

## Pesantren Kyai Hasanudin in the Development of Islamic Education in Lampung in the Early 20th Century

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### Abstrak

Penulisan artikel ini bertujuan untuk: 1) mengetahui sejarah masuknya Islam di Lampung, 2) mengetahui pengertian dan konsep pesantren, 3) mengetahui peranan pendidikan Islam khususnya di Lampung pada awal abad ke-20, dalam hal ini sejarah pondok pesantren Kyai Hasanudin. Sedangkan metode yang digunakan peneliti dalam penulisan artikel ini adalah metode penelitian sejarah dengan pendekatan studi kepustakaan. Mengenai tahapan penelitian sejarah, menurut Kuntowijoyo ada lima tahapan, yaitu pemilihan topik, heuristik, verifikasi, interpretasi, dan penulisan sejarah. Literatur penelitian atau studi literature review posisi penelitian dalam penulisan artikel menempati posisi tertinggi dalam memberikan pembuktian suatu masalah. Hasil dari penulisan artikel ini adalah: 1) Islamisasi Lampung dikenal melalui 3 jalur yaitu dari barat, utara, dan selatan, 2) fungsi pesantren pada awal perkembangannya hanya sebagai alat Islamisasi, sekaligus sebagai perwujudan lembaga pendidikan berbasis agama Islam, 3) Berdirinya Pondok Pesantren Kyai Hasanudin mendapat respon positif dari masyarakat Lampung sebagai sarana pengajian, pengajaran agama dan diskusi masalah baik yang berkaitan dengan ibadah *mahdhah* maupun *ghairu mahdhah*.

**Kata kunci:** pendidikan, islam, lampung, pondok pesantren, kyai hasanudin.

### Abstract

*The writing of this article aims to: 1) to know the history of the entry of Islam in Lampung, 2) knowing the meaning and concept of pesantren, 3) knowing the role of Islamic education, especially in Lampung in the early 20th century, in this case the history of the Kyai Hasanudin Islamic boarding school. Meanwhile, the method used by researchers in writing this article is the historical research method with a literature study approach. Regarding the stages of historical research, according to Kuntowijoyo there are five stages, namely topic selection, heuristics, verification, interpretation, and historical writing. Research literature or literature review studies the position of research in writing articles occupies the highest position in providing evidence of a problem. The results of writing this article are: 1) Lampung Islamization is known through 3 paths, namely from the west, north, and south, 2) the function of pesantren at the beginning of its development was only as a tool of Islamization, as well as an embodiment of Islamic religion-based educational institutions, 3) The establishment of Kyai Hasanudin Islamic Boarding School received a positive response from the people of Lampung as a means of recitation, religious teaching and discussion of problems both related to worship mahdhah and ghairu mahdhah.*

**Keywords:** education, islam, lampung, boarding school, kyai hasanudin.

### INTRODUCTION

Education in general can be understood as a conscious effort to foster humans both individually and in society, based on a certain premise. Therefore, education can

be used as a vehicle in the process of cultural transformation for change and the dynamics of community culture both in intellectual, spiritual, social, moral, and aesthetic potential so as to form maturity

or personality as a whole (Bunari et al., 2023; Syafaruddin et al., 2012). Thus, the nature of education appears as a symptom of human behavior and efforts as individual and social beings to be able to meet their basic needs (survival) in order to survive and improve life so that it is more meaningful. In this case, educational activities are based on a group of individuals who want to fulfill higher meaning needs such as the need for knowledge, justice values, welfare, and skills in order to be free from conditions of poverty, disease, or mutual interaction between individuals and individuals, society, and interaction with the natural environment (UPI, 2007).

In the Islamic paradigm, Islamic education is based on the Islamic view of human creation. The Holy Quran confirms that humans are creatures that have two main functions, namely, 1) as caliphs on earth who have the duty to worship and serve Allah SWT. 2) as a creature that has physical and mental potential. Physically potential is the physical element possessed by humans and can be developed towards a more perfect inner direction (Daulay, 2012). Therefore, Islamic education is then interpreted as an activity that is dynamic, positive, and has continued for each individual to achieve the degree of *Insan Kamil* (perfect human being) in accordance with the rules and will of Allah SWT as the greatest of God (Roqib, 2009). Based on the paradigm of

Islamic education that has been previously understood, to realize a unique Islamic education, there are educational institutions with a distinctive form where the process of developing students' knowledge, morals, and skills becomes the main priority. The aspiration of becoming a human being who achieves perfection based on the orders of Almighty God, Allah SWT, is then called Pesantren (Mas'ud, 2004; Subakri & Mangkachi, 2021).

Various previous studies related to the article that the author reviewed regarding the study of Islam in Lampung include. First Yasin, F., & Juhro, E. (2019) entitled *Kitab Kuntara Raja Niti Study of the Entry of Islam in Lampung*. Second Abidin, Z., Basri, & Nopriyana, R. D. (2020). The research is entitled *The Network Of Ulama In Lampung: Tracing The Islamic Development And Its Influence On Local Tradition And Culture*. The third article entitled *Islamic Acculturation and Local Culture (The Symbolism of the Community Life Cycle Ceremony Lampung Pepadun)* written by Saputra, Hardika; Cholidi; Muhammad Adil (2022). Explicitly, the three kinds of literature that the author has mentioned highlight the process of Islamization in Lampung.

In writing this article, the author tries to focus on the role of Ki Udin Pesantren or better known as Kyai Hasanudin as one of the oldest Pesantren in Lampung and its role in the development of Islamic education (Astari,

2019). As an Indonesian Islamic educational institution, in general, the establishment of Pesantrens has the aim of exploring Islamic religious knowledge and practicing it as a guide to daily life by emphasizing the importance of morals in social life, maintenance of Islamic Traditions, and preparing candidates for Islamic scholars or preachers and orienting religious teaching based on Islamic views (Dhofier, 1994; Mas'ud, 2004; Subakri & Mangkachi, 2021).

Furthermore, the interpretation of pesantren put forward by A. Rosmiyati Aziz is that in the historical trajectory of education in Indonesia, pesantren is seen as a form of Indigenous Cultures or a form of indigenous Indonesian culture in the field of education (A Rosmiyati, 2019). On the other hand, Miftahuddin in his book entitled History of Islamic Intellectual Development in Indonesia from the XIX Century to the Contemporary Period, reveals that historically, Islamic-style educational activities in Indonesia are believed to have emerged and can be linked to the spread of Islam in the Middle East. So therefore, the empirical evidence of the spread of Islam in Indonesia can be traced from the preachers or *Mubaligh* who spread Islam in the archipelago (Miftahudin, 2017). However, according to Martin Van Bruinessen about the genealogy of pesantren in Indonesia, in his description related to the origin of pesantren is the result of exploratory

observations at the end of the 19th century where during the colonial period the pattern of the pesantren movement was driven by Hajjis who worshiped in the holy land of Mecca (Bruissen, 1995; Setiawan, 2023).

Based on some of these views, at least terminologically, it can be concluded that the education contained in pesantren is a form of Indigenous Cultural of Indonesia's original culture in the field of education, and therefore can be historically connected to the spread of Islam in the Middle East, although there is another view that the origin of pesantren is the result of exploratory observations at the end of the 19th century where during the colonial period the pattern of the pesantren movement was driven by Hajjis who performed worship in the holy land of Mecca.

## **METHODS**

In writing this article, the author uses a historical research method with a literature research approach. Historical research itself can be interpreted as a process of reconstructing the past, where history does not only make present humans its object, but history systematically studies all aspects of the overall development of society and humanity in the past as a continuous unit (Syahputra et al., 2021). There are five stages of historical research according to Kuntowijoyo, namely topic selection,

heuristics, verification, interpretation, and historical writing (Kuntowijoyo, 2013).

In the topic selection stage, the researcher has an interest in the topic of the history of Islamization in Lampung, in this case, related to the history of Kyai Hasanudin's boarding school, which is largely unknown to the general public. Thus, as stated by Kuntowijoyo that the topic chosen is a topic that is linked and has emotional chemistry (Kuntowijoyo, 2013).

In the heuristic stage, and data verification, the author uses a library research approach which can then be interpreted as a series of activities related to library data collection methods, reading and recording and processing research materials (Chigbu et al., 2023).

Secondary data as research references are obtained from written sources related to the research study, which are sourced from scientific books, research reports, scientific articles, and other electronic sources (Wong et al., 2013). The purpose of desk research as a historical writing approach is to identify all pertinent empirical evidence based on predetermined research topic criteria, which later answers the questions or hypotheses of a study (Snyder, 2019). Therefore, in literature research or literature review, the author's position in writing articles occupies the highest position in providing evidence about a problem (Mustika, 2004).

At the data interpretation stage, to historiography as the final stage in historical writing. As stated by David Carr, writing history objectively or academically is inseparable from the history we experience and imagine, where there is an element of subjectivity from the experiences gained, and interpreted by each individual who is then understood, and gives meaning to the world around (Carr, 1991). Therefore, it is important for the author's objective reasoning to be poured into an academic narrative so that it can be understood by readers, and research based on facts and continuous data from the previous stage.

## **RESULTS AND DISCUSSION**

### **History of the Entry of Islam in Lampung**

Geographically, Lampung Province is located between 354' South Latitude and 103050'-1050590' East Longitude, with an area of 35,376.50 km<sup>2</sup>. This province is located at the southern tip of Sumatra Island. Lampung is a unique area with a culture and tradition that is sustainable, in addition to the influence of foreign cultural developments. This can be seen from the customs and habits adopted by the people of Lampung which are still ingrained (Kusmiana et al., 2013; Setiawan, 2018).

Based on this geographical location, Lampung has several advantages, including being a significant producer of pepper as the main trade commodity. This condition made the Lampung region a

battlefield for spices between the centers of power in Sumatra and Java. As an ethnic region, the use of Lampung language becomes an ethnic marker for the identity of Lampung people. Traditionally, Lampung people extend beyond those living in Lampung Province and include those in the Lake Ranau, Muaradua, Komerling and Kayu Agung regions of South Sumatra Province (Wijayati, 2011).

The introduction of Islam to Lampung, according to historical records, occurred around the 15th century, roughly between 1500-1800, which is known as the "new era". The Islamization of Lampung occurred through three routes: from the west (Minangkabau), Islam entered through Belalau (West Lampung); from the north (Palembang) it entered through Komerling during the reign of Adipati Arya Damar (1443); and from the south (Banten), brought by Fatahillah or Sunan Gunung Jati, through Labuhan Maringgai during the Pugung Kingdom (1525). Of these three routes, the most influential spread of Islam was through the southern route. Here, Islam was not only influenced by Banten, but the role of the Palembang Sultanate also played a role in the spread of Islam in Lampung (Abidin et al., 2020).

Although the journey of Islam brought by Banten to Lampung was very dominant, not all areas of Lampung were under Banten's rule (Ibrahimsyah et al., 2021). From various literatures on the

process of Islamization in Lampung, there are roles and contributions from each process. For example, from the west, Islam entered through Pagaruyung (Minangkabau). Through this route, Islam was brought by four sons of Prabu Pagaruyung, Maulana Umpu Ngegalang Paksi, named Umpu Bejal di Way, Udung Belunguh, Umpu Nyerupa, and Umpu Pernong. This is because the arrival of the four sons of Prabu Pagaruyung was an escape from the Hindu Kingdom of Ancient Brak or Buay Tumi from Bairawa. This moment also marked the establishment of the Sekala Brak Witness or Pak Sekala Brak Paksi based on Islam. Then from the northern route, the spread of Islam entered Palembang through Komerling. This is where the Palembang Sultanate intervened in spreading Islam in Lampung (Yasin & Juhro, 2019).

According to some oral stories passed down from generation to generation, the process of Islamization influenced by Banten in Lampung was brought by Fatahillah or Sunan Gunung Jati. In the process, there was a marriage between Fatahillah and the daughter of Ratu Pugung named Putri Sinar Alam. This marriage gave birth to a child named Minak Kemala Ratu, who later became the pioneer of the White Blood Sultanate and gave birth to Raden Inten, a Lampung hero who also spread Islam on the coast. Evidence of the spread of Islam in Lampung can be seen from its legacy in

the 15th century AD in the form of an ancient handwritten Quran and the Banten-Lampung Agreement. This brotherhood agreement was written in Arabic script. In addition, there is other evidence in the form of Customary Law or Kuntara Raja Niti (Yasin & Juhro, 2019)

Based on historical evidence, a significant contribution to the power of Islamization in Lampung was also influenced by the development of Banten's influence over Lampung (Karsiwan, 2020). The strong influence of Banten can be seen from the customs that show the influence of Banten, proven by the discovery of copper charters, such as Bojong Gedong Wani in Central Lampung Regency and Sukau, Balikbukit District, North Lampung Regency. The discovery of the Bojong and Sukau charters directly provides evidence that Banten had established its power in Lampung. The Bojong charter is written in Arabic script and uses the Banten Javanese language. The charter measures 37 cm long, 24.5 cm wide and about 5 mm thick. This shows the great influence of Banten in Lampung. Not only that, besides the influence of Banten, there is also the influence of the Palembang Sultanate, especially in the northern region, especially in the Tulang Bawang area, North Lampung. Based on the journey of Islamization, the spread of Islam began to develop significantly through the southern route, especially from Banten, as often mentioned in

historical records. This is further strengthened by the influence of the Palembang Sultanate in the spread of Islam in Lampung (Bukri et al., 1998).

After the influence of Islam began to enter Lampung as a whole, the Islamization process did not stop there. The Islamization of Lampung was then continued and continued by the ulama. The role of the ulama in spreading Islam in Lampung did not only begin around 1883, when Mount Krakatau erupted in the area south of Teluk Betung. The geographical condition of Lampung, which is located at the tip of Java Island, was also utilized by the ulama to spread Islam. This is as the theory of the entry of Islam which explains that among the spread of Islam into the archipelago is through the methods of trade and marriage (Furoidah & Mawardi, 2023). The spread of Islam was not only done by preaching, but also through marriage.

A scholar or *Mubaligh* named Abdurahman or Sheikh Ngabehi, who was a warlord from Banjar, South Kalimantan, married a local resident named Tuyuk Beringin in Pedagan village (Sukarame), and spread Islam in the area (Abidin et al., 2020). Tuyuk Beringin herself was the daughter of Bakhang from Kenali and Biha, West Lampung. In addition to Sheikh Ngabehi, another name emerged, namely Sheikh Jambu Manglid, who spread Islam in Air Naningan Village, Tanggamus, in the 16th century. The process of proselytizing

carried out by Sheikh Jambu Manglid used two methods of approach, namely wayang kulit and tembang as a means of conveying the teachings of Islam through art and education. Through shadow puppet shows, Sheikh Jambu Manglid conveyed the teachings of Islam to the community by incorporating Islamic elements into the stories performed, and the show was accompanied by tambourine songs or praise to the Prophet (*shalawat*). It was from the performances of Sheikh Jambu Manglid that the people began to recognize Islam and were interested in embracing it as a religion. Furthermore, after the success of the artistic method, Sheikh Jambu Manglid introduced a new method to spread Islam in the Tanggamus region, namely through education. The educational method in question was to establish places of learning, such as Pesantrens, to deepen the understanding of Islam in Airnaningan Village, Tanggamus District. Furthermore, another scholar who spread Islam in Lampung was Tuan Alim Pandita Ratu, also known as Sheikh Muhammad Alim al-Madinah, who came from Banten and was the son of Sheikh Soiman. He spread Islam in Bandar Lampung, Gedong Aji, Bakung and Karta. During his lifetime, Sheikh Tuan Alim Pandita Ratu conducted da'wah until his death in 1773 (Kusmiana et al., 2013)

Until now, the traditions of Islam in its spread in Lampung and culture are relatively well preserved. The dynamics of

Lampung culture cannot be separated from the spread of Islam, which always coexists with local culture (Saputra, 2022). On one hand, Islam that arrived and developed in Lampung was influenced by Lampung's culture, but on the other hand, Lampung's culture was enriched by the treasury of Islam. Islam has grown rapidly among the Lampung community, and mosques can be found in almost every village. The fusion of these two elements showcases a syncretic cultural characteristic between religion and Lampung's culture. However, Islam doesn't attempt to change or mold Lampung's culture into a monolithic structure based on religion. This is evident in various traditional ceremonies that are always preceded by Islamic rituals, including Lampung's verses and songs accompanied by tambourine or lute music and other aspects of traditional culture (Isnaeni & Hakiki, 2017).

### **The Concept of Pesantren**

Pesantren is one of the educational institutions that teaches Islamic concepts and is recognized as having a significant influence in the world of education. The establishment of pesantren, which is one of the oldest educational institutions, cannot be precisely determined as to when it emerged (ASSA'IDI, 2021). However, history indicates that pesantren has had a major influence in the spread of Islam, particularly in Indonesia. As an

Islamic-based educational institution, pesantren possesses a distinctive character. According to history, the founding figures of Pesantrens in Java were figures from walisongo, namely Maulana Malik Ibrahim (1419), and then while Raden Rahmat (Sunan Ampel) was the guardian of Pesantrens in Java (Yatim, 2011). However, at the beginning of the dynamics of the development of Pesantrens in Lampung, figures such as Syekh Jambu Manglid also played a role. He founded a pesantren in the Tanggamus area in the 17th century, inculcating Islamic teachings and culture, particularly through the use of wayang as a medium for Islamic propagation (Kusmiana et al., 2013)

At the beginning of the development of Islam, the position and function of pesantren at that time was not as large and complex as it is today. The birth of pesantren as a means of education is inseparable from the existence of a religious response from the community and religious leaders to build a certain identity framework. The goal is to make Islam a form of integration to build community life, religion, culture, economy, social and other aspects of life (Hardianto, 2019). The establishment of pesantren not only serves as an educational institution that reflects the study of classical Islamic books, such as *fiqh* (jurisprudence), *aqidah* (faith), and *tassawuf* (mysticism), but it also functions

as a center for the propagation of Islam. Its role as an educational institution is not exclusively based on Islamic principles when compared to formal educational institutions (Dhofier, 1994; Furqan, 2015; Untung, 2018).

Thus the function of pesantren at the beginning of its development was only as a means of Islamization and at the same time integrating three elements of education, namely: worship to instill faith, tabligh to spread knowledge, and charity to realize community activities in daily life. In other words, the process of teaching and education has not been applied in the polarization of Pesantrens at that time (Fadli, 2012)

Therefore, the presence of pesantren is seen as having many advantages compared to other formal educational institutions. The superiority of Pesantrens lies in their ability to create a universal attitude of life that is evenly distributed, followed by all students. The manifestation of boarding school education is expected to make students more independent and not dependent on anyone or any public institution, thus providing progress and excellence than boarding schools which are closely related to the development of the management system in the boarding school (Sari, 2017).

### **The Role of Pesantren Kyai Hasanudin**

One way of spreading Islamic teachings is through trade. In this case, the presence

of Islam in Indonesia also makes a major contribution to the growth of a society and religious culture with Islamic characteristics. This is recorded in the history proposed by Christian Snouck Hurgronje who said in his theory "*De Islam in Nederlandsch-Indie*". He said that the process of Islamization took place in the 13th century in Indonesia in the coastal areas of the islands of Sumatra, Java, Kalimantan, Sulawesi, and other small islands. The influx of Islam brought by Muslim merchants used to trade as a means of spreading Islam. The trade motive made them, then settle and live in the region to spread Islam. They were traditional traders who since before the arrival of Islam had established trade relations from India to the islands of the archipelago. The Muslim Indians then took part in the life of the Nusantara population. From the explanation above, it can be said that Snouck Hurgronje's theory explains that the arrival of Islam in Indonesia goes hand in hand with the existence of elements of Hindu-Buddhist cultural acculturation which can facilitate the spread of Islam in Indonesia (Dalimunthe, 2016).

Due to the complexity of the acculturated or assimilated nature of Islamic da'wah, as Snouck Hurgronje theorized about its spread through trade, this process continues to develop effectively. The development of Islam in Indonesia, especially in Lampung, received

a positive response from the local community. Islam is increasingly recognized until it finally becomes the majority religion in Lampung. This development follows the historical trajectory of Islamic expansion in Lampung throughout the 19th and 20th centuries. Your sentence is well-structured, but I've made a minor revision for clarity. The pattern of Islam continues to evolve with the emergence of Islamic Movements as responses to the development of Islam in Lampung. Specifically, this encompasses the rise of Islamic political movements rooted in Islamic Sharia, actively engaged in religious matters (Bukri et al., 1998). This perspective is consistent with Miftahuddin's assertion (2016) that Islam's presence in the archipelago is underpinned by the tangible social responses, exemplified in the context of Islam's expansion in Lampung (Miftahuddin, 2016).

Based on the aforementioned explanation, one manner in which Islamic education spread in Lampung materialized through the presence of Pesantren Ki Udin as an Pesantren. Historically, the establishment of the said pesantren, known more prominent as Kyai Hasanudin, was set in motion by numerous traders arriving from external locales such as Banten, Java, Bugis, and others, to Lampung Bay. However, these traders did not harbor the motive of propagating

Islam. This stance was underpinned by the fact that Kyai Hasanudin bin Sa'diyan, an influential Islamic scholar of the era hailing from Java, elicited a positive response from the Lampung populace, particularly those dwelling in the vicinity of Lampung Bay.

Building upon this affirmative reception, the preliminary phase of the pesantren establishment drew support from the territorial context, chiefly the presence of Muslim settlements and active trade in the Lampung region. This, in turn, triggered a process of socialization and interaction among Muslim traders. Such interactions manifested in the form of discussions surrounding religious matters, including topics such as faith and tauhid (Saputri, 2017). This perspective is congruent with the viewpoint posited by Hardika Saputra, Cholidi, and Muhammad Adil (2022), asserting that Islamization takes the form of a positive response resulting from acculturation and assimilation with the local culture (Saputra, 2022).

The journey of Kiai Hasanudin, who resided in Lampung Bay for an extended duration, extended beyond mere social interaction. His religious influence began to expand, notably in 1918, when he established a majlis ta'lim upon the insistence and encouragement of the surrounding community. This gathering served as a platform for recitation, religious instruction, and discussions

encompassing topics related to both mahdhah and ghairu mahdhah worship. The triumph of Kyai Hasanudin in founding a pesantren, renowned as the Ki Udin pesantren, transcended local boundaries, resonating beyond the Lampung Bay area. This is evident from the presence of santri who hail not only from the local vicinity but also from regions afar, including Serang, Banten, renowned as one of a hub for religious education and instruction of Islam. Furthermore, the educational approach pursued during the nascent stages of Kyai Hasanuddin's Pesantren development adhered to traditional norms. The curriculum and instructional materials were founded upon the Quran and the corpus of "yellow books" or known as *Kitab kuning* (Saputri, 2017). This perspective aligns with the belief that education constitutes the heart of Islamic teachings, under the guidance of Islamic scholars ('ulama'), and Muslim leaders (Azra, 2018). Rooted in the salaf tradition, Pesantrens consistently blend conventional values with local culture in their learning endeavors. Moreover, in terms of interpreting religious texts, salaf-oriented boarding schools tend to adopt a contextual cultural approach. Such classical Islamic studies are colloquially referred to as *kitab kuning*, forming the bedrock of salaf-style Pesantrens. The pedagogical methods employed include *wetonan*, *bandongan*, and *sorogan* (Marzuki et al., 2020).

This aligns with the perspective put forth by Daulay (2012), who elucidated that during the early phases of Islam's introduction, Islamic-style education was primarily centered on religious sciences. The curriculum focused on the study of classical texts, where the process of engaging with these classical texts served as a metric for assessing one's religious commitment. The subjects covered in the initial stages revolved around diniyah-aqidah (faith-related matters), sharia, and ethics (Daulay, 2012). In the realm of religious education, the students under the guidance of Kiyai Hasanudin were also instilled with a sense of environmental responsibility and virtuous character. This is substantiated by their ability to contribute to the creation of public infrastructure that connects different roads, which remains in use to this day (Saputri, 2017).

Indeed, various groups recognize that the evolution of Islam in Indonesia is in part attributed to the expansion of pesantren within the community. These institutions serve as religious educational pillars that consistently drive social transformations over time. In this context, the Pondok pesantren Ki Udin also known as the Kiai Hasanudin, exemplifies this concept embodying the principles of traditional-based Islamic boarding schools, utilizing traditional values as an approach to Islamic teaching. Consequently, the significance of pesantren lies in its role as

a dynamic Islamic religious-based educational institution (*tafaqquh fi al-din*). Through this role, Pesantren serve as the cradle for nurturing various religious leaders (*kiai, ustadz*) who perpetuate teachings throughout the archipelago as an Islamic Scholar (Purnomo, 2016).

## CONCLUSION

Historically, the presence of Islamic boarding schools or we also known as pesantren underscores their role as embodiments of religious-based Islamic educational institutions (*tafaqquh fi al-din*). Through this pivotal role, these schools have given rise to a multitude of religious figures (*kiai, ustadz*) who continue to propagate Islamic teachings throughout the archipelago. In the annals of Indonesia's Islamic development, particularly in Lampung, the establishment of Kyai Hasanudin's Islamic boarding school has served as a venue for study, religious instruction, and discussions encompassing matters related to both obligatory (*mahdhah*) and recommended (*ghairu mahdhah*) acts of worship. This establishment emerged due to the positive response garnered from processes of socialization and interaction among Islamic traders and the Lampung community.

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