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## Muslim Minority on Learning and Religious Teaching in Manado of North Sulawesi, Indonesia

**ABSTRACT:** Manado in North Sulawesi, Indonesia is a typical area where Muslim and Christian population are living together in the community. Muslim minority circumstance reflects a condition to contribute. Even though they live in particular situation. Therefore, it is a need to explore Muslim minority formation in some part of Indonesia. The article identifies areas of Muslim minority, in which they launched a learning body for educating Muslim. The research was focused in Manado. In-depth-interview and non-participant observation was conducted to collect data. Two batches of data collection was directed during two consecutive years research. Last part of research was completed through three focus group discussions. Furthermore, this article shows that Muslim minority in Manado already establish an excellent educational organization. Started from Al-Qur'an festival, Muslim tried to complement the event with education institution. The community tried to promote education chance and opportunity in expanding community elaboration. Nowadays, the school is not only to educate Muslim society but also it is a part to encounters with surrounding area. In addition, the practices also communicate to local counterpart in providing support and maintenance. Finally, this article concludes that Muslim minority in Manado provide valuable portrait to pay attention on surrounding area. The school stimulates an environment agreement to communicate religious diversity on ethnic community.

**KEY WORDS:** Muslim Minority; Islamic Educational Institution; Ethnic Minority; Good Relationship; Learning and Religious Teaching.

### INTRODUCTION

An establishment of educational institution in Indonesia's history could not be separated from its goal that is contributing to society's development, including the enforcement of religious teaching. It, however, does not necessarily mean that *pesantren* (Islamic boarding school) does not encounter issues; instead, there will always be a gap

between *pesantren* and surrounding world. Nevertheless, *pesantren* provides positive contributions to the surrounding social's support in daily life (Madjid, 1997).

Islamic education (or Islamic learning and religious teaching) acts as major role in various aspects of Muslim's life (Ghafory-Ashtiany, 2009), including *education aspects* (Mellahi & Budhwar, 2010) and *economic*

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aspects (Hoque, Mamun & Mamun, 2014). In these aspects, *pesantren* always attracts social intention in which the relation between surrounding environment and *pesantren* emerges as mutual interaction in terms of social development. Not only does it act in internal relation, it also involves external one in another district. Indeed, it widely covers national scale and larger covered areas.

Indonesian Islamic research tends to be studied intensively. Whilst a Muslim majority research has covered numerous countries, a Muslim minority research in Indonesia barely becomes a mainstream discourse; neither does in European Muslims (Croucher, 2011); in Australian Muslims who are likely to encounter the issues on job interaction (Sav, Harris & Sebar, 2013); in Bangladesh Muslims who encounter the issues on minority interaction (Uddin, 2011); or in Italian Muslims in regards to the issues of school facility (Giovine, 2014). Furthermore, a minority study studies on the imposed status-quo's attitude towards minority in Yugoslavia (Jenne, 2004). Another upheaval due to different understanding and attitude towards minority happens in the case of *Bangsamoro* in Philippine between Manila central government and Mindanao resulting to the unaccommodated interest (cf Che Man, 1990; and Santamaria, 2004).

The unification of valid identity between majority and minority, later, triggers prolonged conflicts (Che Man, 1990). Several initial minority studies concerning on the interaction between Muslim minority in London and numerous British ethnics (Yassim, 2013). However, it does not always involve Muslim minority; in Malaysia, Muslim majority also encounters diversity issues (Alam, Mohd & Hisham, 2011). Meanwhile, in China several minority ethnics stumble on the same issues (Mackerras, 2005).

*Pesantren* in Bali, Indonesia confirms the supporting function and role of the development of Islamic societies, such as providing clergies, representing the perspective of traditional scholars over ages (Jamhari, 2006). The main characteristics of *pesantren*, in fact, are responding and adapting many issues encountered in surrounding

society respectively based on each tradition. Religious teaching in Bali has adapted to accept and dialogue for implementing a need-based civilized education. This challenge offers opportunities to reinforce the disposition of education as transformative discourse (Moos, 1979). Regarding the response in minority communities, religious educational institutions remain relevant to encourage the learning interest in society (Jamhari, 2006).

Nonetheless, this study is not in accordance with the relevance of Indonesian minority, in which central government acknowledges the presence of religion in terms of governmental administration. Meanwhile, in terms of contextual the deployment of geo-social population does not merely share the identical posture between one regional to another, for instance the majority condition of Javanese Muslims in terms of the implementation of Islamic education (Nor & Malim, 2014). They have wide opportunity to lead an ideal educational institution (Raihani, 2008).

Whereas, studies on Muslim minority in Papua (Wekke, 2015); North Sulawesi (Gonibala, 2014); Bali (Jannah, 2012); and North Sumatra (Latief, 2012), Muslim communities have different conditions. There are two simultaneously contradicted conditions related to Muslim communities in Indonesia. Nationally preview Muslim communities possess a majority position yet in regional scale, especially in some regions, numerous Muslim communities become a minority compared to other religion communities.

The inherited tradition and qualified reputation from various recent educational institutions form a unique characteristic of *madrasah* (modern Islamic school). This characteristic, in regards to the perspective that *pesantren* (Islamic boarding school) acts as religious institution, provides queries that should be discussed due to its role to integrate between religion and education.

Therefore, this study attempts to discuss the query "how do educational institutions implement their educational and learning process in Muslim minorities in Manado, North Sulawesi, Indonesia?"

## METHOD

Manado is a typical area where Muslim and Christian population are living together in the community. This condition allows any interaction and cooperation to exist between them in their life. This also becomes a chance to review the relations of people of different religions. That is a social phenomenon we got as initiation of this study. *Pesantren* (Islamic boarding school) existing in the area where Muslim population are living as minority are educational institutions growing up with a harmonious relationship with other faiths. The study was initiated by considering this phenomenon requiring qualitative approach using a model of case study (Gooijer, 2000).

Deep interviews were done to the headmasters of *pesantren*, students, students' parents, and alumni. Non-participant observations were also used in this study. Both methods were done continuously to obtain credible data (cf LeCompte & Goetz, 1982; and Fox, 1998).

Data collection process was done twice. The first six month was ranging from May 2015 to November 2015. Then, data triangulation was performed during May 2016 until June 2016. The second data collection was conducted to recheck data validity and recheck the collected data. An interlude between both data collection processes was taken as a chance to correct any incorrect datum in the waves caused by any rush in the collecting process.

There were three focus group discussions conducted to ensure the validity of this study (Desouza, 2006). They were a discussion in Manado Islamic Institute on May 2016, a roundtable discussion of postgraduate teachers of UIN (*Universitas Islam Negeri* or State Islamic University) Alaudin in Makassar, South Sulawesi, Indonesia, on July 2016; and a review on Islamic education in IAIN (*Institut Agama Islam Negeri* or State Islamic Religion Institute) in Kendari, Southeast Sulawesi, Indonesia, on July 2016. The discussions were taken as opportunity to recheck or consult the findings to the experts and to communicate the results of the study internally prior to the publication.

Single procedure was not used in this study, but varied procedures instead to

meet all aspects of data collection i.e. *firstly*, juridical-normative study where materials taken from literatures were conceptualized as rules and norms. *Secondly*, content analysis was used as material analysis. Screening and selecting the materials from literatures were performed to make a description. *Finally*, the use of data which were secondary sources like books, journals, and relevant articles. These three procedures were used both alternately and simultaneously to ensure the data validity (cf Wilkinson, 2004; and Onwuegbuzie *et al.*, 2009).

## FINDINGS AND DISCUSSION

### *About the "Dakwah" in Education.*

Religious education becomes primary option for developing a Muslim's capacity. Ahmad Suaedy (2012) states that Muslim minority in South Thailand chooses this religious education as primary option despite current political risk, in which central government forbids rigidly the religious education. Due to communal efforts, in early 1980, it was taught in several formal schools (Suaedy, 2012). Meanwhile, the religious education in non-formal institutions, like mosque and *pesantren* (Islamic boarding school), remained ongoing continuously. Another study, that community development in minority Muslim, was established through education (Wekke, 2013).

Martin van Bruinessen (1995)'s study on *dakwah* (communication) movement in *Nusantara* (Indonesian archipelago) reveals that the spread of Islamic teachings was using Sufi's practices. These teachings also cover *tasawuf* (Islamic mysticism) as a promising approach to understand Islam. Among the media used to understand these teachings, one of which was using *kitab kuning* (Islamic yellow book) as references, otherwise is known as scholar tradition. It becomes an effective *dakwah* approach to teach as well as develop the Islamic teachings (Bruinessen, 1995).

Recitals and *taklim* are established through several books of monotheism, *fiqh*, hermeneutics, Arabic, and *tasawuf*, like the book of *Bidayah al-Mujtahid*, a comparison of *fiqh* book (Sabri, 2010). Other works of Imam al-Ghazali, such as *Ihya Ulum al-Din* or Emerging the Islamic Religious Sciences;

and *Hidayah al-Salikin* or Guidance for those journeying in the path of men who fear Allah Ta'ala (Ahmad & Suliaman, 2011), also become a discussion (Bruinessen, 1995).

This history shows that one of main *dakwah* pillars is indeed through education. Teachers and scholars strive to spread out Islam through educational discourse. It refers to the *dakwah* implementation modeled by Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him). Several forms, such as scholarly rational and scientific teachings using written media, holding religious practices through what *Rasulullah* (the messenger) did in both Mecca before *hijrah* (move to other area) and Madinah after *hijrah*. All religious teachings and practices lead to education. Indeed, once war prisoners could not redeem themselves, they are required to teach Muslim children in recognizing and reading letters (Galigo, 1997). Thus, *dakwah* in this context is always related to education.

Educational institutions become primary option on which every *sharia* (Islamic law) practice should be accompanied by knowledge of Islamic principles as the main reference. The educational system is an alternative way to empower the religious appreciation. The initially precious step that should be understood is the creed or faith as basic principle of overall Islamic teachings. This principle could only be possessed by learning, understanding, and reasoning.

Therefore, Yusuf al-Qardhawi (1986) states that mental should be trained to think and understand the religion perfectly through two ways: the formal or non-formal education and the involvement of society (al-Qardhawi, 1986). An environment will contribute as main support in providing education in form of parenting guidance. Directly involving society in the communal harmony will result to an individual's development whether in terms of mentality or maturity (al-Nahlawi, 1987).

The media to achieve both mental and moral maturity are worshiping and providing educational institutions (Ahmad, 2010). Ergo, the IMMIM (*Ikatan Masjid Mushallah Indonesia Muttahidah* or Association of All Indonesian Mosques) in Makassar, South Sulawesi,

Indonesia uses these two media to achieve the community development goals. After decades taking care and promoting prosperity for mosques, it was selected to provide pilgrims with educational system in form of *pesantren* (Islamic boarding school). The presence of education institutions will support mosque's activities and contribute to the pilgrims' quality (Ahmad, 2010). Accordingly, pilgrims will not only practice the religious teachings but also contribute to the mosque's benefits for surrounding environment. In another word, besides concerning on their hereafter affairs they are also responsible for their earthly life.

The description of those studies indicates that education is the primary option in implementing *dakwah*. The presence of formal educational institutions will act as supporting facility to enhance an individual's capacity. It will also become promising steps to transform knowledge with united patterns and structures. Planning, process, evaluation, and sustainability turn out to be further components of an educational institution. Education is selected to be an attempt to assist Islamic studies. Consequently, it will give a positive image for Muslims by thorough understanding upon all religious teachings.

Educational option as *dakwah* implementation is done to achieve *pesantren's* goal in religious traditions. Each student has his/her own purposes. Due to background diversity, however, all students share the same purpose which is learning religious teachings. Besides, there are other goals that they strive to get, which are developing self-goodness, religious life, as well as earthy and hereafter happiness. Only few of them wish to become clergy, preacher, or altruistic things.

Due to this description, Mamfred Ziemek (1986) concludes that there is no *missionary* purposes held by *pesantren*, even in a passion point. It does not involve any Islamic proclaim to the surrounding environment. Even, if there is any proclaim, it is all due to an indirect implication of the Islamic educational management (Ziemek, 1986).

The religious deployment is actually held through internal framework within Muslims. It is not intentionally meant to be Islamization

facility for non-Muslims. On the micro level, there is an issue between maintaining and integrating traditions with social chances over the times (Ghafur, 2010). The existence of *pesantren* becomes a prospective *dakwah* movement to represent Islam as a religion that mainly concerns on education. This theological affirmation, afterwards, is implemented in form of educational institutions as basic movement to achieve educational needs and to affirm the Islamic identity for every Muslim. On the other hand, Islamic education in Brunei Darussalam also rise hope and challenge to accelerate to dynamic condition (Lubis & Wekke, 2009).

In this context, A. Halim Tamuri *et al.* (2013) shows that Islamic educational institutions attempt to bring justice. If educational institutions are able to bring justice in internal affairs, it will be possible to implement it among societies (Tamuri *et al.*, 2013). It becomes one of the reasons why *pesantren* must exist among societies. Many basic principles taught in *pesantren* emerge as intellectual trigger for thorough understanding upon all religious practices based on integrated books.

All these educational movements are indeed aimed to solve any social issue encountered by surrounding societies. Furthermore, it becomes a strategic option to constantly develop Islam in a broader sense, which does not involve mere rituals. Madrasah graduates are deemed to be able to meet this challenge.

**Brief Description of Manado.** Urban life in Manado, North Sulawesi, Indonesia comprises various ethnics. Immigrant ethnics as well as native Minahasa mingle and support each other. This diversity is not only in cultural background, but also in religion. It contributes to the regional development. There is no encountered conflict and nor friction among interests. Togetherness becomes priority to keep harmony based on the principle of fraternity, considering that religion is solely a communication choice towards the Creator and fellow humans are obligated to support each other in life regardless distinct religions.

Indeed, through this ethnic diversity, it shows that they could coexist peacefully. Each tribe and religion freely expressed

each religion identity and demand without getting restraint and obstruction from other religions. They live in a harmonious life. In particular, Muslim societies also consciously strengthen their scientific capacity in varied religious practices within internal affairs. It is done as an attempt to give a better religious understanding that among Muslim communities have to firmly hold Islamic principles (interview with Respondent A, 20/5/2015).

It indicates that the relationship among religious communities has been mutually recognized in which a heterogeneous society with varied religions, ethnics, and principles could get along together. This precise position surely becomes a solid support despite few number of truth claims from particular community. Unusually specifically, a heterogeneous society could accommodate diversities and thus accept primordial pluralistic among them. Instead, they use this primordial pluralistic as supportive force. Manado holds so many diversities yet could grow in togetherness internally. Without attempting to accuse any faith, it creates mutually beneficial relationship among communities to achieve the common good (interview with Respondent B, 25/5/2015).

Muslim minority thrives in these conditions: supportive, cooperative, understanding, and togetherness. Therefore, religion-based movements or organizations are not perceived as *others* and instead are perceived as small elements shaded by humanity. The existence of organizations enforces social support. There is a self-awareness to strengthen each other. Sermon and religious assemblies are directed to enlighten society by accommodating the existence of other parties; while, at the same time, empowering internal identity, principles, spirit, and religious awareness (interview with Respondent A, 20/5/2015).

This perspective similarity becomes a base of the development and existence of any religion. Firm in internal and respecting other parties fortify the life continuity in the city of Manado by providing flexibility for the religious development, the establishment of educational institutions, and the transmission

of formal knowledge to live together under the shade of mutual understanding.

**About the “Dakwah” Education in Islam and Muslim Minority.** The city of Manado in North Sulawesi, Indonesia acts as living laboratory, in which an encounter among varied religious communities happens in one environment. It becomes both challenge and opportunity to be grateful for the life gifts. In the other hand, however, firmly holding the religious identity and affirming self-esteem based on religious demands are actually challenging issues that must be faced in everyday life (Cohen & Sherman, 2014).

Therefore, in this context, *dakwah* (propagation or preaching) is not solely perceived as the publication of Islamic teachings. Instead, it holds more precious values which are maintaining Islamic spirit among societies as well as enforcing Muslims’ capacity in understanding Islam. One of the ways to achieve these values is transforming religious messages (or principles) into educational institutions. It does not only maintain the informal institutions established among communities (i.e. mosque), but also establish a formal institution to accommodate formal education system integrated with national education system (interview with Respondent A, 20/5/2015).

Tikala field located before the Mayor Office of Manado turns to be the society’s diversity symbol. This place is jointly used by all citizens from varied groups, status, and religions. All freely express their identity yet at the same time are to keep the religious harmony. Muslims as part of a heterogeneous society are demanded to fulfill the obligation in maintaining Muslim communities and strengthening the scientific solidity. In terms of general relationship with other religious communities, however, Muslims are required not to accuse other faiths.

There are two key concerns in this study, which are: (1) *Pondok Karya Pembangunan* or Boarding School of Development Work; and (2) Mosque and *Madrasah* or modern Islamic school. Following is the description related to two matters above.

**First, “Pondok Karya Pembangunan”:  
Its History and Development.** Before

the implementation of MTQN (*Musabaqoh Tilawatil Qur’an Nasional* or National Qur’anic Recitation Competition) in Manado, North Sulawesi, in 1977, several prominent Muslims proposed the institution establishment that would continuously carry on the spirit of learning *Al-Qur’an*. Thus, it was chosen two institutions: Islamic Centre and *pesantren* (Islamic boarding school). The preferred forms of *madrasah* education was selected in *pesantren*, which later be named as *Pondok Karya Pembangunan* (Boarding School of Development Work).

Along with the inauguration of MTQN, it was also inaugurated these two institutions: Islamic Centre and *Pondok Karya Pembangunan* by the President of Indonesian Republic, Soeharto. The name PKP (*Pondok Karya Pembangunan*) reflects the universal messages of Islam. It was also named to reject a negative stigma about Islam and to present that Islam could exist everywhere in all communities instead of differentiating between Arab and non-Arab (interview with Respondent A, 20/5/2015; and interview with Respondent B, 25/5/2015).

Despite the fact that the PKP establishment in East Kombos, Manado, in which most of the society is dominantly populated by Christians and Catholics, but this *pesantren* does not encounter any difficult issue. It is due to, according to Respondent C, as follows:

[...] the mere purpose of *pesantren* for internal Muslims, it is not intended for other religious communities. Was it for the temporary sake either for political enforcement or Islam image representation? This *pesantren* would surely experience burnout. In fact, supports from surrounding society and Muslims could remain until now (interview with Respondent C, 1/6/2015).

The presence of *pesantren* (Islamic boarding school) in this district, apparently, assists the society. It also affirms the perspective that a boarding school is indeed a promising place to yield integrative Muslims who understand Islam thoroughly. Therefore, the negative stigma about Islam will be disappeared per se. Furthermore, *pesantren* could become an asset for surrounding environment, in which any facility of *pesantren* can be jointly used by all citizens. In a very practical case, the sport

facilities in this *pesantren* have been used by both Muslims and Christians (interview with Respondent C, 1/6/2015).

Since the beginning, students have been involved in varied activities carried out by village and surrounding citizens. Along with them, students participate in maintaining the environment, such as: getting involved in SISKAMLING (*sistem keamanan lingkungan* or environment's safety), clinics, and routine community services. Similarly, if the *pesantren* carries out any activity, citizens will be involved, for example: when a flood submerged several buildings in *pesantren*'s environment, citizens jointly helped students to move away their goods. This such mutual relationships occurred as a result of a good communication network between students and surrounding society (interview with Respondent A, 20/5/2015; and interview with Respondent C, 1/6/2015).

The support from both internal Muslims and surrounding society strengthen the implementation of education system. The harmony turns out naturally in which it has become inherited tradition for the society of North Sulawesi to jointly help each other. They make fraternity as a key element in life in which religious distinction does not become an obstacle to collaboratively create the humanity, including education as a part of the society's life. Respecting, helping each other, maintaining harmony in the society, and prioritizing humanity are indeed important values in the society. It also includes supporting education in the society. *Pesantren* becomes a real place to carry out a great relationship between students and surrounding society in real-world learning process that they do not get from formal education (interview with Respondent B, 25/5/2015; and interview with Respondent C, 1/6/2015).

Skills that students get, while interacting to different communities in surrounding environment, emerges as the results of continuous trainings and real-world learning to compromise the diversities. In further phase, once the students finish their education and become part of the society, their skills will contribute to the inevitable diversities existed in the society despite the fact that *pesantren*

does not particularly provide this real-world learning in the curriculum.

Due to this natural patterns, it offers immense opportunity for the students to compromise and accept the diversities among individuals in perceiving a vertical relationship with the Creator. It does not necessarily mean that they affirm the truth of other's belief yet in a particular degree do not impose a common ground. Life with these circumstances will always provide considerably wide tolerance of understanding each other (interview with Respondent D, 5/6/2015).

This *madrasah* (modern Islamic school) is divided into two levels: MTs (*Madrasah Tsanawiyah* or Islamic Junior High School) and MA (*Madrasah Aliyah* or Islamic Senior High School). The periodization of students is developed continuously in which it does not solely implement the formal education system from the Ministry of Religion Affairs, but also provides additional environment-based curriculum. It also involves learning from various dialogue forums among religious communities as a mutual project to develop understanding and to inherit a diversity tolerance.

Currently, this such educational institutions are expected to yield many Muslim models who integrate strong spirit in maintaining the religious traditions and transforming Islamic values in the heterogeneous society. External communication should be maintained and referred as key instrument due to the fact that not only does *pesantren* need an external support, it also necessarily opens any transparency to avoid prejudices from other parties.

The adaptation of these diversities emerges as substantial method to assess whether the students are tolerant to the surrounding society. In fact, the presence of *pesantren* surely enforces other previous formal institutions established by provincial government. The perceived historical sustainability turns out to be a result of collaborative attempts among communities apart from other religious attempts in national scale. *Pesantren* can be existed over ages due to these all supports provided by other communities (cf Ziemek,

1986; and Madjid, 1997).

The continuity of the past histories is also the result of cooperation from many parties. There were many national religious activities held by the school. The existence of the school is supported by other parties, even from those who are from different religion. The school is the place to learn theology. This has become the characteristic of the school since its first establishment (Steenbrink, 1986). However, in the practical implementation of Kota Manado, the school exists in different form. It becomes an institution that supports peace, cooperation, and efforts of establishing solidarity in multi-religion scope.

The basic foundations of the institution are cooperation and equality. The non-Muslim leaders are always welcomed whenever they intend to contribute to the development of the institution. It is considered as appreciation for the public figures and also as part of tolerance, regarding the fact that the culture and atmosphere of Manado society always welcome the diversity. Every religion has equal right and opportunity to concern about the educational institution.

The awareness started to emerge as the consequence of experience and spirit of Islam gained by people in Manado at the early moment of establishing the Islamic boarding school. The inter-faith relationship is still the main concern of each religion. Moreover, the normative tradition that has been passed through ages does not consider the religion diversity. Religion is purely individual business. In the communal environment, religion is used as medium to unify people. This notion is usually used by teachers and counselors in PKP (*Pondok Karya Pembangunan* or Boarding School of Development Work) as one of the efforts to keep relevant to the surrounding environment.

Furthermore, the social environment has shown supports in developing the school. There is no obstacle during the cooperation. The counselor also attempted to involve the urban communities or *kelurahan* as part of the school management in order to internalize the existence of the school and to provide chance for students to cooperate with youth around the area in communicating with the

neighborhood. They learned and practiced many skills through extracurricular activities and national celebrations. They gained the experience and crystallized it into knowledge (interview with Respondent E, 10/6/2015).

Through such cultural-historical education, students are given chance learning to live in multi-faith environment. Besides understanding the singularity interpretation, they also learn to interact with the other members of different religions. They will gradually develop their insight on how plural the society they live in (*cf* Steenbrink, 1986; Ziemek, 1986; and Madjid, 1997). The institution and the environment it comprises become a living laboratory where they can learn and understand the cue of life and the value of dependence relationship between groups.

The social structure will generate appreciation, awareness of not giving negative judgement, practical experience gaining universal knowledge, and curiosity by conducting actual dialogues. They learn not by memorizing, but rather by understanding the phenomena they discover in the field. It is expected that each of them will figure out his or her own role in the activity. There will be a point where they enter the phase of motivating and encouraging themselves to strengthen their self-acknowledgement, and then communicate it with other people.

**Second, Mosque and "Madrasah".** Besides its function as a place to conduct congregation prayer, a mosque is also used to manage educational institution. For example, a mosque in Jembatan Mahakam manages the *Al-Khairat* (Good Deed) High School and *Muttaqin* mosque in Ratulangi street conducts early education. Everyday, after *Maghrib* (after sunset) prayer, school students and people around the mosques gather and learn about Islam, read *Al-Qur'an*, and study about other religions. The mosques also have libraries. These facts prove that a mosque also plays important role in providing education for Muslim community (*cf* Padela *et al.*, 2010; and Astari, 2014).

Mosque becomes the mean of strengthening the comprehension towards religion. It is used as place to conduct unlimited activities for Muslims. For instance,

in Kampung Kodok, a mosque was customarily used to hold farewell event for the Hajj candidates. Other activities that routinely held in a mosque are *Al-Qur'an* studies, sermons, book reviews, short courses, and funeral rites. The funeral rites are also included as the mosque program considering the demand from Muslims, who are incapable to take care of their deceased relatives. The rites are often held approximately four times in a year.

The existence of mosque is actually preserved to support the development of understanding on Islam teachings among Muslims. It also motivates people to involve in educational activities both as individual and as group. All the activities are held in the mosque in order to provide additional values upon internal education. Externally, the activities are useful in delivering Islamic teachings to public and also create the impression that Islam is likely to lead to scholarly activities and is not for political and pragmatic interests.

Although it is centered in Palu, Central Sulawesi, the educational activities of *Al-Khairat* are developing to the other cities, including Manado in North Sulawesi. The organizers of *Al-Khairat* and the members of the mosques always attempt to combine the management of the mosque with the development of the school. This is a strategy to make the building useful not only for praying, but also for learning formal education.

The developmental pattern of Islamic teachings in *Al-Khairat* is organized by emphasizing the synergy between mosque and educational institution. There were frequent changes of mindset in rendering the mosque as the base of movement, where the intention of establishing formal educational institution was constrained by the condition of minority and the inadequacy of land access. On the other hand, there was no significant obstacle in building the mosque. The Muslims, there were devoted to finish it as soon as possible. The most important thing to do back then was to invite people to visit such luxurious building. Therefore, educational activities were held, started from *Jama'ah Taklim* (Islamic Studies), *Al-Qur'an* studies, and later developed into formal school.

**Theoretical Implication.** This study shows

that in the development of Islamic teaching institution, environmental factors become the main support. Moreover, the diversity of religion is also an important thing to note. It can be concluded that the continuity of the PKP (*Pondok Karya Pembangunan* or Boarding School of Development Work)'s educational process, despite its existence in the environment of Muslim minority and among other beliefs, can be conserved. The school counselor can empower the society in the school environment to contribute in the development of the school. Since its first establishment, the non-Muslim society have actively involved and shown their support.

In Sumatra and Java, the primary mission of Islamic boarding schools is teaching Islam. Meanwhile, the model of Islamic educational institution development in Muslim minority was made according to the condition of the environment. There is an urge to internally develop Islamic teachings by conducting extensive movements. It is not restricted to religion. Several schools were actively involved in reproduction health issue.

The other research shows that the institutional collaboration among several Islamic boarding schools and non-governmental organization has brought advantages for society (Sciortino, Natsir & Mas'udi, 1996). People started to understand and to pay attention on how to maintain the health of reproduction. The institution always has the ability to adapt to environment (Izfanna & Hisyam, 2012).

A learning activity that concerns mainly on the diversity of students will provide opportunity for each individual in gaining maximum learning outcome (Wekke & Lubis, 2008). In this study, the environment and social institution become cultural richness that capable to provide learning atmosphere for students. The strong relationship between the institution and society, despite the religious diversities, creates the synergy that results in the formation of characteristic and behavioral balance. The social awareness in Manado, North Sulawesi, Indonesia's environment plays an important role in maintaining the continuity of education.

Despite the fact that differences among

religions become the obstacle factor, this study has proven that the differences extensively supported and created social relationship beyond the limits of narrow interpretation on religion. Family, social environment, counselors, and the management of the school are supporting each other during the educational process. All of them are uniting to realize the education that grows the spirit of humanity.

The study also indicates the existence of Islamic boarding school in the middle of non-Muslim neighborhood. The institution succeeds in empowering the non-Muslims to support it. The school does not neglect the existence of church youths. By cooperating with them, the institution can contribute to the development of Islam and society. In this context, G. Troughton (2004) proposed the way how educational environment forms the learning behavior at school (Troughton, 2004).

Islamic boarding school and its environment can be a learning model. One of the examples can be shown through the language learning. With the learning environment and modification, the success of learning on four language skills can be optimally (Wekke, 2012).

A well-educated person with high level of intelligence that contributes to the development of the mosque usually comes from the institution, such as Islamic boarding school. The notion of creating such figure can be realized if there is an attempt of providing high integrity and commitment. Therefore, Islamic educational institution is highly potential *to form the good cadre of nation* (Niyozov & Memon, 2011) and *to contribute to Islam* (Ahmad, 2013).

Such hopes are already realized by religious leaders in Manado; and, therefore, the Islamic institution such as PKP was established. Though this study was aimed to be the part of ceremonial element of a national religious activity held in Manado, it showed that the expectation has been already exceeded. Since its first operation, the school has been preoccupied with activities along with the social dynamics.

This is also the result of the cooperation between religious institution and country in the scale of North Sulawesi, Indonesia. A

proposal that religion and nation, in this case politics, are considered as the fundamental part of life, it sustains the history of the mankind (Hadi, 2013). The synergy between them generates a relationship that influences each other. The synergy will support the continuity of the life itself. To separate them means limiting the movement of humanity.

The Islamic boarding schools show response toward the social dynamics that happened in the environment around them. The adaptation and deployment of technology became realized practices (Wekke & Hamid, 2013). In the Muslim minority area, they performed expansion in order to establish cooperation between the institution and community where they can develop. The schools use the mosque as facility to conduct daily activities. Therefore, the demands of Muslim community in the mosque neighborhood can be fulfilled and then implemented in the form of programs.

This finding is strengthened by J. Park & S. Niyozov (2008) and also by Ana Ines Heras Monner Sans & Maria del Socorro Foio (2009), who explained the existence of political participation regarding the discourse and definition, as Islamic education also involved in local issues (Park & Niyozov, 2008; and Sans & Foio, 2009). The strategical values of an institution will have a good reputation if they are in line with the society needs. Even in local scale, a group will remain exist if it can show the role that relevant to the interest of each group.

The findings of this study are not in line with those in the study conducted by Pam Nilan (2009). In Pam Nilan's study, it is concluded that there was a pressure towards men group to always show their identity by being forceful. According to Pam Nilan, the men group faced the dilemma of having contrasting leadership and ego (Nilan, 2009).

In this study, it is concluded that men as group can fairly manage the demand of social environment and educational values they gained from the school. Students in Manado, North Sulawesi, Indonesia have shown their best efforts in participating the events programmed by neighborhood organization in limited scale.

## CONCLUSION <sup>1</sup>

*Pesantren* (Islamic boarding school) is formed by the relationship between individuals in society, which resulting in the agreement of establishing an educational institution. The existence of this institution provides chances for Muslims to strengthen their capacity in a wider scale. Besides providing formal education as the main concern, the institution also contributes to the chance of social interaction between people involved. It means that there is no boundary between the institution and society. Moreover, the curriculum does not treat the process of education as the goal, but rather considers it as the effect of relationship pattern that is settled continuously.

In the same process, there is also a chance for Islamic educational institution to become the teaching medium in introducing Islam as a religion that fits into many different societies. Despite the fact that people choose their own beliefs as fundamental choice, Muslims always take efforts for the sake of humanity and also contribute to the continuity of the environment and also share the spiritual energy with different communities. This is good for the development of the institution in the middle of pluralism. It can be a model of Islamic teachings among Muslim minority.

As the center of Islamic activities, a mosque also provides facilities for education. It is not only functioned as a place to conduct ritual activities, but also a place to improve the understanding of theology and its implementation. Without a good understanding, it would be difficult for someone to do any proper deed. The utilization of the mosque shows that there are willingness and efforts to deploy education as the medium to internalize Islamic teachings. This is good to enhance the amount of members.<sup>2</sup>

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<sup>2</sup>**Statement:** I, hereby, declare that this article is my own scholarly work; so, it is not a product of plagiarism, due to all sources that are cited in this article, I have shown in the References. This article is also not submitted, reviewed, or published in other scholarly journals yet.

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- Interview with Respondent D, one of the Alumni PKP (*Pondok Karya Pembangunan* or Islamic Boarding School of Development Work), in Manado, North Sulawesi, Indonesia, on 5 June 2015.
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**Students of Boarding School in Manado, North Sulawesi, Indonesia**

(Source: <http://kakippy.blogspot.co.id>, 20/5/2016)

This study shows that in the development of Islamic teaching institution, environmental factors become the main support. Moreover, the diversity of religion is also an important thing to note. It can be concluded that the continuity of the PKP (*Pondok Karya Pembangunan* or Boarding School of Development Work)'s educational process, despite its existence in the environment of Muslim minority and among other beliefs, can be conserved. The school counselor can empower the society in the school environment to contribute in the development of the school. Since its first establishment, the non-Muslim society have actively involved and shown their support.