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Masjid-Based Pesantren: Revitalizing the Role of Mosques as Centers of Islamic Education Rooted in Local Wisdom in Indonesia

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Abstract

This study examines the revitalization of the mosque's role as a center for Islamic education integrated with local wisdom in Indonesia. Within Indonesia's pluralistic society, mosques have served as vital institutions for shaping Islamic character and identity in harmony with local culture. Employing a library research method, this study aims to map various forms of mosque-based Islamic education that incorporate local wisdom, analyze institutional management models of mosques in the context of regionally distinctive Islamic education, identify educational practices in mosques that preserve local cultural values, and formulate a conceptual framework for mosque development as centers of Islamic education that reinforce both national and Islamic identity. The findings reveal diverse models of mosque-based Islamic education that adopt local wisdom, such as the surau in Minangkabau, langgar in Java, meunasah in Aceh, and tajug in Sunda. Effective mosque institutional management is characterized by the integration of religious, educational, social, and cultural functions. Educational practices include the contextual teaching of kitab kuning, the adaptation of halaqah traditions with local cultural elements, the development of Islamic arts and culture rooted in the archipelago, and community economic empowerment. The concept of "Pesantren Masjid" offers a new paradigm of Islamic education that integrates universal Islamic values with local wisdom, promotes religious moderation, and strengthens national identity. This study concludes that revitalizing the mosque's role as a center of Islamic education grounded in local wisdom is a strategic effort to maintain Islamic identity while fostering social cohesion amid the challenges of globalization.

Keywords: Masjid, Islamic Education, Local Wisdom, Pesantren Masjid, Revitalization

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Introduction

Throughout the history of Islamic civilization, the mosque has held a multidimensional function—not only as a place of worship but also as a center for education, social engagement, and cultural development (Handrayant, 2010). In the Indonesian archipelago, mosques have served as fundamental institutions for the peaceful and accommodative dissemination of Islamic teachings, closely aligned with local cultures (Azra, 2013). This historical perspective highlights the mosque's strategic role in shaping Islamic character that harmonizes with local wisdom, giving rise to a uniquely Nusantara expression of Islam.

In contemporary times, however, the mosque's role as a center for Islamic education has gradually narrowed, becoming confined primarily to religious rituals (Hilmy, 2012). This shift diverges from the original spirit of Islam's presence in the archipelago, which embraced and integrated local wisdom. As a result, a dichotomy has emerged between Islamic education and local culture, potentially leading to alienation and the erosion of national identity. In fact, the integration of Islamic values with local wisdom has been a key strength in shaping the moderate and tolerant identity of Indonesian Muslims (Khomsinuddin et al., 2024).

Revitalizing the mosque's role as a center of Islamic education rooted in local wisdom is therefore crucial in the context of Indonesia's plural society. The concept of "Pesantren Masjid" emerges as a new paradigm, offering a model of Islamic education that remains firmly connected to cultural roots. As (Azra, 2019) argues, Islamic education in Indonesia should foster individuals who are "knowledgeable, faithful, and culturally Indonesian." Accordingly, mosque-based Islamic education integrated with local wisdom is expected to both strengthen Islamic identity and uphold national values.

This study aims to map various forms of mosque-based Islamic education integrated with local wisdom across different regions of Indonesia, analyze mosque institutional management models in the context of regionally distinctive Islamic education, identify best practices in implementing mosque-based education that preserve local cultural values, and formulate a development framework for the mosque as a center of Islamic education that reinforces both national and Islamic identity. Through this research, it is hoped that a contextual model of "Pesantren Masjid" can be formulated, one that reflects the diverse realities of Indonesian society.

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Methodology

This study employs a qualitative approach using the library research method. This method was selected to conduct a comprehensive examination and analysis of various literatures related to the role of the mosque as a center for Islamic education and its integration with local wisdom in the Indonesian archipelago (Zed, 2014). The data sources in this study include both primary and secondary literature. Primary sources consist of books, scholarly journal articles, research reports, and official documents related to mosque-based Islamic education and local wisdom in Indonesia. Secondary sources include articles, essays, and other academic writings that support the thematic discussion of the research.

Data collection techniques involve identifying relevant literature, classifying the data according to the research themes and subthemes, and systematically documenting the information. To ensure data validity, source triangulation was carried out by comparing various literature sources that discuss the same topic from different perspectives (Sugiyono, 2012).

Data analysis was conducted using content analysis techniques, which include the stages of data reduction, data presentation, and conclusion drawing (Krippendor, 2004). During the data reduction phase, relevant information was selected and categorized according to the research focus. In the data presentation phase, the reduced data were organized systematically based on the theoretical and conceptual framework. In the conclusion-drawing phase, interpretation and synthesis were carried out to derive comprehensive research findings.

The analytical approach adopted in this study is both descriptive-analytical and comparative. It seeks to describe and analyze various mosque-based Islamic education models that are integrated with local wisdom across different regions in Indonesia and to compare their characteristics, institutional management patterns, and best practices (Creswell & Creswell, 2018). Through this method, the study aims to provide a deep and comprehensive understanding of the revitalization of the mosque's role as a center for Islamic education grounded in local wisdom in the Indonesian context.

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Findings and Discussion

❖ Mapping the Forms of Mosque-Based Islamic Education Integrated with Local Wisdom

The findings reveal a wide variety of mosque-based Islamic education models that are deeply integrated with local wisdom across different regions of Indonesia. In Minangkabau, this model is known as surau. The surau functions not only as a place of worship but also as an Islamic educational institution that instills the values of Minangkabau tradition, rooted in the philosophy Adat Basandi Syarak, Syarak Basandi Kitabullah (custom is based on sharia, and sharia is based on the Qur'an) (Azra, 2017). Through the surau system, there is a strong integration of Islamic values with Minangkabau customs, such as the teaching of traditional martial arts (silat) intertwined with Islamic spiritual and ethical values (Ridha et al., 2022).

In Java, mosque-based Islamic education has evolved through langgar or musholla. These serve as community learning centers where Javanese traditions are integrated with Islamic teachings. One notable example is the practice of nyadran (visiting ancestral graves before Ramadan), which has been Islamized into rituals involving prayer for the deceased through tahlil and Yasin recitations (Dhofier, 2019). In addition, Javanese poetic forms like tembang, especially Suluk and Serat authored by Wali Songo and Muslim Javanese poets, are used as vehicles for conveying Islamic teachings (Saffana et al., 2023).

In Aceh, the mosque-based educational model is known as meunasah (Hasballah, 2020). The meunasah serves as a center of Islamic learning that fuses Acehnese customs with Islamic values. Classical Islamic texts (kitab kuning) are taught here using methods adapted to local characteristics, such as the use of the Acehnese language to explain Islamic concepts. Moreover, the meunasah also hosts Islamized traditional Acehnese rituals, such as peusijuek (blessing with rice flour) and khanduri blang (a communal feast for the rice fields) (Ibrahim, 2014).

In Sundanese culture, the model is referred to as tajug (Supendi et al., 2024). The tajug acts as an Islamic educational center that blends Sundanese local wisdom with Islamic principles. It incorporates cultural elements such as pupuh (Sundanese melodies) in religious teaching (Purnama, 2021). Additionally, tajug serves as a venue for nurturing Sundanese Islamic arts, including marawis and qasidah performances.

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These diverse models exemplify how mosque-based Islamic education in Indonesia has not only adapted to but also actively preserved and integrated local cultural expressions, ensuring that Islam remains contextually relevant and deeply rooted in community life.

Table 1: Models of Mosque-Based Islamic Education Across Indonesian Regions

Region	Local Term	Cultural Characteristics	Integration of Islam and Local Culture
Minangkabau	**Surau**	*Adat basandi syarak* philosophy	Martial arts (silat) infused with spiritual values
Java	**Langgar**	*Nyadran*, poetic traditions	*Tahlil*, *suluk*, and *serat* as mediums of Islamic teaching
Aceh	**Meunasah**	*Peusijuek*, *khanduri* rituals	Classical Islamic texts taught in the Acehnese language
Sunda	**Tajug**	*Pupuh*, Sundanese Islamic arts	Religious education enriched with Sundanese aesthetics

Institutional Management Models of Mosques in the Context of Regionally Distinctive Islamic Education

The institutional management of mosques within the context of regionally distinctive Islamic education reflects a variety of models adapted to local socio-cultural characteristics. Nonetheless, a general pattern can be identified—namely, the integration of religious, educational, social, and cultural functions within the mosque management system (Khikmawati, 2020) (Abdullah et al., 2024).

In Minangkabau, mosque management demonstrates a unique integration between traditional leadership structures and religious authority. Within the surau system, the role of the Tuanku as a religious leader and the Penghulu as a customary leader collaborate in managing Islamic education based on local tradition. A case in point is the financial management of mosques in Agam Regency, West Sumatra, which emphasizes accountability and transparency guided by customary cultural values. Research indicates that mosque administrators are responsible for preserving cultural values and transmitting them to future generations, reflecting the synergy between custom (adat) and religion in mosque governance (Setiawan et al., 2022). This collaboration embodies the harmonization of tradition and religion in Minangkabau society (Althafullayya & Akbar, 2023).

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In Java, mosque management integrates the pesantren educational system with Javanese cultural traditions. In managing the langgar, the Kyai (religious leader) and the Sesepuh (community elder) work together to develop a model of Islamic education rooted in Javanese identity. This integration gives rise to uniquely Javanese Islamic educational practices, such as the ngaji pasaran system—periodic Quranic and classical text study sessions scheduled according to the traditional Javanese calendar (Qomar, 2018).

In Aceh, the meunasah represents an integration of Islamic education with traditional governance structures. Here, the Tengku Imam (religious leader) and the Keuchik (village head and customary leader) collaborate to implement Islamic education reflective of Acehnese identity (Mahmazar et al., 2023) (Nafisah, 2022). This partnership supports an educational model closely linked with Acehnese customary law, including the implementation of qanun (regional regulations) grounded in Islamic law.

In Sundanese society, tajug management illustrates the integration of Islamic educational systems with Sundanese cultural values (Supendi et al., 2024). The Ajengan (religious leader) and Sesepuh (community elder) jointly oversee the development of Islamic education tailored to the Sundanese context. This integration produces a culturally specific model, exemplified in the ngaos system—a traditional method of Quranic recitation and religious learning adapted to the Sundanese language and cultural norms (Miharja, 2013).

These diverse management models underscore the flexibility and contextual adaptability of mosque institutions in Indonesia, enabling the preservation of local identity while nurturing Islamic values in a manner deeply rooted in regional traditions.

Best Practices in the Implementation of Islamic Education in Mosques that Preserve Local Cultural Values

This study identifies several best practices in the implementation of Islamic education in mosques that preserve and promote local cultural values across various regions of Indonesia. These practices include: contextual teaching of kitab kuning, modified halaqah traditions infused with local cultural elements, the development

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of Islamic arts and culture rooted in the Nusantara tradition, and community economic empowerment based on local wisdom.

The first practice is the contextual teaching of kitab kuning (classical Islamic texts), which takes into account the social and cultural characteristics of local communities. Across many regions, majelis taklim (study circles) are conducted using the halaqah method, where students listen to the kyai recite texts and explain their meanings in relation to the local context. This approach makes learning more accessible and relevant to students, allowing them to grasp complex religious teachings through familiar cultural references (Kiki, 2016).

The second practice involves local cultural adaptations of religious commemorations. For instance, at Masjid Tua Langgara, local traditions such as Mattamu Bulan (celebration of the Prophet's birthday) and ma'cing malillin soal ma'cing mariwang (commemoration of the Isra' Mi'raj) blend religious study with discussions on local cultural issues. One notable example is the Maccerang Manurung ritual, which includes a ceremonial animal sacrifice. The ceremony begins on Friday with the Bedug (large drum) being taken down from Masjid Tua Langgara and paraded to the ritual site beside the mosque, where it is continuously beaten throughout the day. On Saturday, preparations are made, including selecting a black male buffalo—symbolizing strength and leadership—whose hide is used to re-cover the Bedug. A brown-feathered native chicken is prepared as a symbolic protector against misfortune, and ingredients such as Beras Punu' (a traditional rice from Enrekang), betel nut, lime, and betel leaves are also gathered for ceremonial use (Irno, 2024).

The third practice centers on the development of Islamic arts and culture indigenous to the Nusantara. At the Baiturrahman Grand Mosque in Banda Aceh, for instance, the traditional Seudati dance is cultivated as a form of Islamic preaching through performance (Zaimar & Endang, 2019). Similarly, the Rebana Walisongo—a fusion of traditional Javanese musical instruments and Islamic lyrics—is developed to promote religious messages through familiar artistic expressions. These cultural art forms serve as effective mediums for da'wah by aligning Islamic teachings with local aesthetic traditions.

The fourth practice focuses on community economic empowerment through local wisdom. At the Kauman Grand Mosque in Yogyakarta, a sharia-compliant tourism

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program has been developed, encompassing sectors such as tourism, handicrafts, and trade. This initiative not only improves the economic well-being of the mosque community but also strengthens local identity as part of a broader Islamic mission (Rio Alfian Rosid & M. Nabil Falih, 2024).

Table 2: Best Practices of Mosque-Based Islamic Education Rooted in Local Culture

Educational Practice	Concrete Example
Contextual teaching of *kitab kuning*	Use of local languages and thematic *halaqah* circles
Cultural adaptations of *halaqah*	*Mattamu Bulan*, *Maccerang Manurung* rituals in Enrekang
Development of local Islamic arts	*Seudati* dance in Aceh, *Rebana Walisongo*, *marawis*, and *qasidah* performances
Community-based economic empowerment	Halal tourism initiatives at Kauman Grand Mosque, Yogyakarta

These best practices highlight the dynamic potential of mosques not only as religious and educational institutions but also as cultural and economic centers rooted in local wisdom, fostering an inclusive and contextually grounded expression of Islamic education in Indonesia.

Conceptualizing Mosque Development as a Center of Islamic Education that Strengthens National and Islamic Identity

Based on the analysis of various models and practices of mosque-based Islamic education integrated with local wisdom, this study formulates the concept of "Pesantren Masjid" as a new paradigm for mosque development. This paradigm positions the mosque as a center of Islamic education that simultaneously reinforces both national identity and Islamic character. The concept rests on three core pillars: Islamic spirituality, Nusantara intellectualism, and local culture.

The first pillar, Islamic spirituality, emphasizes the reinforcement of divine (ilahiyah) and humanistic (insaniyah) values that are central to Islamic teachings. Within the context of Pesantren Masjid, Islamic spirituality is manifested through acts of worship that strengthen both vertical relationships with Allah and horizontal relationships with fellow human beings. This is in line with the principle of ḥablun

minallāh wa ḥablun minannās—a balanced life anchored in devotion to God and social responsibility (Gunadi et al., 2020).

The second pillar, Nusantara intellectualism, focuses on cultivating an Islamic scholarly tradition that engages in dialogue with the rich body of local Indonesian knowledge. In the Pesantren Masjid model, this is actualized through Islamic studies that integrate classical methodologies with contemporary knowledge while remaining sensitive to Indonesia's social and cultural contexts. This reflects the spirit of tajdīd (renewal), a defining feature of Islam in the Nusantara (Wijaya, 2011). The third pillar, local culture, centers on the preservation and development of local wisdom values that align with Islamic principles. In practice, this pillar is reflected in the form of localized artistic expressions, traditions, and customs that are Islamized without erasing their cultural essence. This approach aligns with the classical maxim al-muḥāfaẓah ʿala al-qadīm al-ṣāliḥ wa al-akhdhu bi al-jadīd al-aṣlaḥ (preserve the good in tradition and adopt what is better in innovation).

The integration of these three pillars gives rise to the concept of Pesantren Masjid as a model of Islamic education that is moderate, inclusive, and contextually grounded. It not only reinforces Islamic identity but also preserves national identity amidst the homogenizing forces of globalization. As Gus Dur noted, Indonesian Islam is an Islam capable of "indigenizing" universal Islamic values within local cultural contexts, thereby producing a uniquely Indonesian expression of Islam (Rusli, 2015).

In practice, the Pesantren Masjid concept is developed through four key strategic approaches:

- Revitalizing the mosque's function as a center of Islamic education;
- Integrating Islamic education curricula with elements of local wisdom;
- Empowering the roles of ulama and traditional leaders in developing regionally grounded Islamic education;
- Utilizing information technology to enhance the delivery and accessibility of mosque-based education.

These strategies are expected to serve as an operational framework for advancing mosque-based Islamic education that strengthens both national and Islamic identity in a plural and dynamic Indonesian society.

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Conclusion

Based on the findings and discussion, it can be concluded that the revitalization of the mosque's role as a center of Islamic education rooted in local wisdom across the Indonesian archipelago represents a vital strategy for preserving Islamic identity while also strengthening social cohesion amid the pressures of globalization. The key conclusions drawn from this study are as follows:

First, there exists a diverse range of mosque-based Islamic education models integrated with local wisdom across various regions of Indonesia, such as the surau in Minangkabau, langgar in Java, meunasah in Aceh, and tajug in Sunda. Each model demonstrates a unique way of incorporating Islamic values with local culture, resulting in a variety of Islamic educational expressions that remain united within a shared framework.

Second, institutional management of mosques in the context of regionally distinctive Islamic education reveals a consistent pattern of integration between religious leadership and traditional or cultural leadership. This integration produces a harmonious governance model that aligns Islamic values with local cultural principles, transforming the mosque into not only a religious center but also a cultural one.

Third, the best practices in mosque-based Islamic education that preserve local cultural values include contextualized teaching of kitab kuning, modified halaqah traditions incorporating cultural elements, the development of Islamic arts and Nusantara cultural expressions, and community economic empowerment based on local wisdom. These practices offer tangible evidence that integrating Islam with local culture can foster creative and innovative educational models.

Fourth, the concept of Pesantren Masjid formulated in this study presents a new paradigm in developing mosques as centers of Islamic education that reinforce both national and Islamic identity. This concept is built upon three core pillars: Islamic spirituality, Nusantara intellectualism, and local culture. It is implemented through four strategic approaches: revitalizing the mosque's educational function, integrating local wisdom into the curriculum, strengthening the role of ulama and traditional leaders, and leveraging information technology.

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Thus, this study affirms that revitalizing the mosque's role as a center of Islamic education based on local wisdom is a strategic step toward cultivating a moderate, inclusive, and tolerant expression of Islam in Indonesia. Through the integration of Islamic values with local cultural wisdom, the mosque can serve as an educational hub that not only enhances Islamic identity but also sustains national identity in the face of globalization.

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