



The Relevance of Moderate Islam in Pesantren Mustafawiyah Mandailing Natal Towards Education

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ABSTRACT

One In its development as the oldest Islamic educational institution, the Pesantren Pesantren Mustafawiyah Mandailing Natal has good excellence values in terms of transmission and social intensity of Muslims in Aceh Tenggara. The moderate concept that is the culture held in the development of Islamic boarding schools makes Islamic boarding schools able to blend well with society. The dynamics of Islamic education at the Mustafawiyah Islamic Boarding School certainly have relevance to modern education which is the subject of this article. The research method used to obtain data is a qualitative method with a phenomenological approach. The purpose of this approach is to obtain data on the sustainability of the actualization of the implementation of moderate Islam at the Pesantren Pesantren Mustafawiyah Mandailing Natal. The results of this study found that Moderate Islam at the Pesantren Pesantren Mustafawiyah Mandailing Natal was built by prioritizing students to be aware of diversity and making Islamic values a standard for controlling every change. So in this case comprehensively in maintaining the Islamic generation so as not to carry out radicalism in understanding religion and carrying out negative actions. This is what is meant by an attitude of tolerance or respecting differences and not imposing the will. The next finding is that moderate Islam in the Pesantren Mustafawiyah Mandailing Natal has relevance to Modern Education. Students are taught books by actualizing real examples in the daily lives of students, maintaining environmental cleanliness, training on duty, cooking, and so on. Furthermore, with the teaching of skills by introducing directly to students at the Pesantren Mustafawiyah Mandailing Natal.

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INTRODUCTION

The socio-cultural life of the Indonesian nation is greatly influenced and colored by religious values so that religious life cannot be separated from the life of the Indonesian nation. Thus, religious education cannot be ignored in the implementation of national education, both the education system and the

educational institutions themselves. The meeting point for both general education or Islamic education in national education is the role of education in forming moral and good-natured people, so that it can lead students towards a personal balance between intellectual intelligence (knowledge) and emotional intelligence (behavior) that is in line with Islamic guidance. This competence is very important in the current era of globalization, education is required to struggle with determination in facing various challenges today. In order to be able to face these changes, it is important for society to have critical thinking skills, master information and communication technology and establish cooperation and a mature mentality.

Based on the explanation, in today's era as a container in forming a generation, education must be ready to form a quality generation. This is where the role of Islamic education as a facilitator teaches the current generation how to embrace to answer the challenges of modernity by utilizing digitalization. (Lestari & Masyithoh, 2023) The phenomenon of the dynamics of the implementation of Islamic values in society has its own journey that is different but based on the Quran and Hadith. The ideal source demands that Islamic thinkers provide ideas for solutions to the problems of Muslims today. The goal is that Islamic teachings are not only analyzed in textual aspects but also contextually. In the perspective of Islamic education, Islamic intellectuals must act wisely and have mature thinking in responding to the various diversities of the implementation of social life that include all levels of society. (Sapirin, 2022) Therefore, it is very important a scientific study of the phenomenon of problems faced by the people with alternative solutions with the aim of fortifying an institution to be damaged. Based on the ideal concept, it is clear that Islamic educational institutions are a place for the actualization of the concept.

It is undeniable that in practice the understanding of the concept of Islamic education so far is still normative and doctrinal so that it seems to only provide theoretical solutions by ignoring its practicality. Islamic education in this case certainly needs to instill and realize moral values that are expected to provide provisions for students in facing the turmoil of dangers caused by globalization. The instillation of these Islamic values must be balanced with exemplary behavior (*uswah hasanah*) for the people of the institution, from teachers to education personnel. The implementation or advancement of moral and intellectual education for students should not only be carried out through persuasion but must be carried out with mature consideration and in a stable environment because whatever is observed and understood by students is a key factor in the success of the education process (H, 2020).

Educational institutions that emphasize the formation of morals in this

case are Islamic boarding schools. Islamic boarding schools are basically the oldest Islamic educational institutions in Indonesia. Of course, in this case, their existence is a witness to history in the implementation of Islamic education in Indonesia. So, Islamic boarding schools are required to be able to align with the latest developments in order to continue to exist to contribute to education in Indonesia in particular. This is where education is divided into salafiyah Islamic boarding schools and modern Islamic boarding schools as an attitude in facing the development of globalization of the era. The goal is for Islamic boarding schools to be able to be different and produce better Islamic educational institutions. (Baidlawi, 2016) Specifically, the Mustafawiyah Purba Baru Islamic Boarding School also plays a role in fortifying the generation in responding to the development of the era of globalization. The Mustafawiyah Purba Baru Islamic Boarding School strives to be able to align with current educational developments, both through the methods and technologies applied and the culture of accepting change.

The changes that continue to roll, sooner or later, will certainly have an impact on the pesantren community as part of the world community. When viewed from the history of the presence of pesantren, it is interesting to note that the formation of pesantren actually has its own uniqueness. The presence of pesantren is called unique because there are two reasons: First, pesantren was born to provide a response to the situation and conditions of a society that has been faced with the collapse of moral joints, through the transformation of the values offered (*amar ma'ruf nahi munkar*). Its presence can thus be called an agent of social change, which always carries out the work of liberating its society from all moral evils, political oppression, impoverishment of knowledge, and even from economic impoverishment. Second, one of the initial missions of the establishment of pesantren was to disseminate information about the teachings of the universality of Islam to all corners of the archipelago which is pluralistic in nature, both in terms of its beliefs, culture and social conditions. Through the educational medium developed by the guardians in the form of Islamic boarding schools, Islamic teachings spread more quickly in Indonesia.

The increase in acts of discrimination in society is correlated with the existence of extreme religious understanding, and stirs up conflict and intolerance. (Nizham, 2014). Acts of religious intolerance give birth to terrorist groups that can be present in every open space, which significantly increased after the New Order. Researchers consider that this reality requires treatment in the form of a deradicalization strategy through Islamic religious education programs to shape the positive character of society, (Arifin, 2016)

character building based on religious humanism education, (Imam Mukhyidin, Junanah Junanah, 2020) and the delivery of moderate Islamic thought in da'wah and human interaction. The novelty of this research is to unravel the religious traditions of the community and to describe the portrait of opportunities for radicalism to occur in inland and coastal communities of East Java. The common people's religion exists amid the phenomenon of religious radicalism in Indonesia. This kind of religion exists to the extent of people's religious knowledge with the demands of work traditions. Religion is used as a fundamental belief to guide to God (K. M. Arif, 2020).

Pesantren Mustafawiyh Purba Baru in its development as the oldest Islamic educational institution, it has good superior values in terms of transmission and social intensity of Muslims in Mandailing Natal. The moderate concept that is a culture held in the development of Islamic boarding schools makes Islamic boarding schools able to blend well with society. The rise of globalization has influenced the existence of Islamic boarding schools so that the idea of modernization has emerged in the Islamic boarding school environment. However, with the curriculum and implementation of traditional education, the Mustafiyah Purba Baaru Islamic boarding school is also not closed to modernity. This is what makes the Mustafawiyah Purba Baru Islamic boarding school able to maintain Islamic values until now. The idea of modernizing Islamic boarding schools has worried many people and can affect the identity and main function of Islamic boarding school educational institutions. (Isbahi, 2018) So, moderate is not a school of thought but an implementation of values and accepting change with the standardization of those values. This concept is what interests researchers in analyzing the concept of moderate Islam at the Mustafawiyah Purba Baru Mandailing Natal Islamic Boarding School.

RESEARCH METHOD

The research method used to obtain data is a qualitative method with a phenomenological approach. The purpose of this approach is to obtain data on the sustainability of the actualization of the implementation of moderate Islam at the Mustafawiyah Purba Baru Mandailing Natal Islamic Boarding School. The purpose of this approach is to obtain information by observing, understanding, and exploring a problem naturally so that researchers can provide a picture of the event being studied. (Suharsimi, 2010) to obtain research data in this article, the observation instrument or qualitative research is used, which is very dependent on the researcher's ability to carry out detailed, accurate, and extensive field records. (Bodgan and Biklen, 2007) Based on this,

in field research it is necessary to note that everything that is seen needs to be observed and written down, then processed and reflected through the presentation of qualitative data. (Moleong, 2011) therefore the efforts made by researchers are to present data and interview results obtained in the field, then researchers conduct data analysis.

RESULTS AND DISCUSSION

Moderate Islamic Paradigm at the Pesantren Mustafawiyah Purba Lama

Basically in Islam the concept of moderation is known as *wasathiyah*, meaning people who are in the middle in their religion. This paradigm has a religious insight that places religion as a value giver in the state and the state as a protector of religion. In responding to differences, this paradigm acknowledges that diversity or plurality is an inevitability that cannot be rejected, but does not acknowledge that all religions are the same. Islamic education is an education that teaches about worship, *aqidah*, and noble morals, which are based on the teachings of the Qur'an and al-Hadith. Based on its development, Islamic boarding schools are independent and simple Islamic educational institutions, the aim of which is to produce Islamic cadres who are *tafaquh fi al-dîn*, have good morals, and have appropriate skills.

Thus, in achieving these goals, it is necessary to take steps to renew Islamic boarding school education in various aspects. (Hidayah, 2019) The Mustafawiyah Purba Baru Islamic Boarding School has an important role in shaping the character of good students who have Islamic values. Therefore, Religion can be used as a tool of legitimacy, mass mobilization, and influence in policymaking, but it can also be a source of conflict. In this context, it is important for religious and political leaders to understand these dynamics and work together to create a more just and harmonious society. From the use of religion as a tool of legitimacy by political leaders to its role in shaping national identity and driving social change, religion has had a significant impact on social and political structures. In the context of globalization, new challenges are emerging, in which religion can be used to justify acts of violence, but can also be a source of inspiration for social change. It is important to understand that the relationship between religion and politics is not static; It continues to evolve along with social and political changes (Kahar, 2021).

The principle of modern Islamic education emerged because of the assumption that the existing and established Islamic education model was no longer appropriate with the increasingly advanced developments of the era. This stigma eventually caused concerns that the quality of students who would become the nation's next generation would decline and would no longer be able

to compete with other nations in the era of globalization. These two opposing things basically gradually found common ground, namely preparing a generation to have noble character. As implemented in the Mustafawiyah Purba Baru Mandailing Natal Islamic boarding school. Educational thinkers, both modern and classical in Islam, carried out reforms with different models. The old education models became a varied education system (in accordance with the demands and developments of the era). Such educational principles are expected to increase the quality of education and ultimately have an impact on the progress of the nation and state. This is also in line with the implementation of national education regulated by Law Number 20 of 2003 concerning the National Education System which contains the definition of National Education rooted in religious values, Indonesian national culture and responsive to the demands of changing times.

The advancement of IT at this time which is better known as the era of globalization that Islamic boarding schools are the strongest fortress to maintain the concept of education by following and balancing the development of education and social culture of society. So moderate Islam is an alternative to improve the quality of education in Indonesia which is multicultural and more importantly in the context of Islamic education. It is understood that Islamic boarding schools are a miniature of society, one Islamic educational institution which is a subsystem of the world of education that has its own characteristics, namely a unique education system when compared to other educational institutions (Meliani et al., 2022). As the oldest Islamic educational institution in Indonesia, Islamic boarding schools in the social life of society are able to criticize the local culture that is developing in society. The cultural conditions at the beginning of the arrival of Islam in Indonesia also colored Islamic boarding school education which tended to be more nuanced in Sufi fiqh in its intellectuality. Thus, moderate thinking becomes a vehicle for the continuation of Islamic education. The influence of the globalization environment requires students to have a pious attitude.

The implementation of Islamic education at the Mustafawiyah Purba Baru Islamic Boarding School is certainly inseparable from the thoughts of its founder, namely Syaikh H. Musthafa Husein Nasution who founded the Islamic boarding school in 1912. The Mustafawiyah Purba Baru Islamic Boarding School emphasizes on its students to practice the aqidah of Ahlussunnah wal Jama'ah who follow the Syafi'i school of fiqh. In line with the purpose of establishing the Islamic boarding school, namely "Producing Ulama who have noble morals based on Ahlussunnah wal Jama'ah who follow the Syafi'i school of thought. (Natal, 2018) The Mustafawiyah Purba Baru

Mandailing Natal Islamic Boarding School has attempted to realize this, in the context of formal rules that have not been formed in detail. However, in its implementation, it cannot be separated from the concept of local wisdom both in the learning process or in Islamic boarding school activities. On the other hand, Islamic boarding schools also emphasize morals, especially in respecting teachers, so that there is a habit among students that a teacher's explanation is considered to have absolute truth without the need to criticize it again. (Daulay et al., n.d.) Pesantren Mustafawiyah is a boarding school that emphasizes a traditional curriculum and forms male students to be independent. So the students at the Mustafawiyah Boarding School are trained to be independent by building their cottages, thousands of cottages that are spread out. A unique view will appear when the students finish studying, this is because the existence of the boarding school is in the middle of the highway. The length of education is 7 (seven) years at this boarding school.

Although the emphasis in Islamic boarding schools is on classical books, the Purba Baru Islamic boarding school also teaches not only religious lessons, but also other fields that will later become provisions for students in the future. The daily life of students at the Mustafawiyah Islamic boarding school is that male students are required to live in small huts around the Islamic boarding school. Thousands of students have become alumni and those who study and come from all over Sumatra and Indonesia. Sheikh Musthafa Husein as the founder of the Islamic boarding school is known as a teacher who teaches his students to be independent and useful. The existence of Islamic boarding schools in society makes Islamic boarding schools have a dual role in producing quality generations. This is where Islamic boarding schools strive to create people who believe and are pious based on knowledge and deeds that are balanced with modern concepts so that they are sensitive to current social realities. Modern society today is already attached to having a materialistic attitude. More than that, there is an attitude of wanting to master various aspects of life by considering rules based on empirical knowledge. On the other hand, there is a positivistic attitude to life by emphasizing the ability of human reason with the control of science and technology. To instill Islamic values, Islamic boarding schools must be flexible and not rigid, this is what is meant by the moderate part of Islam so that Islamic values provide solutions to the development of the community..

Pesantren Mustafawiyah Purba Baru as a community-based Islamic educational institution positions the pesantren as an institution for community awareness. The dynamics of Mandailing Natal society, especially the culture that emphasizes customs and is influenced by the development of globalization.

Therefore, education at Pesantren Mustafawiyah builds moderate Islamic values so that students in particular can build harmony with differences. This is Islamic religious education in large-scale education that is integrated to realize the development of generations and instill religious beliefs and society through education. Therefore, Islamic religious education as an institution reflects problems in diversity by fostering attitudes in the generation of society through the transmission of Islamic teaching values that can blend harmoniously with society. The emphasis is on the moderate Islamic values that are taught reflected in the lives of students and implemented in social life (Sapirin, 2022).

Based on the explanation above, Moderate Islam at the Mustafawiyah Purba Lama Islamic Boarding School was built by prioritizing students to be aware of diversity and making Islamic values the standard for controlling every change. So in this case comprehensively in maintaining the Islamic generation so that they do not engage in radicalism in understanding religion and carrying out negative actions. This is what is meant by an attitude of tolerance or respecting differences and not imposing their will. (Sauqi and Naim, 2008) It should be understood here that Islam highly upholds the value of tolerance so that it is not surprising that Islamic teachings can be accepted in various circles. Islamic teachings must run dynamically and dialectically so that they are able to respond to the needs of Indonesian society as a global and diverse society. The emphasis in education that Islam is able to shape the character of students into characters who have solidarity both in the school environment and in elements of society.

Relevance of Moderate Islam in Pesantren Mustafawiyah to Modern Education

Religious education at the Musthafawiyah Islamic Boarding School is a traditional educational institution and has included general educational institutions. This is the same as other Islamic boarding schools in Indonesia that teach yellow books such as Arabic grammar, tajwid, fiqh, aqidah akhlak, and so on. While educators who teach the material of the gunning book are those who master their field of expertise. The results of the application of this education will have an impact on students in changing attitudes and personalities by applying religious teachings. These various activities and the existence of the Qur'an in the development of the concept of the Islamic education system have an impact on students so that with universal, integrated, comprehensive, and dynamic Islamic teachings, students have universal characters. (Saefudin, 2024) Students are taught books by actualizing real examples in the daily lives of students, maintaining environmental cleanliness, training on duty, cooking, and so on. Furthermore, with the teaching of skills by introducing them directly to

students at the Musthafawiyah Islamic Boarding School. So, students are able to understand skills in agriculture, fisheries, plantations, and carpentry. Simple skills are taught but will actually be the path to food security for Islamic boarding schools.

Islamic education implemented in the Pesantren Musthafawiyah with various activities makes this Islamic boarding school full of moderate Islamic values. The learning process in both formal and non-formal learning teaches students to behave well or have good morals. Islamic teachings must run dynamically and dialectically so that they are able to respond to the needs of Indonesian society as a global and diverse society. The emphasis in education is that Islam is able to shape the character of students into characters who have solidarity both in the school environment and in elements of society. This is realized because the attitudes of students have embedded a sense of togetherness in establishing a diverse life.

The importance of scientific confirmation for students who provide Muslims with instilling moral values in maintaining harmony between religious communities. This view eliminates suspicion of various differences so that it gives birth to positive thinking. So moderate values have the main goal of fostering a sense of brotherhood and being inclusive in the learning process, both different religions and groups. The implementation of Islamic education in Islamic boarding schools has been carried out on the principle of tolerance, namely by maintaining relationships and respecting differences in Islamic boarding schools consisting of various backgrounds. Its implementation in education that the importance of a standard concept based on tolerance insight is manifested in the form of curriculum and in everyday life (Rahman et al., 2022).

Basically, Islam in a law is a set of rules to prepare its people to be able to live side by side and respect each other, not to eliminate the values of Islam itself. It is undeniable that the existence of these activities creates problems and thoughts of solutions to be able to make diversity a basis for solving problems. In Islam, it means that ideas about diversity cannot be separated from the source of Islam itself, in this case the role of inclusive education in Islam is a source of encouragement for Islamic education..

The rapid development of the current era with the influence of technology has resulted in the emergence of a pluralistic human life in various aspects. Even in science and contemporary issues, it has spread to religious teachings, giving birth to universal humanity and pluralism. The role of Islamic teachings in responding to this is to maintain the existence of diversity so that Islam rahmatan lil alamin is achieved so that these challenges can be faced. Therefore,

the concept of inclusive Islam at the level of life in a diverse society is able to bring people into every change while maintaining an open and confident attitude. If associated with Islamic education, educators must be able to make students aware by instilling open attitudes and rejecting egocentric or exclusive attitudes. This concept is what makes moderate Islam a forum for linking its relevance to modern education. For this reason, moderate Islamic values give birth to learning that prioritizes truth at the level of faith and sharia and respects differences by instilling Islamic values in community life.

It should be understood that in its dynamics, the development of Islam has encompassed all levels of society and all aspects of the structural lines of society have written in the ink of history that Islamic teachings are teachings of rahmat li al alamin. This success cannot be separated from Islam's emphasis on maintaining diversity, in the aspect of government known as Islam wasathan. This teaching is implemented in education in order to produce a moderate generation. Thus, Islamic boarding schools have a role as a place to produce a new society that understands good and correct Islamic teachings and is able to live side by side and in harmony. Moderate Islam with the concept of openness gives birth to advanced and modern thinking. This is what was emphasized in the early 19th century that modernization was based on open thinking based on Islamic values. So, Islamic boarding schools become a place to foster a moderate attitude so that education can become a vehicle for developing student morality as part of society (M. Arif et al., 2024).

The basic principle of moderate Islam basically emphasizes the concept of respecting and working together to build harmony in differences. Religion basically runs with balance in carrying out religious teachings. Balanced in carrying out religious values related to spirituality (building relationships with God) and values related to social (building relationships with humans). So with this concept, the efforts achieved by the Mustafawiyah Purba Baru Islamic boarding school are to produce noble morals with indicators of honesty, tolerance, and love for each other. So, Islamic boarding schools as a place to train the Islamic generation will reflect an attitude of openness, so Islam is selectively able to accept anything from outside, especially those concerning the welfare of the people. So the actualization of this is to foster an attitude of mutual respect and trying to find common ground even though differences cannot be avoided, but at least a sense of mutual understanding and understanding grows between dialogue participants. Islamic teachings recommend instilling the values of the message of mercy for the universe, so in this case Islam is a religion with a universal truth system and this is a consciousness that is deeply rooted in the views of a Muslim. Therefore, Islam

has become global, thus giving birth to a unique socio-religious attitude..

CONCLUSION

Based on the results of the description above, it is concluded that moderate Islam in the Mustafawiyah Islamic Boarding School has relevance to Modern Education. Students are taught books by actualizing real examples in the daily lives of students, maintaining environmental cleanliness, training on duty, cooking, and so on. Furthermore, with the teaching of skills by introducing them directly to students at the Musthafawiyah Islamic Boarding School. The basic principle of moderate Islam basically emphasizes the concept of respecting and working together in building harmony in differences. Religion basically runs with balance in carrying out religious teachings. So the actualization of this is to foster an attitude of mutual respect and trying to find common ground even though differences cannot be avoided, but at least a sense of mutual understanding and understanding grows between dialogue participants. Islamic teachings recommend instilling the values of the message of mercy for the universe, so in this case Islam is a religion with a universal truth system and this is a consciousness that is deeply rooted in the views of a Muslim. Therefore, Islam is becoming global so that it gives birth to a unique socio-religious attitude

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