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Peranan Yayasan Persatuan Umat (YPU) Dalam Pembinaan Keagamaan di Desa Lantongau Kabupaten Buton Tengah

The Role of the Religious Unity Foundation (YPU) in Religious Development in Lantongau Village, Central Buton Regency

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Abstrak

Kata Kunci:

Keagamaan
pembinaan, peranan,
Pemersatu Umat
Yayasan.

Penelitian ini membahas peranan Yayasan Pemersatu Umat Nusantara dalam pembinaan keagamaan di Desa Lantongau, Kabupaten Buton Tengah. Permasalahan utama dalam penelitian ini adalah bagaimana yayasan berperan dalam meningkatkan pemahaman keagamaan dan memperkuat kerukunan masyarakat di tengah keberagaman. Tujuan penelitian ini yaitu untuk mengetahui peranan yayasan dalam pembinaan keagamaan serta mengidentifikasi peluang dan kendala yang dihadapi. Metode penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi, dan studi literatur. Hasil penelitian menunjukkan bahwa Yayasan Pemersatu Umat memiliki peran penting dalam membina umat melalui kegiatan keagamaan seperti TPQ, majelis taklim, dan madrasah diniyah, serta aktif menjaga keharmonisan sosial melalui pendekatan komunikasi Islam dan nilai Bhinneka Tunggal Ika. Dukungan masyarakat, legalitas hukum, dan keberadaan lembaga pendidikan internal menjadi faktor pendukung keberhasilan. Sementara itu, kendala utama yang dihadapi adalah keterbatasan sumber daya manusia dan pendanaan. Secara keseluruhan, yayasan ini mampu menjadi contoh lembaga keagamaan yang inklusif, adaptif, dan berpotensi untuk dikembangkan di wilayah lain.

Abstract

Keywords: *Religious Guidance, the Role of the Unity of the Faithful Foundation*

This study discusses the role of the Pemersatu Umat Nusantara Foundation in religious development in Lantongau Village, Central Buton Regency. The main problem addressed is how the foundation contributes to strengthening religious understanding and maintaining harmony within a diverse society. The study aims to identify the foundation's role in religious guidance as well as its opportunities and challenges. A qualitative descriptive approach was applied, using interviews, observations, and literature studies as data collection methods. The findings reveal that the foundation plays an important role in fostering religious education through activities such as Quranic learning (TPQ), study groups (majelis taklim), and Islamic schools (madrasah diniyah). It also promotes social harmony through Islamic communication and the values of Bhinneka Tunggal Ika. Supporting factors include legal legitimacy, community participation, and internal educational institutions, while the main obstacles are limited human resources and funding. In conclusion, the foundation serves as an inclusive and adaptive model of religious development with strong potential for wider implementation.

INTRODUCTION

Education is a human effort to grow and develop talents and potentials possessed from birth, both physical and spiritual, in accordance with the values of social life and culture. Education functions to help students to be able to carry out their duties independently and responsibly. Thus, education is a process that affects the growth, change, and condition of each individual, which is directed at the development of potential knowledge, skills, and attitudes in their daily lives (Sagala, 2019). According to **Ki Hajar Dewantara**, education is an effort to guide all the natural forces that exist in children so that they as human beings and members of society can achieve the highest safety and happiness (Dewantara, 2013). This thinking emphasizes that education does not only function as a means of knowledge transfer, but also as a process of forming character and personality according to the potential and identity of students. Foundations, on the other hand, are legal entities consisting of assets that are separated and intended to achieve certain goals in the social, religious, and humanitarian fields without individual members (Law No. 16 of 2001 concerning Foundations). Foundations have an important role in shaping social, educational, humanitarian, cultural, and environmental activities. As a non-profit

organization, foundations operate for the public good, not for the benefit of individuals or specific groups (Harahap, 2018). One of the educational institutions that plays a role in religious development in Indonesia is **the Yayasan Pemersatu Umat Nusantara** which is established in Lantongau Village, Central Buton Regency. This foundation functions as a forum for education as well as a means of Islamic da'wah in the midst of a society that still mixes Islamic teachings with traditional beliefs. The main purpose of his da'wah is to purify the teachings of Islam and direct the community to implement Islamic sharia in its entirety in order to create a pious and noble human being. The establishment of the Umat Nusantara Unity Foundation was motivated by the spirit to uphold and uphold the teachings of Islam based on **the Qur'an and Hadith**. Through the process of institutional education, the foundation seeks to foster and educate students to become cadres of scholars who are scholars and responsible for religion, nation, and state. The education applied does not only focus on religious education, but also includes general education, in accordance with the vision of forming a young generation of Islam who are knowledgeable, independent, and moral in accordance with Islamic values within the framework of **the Unitary State of the Republic of Indonesia (NKRI)**. As emphasized in **the**

Qur'an surah Al-Mujadilah verse 11, Allah SWT says that those who believe and have knowledge will be exalted. This verse emphasizes the importance of education as a way to improve human dignity through knowledge and faith. The characteristic of the Umat Nusantara Unity Foundation lies in the application of classical teaching methods that combine with science learning like conventional schools. In addition, this foundation adapts its approach to the local culture of the people of Lantongau Village so that it is well received, considering that around 70% of the people still hold to the beliefs of their ancestral heritage. This cultural approach is an effective strategy in integrating da'wah and religious education with the socio-cultural values of the local community. Based on the description above, this study aims to find out the role of the Nusantara Ummah Unity Foundation in religious development in Lantongau Village, Central Buton Regency and identify the opportunities and obstacles faced in its implementation. A foundation is a legal entity consisting of assets that are separated and intended to achieve certain goals in the social, religious and humanitarian fields, which have no members. A foundation according to the Yayasan Law is a "legal entity" which in

order to be able to become a legal entity must meet certain criteria and requirements by the Foundation Law.¹

METHODS

This study uses a **descriptive qualitative method** with a field research approach. This method was chosen because it aims to describe in depth and systematically the social reality that occurs in the field, especially regarding *the role of the Ummah Unifying Foundation in Religious Development in Lantongau Village, Central Mawasangka District, Central Buton Regency*. Through the qualitative method, the researcher seeks to obtain a comprehensive understanding of the phenomenon being studied by producing descriptive data in the form of written and spoken words from informants who are directly involved in religious development activities at the foundation.

The research approaches used include Islamic Communication, Da'wah Psychology, and Religious Education. The Islamic Communication Approach is used to understand the process of conveying religious messages based on the principles and rules of communication contained in the Qur'an. The Da'wah Psychology approach is used to analyze the ways in

¹ Robi Krisna, *Legal Review of the Establishment of Foundations as Legal Entities*

Reviewed from Law Number 28 of 2004, (Journal of Social and Economics, Vol. II, No. 1, 2021), p. 42.

which mad'u attitudes and behaviors change through a persuasive, educational, and non-coercive approach. Meanwhile, the Religious Education approach is used to understand the religious coaching system that combines traditional religious sciences and modern sciences that are the basis for the development of the Ummah Unifying Foundation.

The location of this research was carried out in Lantongau Village, Central Mawasangka District, Central Buton Regency. This location was chosen because it is the center of the activities of the Ummah Unity Foundation which is the object of research. The focus of the research is directed at how the role of the foundation in fostering the religious community is, especially in activities such as taklim councils, halaqah, tarbiyah, and other spiritual activities carried out by ustadz and religious teachers.

The type of data used in this study consists of primary data and secondary data. Primary data was obtained directly through interviews and observations of informants involved in the foundation's activities, such as Ustadz Hadiman as the founder and caretaker of the Nusantara Ummah Unity Foundation, as well as several other ustadz such as Ustadz Fahudin, Ustadz Kalimin, Ustadz Sarji, and Ustadz Sanuha. Meanwhile, secondary data is obtained from various written sources such as

articles, magazines, documents, archives, and other references relevant to the research theme.

Data collection techniques are carried out through three main methods, namely observation, interviews, and documentation. Observations were carried out to obtain a real picture of religious development activities in the field. Interviews are conducted with informants who are considered to have a deep understanding of the role of the foundation, while documentation is conducted to collect physical evidence such as photos of activities, archives, or documents related to the foundation. In the data collection process, researchers used several instruments such as cameras for visual documentation, voice recorders to record interview results, notebooks and stationery to record important information, and laptops as a medium for processing research data.

Data analysis is carried out interactively through several stages, namely data collection, data reduction, data presentation, and conclusion drawn. The data collection stage is carried out by collecting all information from the results of observations, interviews, and documentation. Data reduction is carried out by selecting and simplifying relevant data, while data presentation is carried out by systematically arranging data so that it is

easy to understand. The last stage is the drawing of conclusions based on the patterns, relationships, and meanings of the data that has been analyzed to answer the research problem.

The validity of the data is tested through several techniques, namely **credibility, transferability, dependability, and confirmability**. Credibility tests are carried out through observation extension, increased diligence, and source triangulation to ensure the correctness of the data. Transferability aims to assess the extent to which research results can be applied to other similar contexts. Dependability is related to the reliability of research, which is ensuring that the same results can be obtained if the research is repeated with the same procedure. Meanwhile, confirmability emphasizes the objectivity of the research, which is to ensure that the research results are a reflection of the data obtained in the field, not the subjective view of the researcher.

By applying descriptive qualitative research methods and various approaches, this research is expected to be able to describe in depth the role of the Ummah Unity Foundation in fostering the religious life of the people of Lantongau Village

RESULTS AND DISCUSSION

Overview of the Bangsamoro Unity Foundation.

1. History of the Foundation for the Unification of the Ummah of the Archipelago.

The Ummah Nusantara Unity Foundation was established in 2002 where at that time Ustazd Hadiman, as the chairman of the Masi Foundation with the status of a student of Stain Kendari, in 2004 the Yayasan Pemersatu Umat Nusantara has made a notary deed to carry out the mission and vision of the first school established by the Foundation, namely SMAS Mawasangka Tengah in 2009 has been established by the Foundation and now known as SMAN 1 Mawasangka Tengah the school in founded by Ustazd Hadiman., as the chairman of the Yayasan Pemersatu Umat Nusantara.

2. Geographical Location

Based on its geographical location, the Al-Amin Islamic boarding school is located in the hamlet of kawia-wia, Lantongau village, Central Mawasangka District, Central Buton Regency, Al-Amin Islamic boarding school is located in a rural community where most of the people are women or weaver mothers and men or their husbands are construction workers. The boundaries

of the Al-Amin Islamic boarding school are

- a. Eastern Boundary : Katukobari Village
- b. Northern Boundary : Polindu Village
- c. Western Law : Paria Village
- d. Southern Boundary : Lamaraja Village
- e. Climate conditions 6 months rain
6 months sun
- f. Rocky soil structure
- g. Purpose and Purpose of Islamic Boarding School.

3. Vision, Mission and Objectives of Islamic Boarding Schools

- a. Vision of Islamic Boarding Schools
The vision of the Al Amin Islamic Boarding School in Central Mawasangka District, Central Buton Regency is "Realizing the Al Amin Mawasangka Salafiah Islamic Boarding School as an educational institution that can produce cadres who are faithful, pious, intelligent and skilled so that they are able to compete in the era of globalization"
- b. Mission of Islamic Boarding Schools
The mission of the Al Amin Islamic Boarding School, Central Mawasangka District, Central Buton Regency is as follows:

- 1) Fostering students in religious activities both in intracurricular and extracurricular activities.
- 2) Fostering students in understanding the culture of discipline, cleanliness and order.
- 3) Improving teaching and learning activities by prioritizing quality achievement.
- 4) Improving extracurricular activities, especially the development of students in the fields of sports, science and technology, entrepreneurship, organization, art, language (English and Arabic)
- 5) Increase the participation of school committees, parents, the community and community resources.
- c. Objectives of Islamic Boarding Schools
The objectives of the Al Amin Mawasangka Salafiah Islamic Boarding School can be classified into (1) short-term goals, (2) medium-term goals, (3) long-term goals. The three types of goals can be explained below.
 - 1) Short-term goals
The short-term goals of the Al Amin Salafiah Islamic Boarding School
 - a. Increasing Islamic religious activities by developing pesantren activities
 - b. Improve the discipline of students coming and going to school on time

by doing morning and afternoon apples.

- c. Forming study groups in order to pursue achievements
- d. Having a strong sports team according to the interests and talents of the students
- e. Having a pesantren cooperative to serve the needs of pesantren residents
- f. Having an art studio to develop the talents and interests of students has a group of scientific works at the level of children, adolescents and students
- g. Having students who are able to translate the Qur'an with their personal abilities
- h. Have students who are able to read the yellow book according to the original text
- i. Having students who are aware of the practice of religion in its entirety and uphold the charity of ma'ruf nahi mungkar.

2. Medium-Term Goals (2017-2022)

- a) For the 2017/2018 school year until the 2022/2023 school year, the average score of the National Exam Subject reached 6.7.
- b) Have students who are able to speak Arabic and English.
- c) Having students who are able to develop their potential in the fields of aquaculture fisheries, livestock, vertical agriculture with a *gren house system*.

- d) Having students who are capable of processing fisheries, livestock and agriculture products.

3. Long-Term Goals (2023-2033)

The long-term goals of the Al Amin Mawasangka Salafiah Islamic Boarding School are as follows

- a) For the 2023/2024 school year to the 2033/2034 school year, the average score of the National Exam subjects reached 7.0.
- b) Winning the general subjects olympiad
- c) Students are competent as religious experts who are able to take part in global competition.
- d) Pesantren exists as a partner of the government to realize the vision of national education towards a golden Indonesia 2046.

4. Purpose of the Establishment of the Unifying Foundation of the Ummah of the Archipelago

The establishment of the Nusantara Ummah Unity Foundation was based on a strong desire to present a forum that is able to shelter and direct the community, especially in the fields of religion and education. This foundation exists as a form of concern for the religious condition of the community in the past who were still many involved in sharia practices and belief in superstitious things. This is due to the lack of correct and directed religious guidance in

the midst of the community.² With the presence of the Ummah Unity Foundation, various religious activities began to be encouraged, such as routine recitation, Islamic education, direct da'wah to the community, and fostering the younger generation to have a straight understanding of religion. This effort has slowly but significantly succeeded in changing people's mindsets. Those who used to believe in superstition and practice shari'a, now begin to abandon these habits and turn to the pure teachings of Islam based on the Qur'an and Sunnah.

Until now, the Ummah Unity Foundation continues to be committed to carrying out its role as an institution that unites the ummah, improves the faith of the community, and builds awareness of the importance of correct and responsible religious education.³

5. Teaching Staff

In 2007, at that time, the regulations/rules regarding Islamic boarding schools, the financing of Islamic boarding schools was still very limited, in this case, the boss funds were still managed by the province. When hiring teaching staff, the boss's funds are not enough, the facilities and infrastructure are not complete, so the way to do it is their

own teachers. Teachers recite and all subjects are taught by themselves so that learning needs are met. In 2019 regulations changed where the boss funds have been managed by the center in accordance with the amount of student data so that this condition slowly makes conditions normal so that the number of teachers is increasing and in the financing process is increasingly fulfilled.⁴

Ulya level Equality Education is a non-formal education unit equivalent to high school/MA. Salafi Islamic Boarding Schools that have organized literacy education at the *Wustha* level (Junior High School / MTs Equivalent) are legally obliged to hold *the Ulya* level as students are required to have a high school/MA diploma or must have a diploma equivalent to that level before continuing education at the first strata level (S1). From an academic point of view, the *Wustha* level equality education unit should open the level of equality education at *the Ulya* level and not open the Package C level equality education.

6. Initial Community Response

The community's response to the Umat Unity Foundation began with their

² The Profile Document of the Bangsamoro Ummah Foundation, taken on April 17, 2025.

³ Document of the Yayasan Pemersatu Umat Nusantara, taken on April 17, 2025.

⁴ Document of the Yayasan Pemersatu Umat Nusantara, taken on April 17, 2025.

disrespect for the Umat Unity Foundation, after a few years, the community only realized that the Umat Unity Foundation played a very important role in providing information and providing mediation for certain activities, moreover, these activities were already related to the government so that the community supported the programs that had been made by the Umat Unity Foundation since 2004, but the Umat Unity Foundation has limitations in human resources issues so that the Ummah Unity Foundation is only able to do a few that it is able to do until now.⁵

7. Activities

In 2004 the Pernerunity Umat Foundation has carried out activities such as ta'lim and TPQ assemblies and was taught directly by Ustadz Hadiman.S.Sos., i as the chairman of the Ummah Unity Foundation where he has been positioned as the supervisor of the ta'lim and TPQ assemblies in Lantongau Village in 2007 Ustadz Hadiman.S.Sos.i. established the Al-amin salafiyah Islamic boarding school so that this activity has been carried out

institutionally at the Al-amin salafiyah Islamic boarding school.⁶

The purpose of establishing the Al-Amin Salafiyah Islamic Boarding School is to carry out special coaching that is prepared to fill religious activities as well as in the village or in neighboring villages, so the Umat Unity Foundation provides guidance to several people to fill the activities that have been pioneered since 2004 until now.

The Role of the Foundation in Maintaining Harmony in the Midst of the Diversity of Community Life

The Ummah Unity Foundation in Lantongau Village has a strategic role in maintaining community harmony in the midst of heterogeneous social life. Diversity, which consists of differences in ethnicity, culture, economic level, and even beliefs, is a challenge as well as an opportunity to build harmonious unity. In this context, the foundation carries out a socio-religious function that prioritizes the values of togetherness, tolerance, and mutual respect. The results of the interview with Ustadz Sahuna corroborate this. He stated:

"Forms of programs and activities that are supported by the surrounding community

⁵ The Profile Document of the Bangsamoro Ummah Unity Foundation, including notes on community responses to religious and social programs, was taken on April 18, 2025.

⁶ The Profile Document of the Bangsamoro Ummah Foundation, taken on April 18, 2025.

and they can help improve the quality of life through education, health, and economic empowerment programs, as well as encourage people to be religious well."⁷

Ustadz Hadiman stated:

"Yes, of course this foundation plays a role in maintaining harmony in the midst of the diversity of social life. Yes, where the main role is to provide information that is national insight. Yes, where we have been since elementary school, because we did not have a kindergarten before, we have been introduced by Pancasila teachers. In the past, we still had PSBB, the history of the struggle of the establishment of the history of the nation's struggle. There we are instilled with the spirit of diversity, so automatically when we become scholars, the national insight that we understand also becomes an information machine to be passed on to the people we foster. So our most important role is to provide information that is biherent, so that if we have different opinions, even to different beliefs, it should not be a cause that triggers feuds, let alone to the point of disintegration in social life."⁸

One of the principles that the foundation instills in the community is the

importance of understanding the meaning of Bihneka Tunggal Ika as a national motto that teaches that differences are not a reason to fight, but a strength to build togetherness. Through various structured programs and activities, the foundation is present as a mediator as well as a facilitator in creating a harmonious and peaceful social life. The results of the interview with Ustadz Hadiman corroborate this. He stated:

"At the beginning, I mentioned a little that since the beginning I have been a coach and I am also an extension worker in the sub-district. So the activities carried out at the beginning were: Building the talim ceremony and Building TPQ."⁹

The role of the foundation can be seen in four main forms of activities, namely:

1. Activities of the Ta'lim Assembly

The Ta'lim Council is one of the foundation's core programs in fostering the community. This activity is carried out regularly and is open to all groups, both men and women, old and young. The results of the interview with Ustadz Sarji corroborate this. He stated:

"Then there is taklim, a taklim assembly where the participants are men and women who are around the Ummah Unifying Foundation."¹⁰

⁷ Shawn, *Interview*, 2025.

⁸ Hadiman, *Interview*, 2025.

⁹ Hadiman, *Interview*, 2025.

¹⁰ Interview, 2025.

Ustadz Hadiman stated:

"In the religious field, yes, of course since 2004 we have filled in the recitations and I myself have been positioned in this village as a supervisor of the ta'lim and TPQ assemblies since 2004."¹¹

"But after there is a closure of the trend, then we run it with institutional activities at the foundation. That is, having your own talim ceremony, then having TPQ."¹²

Through the ta'lim assembly, the foundation provides spiritual and social guidance to the community. The material presented was not only limited to fiqh or worship, but also covered topics such as the importance of tolerance, neighborly ethics, morality in society, and the role of Muslims in maintaining peace and harmony. The results of the interview with Ustadz Kalimin corroborate this. He stated:

"Then if the religion is also Islamic boarding school, da'wah. Da'wah means that he is like a sermon. Then the wedding talks. Then there were talks during the people's manifestation. Yes, he was invited. Lecture, read prayers. Traditional religious activities are often always invited. Eid al-

Fitr is our as readers of Eid al-Fitr sermons."¹³

This assembly is also a forum for communication between residents from different backgrounds. Thus, the interaction fostered through the ta'lim assembly helps strengthen social ties and prevent potential conflicts.

Ustadz Sahuna says:

"We feel closer and more open to each other after regularly participating in the ta'lim assembly. It became easier for us to understand each other even though we came from different families."¹⁴

2. Management of Al-Qur'an Education Park (TPQ)

The Al-Qur'an Education Park (TPQ) managed by the foundation is not only a place to learn to read and memorize the Qur'an, but also a center for character development for children from an early age. The foundation realizes that the formation of morals and tolerant attitudes must start from the younger generation. Ustadz Sarji said from the results of the interview:

"Then TPQ for children, those are religious programs and many others."¹⁵

Ustadz Hadiman stated:

¹¹ Hadiman, *Interview*, 2025.

¹² Hadiman, *Interview*, 2025.

¹³ Interview, 2025.

¹⁴ Shawn, *Interview*, 2025.

¹⁵ Interview, 2025.

"But after there is a closure of the Islamic boarding school, we run it with institutional activities at the foundation. That is to have your own ta'lim council, then have TPQ."¹⁶

In its management, TPQ is taught Islamic values that *are rahmatan lil 'alamin*, such as compassion, empathy, good manners, and respect for differences. Teachers are also trained to integrate learning with socio-cultural approaches that are in accordance with the context of the life of the surrounding community. Ustadz Sarji says:

"The children are also good at reciting. Then also our children have become imams in mosques, which village mosques can be lectures on. In fact, some of the institutions of the Pemeruni Umat Foundation have students or students who have continued their education abroad. Like in Medina or elsewhere."¹⁷

The children who study at TPQ come from a variety of backgrounds. Through intense interaction and an inclusive learning atmosphere, an educational space is created that not only fosters spiritual intelligence, but also strengthens a sense of togetherness and love of peace. The results of the interview with Ustadz Kalimin corroborate this. He revealed:

"We instill that Islam is not only worship, but also an attitude towards others. Children are taught the importance of respecting differences and living in mutual aid."¹⁸

3. Providing Educational Institutions

In addition to the Al-Qur'an Education Park (TPQ), the Ummah Unity Foundation also provides more formal educational institutions such as religious elementary schools or non-formal education such as skills training and nationality studies. The existence of this institution opens access to education for the wider community, including those who are less fortunate.

Ustadz Hadiman stated:

"Then the educational institution is Madrasah Dinia Takmiliah. Madrasah Dinia Takmiliah here also has a level, starting from kindergarten. The name is Madrasah Dinia Takmiliah I'dadiyyah at the kindergarten level, Madrasah Dinia Takmiliah Auwaliyyah for the elementary level, Madrasah Dinia Takmiliah Wustha at the junior high school level, and Madrasah Dinia Takmiliah Ulya at the high school level. So that our role is complete where to serve parents there is a talim ceremony, serving children who are just beginners to learn, yes we have TPQ. Then serving

¹⁶ Hadiman, *Interview*, 2025.

¹⁷ Interview, 2025.

¹⁸ Interview, 2025.

specifically for religious guidance, there is Madrasah Dinia Takmiliah. So in the Ministry of Religion there is a non-formal institution called Madrasah Dinia Takmiliah. Starting from I'dadiyah, Auwaliah, Wustha and Ulya."¹⁹

According to Ustadz Sarji:

"Then there are many more programs like Rosa. We have a program at Rosa, an education to read the Quran for adults who cannot read the Quran. We educate them, we teach them, Alhamdulillah. People around who want to learn the Quran, who cannot read the Quran, want to be able to read the Quran, we offer programs like in Rosa earlier. Then PKTPA for children, those are religious programs and many others."²⁰

The foundation ensures that the educational institutions established are not exclusive. All groups are welcome to join without discrimination. In the educational curriculum that is carried out, the values of tolerance, social cooperation, and national awareness are also inserted. Ustadz Sahuna said:

"For the social sector, of course, humanitarian assistance, one of which is a social bank, is then aimed at the poor, including LKS-A, which is the sos bank, which is orphans. Then in the religious

field, which of course is Islamic boarding schools, places of worship, then as well as PIP assistance for Islamic boarding schools."²¹

This institution is a social integration space that brings together individuals from various backgrounds to learn together and establish brotherhood. Thus, educational institutions are not only a place to learn science, but also a means of forming a peaceful character and culture in a pluralistic society.

Ustadz Sahuna said:

"One of the students can go to school here even though they are not from their family. Here everyone is treated equally, that's what makes it feel appreciated."²²

4. Tahfizul Quran Activities

The tahfizul Qur'an activity is one of the main programs run by the Ummah Unity Foundation as part of religious development, especially in an effort to form a young generation with noble character and adhere to the values of the Qur'an. This program is carried out regularly in the morning and evening, with methods and time division that are adjusted to the abilities and level of the students.

Ustadz Sarji said:

¹⁹ Hadiman, *Interview*, 2025.

²⁰ Interview, 2025.

²¹ Shawn, *Interview*, 2025.

²² Shawn, *Interview*, 2025.

"The first activities carried out are tahfizul Quran activities, which are carried out in the morning and evening. This morning is muraja'ah, as for the night, it adds memorization."²³

In the morning, the activity is focused on muraja'ah or repeating memorization that has been previously had. This muraja'ah method is important to maintain the consistency of memorization and practice reading fluency, because students are not only required to memorize, but also understand and appreciate the content of the verses they have memorized.

Meanwhile, at night, students were directed to add new memorization. The quiet atmosphere of the night and minimal distractions are believed to support concentration and solemnity in memorizing. The tahfiz coaches provide direct assistance, evaluate memorization achievements, and provide spiritual motivation so that students are always enthusiastic in undergoing the tahfiz process. According to Ustadz Kalimin: "We divide our time specifically. Morning for muraja'ah and evening for new memorization deposit. We consider this pattern to be the most effective because

children can focus without being distracted by other activities."²⁴

Not only memorizing, tahfiz activities are also accompanied by strengthening the understanding of the meaning of verses and the life values contained in them. Students are invited not only to memorize the Qur'an textually, but also to use it as a guideline for life.

Ustadz Hadiman added:

"We want to produce a generation of Qur'an, not only memorized orally, but also able to reflect the morals of the Qur'an in daily life."²⁵

This program is also a special attraction for the community to send their children to school in institutions fostered by the Pemersatu Umat Foundation. Many parents feel proud because their children not only receive general education, but also become hafidz and hafidzah of the Qur'an.

The role of the Ummah Unifying Foundation is not only religious in a narrow sense, but touches the social and national realm at large. Through ta'lim assembly activities, TPQ management, provision of educational institutions, and Tahfizul Quran activities, the foundation has shown a real commitment to maintaining harmony

²³ Interview, 2025.

²⁴ Interview, 2025.

²⁵ Hadiman, *Interview*, 2025.

in the midst of community diversity. These programs are effective instruments in reducing potential conflicts and strengthening social solidarity in Lantongau Village.

a. The Impact of YPU Activities on the Community

The Yayaysan Pemerunik Umat measures the existence of activities carried out in the context of religious guidance so that parents of students or students send their children to school at the Pemeruni Umat Foundation, so it means that the impact of religious development activities is already there so that the community is willing to include their children in schools that have been provided by the Pemeruni Umat Foundation from the kindergarten level, ELEMENTARY, JUNIOR HIGH, HIGH SCHOOL and even enroll their children in the Al-amin Salafi Islamic Boarding School owned by the foundation for the unification of the people. Ustadz Sarji said:

"The impact on the community is, Alhamdulillah, now women and mothers in the pesantren environment, the environment of the Pemeruni Ummah Foundation have used the hijab. Children are also good at studying. Then also our children have become imams in mosques, which village mosques can be lectures on.

In fact, some of the institutions of the Pemeruni Umat Foundation have students or students who have continued their education abroad. Like in Medina or elsewhere."²⁶

Ustadz Hadiman added:

"Of course, the measure for us is that with these activities, parents or the community today have sent their children to Islamic boarding schools. That means that the impact of religious activities is already there. So they are willing to send their children to this pesantren. Meanwhile, in this village there are two State Elementary Schools. Here there are two State Elementary Schools. Then there are the residents of the Islamic boarding school. Today, the students for the school students alone are more or less the two elementary schools. This means that every year we have received a portion. Likewise, the junior high school level is more than the high school level. So that is the influence rather than or the impact of the religious activities that we have done. Where they have received. Of course, out of our reach, there may be those who do not accept. But for us, seeing students who enter every year is the positive impact of religious guidance so far."²⁷

²⁶ Interview, 2025.

²⁷ Hadiman, *Interview*, 2025.

So those are the activities carried out by the Umat Unity Foundation not only focus on religious guidance but the Umat Unity Foundation provides educational institutions from kindergarten, elementary, junior high, and high school levels, so that students can continue their education at the lecture level while the total number of students is 350 and the total number of teachers is 45 that is the positive impact of the activities carried out by the Ummah Unity Foundation.

B. Opportunities and Obstacles of Foundations in Implementing Religious Guidance

The Ummah Unity Foundation in carrying out religious guidance in Lantongau Village has several main supporting factors that strengthen its activities. One of them is the understanding that foundation trustees have about the important role of a foundation as a legal entity. This understanding provides a strong foundation for the foundation to carry out various activities, including in the religious field, legally and directed. According to Ustadz Kalimin:

"Opportunity. At that time, if we talk now, of course the chances are high. It can be said that now it is 25. Because we already have results here. The public, the government and the community have seen

our activities so that the current opportunities are high. Although at that time, in 2007 the chances were small. Even a little obstruction. Yes, we constantly get in the way of our personal. We always try to stay in touch with the government. Continue to the office. On, on, on. Don't have the term tired or it may not work. Continue until his personal ideas are published. Until the permit is issued. In 2002, our chances were small. So our strong motivation is da'wah. Alhamdulillah, how many years ago was a personal permit given. If we are allowed."²⁸

After obtaining official permission from the authorized agencies, especially from the National and Political Unity (Kesbangpol), the Umat Unity Foundation feels more free and safe in carrying out its programs. With this legality, the foundation can carry out religious coaching activities without worrying about administrative violations, and can measure and manage the abilities of the coaches involved in a more systematic and responsible manner. The existence of committed coaches is also the main factor that supports the success of the religious coaching activities. Ustadz Hadiman added:

"In relation to human resources, even though the human resources are only a few

²⁸ Interview, 2025.

people, at least that factor is the main supporter, where the foundation trustees understand the role of a foundation."²⁹

"It is a legal entity to protect or to provide protection in carrying out activities after obtaining permission from the authorities. One of them is when it comes to community activities. And the opponent in question is the kesbang pol. So when there is permission from the kesbang pol, of course we feel comfortable to hold any activity, including religious activities."³⁰

"So that in looking at or measuring from our situation, some of the people who are the builders are the main factors in carrying out these construction activities."³¹

More than that, the opportunity for the Ummah Unity Foundation to develop is very large. Not only limited to Lantongau Village, this foundation has expanded its work to the Central Mawasangka District area, even outside the sub-district. The Foundation has been given space by various parties to fill in major activities, including in terms of religious formation, commemoration of Islamic holidays, and national events held in large mosques in Central Buton Regency. With the ever-increasing support and trust from the community and related institutions, the

opportunities of the Yayasan Pemersatu Umat in carrying out future activities are very wide open and promise sustainable progress. Ustadz Hadiman added:

"Of course, the opportunity is very big and not only in this village but even in one sub-district. And even we are outside the sub-district. Where we already have room to be invited to major activities, including filling in religious activities at national moments, at big moments, and that means that the opportunity to carry out religious guidance in the future is very open."³²

Ustadz Sarji said:

"This opportunity is very big to carry out religious guidance. It's huge and this is what we show. This foundation that unites the ummah has a flagship program that is religious coaching. And the opportunities that we get or the opportunities that we can see are huge. From the community, from the government, and from others."³³

After undergoing many years of activities, the local community accepted the activities that had been carried out until the Pemersatu Umat Foundation was overwhelmed to fill in religious development activities in Lantongau Village, and even in other villages, asked to fill in religious development activities in

²⁹ Hadiman, *Interview*, 2025.

³⁰ Hadiman, *Interview*, 2025.

³¹ Hadiman, *Interview*, 2025.

³² Hadiman, *Interview*, 2025.

³³ Interview, 2025.

their respective villages so that the Pemersatu Umat Foundation was no longer able to serve the requests to fill religious development activities in the current condition, the Pemersatu Umat Foundation has obstacles internal where the Ummah Unity Foundation provides a little per human resource who is tasked with providing religious development activities to the community.

Constraints

The challenges experienced by the Nusantara Ummah Unity Foundation since its inception are quite complex, both from socio-cultural and institutional internal aspects. One of the main challenges comes from the response of the indigenous people, where the activities carried out by the foundation were considered as a backlash that disrupted the preservation of local customs. This view arises because of concerns that religious activities carried out by the foundation will shift traditional values that have been upheld by the community. As expressed by ustadz Hadiman said:

"Of course, the most important challenge that we experienced was the response from the indigenous people, where at the time of starting the activity, yes, we were still waiting. When we start the activity, we are still considered the term boomerang in

terms of customs. But after we have been running it for a few years, especially after we have pioneered Islamic boarding schools, after seeing that we often and always involve them in activities, then they slowly tolerate it in the sense that customs matters are put in their place and religious affairs should not be interfered with by their circles. And thank God, at this time for this foundation, the pressure from the custom, thank God, no longer exists."³⁴

However, as time went by, especially after the establishment of the Al-Amin Salafiyah Islamic Boarding School, the community and traditional leaders began to see positive developments from the existence of the foundation. In order to create harmony, the Ummah Unity Foundation actively involves traditional leaders in various activities carried out. This approach is slowly building a common awareness that customary affairs need to be placed in their proper portions, and that religious affairs should not be interfered with by indigenous peoples. This attitude of mutual respect is what makes the foundation able to carry out its functions without pressure from traditional traditions until now. Ustadz Hadiman said:

"Alhamdulillah, after undergoing many years of activities, they certainly accepted

³⁴ Hadiman, *Interview*, 2025.

and even today we are overwhelmed to fill in religious activities. Where in that village, even in other villages, we are no longer able to serve other than requests to fill religious activities."³⁵

On the other hand, in the implementation of religious guidance, the foundation faces obstacles in terms of funding. This economic problem is the main obstacle in expanding the scope of religious programs, especially in remote areas such as villages and a number of sub-districts in Central Buton Regency. Nevertheless, the enthusiasm of the foundation management has never waned in carrying out various existing activities according to their abilities. Ustadz Sahuna said:

"There are points of challenge in carrying out the role of the foundation, the first is the difficulty of finding sufficient resources, then administrative health, then transportation and accountability in management, and one of the others is also the use of limited resources."³⁶

Ustadz Hadiman said:

"In carrying out religious guidance, foundations certainly have obstacles. The number one obstacle is about funds. And this is for every person in Indonesia, especially, this is the most important

obstacle faced. However, this obstacle is not a cause for dim enthusiasm in carrying out coaching activities. So that what can limit movement at this time is only a matter of economic constraints."³⁷

In addition to economic constraints, the foundation also faces internal challenges in the form of a lack of figures or cadres who are willing to expand coaching activities to other regions. This is a serious concern for the foundation in an effort to expand the network of da'wah and Islamic education. Ustadz Hadiman said:

"At this time, the current condition, we even have internal obstacles where we are still few willing to provide human resources who can do their job. Give or human resources who can be tasked with providing guidance to the community. This is a religious activity for fostering activities."³⁸

"There is also an internal obstacle that is the lack of figures who are willing to be prepared to continue, even to expand the coaching wings to a number of villages in this sub-district. Moreover, the demand is already outside the sub-district, so we consider that to be an obstacle. Lack of willing figures. That's why we also hope that with students who then continue

³⁵ Hadiman, *Interview*, 2025.

³⁶ Shawn, *Interview*, 2025.

³⁷ Hadiman, *Interview*, 2025.

³⁸ Hadiman, *Interview*, 2025.

their studies at a number of universities or colleges or institutes that provide Islamic religious education or Islamic religion, that is our hope that they can then continue or play a role in widening the wings of these coaches."³⁹

Therefore, the Pemeruni Ummah Foundation has high hopes for students who are currently studying at educational institutions owned by the foundation, so that they can continue their studies at the level of Islamic universities. It is hoped that they will return as the next generation who are able to strengthen and expand religious development activities throughout the Central Buton Regency area.

How the Foundation Overcomes Obstacles

Of course, there is no event that is passed unless there must be a solution, the solution that is carried out by the Pemersatu Umat Foundation is to carry out special coaching for teachers who have taught at the Pemersatu Umat Foundation where the teachers who teach at the Pemersatu Umat Foundation are formal teachers from the elementary, junior high, and high school levels, then there are non-formal teachers, namely equality education for Islamic

boarding schools and madrasah diniyah takmiliyyah. Ustadz Hadiman said:

"Of course, there is not a single event that is encountered or passed unless there must be a solution that is taken within the ability to do so. The solution we are doing today is to provide special coaching to teachers who have taught within the foundation. Where the teachers within the scope of this foundation are formal teachers, namely elementary, junior high, and high school. Then in the non-formal, namely in equality education. Yes, Islamic boarding schools, then there is a madrasah in Dinia takmiliah earlier. So today we give the term that it is mandatory for these teachers to take part in coaching. So it is hoped that in the future there will be no more unfulfilled demands. We want every request from the community, we at the foundation are ready to serve the requests of Islamic religious development. And on this happy occasion, we are also trying to be able to establish an economy. Although it is not much, the foundation has started economic activities to then back up funding, future religious guidance."⁴⁰

So currently the Pemersatu Umat Foundation requires teachers who teach at the Pemersatu Umat Foundation to take part in coaching so that in the future there will be no more unfulfilled requests The

³⁹ Hadiman, *Interview*, 2025.

⁴⁰ Hadiman, *Interview*, 2025.

Pemersatu Umat Foundation wants every request from the community. The Pemersatu Umat Foundation is willing to serve the requests for religious guidance and at this time the Umat Unity Foundation is trying to establish an economy with the aim of being able to smother funding for activities carried out by the Ummah Unity Foundation in the future.

CONCLUSION

Based on the results of observations, interviews, and data collection that have been carried out, it can be concluded that the Umat Unity Foundation has a very important role in the religious development of the people of Lantongau Village, Central Mawasangka District, Central Buton Regency. This foundation plays an active role in instilling Islamic religious and moral values through various programs such as ta'lim councils, educational institutions, tahfizul Qur'an, and Al-Qur'an Education Park (TPQ) activities. Through these activities, the foundation is able to increase spiritual awareness, foster the spirit of togetherness, and strengthen the values of tolerance and nationality in the community. In addition, the Ummah Unifying Foundation is also an effective forum in producing a generation with good Qur'anic morals and religious knowledge. This success is inseparable from the support of the community as well as the formal

legality that the foundation has, which makes it a widely trusted and accepted religious institution. However, the foundation also faces a number of obstacles in the implementation of religious guidance, such as limited funds, lack of human resources, and social challenges that arise from both the internal and external environment of the institution. To overcome these obstacles, the Pemeunity Umat Foundation seeks to provide guidance and training to teachers, strengthen cooperation networks with external parties, and develop productive economic activities as an effort to support the sustainability of religious programs. Thus, it can be concluded that the role of the Ummah Unity Foundation is not only focused on religious aspects, but also contributes to the social development and education of the community in Lantongau Village as a whole.

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