

Development of Religious Patterns in Sumatran Islamic Boarding Schools: A Comparative Study of Dayah Mudi Mesra and Pesantren Darularafah Raya

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DOI : <https://doi.org/10.61796/jheaa.v3i8.1890>



Sections Info

Article history:

Submitted: May 07, 2026

Final Revised: June 26, 2026

Accepted: July 18, 2026

Published: August 11, 2026

Keywords:

Development of religious patterns

Religious moderation

Pesantren

Dayah

Wasathiyyah

ABSTRACT

Objective: This research examines the development of religious patterns within Islamic boarding schools in Sumatra, utilizing a comparative study between Dayah Mudi Mesra in Aceh Province and Pesantren Darularafah Raya in North Sumatra Province. The primary issue motivating this study is the emergence of extreme religious ideologies, excessive fanaticism, and liberalism that threaten religious moderation in Indonesia. **Method:** This study employs a qualitative method with a case study approach. **Results:** The findings reveal that Dayah Mudi Mesra cultivates a religious understanding based on Ahlussunnah wal Jama'ah ala Asy'ariyah through a traditional-salafi approach, whereas Pesantren Darularafah Raya fosters a moderate and inclusive Islamic understanding by integrating tradition with modernity. Regarding the curriculum, Dayah Mudi Mesra maintains a strict scientific sanad (chain of transmission) system with a hierarchical study of classical Islamic texts, while Pesantren Darularafah Raya implements a dual curriculum that integrates national education with the distinctive features of a modern pesantren. The implementation of religious moderation in both institutions is executed through the internalization of wasathiyyah (moderate) values, tolerance, nationalism, and strategies to counter extremist ideologies using an educative-preventive approach. **Novelty:** The study concludes that both institutions have successfully served as bastions of religious moderation in Sumatra. The implementation of these research findings is recommended for the development of moderate Islamic education models in Indonesia.

INTRODUCTION

Religious moderation serves as an endeavor to preserve traditions and cultivate the concept of a peaceful religion. In other words, it is a viable approach to sustaining Indonesia's diversity without eradicating its established traditions and cultures. From an Islamic perspective, religious moderation does not mean compartmentalizing the religion; rather, it signifies that Islam itself is inherently moderate [1]. In Arabic, Islamic moderation is known as al-Wasathiyyah al-Islamiyyah, which translates to the middle path avoiding both extreme right and extreme left tendencies [2]. The Indonesian Ministry of Religion asserts that religious moderation encompasses the perspectives, attitudes, and practices of religion in communal life. This is achieved by actualizing the core religious teachings that safeguard human dignity and promote the common good, founded on the principles of fairness, balance, and adherence to the constitution as a national consensus [1].

As the most authoritative scripture, the Quran immortalizes the concept of wasat in Surah Al-Baqarah, verse 143, which describes Muslims as a middle nation (ummatan

wasathan). This verse emphasizes that the Islamic community was established as a just and chosen people to serve as witnesses over human actions. Moderate Islam adheres strictly to the principles of tawasuth (moderation), tawazun (balance), and tasamuh (tolerance), positioning itself between two extreme poles [3]. In everyday reality, humans inevitably encounter conflicting matters. Consequently, al-Wasathiyyah Islamiyyah acknowledges both rabbaniyyah (divinity) and insaniyyah (humanity), harmonizes maddiyyah (materialism) with ruhiyyah (spirituality), and integrates revelation with reason, as well as public welfare (maslahah ammah) with individual interests [3].

It is agreed that Indonesia is not a theocratic state, yet it does not separate religion from the daily lives of its citizens. Religious values are preserved and integrated with local wisdom and customs. The state has institutionalized certain religious laws, allowing religious and cultural rituals to intertwine peacefully and harmoniously [1]. The Quran and the principles of Pancasila provide solutions to overcome intolerance carried out in the name of religion. This includes upholding the principles of tawassuth (moderation), ta'adul (justice), and tawazun (balance) toward fellow human beings in religious life [4]. While phenomena of radicalism and violent extremism in Indonesia are, in a few cases, linked to pesantren (Islamic boarding schools), the vast majority of these deeply rooted Islamic educational institutions promote a spirit of religious moderation [5].

Pesantren are Islamic educational institutions in Indonesia that hold a strategic role in instilling religious moderation. They provide students with opportunities to develop leadership through various organizational and community activities, thereby fostering diversity in leadership and management styles [6]. Pesantren possess a unique perspective on multiculturalism that originates directly from the Quran, without adopting Western theories. Their view reflects that humans are created with differences, meaning that the diversity of languages, races, and religions is inevitable and requires mutual respect [7]. Similarly, in Aceh, dayah educational institutions play a strategic role in breaking the chain of religiously motivated violence through an educational approach integrated with the school curriculum and constructive conflict resolution training [8].

The issue of religious moderation in Indonesia has become crucial amidst the rise of radicalism, extremism, and excessive fanaticism that threaten the nation's unity and cohesion. Conflicts in the name of religion frequently emerge in social reality, typically initiated by excessive fanaticism that subsequently escalates into fundamentalism. Fanaticism within religious organizations fosters a mindset that sometimes leads to an intense devotion to ideological truths, causing members to reject differing understandings and perspectives outside their group [9]. The urgency of this research is highly significant to understand how pesantren and dayah, as traditional Islamic educational institutions, develop moderate religious patterns amidst the currents of globalization and the challenges of radicalism. This study aims to describe and analyze religious understanding, educational curricula, and the implementation of religious moderation at Dayah Mudi Mesra in Aceh Province and Pesantren Darularafah Raya in North Sumatra Province.

RESEARCH METHOD

This study is qualitative research employing a case study approach. The qualitative research method is utilized to investigate objects in their natural conditions, where the researcher acts as the key instrument for data collection [10]. This approach was chosen because it enables the researcher to gain an in-depth understanding of the phenomenon regarding the development of religious patterns within the pesantren environment in its natural context in Sumatra. A case study is an appropriate approach when the researcher can clearly identify the cases or compare several cases under investigation [11]. The cases in this study are Dayah Mudi Mesra in Aceh Province and Pesantren Darularafah Raya in North Sumatra Province, which were selected due to their representative characteristics as traditional Islamic educational institutions in Sumatra with distinct socio-cultural backgrounds.

This study is classified as field research utilizing a descriptive approach. Descriptive research aims to gather information regarding the current status of an existing phenomenon specifically, its natural condition at the time the study is conducted without the intention of testing specific hypotheses [12]. A descriptive qualitative approach enables researchers to portray the empirical reality underlying a phenomenon in a deep, detailed, and comprehensive manner. The collected data is non-numerical, originating instead from interviews, observations, personal documents, notes, memos, and other official records. The objective of qualitative research is to thoroughly and meticulously describe the empirical reality behind a phenomenon, meaning that the interpretation of the phenomenon depends heavily on the researcher's analytical skills and acuity.

The data sources in this research are divided into two categories: primary and secondary data sources. Primary data is obtained directly from the field or research site, which includes the Leaders of the Dayah/Islamic Boarding Schools, teachers, and students at both institutions serving as the research locations. Informants were selected using a purposive approach, meaning the researcher chose data sources based on specific predetermined criteria to address the research problem [13]. The criteria for selecting informants encompass relevance to the research topic, accessibility, representativeness, trustworthiness, availability of time, and direct involvement with the subject matter. Secondary data sources were acquired through literature such as journal articles, reference books, and other documents closely related to the core focus of the research.

Data collection for this research was carried out using three methods: observation, interviews, and documentation studies. Observation in this study is defined as the process of focusing attention on a specific object using all the senses. It was conducted to examine particular conditions, specifically aiming to observe the development of religious patterns within the pesantren (Islamic boarding school) environment. Interviews were conducted using an interview guide to ensure they remained directed and focused on the research objectives based on the information provided by the data sources. The research employed an open-ended interview technique, where the

researcher asked key respondents about factual events as well as their personal opinions regarding those events [14]. These interviews were carried out continuously until the necessary information was fully acquired. Additionally, documentation studies were utilized to support and supplement evidence gathered from other sources, such as the dayah/pesantren profile, along with photographic and video documentation of its activities.

The data analysis techniques applied in this study are based on the Miles and Huberman model. This process is conducted interactively and continuously, starting from the initial data collection in the field until the data is fully complete, exhaustive, and reaches saturation [15]. The analytical steps begin with data reduction, which involves the process of selecting, simplifying, abstracting, and transforming the raw data found in the researcher's field notes. Data reduction activities include summarizing the data, coding, tracking names, and forming clusters. The next step is data display, which entails organizing a set of information to make it possible to draw conclusions. The data can be presented in the form of narrative texts or graphs. Finally, conclusion drawing is performed after first verifying the data's validity through testing criteria such as triangulation, member checking, and auditing.

To ensure data validity, this study employs triangulation techniques, comprising source, method, and time triangulation. Source triangulation involves cross-checking data obtained from multiple sources. The collected data is then described, categorized, and subjected to a member check to establish an agreement and draw final conclusions [12]. Method triangulation is conducted by examining data from the same source using different data collection methods, specifically observation, interviews, and documentation studies. Time triangulation relates to the effectiveness of timing; for example, data gathered through interviews while the informant's condition is still fresh tends to be more valid and credible. Through this comprehensive methodological approach, the research aims to produce valid and reliable findings regarding the development of religious patterns in Islamic boarding schools (pesantren) across Sumatra.

RESULTS AND DISCUSSION

Result

The religious understanding at Dayah Mudi Mesra in Aceh Province and Pesantren Darularafah Raya in North Sumatra Province reveals significant differences, although both are firmly rooted in the Ahlussunnah wal Jama'ah tradition. Dayah Mudi Mesra develops the theological framework of Ahlussunnah wal Jama'ah ala Asy'ariyah, which is internalized through a traditional-salafi approach. This finding aligns with previous research demonstrating that traditional Islamic boarding schools in Aceh maintain their scholarly authority through a continuous chain of transmission (sanad) tracing back to the Prophet Muhammad SAW. This is accompanied by a strong emphasis on the concepts of tafwidh and tanzih in understanding the attributes of Allah [16]. The

source of religious authority in this institution is hierarchical and transmissional; understanding the Quran and Sunnah must be mediated through classical Islamic texts (turats). These texts, authored by prominent scholars of the Shafi'i school of jurisprudence and Ash'arite theology, serve as the canonical foundation of the curriculum.

Pesantren Darularafah Raya cultivates a moderate, inclusive, and contextual approach to understanding Islamic theology (aqidah). Research indicates that this institution integrates classical Islamic scholarly heritage with contemporary insights, resulting in a theological foundation that is both robust and relevant to modern challenges [17]. The sources of religious authority within the pesantren are dynamic and complementary, utilizing a contextual method that accounts for the social realities of a diverse modern society. This aligns with studies showing that modern Islamic boarding schools generally adopt an integrative strategy, blending tradition with modernity in their theological instruction [18]. The differing approaches between the two institutions highlight their adaptation to their specific socio-cultural environments: Dayah Mudi Mesra operates within a homogeneous society in Aceh that enforces Islamic law, whereas Pesantren Darularafah Raya is situated in a heterogeneous community in North Sumatra.

At Dayah Mudi Mesra, the interpretation of Islamic jurisprudence (fiqh) and social religious practices is contextual and maqasidi (objective-oriented), deeply rooted in the Shafi'i school of thought. Findings reveal that fiqh is not viewed narrowly as a collection of individual ritual rules, but rather as an adaptable normative system that governs social, economic, and cultural affairs [19]. Practical applications of this grounded interpretation include the management of productive zakat and waqf, the mediation of inheritance disputes, and the advancement of Islamic economics. Conversely, Pesantren Darularafah Raya promotes a contextual and inclusive interpretation of fiqh guided by the principle of universal public benefit. This corresponds with research demonstrating that modern pesantrens develop a fiqh capable of addressing contemporary challenges while remaining faithful to the core objectives of Islamic law, or maqasid syari'ah [20]. In this institution, social religious practices are implemented through inclusive and transformative community service programs.

The concepts of adab (ethics) and the hierarchy of knowledge at Dayah Mudi Mesra serve as a holistic central paradigm encompassing spiritual, intellectual, and social dimensions. Adab is understood as an internal disposition and a behavioral framework that governs the students' relationships with God, knowledge, teachers, peers, and even religious texts [8]. The strict educational hierarchy, progressing from foundational books to increasingly complex texts, reflects an epistemological respect for the stages and processes of acquiring knowledge. Meanwhile, Pesantren Darularafah Raya cultivates a multidimensional concept of adab that includes spiritual, intellectual, social, and multicultural aspects. The hierarchy of knowledge at this institution adheres to the principle of gradual progression, moving from basic mastery to specialization, with a strong emphasis on the step-by-step acquisition of competencies [21].

Regarding the understanding of Sufism (tasawuf) and spirituality, Dayah Mudi Mesra adopts a Sunni-akhlaki (ethical Sunni) paradigm that organically integrates with the Ash'arite theological framework and the Shafi'i school of jurisprudence. Sufism is regarded as the internal dimension that perfects Islamic law (sharia) with the ultimate goal of achieving ihsan (spiritual excellence). Spirituality is cultivated through a gradual, transformative approach, beginning with the development of outward adab, followed by the purification of the heart from spiritual ailments, and culminating in the attainment of elevated spiritual stations or maqam [22]. Conversely, Pesantren Darularafah Raya embraces a Sunni-modern Sufism paradigm that seamlessly integrates with contemporary educational needs and the realities of a pluralistic society. Here, spirituality is fostered through an integrative and adaptive approach that merges the wealth of classical Sufi traditions with the spiritual requirements of modern individuals [23]. Ultimately, both approaches illustrate that Sufism can be preserved as an essential component of Islamic boarding school education without becoming disconnected from the demands of the modern era.

The curriculum structure and composition at Dayah Mudi Mesra represent a holistic, tiered, and integrated educational system that successfully combines classical Islamic scholarly traditions with contemporary educational needs. Findings indicate that the dayah's curriculum is built upon a strong epistemological foundation, emphasizing the mastery of instrumental sciences (ilmu alat) as a prerequisite for comprehending Islamic law disciplines [16]. The curriculum structure follows a principle of progressive development, advancing from the basic level (Mu'adalah) and intermediate level (Salafiyah) to the higher education level (Ma'had Aly), with an increasingly complex and specialized composition. The uniqueness of this curriculum lies in its ability to preserve traditional continuity through the teaching of standard classical Islamic texts (kitab kuning) while progressively incorporating modern approaches to research methodology and knowledge development. This aligns with research demonstrating that traditional Islamic boarding schools in Aceh have successfully sustained an educational system based on classical texts while integrating elements of modernity [8].

Pesantren Darularafah Raya has developed an integrated and adaptive curriculum structure and composition, merging pesantren scholarly traditions with the demands of contemporary education. Findings reveal that the curriculum is established on a solid philosophical foundation, focusing on the integration of religious and general sciences within the framework of a comprehensive Islamic worldview [20]. The dual curriculum structure is designed to ensure that students master three primary pillars: a comprehensive understanding of religion, proficiency in science and technology, and global communication skills through a multilingual program. The distinctiveness of this curriculum rests on its capacity to maintain traditional continuity by reinforcing the study of classical texts and pesantren values, while progressively adopting modern educational innovations, such as the Independent Curriculum (Kurikulum Merdeka) and a student specialization system. This study reinforces the finding that modern Islamic

boarding schools in Indonesia are developing integrative curriculum models that perfectly balance religious and general education [18].

The learning and knowledge transfer methodology at Dayah Mudi Mesra functions as an integrated educational system that merges tradition and modernity within a robust epistemological framework. Findings indicate that this methodology is rooted in the concept of scholarly sanad, which ensures the authenticity and continuous transmission of classical Islamic knowledge, while dynamically incorporating relevant modern approaches [8]. A defining characteristic of the dayah's methodology is its progressive, multi-tiered structure. It begins with establishing a foundation through the memorization and comprehension of fundamental texts, advances to enhancing analytical skills through discussions and comparative perspectives, and culminates in fostering intellectual independence through research and *ijtihad*. This process goes beyond mere knowledge transfer; it actively shapes the intellectual and spiritual character of the students. These observations align with research regarding the effectiveness of the *sorogan* and *bandongan* methods in traditional pesantren education [19].

Pesantren Darularafah Raya has developed an integrative and dynamic educational methodology that combines the rich academic traditions of pesantrens with modern pedagogical innovations. Findings reveal that this methodology is also grounded in the scholarly sanad concept to guarantee the authentic transmission of classical Islamic teachings, while creatively integrating contemporary approaches designed to address global challenges [20]. The hallmark of this pesantren's methodology is a holistic blended learning approach that establishes a synergistic framework between traditional and modern methods. The educational process is structured progressively in stages, starting with foundational conceptual understanding, moving to capacity building through practical application, and ultimately developing student independence through social contributions. This study is consistent with findings that modern pesantrens adopt student-centered learning methodologies and incorporate technology into their educational processes [24].

The evaluation and intellectual sanad (chain of transmission) at Dayah Mudi Mesra serve as an integral educational mechanism that ensures the quality and authenticity of Islamic knowledge transmission. Findings reveal that the assessment system is comprehensive and multidimensional, equally covering cognitive, psychomotor, and affective domains, with a specific focus on integrating knowledge mastery with character building [16]. The concept of the intellectual sanad acts as an epistemological foundation that secures the continuity and purity of the Islamic scholarly tradition across generations. The implementation of the sanad is not merely a traditional formality, but rather a rigorous methodology for academic verification.

Furthermore, Pesantren Darularafah Raya has developed an integrative evaluation and intellectual sanad system that merges Islamic boarding school traditions with modern educational standards. Its assessment framework is similarly

comprehensive and multidimensional, providing a balanced approach to cognitive, psychomotor, affective, and spiritual aspects [21]. The principle of the intellectual sanad functions as an epistemological and methodological baseline that guarantees the preservation and authenticity of the Islamic scholarly tradition, while simultaneously serving as a framework for developing modern sciences from an Islamic perspective. The incorporation of local wisdom at Dayah Mudi Mesra represents a systematic and ongoing transformative process, successfully establishing a harmonious synthesis between universal Islamic teachings and local Acehnese culture. Findings indicate that this integration is not merely supplementary or symbolic. Instead, it is deeply embedded within the dayah's entire educational ecosystem, encompassing the curriculum, teaching methodologies, social interactions, and spiritual life [22]. The integration utilizes a selective-critical approach, wherein local values aligning with Islamic law are preserved and reinforced, while conflicting practices undergo a gradual and educational reform. The dayah serves as a cultural mediator connecting Islamic traditions with Acehnese culture, which is consistent with research on the acculturation of Islam and local culture in Aceh [19].

Similarly, Pesantren Darularafah Raya fosters the integration of North Sumatra's multi-ethnic local wisdom across all educational aspects. This integration goes beyond a simple addition, permeating the entire educational ecosystem of the pesantren [21]. The approach is contextual and selective-critical, ensuring that local values consistent with Islamic law are maintained and strengthened, whereas contradictory ones are reformed progressively and educationally. The pesantren acts as a cultural mediator bridging Islamic traditions with the diverse multi-ethnic culture of North Sumatra, while also serving as a transformative agent that refines local practices without erasing cultural identity.

Discussion

The implementation of religious moderation through the concept of wasathiyyah at Dayah Mudi Mesra is a transformative and systemic educational process that successfully creates an inclusive religious environment while upholding the fundamental principles of Islam. Findings indicate that the wasathiyyah concept is not merely treated as a slogan but is actively manifested throughout the educational ecosystem, balancing firmness in faith with flexibility in Islamic jurisprudence [8]. The implementation of wasathiyyah is carried out using a comprehensive methodological approach. This includes strengthening the understanding of ushul fiqh and maqasid syari'ah, broadening perspectives on the diverse schools of thought within Islam, and instilling adab al-ikhtilaf when dealing with differing opinions. This approach produces graduates who possess a balanced and wise mindset in understanding and practicing their religion. This research aligns with findings that traditional Islamic boarding schools in Aceh have successfully internalized the values of moderation by reinforcing a comprehensive religious understanding [16].

Pesantren Darularafah Raya systematically implements the wasathiyyah concept across all aspects of religious discourse, creating an educational environment that balances firm principles with flexible methods while adapting to the realities of a multicultural society. Findings reveal that the implementation of wasathiyyah is conducted through a comprehensive methodological approach, which involves strengthening the understanding of ushul fiqh and maqasid syari'ah, expanding awareness of the various Islamic schools of thought, and cultivating adab al-ikhtilaf in addressing disagreements [20]. This approach develops students who can interact constructively within a diverse society. This is consistent with research on religious moderation in modern Islamic boarding schools that utilize inclusive and contextual approaches [17]. The differences in approach between the two institutions reflect their adaptation to their respective socio-cultural contexts; nevertheless, both have successfully internalized the fundamental values of wasathiyyah.

The internalization of tolerance and nationalism at Dayah Mudi Mesra is systematically integrated with the practice of religious moderation, fostering an educational ecosystem that harmonizes Islamic and Indonesian identities. Findings reveal that the institution views being a devout Muslim and a good citizen as two inseparable sides of the same coin, utilizing the concept of hubbul wathan minal iman as its philosophical foundation [8]. The values of tolerance and nationalism are instilled through the teaching of tolerant Asy'ariyah theology and contextual Syafi'i jurisprudence, alongside the understanding that Indonesia, with all its diversity, is a darul mitsaq (a nation of consensus). This approach cultivates santri (students) who possess a balanced perspective when addressing differences. This study aligns with previous findings that Islamic boarding schools in Aceh play a significant role in reinforcing nationalism and religious tolerance [19].

Similarly, Pesantren Darularafah Raya systematically integrates the values of tolerance and nationalism with the implementation of religious moderation, creating a harmonious educational environment that bridges Islamic and Indonesian identities within a multicultural society. Research indicates that the pesantren relies on hubbul wathan minal iman as the philosophical basis for establishing this integration [20]. Tolerance and nationalism are internalized through the instruction of tolerant Asy'ariyah theology and contextual Syafi'i jurisprudence, coupled with the recognition of Indonesia's diversity as a darul mitsaq. This method produces santri who demonstrate a robust commitment to their faith alongside a profound dedication to the nation and state. These results correspond with existing studies on the role of Islamic boarding schools in strengthening religious moderation and nationalism in Indonesia [18].

The practice of religious harmony and the approach to internal Muslim differences at Dayah Mudi Mesra represent a comprehensive paradigm that successfully balances steadfastness in faith with flexibility in social interactions. Findings indicate that this approach consists of two complementary dimensions: external harmony with other religious communities, built upon justice and universal human principles, and a prudent

attitude toward internal differences within the Muslim community [22]. The institution develops a model of *ukhuwah wathaniyah* based on Islamic principles, actively participates in interfaith forums, and establishes clear boundaries concerning matters of *aqidah* and *ibadah*. This strategy cultivates harmonious relationships without compromising core religious convictions. This research aligns with findings on the role of Islamic boarding schools in fostering interreligious harmony in Aceh [25].

Pesantren Darularafah Raya develops an applicable practice of religious harmony alongside a thoughtful approach to internal differences among Muslims, creating a model of harmonious coexistence within a multireligious society. Findings reveal that the boarding school builds harmony with non-Muslims based on the principles of *al-'adalah* and *al-ihsan* toward all humanity [21]. In addressing internal differences, the institution applies the approach of *al-ikhtilaf al-mabni 'ala al-adab* (ethics-based disagreement). The pesantren actively engages in social and community activities that transcend religious boundaries while preserving its Islamic identity. This approach yields harmonious relationships without sacrificing fundamental beliefs. This is consistent with research on models of religious harmony in Islamic boarding schools located in multicultural environments [7].

The strategy to counter extreme religious ideologies at Dayah Mudi Mesra employs a comprehensive and systematic educative-preventive approach. Findings indicate that this strategy is not merely reactive to superficial symptoms; rather, it addresses the root of the issue by building ideological resilience through the reinforcement of a thorough religious understanding and the cultivation of critical thinking methodologies [8]. This multidimensional and integrated approach includes strengthening moderate faith (*aqidah*), mastering comprehensive methods for interpreting religious texts (*nash*), instilling ethical Sufism (*tasawuf*) values, and developing critical thinking alongside media literacy. Consequently, this method produces students (*santri*) who not only possess intellectual immunity against extreme ideologies but are also capable of acting as active agents of moderation. This research aligns with previous findings on the educational strategies used by Islamic boarding schools to combat radicalism [16].

Pesantren Darularafah Raya has developed a systematic and multidimensional strategy to address extreme religious ideologies, establishing a strong intellectual defense against radicalism within the framework of inclusive, modern Islamic education. Findings demonstrate that this strategy is based on a comprehensive preventive-educative-contextual approach, built upon four pillars: reinforcing a thorough understanding of religion, advancing critical thinking methodologies, embedding ethical Sufism values, and providing education on nationalism and multiculturalism [20]. This approach yields students who are intellectually immune to extremist ideologies and are ready to serve as proactive agents of moderation. This corresponds with research regarding the role of modern Islamic boarding schools in deradicalization through educational approaches [17]. The success of these strategies positions both institutions as

effective models for educational deradicalization, which is highly relevant to contemporary challenges in preserving national harmony and security.

CONCLUSION

Fundamental Finding: Based on a comprehensive study conducted on Dayah Mudi Mesra in Aceh Province and Pesantren Darularafah Raya in North Sumatra Province, it can be concluded that these two traditional Islamic educational institutions represent the moderate, inclusive, and contextual face of Indonesian Islam. In terms of religious understanding, Dayah Mudi Mesra develops a strong Ash'arite theological paradigm to maintain the *Ahlussunnah wal Jama'ah* tradition, while Pesantren Darularafah Raya presents a creative synthesis between the Islamic faith and the reality of North Sumatra's multicultural society. Regarding the educational curriculum, Dayah Mudi Mesra maintains a strict academic *sanad* (chain of transmission) system with a systematic hierarchy of *kitab kuning* (traditional Islamic texts) learning, while simultaneously integrating modern approaches into its teaching methodology. Meanwhile, Pesantren Darularafah Raya develops a dual curriculum that integrates national education with the characteristics of a modern pesantren, complemented by *multilingual* and multicultural programs that are responsive to global challenges. The implementation of religious moderation in both institutions is carried out through systematic and contextual approaches. Dayah Mudi Mesra emphasizes the concept of *wasathiyyah* (moderation) by strengthening methodological understanding in *ijtihad* (independent reasoning), whereas Pesantren Darularafah Raya develops a model of active tolerance through *engagement* with multi-religious communities. Both have successfully created an educational environment capable of shielding students from extremist ideologies while equipping them with the skills to live amidst diversity. **Implication:** First, the curriculum integration model developed by the two institutions can serve as a blueprint for other *pesantren* and *dayah* to design educational systems that preserve traditional heritage while remaining relevant to contemporary needs. Second, the approach to religious moderation based on local wisdom implemented by both institutions is highly suitable for adoption as an effective and contextual anti-radicalism educational model. Third, the methods applied for cultivating morals and ethics can be integrated into the national education system to reinforce character education. With proper implementation, this research is expected to contribute significantly to the development of moderate Islamic education in Indonesia, addressing the threat of radicalism and preserving national unity. **Limitation:** This study is limited to a comparative analysis of two Islamic educational institutions, namely Dayah Mudi Mesra in Aceh Province and Pesantren Darularafah Raya in North Sumatra Province. Therefore, the findings may not fully represent the diversity of religious patterns, curriculum models, and religious moderation practices across other pesantren and dayah in different socio-cultural contexts in Indonesia. **Future Research:** Fourth, this study paves the way for further academic development regarding models of

scientific integration in Islamic education, particularly in responding to the challenges of globalization and a digital society.

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