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Peranan Yayasan Pemersatu Umat Nusantara (YPU) dalam Pembinaan Keagamaan di Desa Lantongau Kabupaten Buton Tengah

The Role of Yayasan Pemersatu Umat Nusantara (YPU) in Religious Development in Lantongau Village, Central Buton Regency

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Abstrak

Penelitian ini membahas peranan Yayasan Pemersatu Umat Nusantara (YPU) dalam pembinaan keagamaan di Desa Lantongau, Kabupaten Buton Tengah. Penelitian dilatarbelakangi oleh kondisi sosial-keagamaan masyarakat yang masih kuat dipengaruhi kepercayaan warisan leluhur serta kebutuhan akan pembinaan agama yang dapat diterima dalam konteks budaya lokal. Tujuan penelitian adalah menganalisis peranan yayasan dalam meningkatkan pemahaman keagamaan dan memperkuat kerukunan masyarakat, sekaligus mengidentifikasi peluang serta kendala pelaksanaannya. Penelitian menggunakan metode kualitatif deskriptif dengan pendekatan komunikasi Islam, psikologi dakwah, dan pendidikan agama. Data dikumpulkan melalui observasi, wawancara, dokumentasi, dan studi literatur, kemudian dianalisis melalui reduksi, penyajian, serta penarikan kesimpulan. Keabsahan data diperkuat melalui kredibilitas, transferabilitas, dependabilitas, dan konfirmabilitas. Hasil penelitian menunjukkan bahwa yayasan menjalankan pembinaan melalui majelis taklim, TPQ, pendidikan formal dan nonformal, madrasah diniyah, serta tahfiz Al-Qur'an. Program-program tersebut berfungsi bukan hanya sebagai sarana transmisi pengetahuan agama, tetapi juga sebagai ruang komunikasi sosial yang mendorong keterbukaan, toleransi, dan partisipasi masyarakat. Dukungan legalitas, penerimaan masyarakat, dan keberadaan lembaga pendidikan menjadi faktor pendukung, sedangkan keterbatasan sumber daya manusia, pendanaan, dan resistensi sosial pada fase awal menjadi kendala utama. Temuan menunjukkan bahwa efektivitas pembinaan sangat ditentukan oleh pendekatan persuasif, keteladanan, dan kemampuan yayasan menyesuaikan pesan keagamaan dengan kondisi psikologis serta budaya masyarakat.

Keywords: Religious Development; Institutional Role; Yayasan Pemersatu Umat; Islamic Communication; Local Community

Abstract

This study examines the role of Yayasan Pemersatu Umat Nusantara (YPU) in religious development in Lantongau Village, Central Buton Regency. The study is situated in a local socio-religious context in which inherited ancestral beliefs remain influential and religious guidance needs to be communicated in ways that are socially and culturally acceptable. It aims to analyze the foundation's role in strengthening religious understanding and social harmony and to identify the opportunities and constraints affecting its work. A descriptive qualitative design was employed using Islamic communication, da'wah psychology, and religious-education perspectives. Data were collected through observation, interviews, documentation, and literature study and analyzed through data reduction, data display, and conclusion drawing. Trustworthiness was strengthened through credibility, transferability, dependability, and confirmability procedures. The findings show that YPU conducts religious development through ta'lim assemblies, Quranic education (TPQ), formal and non-formal educational institutions, madrasah diniyah, and tahfiz al-Qur'an. These programs function not only as channels for transmitting religious knowledge but also as social communication spaces that encourage openness, tolerance, and community participation. Legal legitimacy, community acceptance, and the foundation's educational institutions support implementation, while limited human resources, funding, and early social resistance remain major constraints. The findings indicate that the effectiveness of religious development depends on persuasive communication, exemplary conduct, and the ability to adapt religious messages to the psychological and cultural conditions of the local community.

INTRODUCTION

Religious development in a local community is not merely a matter of delivering doctrinal knowledge. It also involves communication, trust, education, cultural negotiation, and the ability of religious institutions to respond to the social conditions in which people live. In this sense, education and da'wah are closely related: education develops knowledge, attitudes, and skills, while da'wah communicates religious values and encourages their practice in daily life. Religious foundations can connect these functions because they operate through organized programs and institutions rather than through occasional preaching alone.

In Indonesian law, a foundation is a legal entity consisting of separated assets that are designated for social, religious, and humanitarian purposes and does not have members. This legal status is relevant to the present study because it provides an institutional framework through which religious and educational programs can be organized

and sustained. Legal scholarship also emphasizes that a foundation must meet formal requirements in order to operate as a legal entity and to carry out its stated social or religious purposes. [1] Integrating this legal dimension at the beginning of the discussion clarifies why the institutional form of Yayasan Pemersatu Umat Nusantara (YPU) matters for its religious-development activities.

YPU is located in Lantongau Village, Central Mawasangka District, Central Buton Regency. The study's local contextual data indicate that a substantial portion of the community - estimated in the study at approximately 70 percent - continues to maintain inherited ancestral beliefs and customary practices. This situation does not mean that local culture and Islamic teaching are necessarily in conflict; rather, it creates a context in which religious guidance needs to be delivered carefully so that religious messages are understood without unnecessarily producing social tension. The foundation therefore works at the intersection of religious education, local culture, and community relations.[2]

The foundation's development reflects this institutional and social context. It began its activities in the early 2000s, obtained a notarial basis for its organization, and gradually developed educational and religious programs. Its work later included the Al-Amin Salafiyah Islamic Boarding School and other formal and non-formal educational services. For analytical purposes, the most relevant aspects are how YPU uses educational institutions and community-based religious activities as channels for religious guidance, and how those activities contribute to social acceptance and harmony.

The communication dimension is especially important. Islamic communication emphasizes the ethical quality of the message, the manner in which it is delivered, and the relationship between communicator and audience. The da'wah-psychology perspective adds attention to the psychological condition of mad'u, including readiness, attitudes, motivation, and resistance. These perspectives imply that religious guidance is more likely to be accepted when it is persuasive, educational, non-coercive, and sensitive to the audience's social experience. [3] The religious-education perspective, meanwhile, highlights the formation of knowledge, religious awareness, and moral practice through structured learning.[4]

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[1] Law No. 16 of 2001 concerning Foundations; Robi Krisna, "Legal Review of the Establishment of Foundations as Legal Entities Reviewed from Law Number 28 of 2004," Journal of Social and Economics 2, no. 1 (2021): 42.

[2] Profile document of Yayasan Pemersatu Umat Nusantara, accessed April 17, 2025.

[3] Zikri Fachrul Nurhadi, "Komunikasi dalam Pendekatan Islam," Jurnal Communication 6, no. 1 (2015); Rubino, "Pendekatan Psikologi Dakwah," Jurnal An-Nadwah 15, no. 2 (2019).

[4] Muh. Iman Firmansyah, "Pendidikan Agama Islam: Pengertian, Tujuan, Dasar, dan Fungsi," Jurnal Pendidikan Agama Islam - Ta'lim 17, no. 2 (2019); Lina Hadiawati, "Pembinaan

Based on this framework, the study addresses two main questions: (1) What role does Yayasan Pemersatu Umat Nusantara play in religious development and the maintenance of social harmony in Lantongau Village? and (2) What opportunities, constraints, and institutional responses affect the implementation of that role?

METHODS

This study used a descriptive qualitative field-research design. The design was selected to obtain an in-depth account of YPU's religious-development activities, the experiences of people involved in those activities, and the social meanings attached to the foundation's presence in Lantongau Village. The research did not attempt to measure causal effects statistically; instead, it examined patterns of action, communication, acceptance, and institutional support.

Three analytical perspectives were used. First, the Islamic communication approach was used to examine how religious messages were conveyed and how communication contributed to relationships between the foundation and the community. Second, the psychology of da'wah approach was used to interpret changes in attitudes, acceptance, and resistance through persuasive and non-coercive processes. Third, the religious-education approach was used to understand the role of teaching, habituation, Quranic learning, and institutional education in religious development.

The research was conducted in Lantongau Village, Central Mawasangka District, Central Buton Regency, where YPU and its educational activities are centered. Primary data were obtained through observation and interviews with figures involved in the foundation, including Ustadz Hadiman, Ustadz Fahudin, Ustadz Kalimin, Ustadz Sarji, and Ustadz Sahuna. Secondary data were obtained from institutional records, legal and educational references, books, journal articles, and other documents relevant to the research topic.

Data collection was carried out through observation, interviews, and documentation. Observation was used to examine religious-development activities and community participation; interviews explored the informants' experiences, perceptions, and assessments of YPU's role; and documentation was used to examine institutional records, activity archives, and supporting materials. The researcher used field notes, audio recording, visual documentation, and a laptop for data organization.

Data analysis followed an interactive process of data collection, reduction, display, and conclusion drawing. Statements and observations were grouped according to the study's core themes: institutional context, forms

Keagamaan sebagai Upaya Meningkatkan Kesadaran Siswa," Jurnal Pendidikan Universitas Garut 2, no. 1 (2008).

of religious development, social harmony, perceived impact, opportunities, constraints, and responses. Trustworthiness was strengthened through credibility, transferability, dependability, and confirmability procedures, including source comparison and triangulation between interview, observation, and documentary evidence. These procedures provide a structured basis for comparing accounts and strengthening the credibility of the qualitative findings.

RESULTS AND DISCUSSION

A. Institutional and Socio-Religious Context

YPU was established as a community-based religious and educational institution and developed gradually from religious guidance activities into a broader institutional network. Documentary material indicates that the foundation began organizing activities in the early 2000s and later developed the Al-Amin Salafiyah Islamic Boarding School and other educational services. [5] The institutional history is relevant because the foundation's authority in the community did not emerge instantly; it was built through repeated activities, educational services, legal recognition, and relationships with local residents and government institutions.

The foundation operates in a rural setting. The most relevant contextual point for the present analysis is that the foundation operates in a rural community whose livelihoods include weaving and construction work and whose religious life remains intertwined with local custom. This socio-economic and cultural setting shapes the availability of resources, patterns of participation, and the way religious messages are received.

The foundation's educational vision emphasizes the formation of people who are faithful, knowledgeable, disciplined, skilled, and able to participate in wider society. Its institutional strategy combines religious learning with general education and skills development. This combination is important because it allows religious development to occur through sustained educational contact rather than only through episodic sermons. It also creates a setting in which religious messages can be connected to literacy, discipline, social responsibility, and community service.

B. Religious Development and Social Harmony

The findings show that YPU carries out religious development through several interconnected programs. Four activities are particularly prominent: the ta'lim assembly, Quranic education (TPQ), formal and non-formal educational institutions, and tahfiz al-Qur'an. These activities should be understood as complementary channels rather than separate administrative units. Together, they reach adults, children,

[5] Profile document of Yayasan Pemersatu Umat Nusantara, accessed April 17-18, 2025.

adolescents, and families and create repeated contact between the foundation and the local community.

1. Ta'lim Assembly as a Community Communication Space

The ta'lim assembly is one of YPU's earliest and most consistent programs. Ustadz Hadiman explained that he had been involved in supervising ta'lim and TPQ activities in the village since the early period of the foundation's work.[6] Ustadz Sarji similarly described the ta'lim assembly as an activity attended by men and women from the surrounding community. [7] These accounts indicate that the program functions as a regular channel of religious communication rather than as a one-time event.

The content of the ta'lim assembly is not limited to ritual instruction. Interview accounts indicate that messages also concern tolerance, social ethics, morality, neighborly relations, and the responsibility of Muslims to maintain peaceful community life. From an Islamic-communication perspective, this broad content is significant because it positions religious guidance as a form of social communication. The effectiveness of the assembly therefore depends not only on the correctness of religious content but also on whether participants experience the forum as respectful, understandable, and relevant to their social relationships.

Ustadz Sahuna described participants as becoming more open and socially connected after regularly joining the ta'lim assembly. [8] This statement is important as an indicator of perceived social effect, but it should not be treated as statistical proof that the program eliminates conflict. A more defensible interpretation is that regular meetings create opportunities for repeated interaction, shared religious learning, and relationship building. In terms of da'wah psychology, such repeated and non-coercive contact can reduce social distance and make religious messages easier to internalize because participants receive them within an environment of familiarity and trust.

2. TPQ and Early Character Formation

The Quranic Education Park (TPQ) provides religious learning for children and functions as an early character-development space. The program teaches Quranic reading and memorization while also emphasizing manners, compassion, mutual assistance, and respect for others. Ustadz Sarji identified TPQ as one of the foundation's central religious programs for children.[9] The study also records that some children who learned through the foundation later became capable of leading prayer or taking religious roles in local mosques.[10]

[6] Hadiman, interview, 2025.
[7] Sarji, interview, 2025.
[8] Sahuna, interview, 2025.
[9] Sarji, interview, 2025.
[10] Sarji, interview, 2025.

The educational significance of TPQ lies in the combination of cognitive and behavioral learning. Children learn how to read religious texts, but they also encounter routines, teacher example, peer interaction, and expectations about conduct. This finding is consistent with the religious-education perspective used in the method: religious awareness is strengthened when knowledge is connected to habituation and moral practice. From a communication perspective, the teacher's language and example become part of the message itself. The program therefore works not only through instruction about Islam but also through the daily experience of interacting in an Islamic learning environment.

3. Formal and Non-Formal Educational Institutions

YPU also develops more structured educational services. Ustadz Hadiman described Madrasah Diniyah Takmiliyah at several levels, from introductory stages through Awwaliyah, Wustha, and Ulya, alongside other services for children and adults.[11] The foundation also provides education for adults who are not yet able to read the Qur'an and non-formal educational pathways associated with the pesantren.

This institutional network expands the foundation's role beyond preaching. It provides a continuous educational pathway in which religious knowledge can be developed across age groups. Analytically, this matters because institutional continuity strengthens the foundation's relationship with families: children, adolescents, and adults may encounter the foundation through different programs over a long period. This creates a stronger basis for religious socialization than a single public lecture. It also helps explain why community acceptance appears to have increased over time.

The educational institutions are described as open to different social groups and as spaces for learning without discrimination. This inclusiveness is relevant to social harmony because it reduces the possibility that the foundation will be perceived as serving only a narrow internal group. The educational setting can therefore function as a social-integration space where people with different family backgrounds interact under shared rules and learning goals.

4. Tahfiz al-Qur'an and the Internalization of Religious Values

Tahfiz al-Qur'an is another major program. Ustadz Sarji explained that the program is conducted in the morning and evening: morning activities focus on muraja'ah, while evening activities are used to add new memorization.[12] Ustadz Hadiman emphasized that the objective is not only oral memorization but also the development of Quranic character in daily life.[13]

This distinction between memorization and internalization is

[11] Hadiman, interview, 2025.
[12] Sarji, interview, 2025.
[13] Hadiman, interview, 2025.

central to the study. If tahfiz is treated only as a numerical achievement, its relevance to religious development would be limited. The interview evidence instead frames memorization as a process accompanied by discipline, consistency, spiritual motivation, and reflection on behavior. The program therefore supports the foundation's broader objective of linking religious knowledge with character and social conduct.

C. Maintaining Harmony in a Diverse Community

YPU's role is not limited to internal religious instruction. The foundation also positions religious development within a broader framework of social harmony and national belonging. Ustadz Hadiman explained that national insight and the value of Bhinneka Tunggal Ika are used to teach that differences of opinion and even differences of belief should not become causes of hostility or social disintegration. [14] This is one of the clearest examples in the data of how religious communication is connected to civic coexistence.

The statement can be analyzed through Islamic communication and da'wah psychology. The foundation is not merely transmitting a proposition about tolerance; it is attempting to shape how community members interpret difference. By framing diversity as a condition to be managed through mutual respect rather than confrontation, the message seeks a cognitive and emotional reorientation. The effectiveness of such a message depends on credibility, consistency, and the communicator's relationship with the audience. This helps explain why the foundation's growing social acceptance is analytically relevant: trust increases the possibility that messages about religious conduct and coexistence will be heard rather than resisted.

The foundation initially encountered suspicion from customary circles, who feared that religious activities might displace local traditions. Ustadz Hadiman stated that this pressure gradually decreased after the foundation involved community figures in activities and demonstrated the practical benefits of its educational work. [15] This finding illustrates a cultural negotiation process. The foundation did not simply win acceptance by repeating religious claims; it built legitimacy through participation, institutional service, and continued communication. From a da'wah-psychology perspective, reducing resistance requires attention to the audience's concerns and sense of identity, not only insistence on the message itself.

D. Perceived Community Impact

Several interview accounts describe changes that informants associate with YPU's activities. Ustadz Sarji referred to increased Quranic ability among children, the emergence of young

[14] Hadiman, interview, 2025.

[15] Hadiman, interview, 2025.

people capable of serving as mosque imams, and continued education among some students.[16] Ustadz Hadiman also used increasing community willingness to enroll children in foundation-related educational institutions as an indicator of growing acceptance. [17] The institutional data further indicate that the foundation's schools serve a substantial number of students and that educational demand has expanded beyond the village.

These observations should be interpreted as perceived and institutional indicators rather than as causal measurements. The study does not include baseline data, comparison groups, or standardized measures of religiosity. Therefore, it cannot establish that YPU alone caused all reported changes. What the qualitative data support is a pattern of increasing participation, trust, and reliance on the foundation's educational and religious services. This more cautious interpretation strengthens the academic credibility of the findings because it distinguishes the informants' perceptions from claims that require quantitative evidence.

E. Opportunities, Constraints, and Institutional Responses

1. Opportunities and Supporting Factors

The foundation's legal legitimacy is an important supporting factor. Interview accounts indicate that formal permission from relevant authorities increased the organization's confidence and security in carrying out public religious activities. Ustadz Hadiman described legal recognition as a form of protection that allows the foundation to organize community programs more systematically.[18] This finding connects the legal discussion in the introduction with the empirical results: legal status is not an abstract administrative issue but part of the institutional capacity to operate publicly and build trust.

A second opportunity is the growth of community and institutional demand. Informants described invitations to conduct religious activities not only in Lantongau Village but also in other villages and broader parts of Central Buton. Ustadz Hadiman and Ustadz Sarji both viewed this wider demand as evidence of increasing public trust and a major opportunity for future development. [19] The foundation's educational network also creates a potential cadre base because students who continue to higher Islamic education may later return as teachers or religious mentors.

2. Funding and Human-Resource Constraints

The most consistent internal constraints are funding and human resources. Ustadz Hadiman identified financial limitations as a major factor restricting the expansion of religious-development activities. [20] Ustadz

[16] Sarji, interview, 2025.
[17] Hadiman, interview, 2025.
[18] Hadiman, interview, 2025.
[19] Hadiman and Sarji, interviews, 2025.
[20] Hadiman, interview, 2025.

Sahuna also mentioned limited resources, administrative capacity, transportation, and accountability as practical challenges.[21] These constraints are especially significant because the foundation's demand has expanded geographically while the number of available personnel remains limited.

Human-resource limitations are not merely a numerical problem. Religious development requires people who have sufficient religious knowledge, communication competence, social sensitivity, and willingness to work in multiple locations. Ustadz Hadiman specifically noted the shortage of figures who can be prepared to continue and expand coaching activities.[22] This finding suggests that cadre development should be treated as a strategic institutional priority rather than as an informal expectation that graduates will automatically become preachers.

3. Institutional Responses to Constraints

The foundation has responded by strengthening coaching for teachers within its formal and non-formal institutions. Ustadz Hadiman explained that teachers are expected to participate in special development activities so that more personnel are prepared to respond to community requests for religious guidance.[23] The foundation has also begun developing economic activities intended to support future program funding.

From an organizational perspective, this response is relevant because it links the foundation's constraints with capacity-building rather than treating them as permanent limitations. However, the present study does not provide financial data, staffing ratios, or an evaluation of training outcomes. Consequently, the most defensible conclusion is that teacher development and economic initiatives are institutional strategies under implementation, not yet proven solutions to all resource constraints.

F. Analytical Synthesis: Communication, Psychology of Da'wah, and Religious Education

Taken together, the findings show that YPU's role is best understood as an integrated socio-religious process. The foundation combines communication, education, and institutional service. The ta'lim assembly provides repeated adult religious communication; TPQ and madrasah programs structure children's and adolescents' learning; tahfiz reinforces discipline and Quranic orientation; and institutional education creates long-term relationships with families. These channels overlap and strengthen one another.

The Islamic-communication perspective helps explain why the manner of delivery matters. Messages about religious purification, tolerance, and morality are more likely to be accepted when the communicator is perceived as respectful and credible.

[21] Sahuna, interview, 2025.
[22] Hadiman, interview, 2025.
[23] Hadiman, interview, 2025.

The da'wah-psychology perspective adds that the audience's emotional readiness, cultural identity, and prior beliefs affect acceptance. The early resistance from customary circles demonstrates this point clearly: a message may be doctrinally clear yet socially ineffective if the audience experiences it as a threat. The foundation's later strategy of involvement, dialogue, and community service appears to have reduced that resistance.

The religious-education perspective explains the importance of continuity. A single sermon may introduce an idea, but long-term formation requires repeated learning, practice, supervision, and institutional support. YPU's combination of ta'lim, TPQ, madrasah, pesantren, and tahfiz allows religious development to occur through multiple stages of life. This is the study's strongest analytical contribution: the foundation's role lies not simply in 'giving religious guidance' but in building an educational and communicative ecosystem through which religious values can be learned, negotiated, and practiced within a local community.

CONCLUSION

The study concludes that Yayasan Pemersatu Umat Nusantara plays an important role in religious development in Lantongau Village through a combination of community preaching, Quranic education, institutional education, and character formation. Its major programs include the ta'lim assembly, TPQ, madrasah and other formal or non-formal educational services, and tahfiz al-Qur'an. These programs contribute to religious learning while also creating recurring spaces for communication, social interaction, and the cultivation of tolerance and shared responsibility.

The foundation's contribution to social harmony is strengthened by a persuasive and culturally sensitive approach. Interview evidence indicates that early social resistance gradually decreased as the foundation built trust, involved community figures, provided educational services, and communicated the importance of coexistence and national unity. This suggests that the effectiveness of religious guidance is related not only to the content of the message but also to credibility, method, and sensitivity to the psychological and cultural condition of the audience.

Legal legitimacy, increasing community acceptance, and the existence of educational institutions are major supporting factors. The primary constraints are limited funding, shortages of capable human resources, administrative and logistical challenges, and the need to continuously maintain relationships with local social groups. The foundation has responded through teacher development, cadre preparation, wider institutional cooperation, and initial economic initiatives to support program sustainability. Future research should document participant numbers, program outcomes, and changes in

religious knowledge or attitudes more systematically so that the qualitative findings can be supplemented by clearer measures of impact.

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