, you have to understand, Omar... screamed Habib, that your poverty must be the price you pay for the resuscitation of al-khairaat in this region. Your money will be depleted only to finance this al-Khairaat, resisting the pleasures of material belongings; however, you and your family won't perish as a result. In other words, I leave all of your matters in this world and the next to Allah if you are willing to fight for Islam and embrace Al-Khairaat as your obligation for education. The quick response from Hi. Umar Amri was TAHTAL AMR, which translates to "ready to accept responsibility for developing al-Khairaat even with all the worst risks."

Then hello, with a sincere aim. When Umar Amri approached the Old Teacher to request teacher support as teaching staff, two topics were covered:

the structure and honorarium for salary. According to Habib Saqqaf Al-Jufri's directives, madrasas should aim to establish waqf, which is intended to be administered as a source of revenue in the future and includes things like head trees, for the honorariums/salaries of instructors. As a result, Hi. Umar Amri consented to accept the honorarium or salary—so long as the Old Teacher could ascertain his presence in Tilamuta right away. For this reason, Ustas Djafar Mallo was asked by Hi. Umar Amri to be in charge of teaching here, and the madrasa structure would soon be constructed. Hi. Umar Amri notified M. Gobel, who was serving as Wedana Boalemo at the time, and Mr. Sun Iyabu about the Alkhairaat Madrasah's inauguration in Tilamuta. and he enthusiastically agreed, promising to help ensure the smooth operation of the madrasah. In addition, the announcement made at the Jami' Mosque caused many people, particularly teenagers, to rush to register as students. That day, 126 boys and girls registered, further bolstering M. Gobel's belief in the existence of the Al-Khairaat madrasa. Meanwhile, the teaching and learning process takes place in

the long-abandoned Madrasah "Nahdhatussyifah" building. employed and Sun Among the first administrators of Madrasah Al-Khairaat Tilamuta was Iyyabu.

Although it hasn't been used in a while, Madrasah Nahdhatusyifah is a madrasa building that is currently under the management of Nahdatul Ulama. Hi. Amru Amri utilizes it as a learning tool to maintain the al-Khairaat madrasa. Since Al-Khairaat had no prior affiliation with NU and was not a member of the NU Underbond, one of the NU Tilamuta parties forbade the usage of the building. In order to acquire legal standing, Hi. Umar Amri then wrote to Gorontalo Bakap Kh. Abas Rauf, the administrators of the NU District. N.Pattamani, who is enraged by Hi.Umar Amri's argument with a NU administrator about the legitimacy of using the Nahdhatusyifah Madrasah building, the owner of the land on which the madrasah building was constructed; this land is merely a loan to the Nahdhatusyifah madrasah and has not been gifted. And on land donated by N. Pattamani in front of the structure where the Nahdhatusyifah Madrasah was founded, Hi. Umar Amri built the 6 x 14 al-Khairaat madrasa with his approval and legitimacy. This was the first building owned by Al-Khairaat Tilamuta, which was opened on May 2, 1969 with help from Bai. The administrators on that day were Kamumu and Sun Iyabu. It was a significant day for Al-Khairaat Boalemo since it was the birthplace of the ideas that would eventually grow to become Pohuwato and the Gorontalo-Boalemo Regency.(Yanggo, 2014)

Gradually, during dates the late Hi. Karama Dukulang's land, which is located in Modelomo Village and has been agreed upon by all the heirs to be given to Al-Khairaat, was sealed by his brother, Lareke Dukalang, on November 15, 1969, and he arrived on that land with the blessing of religious figures. The first stone was laid by Mr. M. Gobel(Sri Yulanda Rahmad, 2020), A. Dai (District Head of Tilamuta), H. Van Gobel (Qadhi Boalemo), and Salah Ishaq (Dandis Tilamuta) with the support of traditional leaders, the community, and the government. Since then, al-Khairaat has been an educational institution with its own buildings and land thanks to being a waqf from the Hi.Karama Dukalang extended family. Hi. Umar Amri established a number of Madrasah Ibtidaiyah Alkhairaat in the middle of the 1970s, including MIA Buntulia Utara, MIA Paguat, MIA Silalama, MIA Bolihutou, Molosipat, and Marisa Kota in 1976, and MIA Dudewolu in 1978. MIA Tahele, Taladuyunu, and Pentadu/Paguat in 1980; MIA Botumoito in 1989; and MIA Tapadaa in 1992. These incidents occurred in Popayato and Wonggasari in 1979.

from 1999 to now. In During the New Order era, the government held significant power over social organizations. The New Order also discriminated against Islamic boarding schools, which affected the curriculum and administrative practices. These factors had an impact on the future development of Al-Khairaat, particularly on the undervaluation of building maintenance. The government's focus at the time was primarily on educational institutions run by the Department of Education, but to use an old proverb, education run by the Department of Religion at the time did not want to die. And to make matters worse, back when Gorontalo was still a part of North Sulawesi, the people in charge of making policy were the ones who had no interest in seeing Islamic education advance.

But in addition to that, Al-Khairaat was undoubtedly altered by the National Education System Law for fair competition, which was changed with the end of the New Order era and the rise of the Reform Order.

with government control over education. The expansion of Gorontalo into Gorontalo Province presented a significant opportunity, and it implied that those formulating policy shared the Aqidah and were naturally concerned with the advancement of religious life. As a result, opportunities for and attention to al-khairaat started to arise. Particularly after Boalemo joined the growth of Gorontalo and came under the direction of Iwan Bokings (as Regent) and hi. Nijam Dai, SE (as chairman of Dekab), the government is supporting the initiatives that alkhairaat would carry out.

### **Structure of management of Alkhairaat Boalemo**

As it approaches its 48th birthday, Alkhairaat Boalemo has implemented a management overhaul that aimed celebrated on November 3, 2015, by the election of the Alkhairaat Foundation's Komda (Regional Commissioner) for the Boalemo Regency's solemn term of 2015–2020. There is great promise for the management of Alkhairaat, a religious social affairs organization that still exists and concentrates on social entrepreneurship, education, and da'wah. As has been the case on numerous occasions in the past, Alkhairaat has made a significant contribution to the growth of more pious, honorable, and inspiring Indonesians to rise above ignorance and destitution.

After a regeneration process in November 2015, KH Abd. Gawi bin Djafar Alamri was chosen to serve as both the Alkhairaat Foundation's chairman and regional commissioner (Komda) for the Boalemo Regency. Naturally, it is intended that with this new leadership, Alkhairaat would advance and grow even faster, beginning with a better management system. Implementing a quality improvement program is one way to enhance the management system.

In 2017, the Alkhairaat management initiated an effort to improve the quality of education at the Alkhairaat Tilamuta Islamic Boarding School by submitting a permit application to Kopertais Region IX in Makassar. This effort included improving teacher education and welfare, as well as improving madrasah infrastructure, which is an important part of the program. Additionally, there was hope that the Alkhairaat management would be able to realize education at a higher level, specifically by establishing an Alkhairaat College similar to that of Palu. This was especially for those who wanted to deepen their religious knowledge.

### **Alkhairaat and the growth of the Boalemo education sector**

The primary goal of the Al-Khairaat Foundation, which was founded by Old Teachers and is headquartered in Palu, Central Sulawesi, is the advancement of the education sector. Consequently, the foundation has seen remarkable growth from its founding until the present, including at the AlKhairaat Boalemo Branch in Eastern Indonesia. It has undergone several excellent adjustments and advancements over

time. The presence of several educational institutions has influenced the religious education of the inhabitants of Boalemo and Gorontalo in general. In Boalemo, the existence of Alkahiraat as a foundation whose goal is to establish educational institutions is crucial for both Islamic education and da'wah. The religious life of the community is said to have begun with Alkhairaat. It is a fact that the Boalemo people generally understand religion in a way that leans toward Ahlusunnah wal Jama'ah, so when Alkhairaat arrived with a concept that was similar to this, the community readily accepted him. Before Boalemo Regency was formed, Al-khairaat Tilamuta existed as a socio-religious organization dedicated to the advancement of Islamic education. Hi. Umar Amri, the organization's founder, overcame a number of obstacles during the organization's nearly 50-year history. Additionally, under his direction, alkhairaat Boalemo Regency has grown daily and been established in a number of sub-districts, ranging from Madrasah Aliyah to PAUD/TK school level. And now Djafar Alamri will establish the Alkhairaat college in Tilamuta as its pioneer under the direction of KH. Abd. Gawi. The al-khairaat Religious Education Foundation is supported by teaching personnel, students, and educational facilities and infrastructure and is located in five of the seven sub-districts in the Boalemo Regency with educational levels.

## **Reaction of the Community to Al-Khairaat Boalemo's Existence**

According to the Modern Indonesian Dictionary, response can refer to both an answer and a reaction. Since reaction is a reciprocity of what is conveyed to the parties participating in the communication process, it is a form of communication process itself, and the discussion of response theory cannot be divorced from the discussion of communication theory (Asari, 2002).

Naturally, the organization's primary goal of advancing religious education cannot be divorced from its purpose of preaching and other social activities. Since it has been in Tilamuta for around 50 years. Without any defects or exceptions, the government's and society's response to him made alkhairaat a partner in raising the standard of spreading knowledge about religion and educating people. As a result, the government always sets aside money for specific purposes. In this case, this was done under the administration of Regent Iwan Bokings, who is regarded as someone who truly cares about education, by offering scholarships to alumni, santri, and alkhairaat students who want to continue their education overseas, particularly in the Middle East. spiritual.

A head of department in Boalemo District expressed that the government, specifically the Regent, always supports any activity carried out by this organization, and that Al-kahiraat was given special attention. For example, during the regent period of Iwan Bokings, the Al-kahiraat alumni were given a budget to continue." Alkhairaat's presence was also well-received by various levels of society. their further study, even to Egypt, with the hopes that Al-kahiraat would develop into a forum for discussion of issues arising in society, particularly those pertaining to religion. However, even though para

All of the regents that govern Boalemo are from Muhammadiyah, but they have never interfered with the community's affairs other than transferring to them what is right and proper, provided that it does not go against Islamic principles.

## **CONCLUSION**

Alkhairaat's mission is to promote "intelligent humanity" through the Al Khairaat Islamic College. Through education, people can overcome ignorance and poverty, achieve prosperity and happiness, and simultaneously build a society that is forward-thinking and accountable for carrying out the country's objectives. Additionally, each person's spirit and religious spirit can be developed through this education, influencing their behavior to reflect Islamic teachings in their personality.

With a quick voyage from the initial period to the present, Alkhairaat Tilamuta-Boalemo has evolved almost across Gorontalo and has been the center of Al-khairaat in Gorontalo for 48 years. There are five subdistricts in Boalemo that house educational institutions, ranging from Islamic Boarding Schools and Madrasah Aliyah to the Raudatul level Atfhal.

The community responded favorably to Alkhairaat's arrival, as it was able to meet its spiritual requirements and establish itself as a location while also meeting its religious needs, particularly those related to religious instruction. to seek solutions for any religious issue that comes up in the community.

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