

PRESERVING RELIGIOUS MODERATION LITERACY IN PESANTREN TAHFIDZUL QUR'AN AS-SUNNAH PARAPA NORTH GALESONG DISTRICT TAKALAR REGENCY

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Abstract

This article examined religious literacy in Pesantren Tahfidzul Qur'an As-Sunnah Parapa. Religious literacy is regarded as a forum for maintaining religious moderation and even strengthening religious moderation in Pesantren Tahfidzul Qur'an As-Sunnah Parapa, Takalar. The stigma of the veil is often a measure of how extreme a person is in religion. However, people at this pesantren are different from the veiled community in Galesong. They are very moderate and essential in overseeing religious moderation. They are very inclusive by building good relations with the local community, building educational institutions, prospering mosques, and building radio stations as a forum for da'wah. In addition, this article also examined the long journey of forming a settlement around Pesantren Tahfidzul Qur'an As-Sunnah Parapa. They were finally able to mingle with the local community with various approaches, although there were several rejections during the initial period of their arrival. The data were obtained through direct interviews with the local community. Data tracking and data processing were operated using qualitative research methods.

Keywords: *literacy quran, religious moderation, preserving sunnah*

INTRODUCTION

Religious Moderation literacy is increasing in today's society. This condition deserves people's attention. Various religious groups in Indonesia take advantage of this momentum to further strengthen studying religion, especially Islam. Then it becomes one of the common threads for creating a culture of religious moderation literacy (Hamid, et.al., 2021).

Religious Moderation literacy has long developed into the pillars of people's lives (Muslim, et.al., 2019). This interesting discourse is then escorted by the Indonesian Ministry of Religion. The escort aims to maintain religious moderation in Indonesia. The Indonesian Minister of Religion, Yaqu Cholil Qoumas, emphasizes that better service management and bureaucratic governance are needed, including services for organizing Hajj and Umrah, religious education, and religious

service centers. The second point is strengthening religious moderation. The vital aspect of religious moderation is supporting religious literacy, a culture of tolerance, and national values. The last point is a brotherhood, which includes caring for people of the same religion, maintaining the brotherhood of fellow citizens, and developing human brotherhood (Amanat Menteri Agama pada Upacara Peringatan HAB Kemenag ke-75, 2021).

Religious moderation aims to unite different frictions on religious views, especially in the view of Islam (Rahman, et.al., 2021). As stated in the Al-Qur'an, "And so (also) We have made you (Muslims). A just and chosen people, so that you become a witness to the (deeds of) mankind and that the Prophet (Muhammad) be a witness to your deeds..." (Al-Baqarah: 143).

Dr. Muhammad Imarah, in his book "*Islam dan Pluralitas*", asserts that "It is moderation of justice or a balance that can only be realized by summarizing the elements of truth and compatibility from the extreme poles: reducing or exceeding, then categorizing and classifying, followed by uniting them into a third attitude that is just and independent (Imarah, 1999b). That is in the form as explained by the Messenger of Allah, "A moderate attitude is a justice, We have made you a middle (moderate) people" (HR Imam Ahmad).

One of the religious groups in South Sulawesi that welcomes this discourse is *Pesantren Tahfidzul Qur'an "As-Sunnah"* Parapa in Takalar. This religious group established a *pesantren* (Islamic boarding school) in the middle of the village. They implement religious literacy through various forms of special programs that are rife being developed in Islamic boarding schools, even within villages, and on a wide scale through multimedia literacy.

The assumption that develops in society is this settlement is closed to the outside world. This settlement is quite exclusive from the outside. *Pesantren Tahfidzul Qur'an As-Sunnah Parapa* is driven by one of the religious groups, namely the *Salafis*. This religious group is one of Indonesia's religious "trends" that tries to be present during a pluralistic Indonesian society. Differences and pluralism within the

framework of unity become a reality that this group inevitably has to face.

The main problem is how do Salafi religious groups participate in the discourse of religious moderation through the *Pesantren Tahfidzul Qur'an As-Sunnah Parapa*?. To find the answer, three formulations of the problem are described, which are How was the history of *Pesantren Tahfidzul Qur'an As-Sunnah Parapa* formed?, How is the Interaction of people at *Pesantren Tahfidzul Qur'an As-Sunnah Parapa* with the residents in building religious moderation?, What are the strengths of religious literacy in *Pesantren Tahfidzul Qur'an As-Sunnah Parapa*?.

This article aimed to trace the history of *Pesantren Tahfidzul Qur'an As-Sunnah Parapa* that was formed, describe how the people at *Pesantren Tahfidzul Qur'an As-Sunnah Parapa* interact with the residents in building religious moderation, and identify the strengths of religious literacy in *Pesantren Tahfidzul Qur'an As-Sunnah Parapa*. Basically, this article is expected to be data for information and academic references for future articles. And the most urgent aspect is to become a recommendation to the Indonesian government, in this case, the Ministry of Religion, supporting religious moderation programs, local wisdom, and strengthening religious literacy.

Literature Review

The study of religious literacy is not a novel topic. Many articles have been written by academics who focus on religious studies in education, anthropology, history, social sciences, etc. The articles include the first paper that examined the religious literacy "*Literasi Keberagamaan Masyarakat Daerah 3t Di Kabupaten Pesisir Barat Serta Relevansinya Dengan Sikap Toleransi Terhadap Penganut Agama Minoritas*" (Yetri et al., 2019). This article views that religious literacy is the ability to find the common thread that connects religion, politics, social and culture. Intolerance is the main problem faced by society. In other words, religion often clashes with politics, community, and culture. As a result, the struggle for understanding is unavoidable, giving rise to an intolerant attitude. In these conditions, religious literacy exists to solve problems faced by the community, especially to build tolerance between religious adherents.

The second article is “*Urgensi Literasi Agama Dalam Era Media Sosial*” (Nurpratiwi, 2019). The work explains that religious literacy dramatically contributes to one’s religious understanding. Moreover, if religious literacy is developed in universities, it will result in individuals being tolerant of followers of other religions. This tolerant attitude can then be applied in the real world and on social media. The virtual world (social media) is one of the spaces that can create multidimensional conflicts. Social media can be a mouthpiece of provocation, especially on religious issues. Therefore, religious literacy serves as a bulwark to prevent the emergence of intolerant attitudes towards followers of other religions.

The next reference is “*Literasi Agama Dalam Membentuk Sikap Mental Pada Masa Pandemi Covid 19*” (Nusuki et al., 2020). This article illustrates that taking care the mental attitudes is essential, especially during the COVID-19 pandemic. A person’s psychological state is very influential on their attitudes. Religious literacy contributes to shaping people’s mentality regarding religious tolerance during the pandemic. Furthermore, the social conditions of today’s society have changed dramatically. These changes can also affect people’s view of religion if it is not fortified with a strong mentality.

Another article is “*Pengembangan Budaya Literasi Agama di SMA Negeri 2 Kediri*” (Habibah, 2019). Habibah proposed the concept that religious literacy should be built from the education sector. Stakeholders in school institutions must fully support the process of developing religious literacy. The role of the schools’ Principal and his apparatus is critical because literacy development is also related to human resource management. The main goal is to construct religious and tolerant students.

“*Literasi Agama sebagai Alternatif Pendidikan Moral*” is also a paper conducted by the grandson of Nurzakiah. She found that religious literacy contributes to growing interest in reading and trains students to criticize sources of knowledge related to religion or the values they learn from the text (books), oral, visual, and digital. Through a deep understanding of the sources of knowledge, students can choose various alternative values and apply them as a form of self-actualization (Nurzakiah, 2018).

An in-depth article by Wardiah Hamid entitled “*Eksistensi Komunitas Salafi di Makassar*”, was carried out from the 90s to 2020. Then it was written in the Pusaka Journal, highlighting specifically the Salafi Community developing in Makassar and its surroundings. One of the interesting findings is the historical phase initiated by various puritan figures who attribute themselves to the *Salaf manhaj*. Their movement then entered the campus and the wider community. They have become one of the foundations for the development of the Salafi Community in South Sulawesi and other regions (Hamid, 2014).

The studies above illustrate that religious literacy is critical to building a forum for moderate character building in religion. This paper aims to study further about religious literacy. This study focuses on the Salafi Community in Takalar Regency. The formation of the settlement seemed to give an idea that they were exclusive of the surrounding conditions. However, the Salafi Community is quite inclusive, and they even play an important role in the development of religious literacy.

Conceptual Framework

Pesantren Tahfidzul Qur’an As-Sunnah Parapa is a social system built from the community’s needs with a religious view, namely salafi. They took the initiative to construct this veil village to strengthen religious literacy. Religious literacy was initially built through education, which is the construction of Islamic boarding schools. It then penetrated the social realm by making radio stations focus not only on the educational space but also on the social sphere. They also actively interact with the local community so that they gain a position in society. They prosper the mosque so that they have a particular space to spread da’wah massively.

This article used functional theory to see the function of *Pesantren Tahfidzul Qur’an As-Sunnah Parapa* broadly and touches on many aspects. The functional theory sees society as a social institution that is in balance, which maps human activities based on shared norms that are considered valid and binding on human participation. These complex institutions are social systems so that each part (each element of the

institution) is interdependent with other parts. Thus, changes in one part will affect other parts, which ultimately affect the condition of the whole system (Thomas F. O'Dea, 1985: 3). The functional theory defines humans as characterized by two needs and two tendencies to act. Humans must work on the environment to continue his life, either by adapting or by mastering and controlling it.

Wallace and Alison say that functionalists (followers of the functional approach) identify society and social institutions as systems whose all parts depend on each other and work together to create equilibrium. They do not deny the existence of conflict in society, but they genuinely believe that the community will develop mechanisms that can control the clashes. According to this theory, society is a social system consisting of parts or elements that are interrelated and unified in balance. Changes that occur in one part will also bring changes in other parts (Ritzler, 1992: 25).

Functional Structural is a viewpoint in sociology and anthropology that interprets society as an interacting structure, especially in norms, customs, traditions, and institutions. In its most basic sense, the term emphasizes "the attempt to relate, as much as possible, to any feature, custom or practice, its impact on the functioning of a stable and cohesive system". The structure of society cannot be separated from the various needs of life so that these needs will encourage mutual help and harmony in society (J. Goode, William, 1995: 3).

RESEARCH METHOD

This article used a qualitative method. According to Bogdan and Taylor, a qualitative approach is a research procedure that produces descriptive data in the written words from the observed informants. Data were collected through interviews and observations as well as document studies (Endarswara, 2006). Written data were obtained from the literature study, and oral data were obtained from the interview process.

Literature studies were conducted in several libraries and browsed books, journals, and previous research reports. Then the data sources were analyzed in depth. Furthermore, oral data were obtained by interviewing people at *Pesantren Tahfidzul Qur'an As-Sunnah Parapa* and the surrounding

community. The last is analyzing the results from written sources and interviews and answering the central problem posed by this article. This is then presented in the discussion section.

DISCUSSION

History of Pesantren Tahfidzul Qur'an As-Sunnah Parapa

Pesantren Tahfidzul Qur'an As-Sunnah Parapa was initially a fertile land of rice fields that stretched. It looked like a gorgeous green rug. This rice field was one of the rice suppliers at Pesantren As-Sunnah, located at Jalan Baji Rupa No. 8 Makassar. This pesantren was established on 15 October, 2000, managed by the Markaz An Nasyath Al Islamy Foundation, which later changed its name to the Markaz Al-'Amal Al Islamy Foundation at the end of 2006.

This pesantren accepted students to live and study religion for free. In the planting season, the students of this pesantren were responsible for managing a 2-hectare rice field, and the students consumed the results. As time goes by, Pesantren Tahfidzul Qur'an As-Sunnah Parapa received sympathy from the Muslims. They then registered their children in this place. This pesantren was becoming more and more crowded and required a large area to accommodate the students.

One day, the rice field owner took the initiative to build a settlement in that place. She is the mother of the founder and builder of Pesantren As-Sunnah in Makassar. It started with the increasing number of enthusiasts who came to stay and study religion at this pesantren. Consequently, trivial disputes often occurred between the senior and junior students because there was no class classification. One of the founders of Pesantren As-Sunnah Makassar established a special pesantren for children. The land originally used as a place to grow crops for the students was turned into a pesantren.

Pesantren Tahfidzul Qur'an As-Sunnah was finally built and located in Parapa Hamlet, Pakkabba Village, North Galesong District, Takalar Regency, South Sulawesi. Pesantren Tahfidzul Qur'an As-Sunnah, with Allah's permission, was established in 2006 on a paddy field that had previously functioned as a buffer for the students' rice

consumption at pesantren (Interview with Ustaz Yusuf 27 January, 2021).

The mother of the founder and builder of Pesantren As-Sunnah in Makassar donated her 10 acres of rice fields adjacent to local community settlements. Then they began to build a wooden house as a dormitory. The learning routine at pesantren was starting to run even though it did not have a mosque yet. They stayed at the community mosque near the lodge. The Nurul Taqwa Parapa Lompo Mosque was a place to carry out the five daily prayers in congregation and Friday prayers. This mosque had prospered since the students made it a place for the five daily prayers in the congregation. The residents were also happy with the presence of the students and ustadz. Previously, mosque congregations were only imams and other mosque officials and a handful of people who came to pray in congregation.

This pesantren started accepting new students in early 2007. Previously, students were from Pesantren As-Sunnah Makassar with their teachers. This pesantren was entrusted to Ustadz Luqman Ali Hafidzahullah as Mudir or the leader of pesantren. He is a senior alumnus of Pesantren As-Sunnah Makassar and several other teachers and the alumni of Pesantren As-Sunnah Makassar. Pesantren Tahfidzul Qur'an As-Sunnah Parapa cannot be separated from Pesantren As-Sunnah Makassar. The builder of Pesantren Tahfidz As-Sunnah Parapa, Ustadz Khidir Muhammad Sunusi hafidzahullah, is the founder and builder of Pesantren As-Sunnah Makassar. Around 2015, the male dormitory was moved to the northwest front, occupying a stilt house purchased from a former official in Maros. Then the old male dormitory was used by the new female students.

Pesantren Tahfidz As-Sunnah Parapa, from late 2006 to 2017, has not been officially registered with the Ministry of Religion, only using the legality of the local village apparatus government. It was officially registered on 25 October, 2017 with the Decree of the establishment of pesantren Number ;0011/SK/. YAAP/X/2017. The purpose of establishing Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa as a non-formal educational institution engaged in Islamic religious education, especially in memorizing the Qur'an and Arabic knowledge, is to improve

the quality of society in the broadest sense and help the government develop education towards a community of faith, intelligence and noble character with a vision; Forming a Qur'anic generation that is knowledgeable and has Al-Qur'an morality that creates the religious children.

A settlement around Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa is a Salafy settlement. The founder and the builder took the initiative to expand the area to the northwest of pesantren, a female student dormitory. The opening of a new location was opened for coaches. This pesantren is expected to create a residential complex that implements or practices Islam as a whole.

Starting from an Islamic family, it could create a Rabbani generation and the formation of an Islamic environment to establish a pesantren as a pioneer and driver in the Islamic learning process in the surrounding community. In addition, the existence of pesantren required financial support for the continuity of the activities' process, so part of the proceeds from the sale of land was used for the pesantren activities, especially the initial construction.

Pesantren Tahfidz As-Sunnah, which was fostered directly by Ustadz Khidir and other ustadz, became a magnet for Salafiyyun in various regions in Indonesia. They came in droves to buy land and then built houses, although they were built in stages. Most of them did not immediately build as a whole because it was adjusted to the ability of the funds they had. As the owner of the land, the builder made it very easy in terms of buying and selling the land. This convenience allowed the people to pay, with the system in installments many times depending on their respective abilities, with an area of 12 meters x 8 meters (100m²).

In pesantren area, some people who had sufficient funds to buy land for residents around the settlement also created new plots, which initially only about 50 plots in Parapa hamlet, Pakkabba Village, North Galesong Takalar. Then, it increased to around 500 plots located on the border of Takalar district with Gowa district in Bonto Kappong Hamlet, Barombong Gowa, until now there are approximately 50 families who have lived in 2021. Even though administratively, only 3% have changed their domicile. Administratively, the head of the family is

still domiciled in Makassar, Maros, Parepare, Sidap, Jeneponto, Ambon, Sumatra, Java, and other areas.

The sympathy from the village apparatus was also seen according to one of the village staff who explained:

“We as village officials appeal to the local village government to ask them to take care of moving their domicile. According to the local village regulation, it is not allowed to stay for a few days except to arrange for domicile changes immediately. However, the Neighborhood Association (Rukun Tetangga) level government has not been formed because administratively, the Head of their Family is still domiciled outside Parapa Hamlet. If people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa want to take care of the administration, then we are ready to serve” (Interview, Bonto Kappung Village Staff 28 January, 2021).

The head of the family generally comes from various tribes and ethnicities in various areas of South Sulawesi and outside the region. Their professions are usually civil servants, traders, entrepreneurs, builders, and so on. Although people at this pesantren have various ethnic backgrounds, the pattern of *ukhuwa Islamiyah* is united in the nuances of understanding the *Salahfussaleh*. Thus, their early life was decorated by the tradition of helping each other. The story of the Prophet when he migrated from Mecca to Medina became an example for the residents of this settlement. The brothers who first settled will assist the newcomers behind them. *Ikhwa* stated:

“When I first came here, of course, we have facilities such as a well, so we will invite future brothers and sisters to use the well to build. Likewise, for other needs, we will always help our brothers and sisters who need help, including manpower or material” (Interview with Ikhwa 25 January, 2021 at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa, Takalar).

Interaction of people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa with the Residents

A process takes place in a wave of negotiations that is full of struggles and upheavals. The voices of contradicting notes and maintaining differences with each other can become a compositional scale that can be enjoyed and understood, so that diversity must be regarded as an ongoing struggle, not as a necessity without upheaval. Diversity is not a passive necessity, transfer, or imitation

without the material political and economic burdens, but a complex negotiation process (Maula, 2019, p. XXI).

Residents found something new in their village. In general, their identity, appearance, dress, and religious understanding are quite different. This is strange for the locals. Ripples and clashes of resistance occurred in some residents. They reported this village as a place and nest for terrorists that happened around 2007. The police finally came and interrogated several religious teachers. After an investigation, none of the teachings of the understanding of this pesantren justified the bombing terror. Even the builder of Pesantren As-Sunnah Baji Rupa was involved in the Expert Team in Terrorism Detachment 88 RI.

As time goes by, Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa underwent a long process. The community finally softened and accepted them among the local population. The negotiation process through the interaction relationship that they built gave rise to clashes, then finally softened through the discourse of struggles with different religious understandings that must be addressed to live tolerantly with each other. They enjoy differences without having to impose their religious opinions and patterns on the surrounding environment.

The pattern of adaptation to the culture and customs of local people who respect outsiders who come to visit and even stay is a strong foundation for creating peace in this environment. Likewise, the immigrants, people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa have the soul of compassion for the residents. Life reminds each other of the religious messages that are discoursed, and exemplary examples become a matter of negotiating to trust each other. Until now, this has become the primary capital to continue trusting each other, living in harmony, and being neighbors with one another.

If differences in religious groups can be appropriately managed, Indonesia will have an enormous capital to emerge as a developed nation by relying on respect for differences. The strengths that exist in each group can be consolidated as the strength of civil society, which is very much needed to build a healthy democratic state. The Islamic community in Indonesia can serve as a global

role model that successfully manages various frictions, debates, and conflicts between groups into social forces (Saprihah, 2020, hal. 11).

As part of Indonesian society, the Salafi group tries to blend in, even though the differences in identity and understanding are visible. Their strength is built to coexist with the local culture by understanding the differences. The difference is inevitable. Voice notes that reply to each other can sound discordant if not appropriately managed. It will be beautiful sounding notes if addressed wisely and adequately. This is an appropriate language metaphor to describe the atmosphere in pesantren. Interact with locals to build debate, contention in an elegant way. Their strength is mutual tolerance without having to sacrifice identity and understanding on both sides.

Their religious moderation is built and becomes a strength to respect one another. The debate on electronic media, particularly on social media, seems visible. However, on a local scale, this pesantren builds a public reality, that they can be grounded and interact without having to clash.

Multiculturalism has recently become an alternative to solve the problem of integration in a pluralistic society. Sociological and anthropological studies of plural society always illustrate that multiculturalism is the ideology of a pluralistic society. Multiculturalism is defined as an effort to form mutual appreciation from one ethnicity to another. Multiculturalism presupposes a process of mutual understanding and learning so that all components of society are invited to accept cultural standards that can guide living in a pluralistic society (Bodi, 2019, p. 8).

In Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa, Muslim women and their daughters wear the veil. Residents sometimes call it a Pesantren Village because it is located in a pesantren. There is also a settlement located not far from this pesantren where Muslim women and their daughters wear the veil, in the Panciro District area.

Especially in Takalar, Pakabba Village has religious specifications that are pretty humanistic. The presence of people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa builds a pattern of interaction through Sipakatau sipakainga with the residents. The

value of balance in exchange can be seen in a tolerant soul pattern to understand each other in applying religious understanding. It is inseparable from the matter as the original nature of people of South Sulawesi, especially the Makassar and Bugis ethnicities, namely the soul of Sipakatau sipakainga. The value of local wisdom that is owned by the residents and immigrants consciously or unconsciously is finally created. As they interacted intensely, the influence of Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa gradually colored the religious dynamics of the local population outside the settlements.

The middle side (justice) and balance can maintain the relationship between the "plurality" of difference and similarity, binding, and unity factors. Meanwhile, disintegration and chaotic conditions are caused by extreme hostile attitudes that do not recognize and have no unifying factor (Imarah, 1999a, p. 10). Tolerance makes diversity possible, and diversity makes tolerance necessary (Walzer, 1997). Awareness that must be built is an attitude that requires every individual or group to prioritize balance because religious moderation is not in the interests of the person but involves the interests of the state and society.

The main elements of social capital are trust, networks, and norms. Trust in which people have mutual trust to build a social network with the principles of voluntary, equality, freedom, and civility. Norms are a set of rules that apply and must be carried out consistently by the community (Arifin, 2009). Therefore, the management is massive and carried out in synergy with social capital (Arifin, 2009). Local wisdom is all forms of wisdom based on good values that are believed and applied. Its sustainability is always maintained for a long time by a group of people in a certain environment or area where they live. Local wisdom grows and becomes part of the culture of the community itself, where several things will play an essential role in its development, including language, religion, art, education level, society, technological developments, and others.

According to Ustadz Lukman Ali, before the formation of Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa, around the settlement such as the Bonto Kappung, was

one of the places where robbers fled from the police. This area became a strategic hiding place for them because the traces of their crimes could not be reached. The presence of this pesantren continuously makes improvements in a persuasive manner.

The improvement of the surrounding community is the village around pesantren which was a gathering place for criminals, drinkers, and thieves to escape; with the permission of Allah subhanahu wata'ala, it gradually decreased. Even though people at pesantren never told them that they did a wrong thing, they realized why they did evil in our village while outsiders came to fix their village.

At the beginning of Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa, only one or two people were praying in the village mosque. Now it has reached four rows except Friday. The mosque began to prosper, not only the brothers who performed the five times prayers but also the villagers began to flock to grow their mosque. Likewise, the crime rate, including theft and drunkenness, began to disappear gradually. Even people of Pesantren Tahfidz Al-Qur'an As-Sunnah every night patrol around the residential complex. Together with the residents such as Kampung Bonto Kappong and Parapa, they indirectly feel awake, too (Interview with Daeng Mile, 29 January 2021).

Mrs. Kasmawati explained:

"If someone asks, we call it a pesantren village. We received people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa because they were friendly. Their wives and children often come to shop at our stalls. They are very friendly, so gradually we get to know each other. When there is a celebration such as marriage, we will invite them. They come with black veiled clothes as their trademark. Interestingly, we do not know how they eat their food. Spontaneously, we prepared a particular room so that they were free to open their veils to eat food. This pattern of relationships makes us very familiar with them. We consider them to be our neighbors and relatives. This feeling comes naturally because we have been neighbors and have stayed in touch for a long time. We consider their children and the wives of the residents our own family. On the other hand, they love us as natives here. Our livestock such as goats and cows often graze in Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa" (Interview with Mrs. Kasma 26/1/2021 at Parapa Caddi).

Salafiyah is a term that Muslims have widely known. This word is more often considered a mirror of a classical religious life cycle full of religious ritual activities (Nuha, 2008, hal. 6). This pesantren is trying to

practice the sunnah of the Prophet, and one of the visible identities is the way Muslim women and their children dress. The veil or face covering is also known as the Niqab. The term Niqab is in the hadith of the Prophet. The Prophet said, "A woman who is in ihram is not allowed to wear the niqab or gloves. Niqab is a face covering starting from the nose or from under the curve of the eye down".

According to Daeng Gassing, the pattern of intense interaction between residents was marked by invitations from both parties.

"They, if invited, will come to attend it, but if there is a music event, they come before the music event or after because they understand that music is not allowed in the understanding of the Salafis. Similarly, if there is a death, people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa come to pay their respects, administer, pray, give takziah lectures in the grave without sacrificing the understanding that is considered correct, such as not participating in tahlilan, and not mentally refining in the grave (Interview with Daeng Gassing, 29 January 2021 in Parapa Caddi village).

The sadness of the local villagers when their family died was also felt by the residents of Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa. Their condolences to the locals are evident. Brothers will come in droves to take care of the dead, praying for the dead and taking and digging graves. Ustadz often gives death advice. Reminding each other (sipakinga) of the certainty of death for a servant becomes a lecture when the body has been buried. From this pattern of relationships, the residents, without hesitation, invited people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa if there was a death in their environment to bury them in the community's graveyard.

Their interactions are built without blaming each other, but they are built on understanding each other by slowly giving explanations without forcing their understanding on the residents. The pattern of religious moderation in performance is gradually intertwined. Disputes are avoided. As time goes by, a way of mutually tolerant interaction is created. Music played by the residents will be stopped when there is a call to prayer or taklim inside and outside Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa. The Jamaah Tabligh movement is also

active outside the settlements. The residents partly participated in the Jamaah Tabligh so that the mosques that surround residents' settlements become a place for them to da'wah. Throughout the last decade, people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa have socialized with them to protect each other's ukhuwah Islamiyah. The routine of Friday Sermons in local mosques is filled with each other by the Jamaah Tabligh or ustadz from this pesantren.

Variety of Religious Literacy

Service to the community around Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa is a priority. This pesantren implements free education fees for the residents who want to study here. Various community service efforts are carried out. The religious literacy movement for students aims to study religious knowledge. This policy also applies to the residents inviting them to participate in religious studies at the pesantren or ustadz who come out to provide majelis taklim and other programs.

The goal is to revive the literacy spirit among the residents and in the pesantren environment. In the early days of this pesantren, one way to build interaction with the residents was to prosper the mosque around pesantren. Also, they invite and motivate the residents to the need to study religion. Various ways are taken, among others, the study from house-to-house residents alternately. This was done by several ustadz, Ustadz Hudzaifah, who sometimes took turns doing recitations from people's homes at the beginning of this pesantren being formed. Religious texts in the classic books or yellow books are read and taught. The books include fiqh, aqidah, hadith and others.

A variety of religious literacy pioneered by Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa cannot be separated from the method or Manhaj Salaf, which is used as a patron in the life of understanding religious science texts. This settlement imitates three generations: the companions, the students of the companions, and then afterward in practicing Islam. They practice Islam based on evidence with the guidance of scholars who are committed to following the path of the generations of salaf. The Salaf generations are the tabi'in companions (students of

companions) and tabiut tabi'in (students of the tabi'in).

The method or Manhaj Salaf gives a bias in the process of religious literacy in Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa and the surrounding settlements. The stretch of formal and non-formal religious education became their icon in embracing the sympathy of the Muslims around this settlement and in various areas outside the Takalar regency. The face of an Islamic life is also reflected in the multiple efforts made by ustadz and people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa. Persuasively the process of religious dialogue is also carried out without having to impose their religious understanding on the residents. Then try to understand each other and not impose their will on any party.

Manhaj Salaf became a torch that gave him instructions on his journey to spread religious knowledge. The nature of people who take shelter under the Manhaj Salaf tends not to close themselves off and keep interacting with other humans (Al-Buthi, 2005, p. 64). Their nature is to carry out healthy interactions, getting partners who understand each other for all the differences with the local population.

The Friday sermon becomes a special moment and encourages the residents to study religion and invite them to goodness. This invitation indirectly motivates literacy to read and listen to religious texts or in every recitation for villagers. This literacy movement is sought to make citizens able to process information and understand religious sciences. Thus, it can be applied in religious and social patterns. The most crucial part is that noble character is practiced in daily life.

Abu Muhammad explained:

"In our daily life, we try to practice what we read and what we learn in books or lectures from ustadz. We practice it in our own families and neighbors. This is a reference for the residents to imitate these good morals. We do this interaction intensely. When they invite us to their celebration, we will be present. Unless parts do not agree with what we understand, we will first apologize and explain why we could not attend the event. Gradually the locals will understand, and we never do anything to offend the neighbors. We assume that knowledge has not yet reached them. By explaining that we do not impose our will or patronize them, the local people and we tolerate each other's religious understanding. Our understanding is different, but we still maintain the relationship. In some ways that do not conflict with our understanding, we agree

and will be present and even help each other. We are enthusiastic about attending and helping our village neighbors at other moments or events, such as weddings and other celebrations. Thus, we attend the funeral of our residents and are involved in the funeral process. In the long process, we understood each other's differences. Each can accept the differences. When the similarities exist, then we will be present at the celebration until late and work hand in hand for the success of the celebration" (Interview with Abu Muhammad 31 January 2021 at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa).

Religious Literacy and Education in Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa

The School Literacy Movement launched by the Ministry of Education and Culture, Habibah, revealed that in Indonesia, literacy was originally defined as literacy that leads to efforts to eradicate illiteracy (Habibah, 2020). This is in line with the steps taken for formal education, which is the establishment of the Al Hikmah Islamic Integrated Kindergarten (TKIP) Parapa and Al Hikmah Elementary School. The vision and mission of the teachers are ustadzah who can teach the basics of religion to students. The residents' enthusiasm around the settlement or outside to send their children to school here cannot be separated from the parents' desire with the hope that their children will master religious knowledge.

Literacy practices, especially for religious texts, are adapted to today's social conditions (Muslim, 2016: 221-230). The Prophet's traditions related to health are shown in today's taklim at the mosque by implementing strict health protocols. The material presented by the ustadz is always adjusted to the conditions of the pandemic disease outbreak. One of the materials is the Prophet's style medicine (Thibbun Nabawi) discussed after the Fajr prayer.

The practice of religious studies aims to foster interest in studying religious knowledge based on prophetic traditions. The Prophet's lifestyle by applying herbal medicine becomes an inspiration in this village. Herbal medicine by returning to nature is an alternative practice for healthy living in this village. Prophetic treatments such as cupping and full-bloodedness have become a trend. Likewise, herbal plants, turmeric, bay leaves, figs, lemongrass, bidara trees, and so on are easy to find on terraces

which are sometimes planted in pots or the yards of people at Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa.

The pulse of the tradition of this pesantren has also colored the surrounding settlement. Away from the hustle and bustle of the city, the only sound that could be heard is the voices of the santri and ustadz performing the Tamhid process. The activity begins with the Fajr prayer before the morning at the mosque. The teaching process in the Tahsin method is carried out. Santri forms halaqah in turns depositing the memorization of the Al-Quran to ustadz who has the task at that time. Ustadz will immediately correct the readings of the wrong students. This method is implemented in pesantren. Learning nahwu and sharaf is a branch of knowledge in mastering Arabic, so that it is expected to read the yellow book.

Digital Literacy in Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa

Multiliteracy means the skill of using various ways to express and understand ideas and information by using multiple forms of conventional, innovative text, symbols, and multimedia (Habibah, 2020). Skills in using various methods, which are creative media, are also carried out. Multi-literacy movement, which is multimedia in nature, is used. A radio station in the middle of Pesantren Tahfidz Al-Qur'an As-Sunnah Parapa was established. An-Nashihah 88.2 FM radio transmitter is used as one of the mouthpieces of da'wah both for the community and the Islamic community at large. Initially, this radio transmitter facility was only used as community radio in 2020. Furthermore, community radio has now turned into commercial radio and was awarded the inspiration for the best radio program in South Sulawesi by the Regional Indonesian Broadcasting Commission (KPID).

The meeting point between local wisdom and religious knowledge is also carried out from the point of view of language and combined with religious knowledge. The Makassar language lecture was initiated. Ustadz read religious books in the Makassar regional language version with a big theme: "Sipakatau Sipakainga". The enthusiasm of the residents, especially the elderly in remote villages, hamlets, and city residents, to listen to this session is quite good. Likewise, outside

the South Sulawesi, this broadcast has become a beautiful nostalgia and a release from longing for nomads who are far away from the Makassar Local Language.

One of the visions and missions of this broadcast is as a medium of Islamic scientific da'wah oriented to the Qur'an and Hadith, building togetherness and avoiding all things that are harmful to the world and the hereafter. Concerning the importance of conveying the correct guidance of Islamic teachings to every level of society, it is deemed necessary to have a media to spread Islamic da'wah and instill the correct creed that comes from the Qur'an and Sunnah. It forms a noble personality by imitating the Messenger of Allah *sallallahu alaihi wasallam*, teaching Islam which is committed to the improvement of society and the state. It fosters the unity and integrity of the Muslims, promotes obedience to the government, and fortifies the Muslims from the dangers of separatism and terrorism, radicalism, and non-criminalism. Also, it assists the government in delivering information and developing human resources with noble character, both for officials, government partners, and the community.

CLOSING

The location of *Pesantren Tahfidzul Qur'an As-Sunnah* was initially fertile land for rice fields. This rice field was one of the suppliers of rice at *Pesantren As-Sunnah*, located at Jalan Baji Rupa No. 8 Makassar. Starting from the increasing number of enthusiasts who came to stay and study religion at this pesantren, the ground initially used to grow crops for the students is planned to be a *pesantren*. *Pesantren Tahfidzul Qur'an As-Sunnah* was started, which is located in Parapa Hamlet, Pakkabba Village, North Galesong District, Takalar Regency, South Sulawesi. This *pesantren*, with Allah's permission, was established at the end of 2006.

Pesantren Tahfidzul Qur'an As-Sunnah underwent a long process of negotiation through the interaction relationships that they built. Although it led to clashes, in the end, the discourse on differences in religious understanding had to be addressed to live tolerantly with each other. They enjoy differences without having to

impose their religious opinions and patterns on the surrounding environment. The practice of adaptation to the culture and customs of the local people highly appreciates outsiders coming to visit and even settling into a strong foundation for the creation of peace in this environment. Likewise, with the newcomers, people at this *pesantren* have the soul of compassion for the residents. Life reminds each other of the religious messages that are discoursed, and exemplary examples become a matter of negotiating to trust each other. Until now, this has become the essential capital to continue trusting each other, living in harmony, and being neighbors with one another.

The religious literacy movement strives for how citizens can process information and understand religious sciences. Thus, it is applied in every religious and social pattern. The most crucial part is that noble character is practiced in daily life. The meeting point between local wisdom and religious knowledge was also carried out from the point of view of language and combined with religious knowledge. The Makassar language lecture was initiated. Through radio broadcasts, *ustadz* read religious books in the Makassar regional language version with a big theme: *Sipakatau Sipakainga*. The enthusiasm of the residents, especially the elderly in remote villages, hamlets, and city residents, to listen to this session was quite good. Likewise, outside the South Sulawesi, this radio broadcast has become a beautiful nostalgia and a release for longing for migrants far away from the Makassar Regional Language. One of the visions and missions of this broadcast is as a medium of Islamic scientific da'wah oriented to the Qur'an and Hadith, building togetherness and avoiding all things that are harmful to the world and the hereafter.

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