

# A NOVELTY RELIGIOUS PARADIGM OF ISLAMIC BOARDING SCHOOLS NORTH SUMATRA (STUDY AT THE ISLAMIC BOARDING SCHOOL SALAFIYAH MUSTHAFAWIYAH, PURBA BARU, MANDAILING NATAL AND MODERN ISLAMIC BOARDING SCHOOL MEDAN RAUDHAH HASANAH)

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**Abstract:** *This research is descriptive analysis reveal the paradigm of schools in North Sumatra by tracing pater theology, his views on plurality and idealitanya about jihad. Considering the number of schools in North Sumatra, this study only took two schools were considered representative, ie boarding Musthafawiyah New Primitive (PM Mandailing Natal and Pesantren Raudhah Hasanah (RH) Field. From this study it was found that: first, The literatu aqidah used in both schools are mostly referring to scholars Asy'ariyah. Both also expressly said that they are Ash'c school of theology. Second, related to religious plurality, On furu'iyah fiqhiyah problems, they recognize the four scho of fiqh and justify everything. Thirdly, on the issue of jihad, both broadly interpret jihad is not only the physical war, b also studying intellectual jihad, and fought in the community. It refers to the purpose of boarding as the inviting peop to goodness or called mundzirul qoum. From here can be categorized that boarding schools in North Sumatra, which this case represented by the PMP and RH rests on the washatiah religious paradigm, in the sense not the extreme rig and the extreme left in religion.*

**Key Words:** *Religious Paradigm, Pesantren, wasathiyah, North Sumatra.*

## 1. INTRODUCTION.

This study seeks to uncover paradigm religion (religious paradigm) boarding schools in North Sumatra [1]. In this context, the author makes the boarding Musthafawiyah Primitive Mandailing Natal (hereinafter referred to as PMP) and Pesantren al-Raudhah al-Hasanah (hereinafter referred to as RH) field as the research object in question, since both are boarding the largest in North Sumatra, with the number of pupils in upper thousand. In addition, they also can be used as representation of shades of schools in North Sumatra, which is patterned on the two systems of traditional (salafiyah) and modern ('ashriyah) [2]. PMP Mandailing Natal is the oldest boarding schools in North Sumatra with salafiyah-traditional systems, while RH Terrain is one of the schools in North Sumatra, the earliest reference to the education of modernity Pondok Modern Darussalam Gontor East Java. The existence of both certainly have an impact on religious life in North Sumatra, important therefore investigated how the actual religious paradigms are formed. There are three things that will ditela'ah to see both religious paradigm, namely: first, the style of theology through search of the literature used in the teaching of aqidah. Second, the views of both on religious plurality, and bermazhab. Third, idealita both about jihad [3].

This search is a response to the three religious paradigm that developed in Indonesia, namely: first, an exclusive-radical. This understanding is based on the attitude of religious absolutism, and tend to blame other groups that do not sefaham him, even impose its opinion. Such attitudes then lead to acts of violence and terrorism. Second, moderate or wasathiyah [4][6]. This paradigm taught to be tolerant of differences both in religion and sect. But note this understanding does not justify theologically other religions, or justify heresy, in other words, tolerance is limited to the social level. Third, the secular-liberal [5]. This understanding assumes that the source of conflict is religious, therefore religion must be separated from the social sphere. By looking at the pattern of theology, a view of the plurality, and the second jihad idealita pesantren, will show whether schools in North Sumatra is located in the exclusive paradigm-radical, modern-wasathiyah, or secular liberal [6].

## 2. PREVIOUS RESEARCH

### a. Religious Paradigm Pesantren Musthafawiyah New Primitive Mandailing Natal.

New Ancient Musthafawiyah salafiyah didirikan 1912 by Sheikh Mustafa Hussein H. Nasution. After the death (1955), passed by the leadership of his son H. Abdollah Nasution (1955-1995), then followed by his younger brother Drs. H. Abdul Khalik Nasution (1995-2003) [7]. From 2003 until now, the leadership of Mustafa Bakri followed by H. Nasution, grandson of the founder of the pesantren. This shows clearly that there is no provision tenure of leadership. The change of leadership occurs only when the previous leader died [8].

Since its establishment until today, the boarding was progressing very rapidly, with thousands of students who come from various regions in Indonesia, even outside the State, such as Malaysia and Saudi Arabia. Based on data for 2016/2017 recorded 11 501 the number of students, consisting of students (boys) as much as 6,990 people and santriwati (daughter) 4,511 people. The pesantren education program are: Salafi 9 year basic education Wustho level, the program SKB-3 Ministers Level Tsanawiyah (MT), and the program SKB-3 Levels Minister Aliyah (MAS) [9].

### **The motto and goal of PMP are:**

#### **Moto:**

Allah will exalt those who believe and those who brought science to some degree "

#### **Aim:**

"Printing scholars berakhlakul karimah based ahlussunnah waljama'ah the Shafi'i."

### **The vision and mission of PMP are:**

**Vision:** Competence in the field of science; Settled in the faith; Diligent in worship; Ihsan any time; Deft in thinking; Skilled in religious affairs; Role models in the community [10].

#### **Mission:**

- a. Continuing and preserving what has been nurtured and developed by the founder of Pesantren Musthafawiyah New Primitive Sheikh Mustafa Hussein H. Nasution to make the Pondok Pesantren New Ancient Musthafawiyah as one institution that is respected in order to achieve the good of the world and the happiness of the hereafter, while solid adheres to the schools Ahlus sunnah wal Jamaah (the Shafi'i school of)
- b. Equip learners with good knowledge of general knowledge especially religious knowledge especially concerning the faith, Islam, akhlakul karimah and various sciences needed in life.
- c. Seriously train students to be able to read, interpret and interpret and take the meaning of the yellow scriptures (Islamic books that speak Arabic)
- d. Responsible for guiding and familiarizing students in worship, dhikr and applying akhlākul karimah in daily life both inside and outside the New Musthafawiyah Islamic Boarding School environment.
- e. With carefulness to explore, develop the interests and talents of students so that they have the skills (life skills) in accordance with the policies and abilities of the school.
- f. Carefully and continuously build the personality of students so that they are expected to have a strong, confident, resilient, honest, responsible and berakhlākul karimah personality, thus they will be able to respond and solve every problem of life and life correctly and correctly.
- g. Continuously instilling and fostering the patriotism of students to the nation and state, homeland, especially the alma mater towards religion.
- h. Religious paradigm of Medan Raudhah Hasanah Islamic Boarding School
- i. 1. Overview of Islamic Boarding Schools
- j. The Islamic Boarding School established by the Kulliyatul Mua'llimin al-Islamiyah (KMI) system refers to the education system of Pondok Modern Darussalam Gontor (PMDG) in 1986. The establishment was initiated by Ustadz Usman Husni and several PMDG alumni teachers. Since its establishment until now the Islamic Boarding School has developed very rapidly. The RH boarding school has been led by four Directors, as shown in the following table:

**Table 1.** Periode of Directore

No	Name	Periode
1	Drs. H. Usman Husni	First Periode
2	Drs. H. Magfur Abdul Halim	1988-2002
3	Drs. Sahid Markum, S.Pd.I	2002-2009
4	Drs. Rasyidin Binda, M.Ag	2009-2016
5	Sholihin al-Din	2016-Now

Data for the 2017-2018 school year shows the number of santri RH is 3145 people consisting of 1475 santri and 1661 santriawati. In addition to the PMDG education model, RH also participates in the SKB-3 program at the madrasah level Tsanawiyah and Aliyah. All students and students must stay in the dormitory [11].

The Vision and Mission of RH is:

**Vision:**

Making the Ar-Raudlatul Hasanah Islamic Boarding School as a regeneration institution and quality community service, solely for worshiping Allah SWT and hoping for His blessing and the implementation of the function of Allah's Messenger on earth

Cadre formation is the process of cadre and leaders of the people who are implemented in a structured and simultaneous manner through conducive miliaries, as well as the services of the formation of superior and quality individuals both academics and practitioners reflected in innovative, creative and proactive attitudes towards the development of science [12].

**Mission:**

1. Educate individuals who master the basic provisions of religious, leadership and teacher training and are willing and able to develop them to the most optimal level.
2. Preparing a superior and quality generation towards the formation of the Khaira generation of the ummah.
3. Establish a generation of mutafaqqih fi ad-din and have positive intellectual traditions and are responsive to the development and demands of the times, towards the creation of a learning society [3].
4. Educating and forming a generation of IQRA personalities ('Ilmi, Qur'any, Rabbany and' Alamy) who are ready to practice it in the midst of society with sincerity, smartness and charity. Iqra combines aspects of thought (my ilmy 'alamy) and aspects of remembrance (qur'any rabbany) which are actualized in religious organization and morality [4].

**The pesantren's life philosophy is:**

Five Souls

1. Soul of sincerity
2. Soul of Simplicity
3. Self-Reliance Soul
4. Soul Ukhuwwah Islamiyah
5. Free soul

The education motto of the Ar-Raudlatul Hasanah Islamic Boarding School emphasizes the formation of Muslim, believer and Muhammin individuals who are virtuous, healthy, knowledgeable, free-minded and charitable. The main criteria or traits are the education motto in the Ar-Raudlatul Hasanah Islamic Boarding School [10].

**3. METHOD OF RESEARCH.**

This research is a qualitative field research. The reason, in this study took the object of the pesantren and its religious paradigm in the Musthafawiyah Purba Baru pesantren and al-Raudah al-Hasanah Medan. Qualitative means the form of research procedures that produce written descriptive data obtained from sources, both through observation and from the results of interviews with informant sources that have been used as subjects in the study.

The primary data referred to here are data obtained from the results of a combination of participant observation and unstructured interviews with several key informants, namely PMP Mandailing Natal and RH Medan leaders, administrators and students. This interview was conducted in depth related to the religious paradigm taught in the two pesantren. Secondary data in question is the sources of the literature which discusses the pesantrenan and educational paradigms applied in it. The library data can take the form of books, journals, articles, academic scientific works and so on.

This research is descriptive analysis. Descriptive analysis aims to draw a picture or painting systematically, factually, and accurately regarding the facts, nature and relationships between the sub-objects under study. Data analysis is an attempt to systematically search and organize records of observations, interviews, and documentation to improve understanding of objects and present them as findings for others. Thus, the descriptive analysis in this study is to describe and systematically describe the religious paradigm of PMP and RH Medan.

### 3.1. Religious Paradigm Style of theology

The RH boarding school curriculum is generally divided into several fields of study, namely: Language (Arabic and English), Dirasah Islamiyah or Islamic Studies and social sciences and exact sciences. Aqeedah lessons are part of Dirasah Islamiyah. The teaching books used in aqeedah learning are as follows:

**Tables 2.** List Of Book

Class	Name of Book	Authors
I	Ushuluddin ('Aqo'id) 'Ala Madzhab Ahl al-Sunnah Wa al-Jama'ah	KH. Imam Zarkasyi
II	Kitab al-Sa'adah	'Abd al-Rahman Manaf
III, IV	'Ilm al-Tauhid	'Abd al-'Aziz 'Abd al-Lathif
V, VI	Haqiqah al-Tauhid	Dr. Yusuf al-Qardhawi

In general, these books refer to the Ash'ari view, but in certain parts also refer to the Salaf scholars such as Ibn Taymiyya, especially in the distribution of monotheism to uluhiyah, rububiyah and asthma 'wa shifat. In addition, most of the textbooks used to refer to the writers of the contemporary through the selection phase and sorting of sub-titles by team teaching monotheism. In this context, teachers are given freedom to change the sub discussion students adjust to the conditions, the record does not change the fundamental things in Aqeedah ahl sunnah waljama'ah. This was revealed by Ustadz Imamul sebagaimana Awthon schools as part of the curriculum:

If he grades 1-4 we fully learn Asya'ari schools, but if we had to use 5-6 class contemporary scholars, it was Yusuf Qaradawi studied schools Asya'ari although there is also wore a view Ibn Taymiyya mainly on the distribution of monotheism before this lesson was wearing aqeedah tawheed wasithiyah bouquet of Ibn Taymiyya we think the teachers here too doctrinaire studied the book with the children then we choose contemporary scholars to present explanations in accordance with the conditions of children.

Furthermore, RH also studied classical literature from Asyairah, specifically studied by santri / santriawati who chose religious majors. The reason for choosing the Asya'irah-based literature, because most Muslims are Ash'ari-based, and besides, methodologically (manhaji), the Ash'ariy school has a rational tauhid view in the sense that it not only quotes the verse, but also explains rationally, so it's not easy to forgive. These characteristics are the main reason why the Asya'ari school was chosen. This is intended so that students can think and behave wiser or be in frame wasaihtiyah, in religion. This was revealed by Ustadz Andi Wahyudi as the Head of Islamic Boarding School Education:

After we examine .indeed he turns out that our choice of Ash'ari, because it is not extreme right or extreme left we have heard of washitiyah besides that this school is also in criticizing other views that are not in accordance with ahlus sunnah wal jama ' ah not only with verses but also developed with logic-logic so that it is easy to digest the structure of thinking. Views of plurality

The views RH terhdap plurality of standing on the philosophy of "standing above and for all groups". This philosophy is applied in a system where one-bedroom room placement consists of various regions and tribes. It aims to raise awareness that we live in a pluralistic region. In addition, the students / santriyah also

not allowed to speak local languages. The official language is Arabic and English. It is intended to minimize the emergence of regional elements in their daily mingle.

Pluralism is a necessity to refer to the Qur'an sura: Hud, verse: 118:

"If thy Lord willed, he made human beings are one, but they always disagree".

This passage shows that humanity is diverse, both in terms of beliefs, and so forth. Note however, that the necessity of such diversity, not justify other religions outside of Islam, or any other factions outside of Ahlus Sunnah wal Jama'ah. In the Qur'an explicitly states that Islam is the only religion that is blessed by Allah SWT. Therefore, inter-faith tolerance current or commonly called religious pluralism is false tolerance because it assumes that all religions are equal. However, the Qur'an also ordered the Muslims to not impose his beliefs on others:

"There is no compulsion to (enter) the religion (Islam); Indeed, It is clear the right way than the wrong path. Therefore he who disbelieve thaghut and believe in Allah, verily he has been adhering to the very strong rope knots that will never break. and Allah is Knower hear".

These verses as a whole show that Islam teaches exclusivity in religion, but on the social aspects be governed to appreciate the difference.

Therefore, the purpose of standing above and for all the groups not justify heretical sects. It is, as revealed by Ustadz Andi Wahyudi:

Related schools of fiqh, RH is very flexible. It can be seen from the book studied fiqh is Bidyatul Mujtahid bouquet of Ibn Rushd. This book contains the views of the school of Fiqh issues. However, in a special class of religion, learning fiqh is more focused on the works syafi'iyah. It aims to produce generations who are concerned with Shafi'ites schools as schools of the majority of the Indonesian people.

#### **Views on Jihad**

Pesantren RH meaning of jihad is the intellectual jihad. It is, as revealed by Ustadz Andi Wahyudi:

In this pesantren jihad in the context earnest in mobilizing the existing potential for the children of students RH, was yes studying struggling in society too much of their age to hang them about jihad war. I think samalah here with our parent boarding Gontor problem we learn martial was only limited to physical health and defensively indeed we do not deny the existence of jihad war but it is not for the kids here.

Intellectual jihad is not only limited to the classroom, but in extra-curricular activities in Islamic studies, with the slogan "we are a people who read and write". The target of the study is:

1. Educating souls students to love reading books. Because only bukulah world can we command window
2. Educating students to learn to express ideas with good language and communicative
3. Cultivate writing skills among students
4. Fostering awareness of students to the reality of the contemporary Islamic world
5. Equip students in science, especially in the field of religion is needed

The same thing also expressed by Zulham Ahmad Hamdan, the final grade students that: pesantren teach jihad means yes fight, learn to enforce the sentence of God or laa ilaha illallah therefore mandatory for us to strive and not just a physical war but also like studying, jihad against lust and the most important jihad is to struggle in the way of Allah to defend, uphold religion.

Intellectual jihad is the basis in carrying out other jihad such as struggling in the midst of society, because in reality pesantren are established to produce generations who are munzirul qoum reminders in the midst of society, as stated in the Qur'an:

"It is inappropriate for the believers to go all (to the battlefield). Why not go from each group among them some to deepen their knowledge of religion and to warn their people if they have returned to him, so that they may guard him. Furthermore, lust Jihad is processed through pesantrenan education through disciplining both obligatory and sunnah worship times. Discipline is through habituation with punishment (punishment) to santri / santriyah who violate. This is a form of militancy in disciplining lust.

#### **4. CONCLUSIONS.**

- Aqidah literature used in both schools are mostly referring to scholars Asy'ariyah. Both also expressly said that they are Ash'ari school of theology. The difference in boarding RH, already refers to

Asy'ariyah contemporary scholars such as Yusuf Qaradawi, while the PMP refers to the classics. In addition, both are also different motive, if RH baseline methodology of election-Ash'ari is due bahasannya logical discussion but stick to the text, and are wasathiyah, especially in the context of Indonesia's diverse. While the PMP more to the culture of the schools founder ijthihad which has been set as the Ash'ari school of theology.

- Related to religious plurality, both recognize plurality in religion but does not recognize religious pluralism which recognizes that all religions. Religious sect linked both also expressly schools of Ahlus Sunnah wal Jama'ah is true (haqq) and others astray (false). In furu'iyah fiqhiyah problems, they recognize the four schools of fiqh and justify everything, but the PMP Shafi'i stated explicitly. While the RH, the students are given the freedom to choose one among the schools of fiqh, but in reality they are more inclined to the Shafi'i sect.
- On the issue of jihad, jihad both broadly interpret not only the physical war, but also studying intellectual jihad, and fought in the community. It refers to the purpose of boarding as the inviting people to goodness or called mundzirul qoum.

From here can be categorized that boarding schools in North Sumatra, which in this case represented by the PMP and RH rests on the washathiyah religious paradigm, in the sense not the extreme right and the extreme left in religion.

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