

The Change in Pesantren Traditions (A Case Study at Pesantren Musthafawiyah Purba Baru, North Sumatera)

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ABSTRACT

As a manifestation of the dialogue between pesantren and the modern age, in the context of the 21st century, there are not many pesantren in Indonesia that remain in the old traditions. Which is known as *salafiyah* pesantren. In general, Islamic boarding schools today have taken steps to accommodate the modern education system, although not a few are still holding on to their traditionalism. This study aims to analyze the changes in pesantren tradition in the midst of modernization and globalization era. This research was conducted at the Pesantren Musthafawiyah Purba Baru, using education social history approach. The results of the research show that the Musthafawiyah Purba Baru has carried out various experiments in responding to the modernization, globalization and the demands of society. The changes are: 1) The introduction of the classical system; 2) The stratification; 3) The expanding the corridors of subject matter; 4) Removing the discriminatory stigma against women; 5) The integration of national education institutions into the Musthafawiyah Purba Baru Islamic boarding school, 6) and expanding access and alumni service. Renewal is carried out by sticking to the principle of *al-muhāfadzau 'alā al-qadīm al-shālih wa al-akhdzu bī al-jadīd al-ashlah*. A number of old traditions of the pesantren, such as the study of the kitab kuning (KK), the teaching method of *halāqah*, the religious understanding of *ahl as-sunnah wal-jamā'ah*, and the religious values and culture of the pesantren are still strongly maintained in Musthafawiyah Purba Baru Islamic boarding .school.

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1. INTRODUCTION

In the Indonesian context, it is undeniable that pesantren or what is also called with "pondok pesantren" is an Islamic educational institution that has very old traditional root, because it has existed since Islam entered Indonesia. (Zakaria, 2017). In terms of the history of the existence of pesantren and the elements that make up pesantren institutions, to a number of values of life that they have, pesantren are indeed unique compared to other existing Islamic educational institutions. Because of the uniqueness of this pesantren, Abdurrahman Wahid calls pesantren a "subculture." (Abdurrahman Wahid, 2001)

However, in the recent era, as is also Azyumardi Azra's thesis, various new civilizations as a result of modernization and globalization that have hit various countries -including Indonesia-, have had an impact on the continuity of the pesantren tradition and not infrequently have contributed to eroding the values - the traditional values of society including pesantren. (Azra, 1999)

The introduction of the school system by the Dutch colonialists, and the madrasa system introduced by Muslim reformers, however, has become a problem as well as a challenge for the pesantren (Islamic boarding school) world. (Azra, 1999). Coupled with the fact that general education alumni -as an impact of national policy changes- are more acceptable or to be precise, or easier to get a job than pesantren alumni. It is a fact that later many traditional Islamic educational institutions in various regions of the world have been displaced or at least have to follow in the footsteps of the modern education system which is claimed to be more orderly and promises a future.

Indeed, it is acknowledged that the ability of educational institutions to face the wave of globalization varies in each place or country. Ramirez in Meyer states that countries with weak academic traditions will be more easily swayed by new developments in the world of modern education, compared to countries that have a strong or long-rooted academic tradition base. (Rowan, 2006)

Pesantren in this case is one of the traditional Islamic educational institutions which is quite strong in facing the crush of modernization. At a time when many traditional Islamic educational institutions did not survive much, pesantren experienced growth and development. Azyumardi Azra explained:

"Since the reform or modernization of Islamic education was launched in various regions of the Muslim world, not many traditional Islamic educational institutions such as pesantren have been able to survive. Most disappeared after being displaced by the expansion of the general education system, or underwent a transformation into public educational institutions..." (Azra, 1999).

As an institution that has a long tradition base, although pesantren are generally still strong enough to maintain the old traditions of pesantren (survive),

a number of traditional Islamic teaching traditions typical of pesantren in Indonesia have experienced many dynamics in various aspects. For the current context, pesantren which are completely still firm in maintaining their old traditions as inherited by the founders of pesantren centuries ago, are almost impossible to find, generally have undergone a transformation into more modern educational and teaching institutions in accordance with the demands of era. (Dhofier, 1980).

For the current context, according to Imam Bawani, only a small number of Islamic boarding schools in Indonesia still survive with the old education system (*salafiyah*), that is, those who completely maintain their traditional education system. (Bawani, 1993). In general, currently Islamic boarding schools have reformed their education system by organizing a general education system such as schools and madrasas within Islamic boarding schools. The reforms carried out by the pesantren world are actually in the context of fixing the various weaknesses that exist in pesantren in accordance with the demands and developments of the times.

Azra, in this connection even emphasized, the reforms carried out by Islamic boarding schools did not eliminate their main characteristics or what in the pesantren tradition is termed *al-muhāfazatu 'alā al-qodīm al-shālih wa al-akdzu bī al-jadīd al-ashlah*, in addition to its indigenous Indonesian character, is one of the reasons why pesantren have been able to survive to this day. (Azra, 1999). Koentjaraningrat argues that: "If a nation consciously starts its modernization process, then in fact it only wants to try to adapt itself to the world constellation at the time that nation lived." (Koentjaraningrat, 1980).

Based on the description above, this research wants to explain the experiment of the Musthafawiyah Purba Baru Islamic boarding school in making changes to the educational tradition of the pesantren. This study also aims to analyze aspects of changes in pesantren tradition in responding the globalization and modernization era, and what caused it.

Observations and interviews conducted by researchers in the field show that a number of pesantren traditions in Musthafawiyah Purba Baru have experienced continuity and change. This means that the tradition or culture which is the hallmark or uniqueness of the pesantren, among others, is still being preserved in Musthafawiyah Purba Baru as it was originally formed, and some have undergone renewal in line with the demands and developments of the times. Even though the pesantren has made changes in various fields, the Musthafawiyah Purba Baru Islamic boarding school is still able to maintain its identity as an institution that inherits the tradition of classical Islamic education as inherited by the pesantren's founding fathers.

2. METHODS

By using a social history approach, this study reveals the dynamics of the Musthafawiyah Purba Baru Islamic Boarding School from the era it was first established to today. The source of the research data comes from documentation supplemented by field observations about the condition and reality of the continuity of the pesantren tradition in Musthafawiyah Purba Baru Islamic boarding school. This research is also equipped with oral history data, due to the scarcity of complete data about the past condition of Musthafawiyah Purba Baru Islamic boarding school, by interviewing a number of informants who know about the traditions of Musthafawiyah Purba Baru Islamic boarding school in the past, especially the senior and elderly teachers who are still there, as well as the early generation of alumni students who still had time to study with Syekh Mustafa Husein as the pioneers of the pesantren tradition in Musthafawiyah Purba Baru. In addition, many documentation studies related to the Musthafawiyah Purba Baru are also used as the main source in this research.

3. FINDINGS AND DISCUSSION

3.1. The History of Musthafawiyah Purba Baru Islamic Boarding School

Even though there are quite a number of figures and scholars from the North Sumatra region, especially Tabagsel who are dedicated to religion, the homeland and the Unitary State of the Republic of Indonesia (NKRI), some of whom have even taken part nationally and even internationally, their dedication and struggle in developing the tradition of Islamic boarding school-based education in North Sumatra, however, cannot be separated from Syekh Mustafa Husein bin Husein bin Umar al-Mandily (d. 1955) who founded Musthafawiyah Purba Baru Islamic Boarding School in 1912 in Tano Bato, Mandailing.

As one of the leading clerics of the 20th century outside Java, whose contribution and role was enormous for the advancement of society, nation and religion, especially Islamic education, Sheikh Mustafa Husein al-Mandily (d. 1955) laid the foundations for the educational tradition of Islamic boarding schools in North Sumatra, especially Tabagsel with the establishment of Islamic colleges or what became known as Musthafawiyah Purba Baru Islamic boarding school. From various existing data and facts, hundreds of thousands of students have spread widely throughout almost the entire archipelago, taking on their respective roles, becoming scholars, preachers or influential community leaders in various regions in North Sumatra, even outside the island of Sumatra.

One of the masterpieces left behind by Syekh Mustafa Husein is the scientific building of the Musthafawiyah Purba Baru Islamic Boarding School. According to Salamuddin, the Musthafawiyah Purba Baru Boarding School which he founded in 1912 had not only received appreciation from the community as

reflected in the great support from the community in the development of the Musthafawiyah Purba Baru Islamic Boarding School, the Dutch government in 1936 even awarded the Service Medal to Sheikh Mustafa Husein (even though he was eventually rejected).) for his services in the development of education in the Mandailing area (when it was still in the Tapanuli resident area). (Salamuddin, 2019).

As the establishment of traditional Islamic boarding school in general, at the beginning, the Musthafawiyah Purba Baru Islamic boarding school leaned more towards the traditional (*salafiyah*) system, because its studies focused on classical books or were more oriented towards religious teaching (*tafaqquh fi al-dīn*) rather than general teaching with the *sorogan*, *wetonan*, *bandongan*, *mahfudzah*, *mudzakarah*, and *muthola'ah* (independent learning) methods and are not yet oriented towards diplomas. However, along with the development of modernization and globalization and the increasingly complex demands of community life, various changes to the pesantren tradition are unavoidable. In responding to modernization, the Musthafawiyah Purba Baru Islamic boarding school Purba Baru has made new changes in its body.

In facing the expansion of general education and modern education, the response given by the Musthafawiyah Purba Baru Islamic boarding school was more or less the same as what Karel Steenbrink called "refusing while following". In the context of science and tradition, the Musthafawiyah Islamic boarding school chooses to be accommodative to scientific and technological advances while maintaining the substance of the tradition which is the basic characteristic or character of the pesantren. To be able to survive, however, pesantren must be able to adapt to the development of society. In this way, pesantren can still be functional in the midst of society. (Azra, 1999). By adopting a new, better system, pesantren alumni are expected to be able to take part more optimally in the midst of society.

Syekh Mustafa Husein seems to be very aware that in order to improve the output quality of pesantren graduates, moreover to survive, pesantren need to carry out new innovations that are relevant to the demands of society and the times (social needs and demands), without losing their initial identity. When Islamic boarding schools remain firm in maintaining their traditionalism, with teachings that are solely filled with the Qur'an, Hadith and other classic books, without any efforts to reform the system, curriculum, teaching methods and various aspects or dimensions of pesantren, then as long as that is the case, pesantren must be ready to be abandoned. Adjustments such as a staging system, a clearer curriculum, and a classical system, according to Azra, are needed, in addition to supporting the continuity of the pesantren itself, it is also beneficial for the students. (Azra, 1999).

The fundamental changes in Musthafawiyah for the first time apparently occurred in 1952, namely after Syekh Mustafa Husein attended a conference of scholars from all over Indonesia in Bandung. Upon returning from Java, after making a series of visits and trips to various Islamic boarding schools in Java, and after observing the religious situation and dynamics in Java, he then took the initiative to gather his students. In 1952 he then held a conference at Musthafawiyah Purba Baru by gathering his students (alumni of Musthafawiyah Purba Baru) who had been scattered in various regions.

According to Abbas Pulungan, thousands of alumni also attended this first conference which was attended by the Regent of South Tapanuli, Raja Junjungan Lubis at that time. (Pulungan, 2020). Based on various suggestions from alumni, including Sheikh Ja'far Abdul Wahab, to improve the quality of the Musthafawiyah Purba Baru graduates, the conference finally produced a number of recommendations. According to Abbas Pulungan, three important decisions were made in this big conference of Musthafawiyah alumni:

1. Improving the system and adding general subjects at the Musthafawiyah Madrasah;
2. Developing and adding Musthafawiyah Purba Baru learning buildings; and
3. Build a boarding school for Musthafawiyah Purba Baru students. (Pulungan, 2020).

So since then, the general subject matter at the Musthafawiyah Purba Baru Islamic boarding school has begun to be used as an integral part of the Musthafawiyah Purba Baru Islamic boarding school, where the grades of the subjects are included in the musyahadah or final *ma'had* certificate or the Musthafawiyah Purba Baru Islamic boarding school. Skillfully, Syekh Mustafa Husein utilized teachers from Dutch public schools to become teaching staff in general education, such as algebra, arithmetic, and geography at the Musthafawiyah Purba Baru Islamic boarding school he founded. From this curriculum renewal effort, the Musthafawiyah Purba Baru Islamic boarding school was able to produce alumni who have high religious knowledge, have noble character, as well as have broad national and scientific insights.

From the various explanations mentioned above, even though -as Salamuddin said-, Sheikh Mustafa Husein never came into contact with Muhammad Abduh's renewal ideas while in Mecca, he was a moderate Islamic leader for his capability in accommodating modern versus traditional, or someone called by Salamuddin as a reformer (*mujaddid*), while criticises to what traditions are good and need to be maintained and what are better or need to be improved. (Salamuddin, 2019).

Taking new traditions does not mean leaving valuable (good) old things, especially when it has become the main characteristic of pesantren. What Sheikh Mustafa Husein did was inseparable from the ushul rules which are well-known among scholars with the rule: *المحافظة على القديم الصالح والأخذ بالجديد الأصح* namely, preserving the good old traditions and digging according to what is new and which is better than the new tradition.

Sheikh Mustafa Husein's traditionalism is not in his reluctance to accept new and better currents, but lies in Sheikh Mustafa Husein's persistence in defending classic books and religious understandings based on classic books written by medieval scholars.

3.2. The Continuety and Changes in Pesantren Musthafawiyah Purba Baru Traditions.

a. Introduction to the Classical System

At first the college was founded by Sheikh Mustafa Husein in 1912, purely still using the traditional education system which is popular with the term *halāqah*. This was explained by Sheikh Abdul Halim Khatib (early generation of santri) in his speech at the 63rd birthday of Musthafawiyah. He explained that at the beginning of its establishment, the Musthafawiyah Purba Baru Islamic boarding school applied a *halāqah* style education system and did not recognize a grade or class system as it is today. (Pulungan, 2020).

The *halāqah* teaching system identically with the pesantren seems to be very closely related to the social history of the emergence of Islamic educational institutions that started from mosques. In the early centuries of Islam, as Asari called it, mosques, apart from *kuttab*, were institutions that were often used by masyaikh to transmit *da'wah* and Islamic teachings with the *halāqah* system. (Asari, 2017).

For early Muslims, the mosque thus not only served as a place of worship, but at the same time as an institution for transmitting Islamic knowledge and *da'wah*. Not infrequently, various *halaqahs* held in a mosque are filled by several masyaikh with different scientific disciplines. From this initial institution, Islamic educational institutions developed in a more formal direction called *madrasas* or *pesantren*.

However, along with the development of the times, especially with the increasing number of students studying at Islamic boarding schools from time to time, the use of the *halāqah* method by means of *wetonan* and *sorogan* is no longer fully usable. Coupled with the development of science and technology, the teaching method with the classical system (*sorogan* and *wetonan*) in Islamic boarding schools is no longer sufficient. For the current context, teaching at the Musthafawiyah Purba Baru Islamic boarding school has used the classical

method (as in the style or education system developed by the reformists), while still maintaining the traditional method, sorogan, bandongan or wetonan.

The transformation of the majlis taklim that he fostered into a formal educational institution, in the form of a maktab, madrasah or pesantren educational institution as it is today, is one of the proofs that Syekh Mustafa Husein is very open to changes around him, without having to lose his initial identity as an Islamic educational institution. *tafaqquh fī al-dīn*.

It is not known exactly when the Musthafawiyah Purba Baru Islamic Boarding School reformed the education system. However, the establishment of a new classroom at the Musthafawiyah madrasah in 1931 indicated the start of a classical teaching system at this pesantren. Since then, the Mustafawiyah Islamic boarding school has followed the classical education system, that is, from those that do not recognize grades and then adheres to a grade level system, and from the halaqah system then begins to implement a classical education system facilitated by blackboards, chairs and study tables as in schools. the Netherlands in general.

It is known that since 1926 the number of students studying under Sheikh Mustafa Husein has continued to increase, until the available mosque space can no longer accommodate students studying under Sheikh Mustafa Husein. To note, in 1930 the number of students studying at the Musthafawiyah Purba Baru had reached 500 people. This condition prompted Syekh Mustafa Husein to provide learning facilities or places that could accommodate a number of students by building formal study rooms.

For the first time, Syekh Musthafawiyah carried out educational reform by building study rooms which were equipped with educational and teaching facilities and infrastructure like the Dutch's own schools which applied the classical system. Institutionally, with the construction of educational facilities in the form of formal study rooms, practically the main activity of teaching and learning activities for Mustafa Husein's students is no longer at the Jami' Baitul Ma'mur mosque in Purba Baru village, but shifts to study spaces that are already available.

However, it should be noted, even though new school-style study rooms have been established, this does not mean that the *halāqah* style education system has been completely abandoned. Recitation at the mosque with the wetonan system is still being carried out as before. The halaqah system has until now become an alternative method of learning outside of learning hours, especially when teaching takes place in mosques or in several mudzakah (discussion) places within the Musthafawiyah Purba Baru Islamic boarding school. However, the schedule for holding recitations at mosques with the halāqah system is not as intensive as before the formal learning building was rebuilt. Recitation at the mosque only takes place after the Fajr prayer until Dhuha, after Maghrib and

after the 'Isya prayer, especially at the main mosque in the Musthafawiyah Islamic boarding school complex.

b. Stratification or Class Alignment

As a non-formal educational institution, pesantren initially did not recognize class stratification or division. The educational curriculum is limited to classic books or yellow books and there are no standard rules regarding lesson planning or detailed rules for implementing learning as the current school or madrasa education curriculum. Everything depends on the power or authority of the kyai as the main center of the learning system in the pesantren, including schedules, methods, even the books to be taught, all of which are the full authority of a kyai. (Amin Haedani, 2004).

Class levels are also needed, to organize students or students according to the level or ability of the students. In addition, the goal is to organize the educational curriculum so that the learning process is carried out effectively and efficiently. From the education level, the Musthafawiyah Purba Baru Islamic Boarding School currently only manages the secondary-high level education (wustho and 'ulya). Santri who will enroll in this pesantren are required to at least have an SD/MI equivalent certificate. The study period at this pesantren, according to the class level, is 7 (seven) years, namely from class I – VII.

Abbas Pulungan explained that the referenced books were arranged systematically and in stages from the most basic class to a higher class, or in practice it was tiered from grade one to class VII (I-VII), covering the Tsanawiyah Ula level (4 first year) and Tsanawiyah Wustha (last 3 years). (Abbas Pulungan, 2020). From some of the explanations from the teachers at Musthafawiyah Purba Baru, especially H. Amir Husin (the Musthafawiyah Purba Baru Rois mu'allimin), the class level at the Tsanawiyah Ula Islamic boarding school is held for 4 (four) years not three years as in other formal education, because the first year is used as preparatory class or what is known as tajhizi is a preparatory class for uniforming the ability of students to participate in learning at the next levels. (Amir Husin, interview, 2022)

From the explanation of the secretary of the Musthafawiyah Purba Baru above, it can be seen that with the application of clear levels in the Musthafawiyah Purba Baru, the study period in Musthafawiyah is in the range of 1-7 years, no longer the study period that was characteristic of the santri in the early days of the existence of the pesantren. Consequently, the students who have completed their educational agenda at the pesantren and have obtained a certificate of completion (ijaza) must leave the pesantren so that they can continue their education to a higher level.

c. Expanding the Teaching Materials Corridor

Syekh Mustafa Husein seems to be one of the scholars who really understands the condition of this ummah and is very sensitive to progress. So in addition to maintaining the old traditions of the pesantren, he also carried out the institutional transformation of the pesantren, from the halāqah system to the classical system. Apart from that, Syekh Mustafa Husein then also carried out reforms in the field of teaching materials, from which initially only focused on religious materials (Islamic studies) to matters of a non-religious nature (Islamic sciences).

Until the 1950s, the Musthafawiyah Purba Baru Islamic boarding school in general still implemented a religious curriculum system (Islamic boarding school) based on classical books (*kitab kuning*). From the point of view of the content of the lessons, it can be said that initially only religious subjects (such as the *al-Qur'an*, *hadith*, *tafsir*, *tauhid*, *tasawuf*, *fiqh*, *nahwu*, *sharaf*, etc.) were taught at the Musthafawiyah Purba Baru.

However, along with the demands and developments of the times, Sheikh Mustafa Husein gradually incorporated non-religious sciences into the pesantren curriculum. After Indonesia's independence, -to adapt to the changing demands of the times- and to keep pace with the development of Dutch-owned public schools, as well as to prepare students who are ready to fill life in the midst of society, for example, Syekh Mustafa Husein began to make reform efforts by expanding the corridors Musthafawiyah Purba Baru Islamic boarding school teaching materials.

One of the students who graduated from the 1940s told the researcher that since the 1930s, a number of general subjects such as geometry (algebra), earth science and even English had been taught in the Musthafawiyah Purba Baru Islamic boarding school's curriculum. (Ahmad Romodhon, interview, 2021). However, according to him, general studies were not yet an important lesson in Musthafawiyah at that time. That is, the students are not fully required to follow these general lessons.

The acceleration of general education in the Musthafawiyah Purba Baru gained momentum after the alumni conference of the Musthafawiyah Purba Baru was held in 1952. The conference was chaired by Sheikh Mukhtar Shiddiq who is also the son-in-law of Sheikh Mustafa Husein, alumni of Darul Ulum Makkah, on the advice of Sheikh Ja'far Abdul Wahab Tanjung, alumni Al Azhar Egypt, a number of refinements were made in the Musthafawiyah Purba Baru, especially regarding the addition of general subjects to the New Musthafawiyah curriculum. (Pulungan, 2020).

The first step taken by Syekh Mustafa Husein in responding to the demands of the times, especially the development of the schooling world promoted by the Dutch colonialists in Tabagsel was to expand the corpus of knowledge, but not destroy the existing tradition of teaching the yellow book. According to him, at

that time there were at least three subjects included in the curriculum of Islamic boarding schools, namely Algebra (country) and Geography (earth science), agriculture and others. (Ahmad Romodhon, interview, 2021).

The reforms carried out by the leadership of the Musthafawiyah Purba Baru Islamic Boarding School were even more intense when the pesantren was under the leadership of his son H. Abdullah Musthafa Nasution, and apparently received a positive response, not only from the Musthafawiyah Purba Baru students, but also by the community in general. This is what then boosts the number of new students every year. The students who came were not only from North Sumatra, but also Aceh, Java, Kalimantan and even neighboring Malaysia.



Figure 1. Diploma of Santri Musthafawiyah Alumni 1975 Named Muhammad Ilyas with General Education Curriculum Content.

d. Removing Discriminatory Stigma for Women

It cannot be denied that the involvement of women in social activities, especially education, is still a concern of many parties. In traditional society, it is not uncommon for a woman to only be prepared to be a good woman who understands her duties and responsibilities as a housewife. However, over time, women did not only study at home, but also outside the home, in science majlis or in various existing educational institutions (mosques, prayer rooms, schools, madrasas and Islamic boarding schools). (Yunus, 1990).

In the context related to women and the opportunity to obtain education in Islamic boarding schools, for the first time this occurred in 1921 at the Manbaul Ma'arif Islamic boarding school, Jombang, East Java. Kyai Bisri Syamsuri (1887-1980), who was also an important figure in the founding of NU, was one of the figures who dared to take this unusual cultural leap.

Aware of the size of women, who are not only housewives, but at the same time as educators or first teachers for their children, women must be prepared for their education from an early age so that they are able to later teach their

children with various religious and non-religious knowledge. then since 1959 the Musthafawiyah Purba Baru Islamic boarding school, which was then under the leadership of his son H. Abdullah Mustafa, has opened new classrooms for the first time for female students, since its establishment in 1912, and for the first year the number was only 3 people.

In the following year (1960) the number of female students increased to 11 people. Since then, slowly, the number of female students at the Musthafawiyah Islamic boarding school has continued to increase year after year and currently there are approximately 7,000 students. In practice, female students are separated from their study rooms by male students, which in terms of modern education is known as Single Sex Education (SSE) (Muafiah, 2013), but in the same institution, namely the Musthafawiyah Purba Baru Islamic boarding school.

With the opening of learning opportunities for female students, the Musthafawiyah Purba Baru Islamic boarding school as well as the large Islamic boarding schools in Java have been able to erode the stigma that says that women can only cook, macak, manak, but women can also take part and have careers like men in general, but of course with the limits allowed in religion. As a result, not a few of the alumni of Musthafawiyah santriati (female students) have taken part in the community, both as da'iyah, academics, bureaucrats, as well as professionals in various fields, especially as ustadzah in various madrasas and Islamic boarding schools. there is.

e. Institutional Modernisation and Expansion of Alumni Access

1. Institutional Modernization

As is well known, in the early days of the establishment of the Musthafawiyah Purba Baru Islamic boarding school, namely in 1912-1915, the institutional system of the Musthafawiyah Islamic boarding school was still very simple. In the early period, Sheikh Mustafa Husein became the first pioneer as well as the highest leader. Education and teaching activities for the first time were carried out at his house and the mosque in the village of Tanobato. In the following period, after Sykeh Mustafa Husein's recitation became increasingly popular and needed by the community, as well as the increasing number of students studying from him, around the 1920s to the 1930s, Sheikh Mustafa Husein began to organize the educational institutions of the pesantren in a more planned manner. and organized.

At this time, apart from mosques, clerics' houses, places such as huts and study rooms have begun to be established. During this period, Syekh Musthafa Husein was no longer the only figure in running education at the Musthafawiyah Islamic boarding school. His best students, Sheikh Abdul Halim Khatib, Sheikh Abdulllah Kayu Laut, Sheikh Mukhtar Sihiddiq, Haji Muhammad Ilyas, K.H Abdurrahim Syaiman, Sheikh Ja'far Abdul Wahab, Sheikh Ali Hasan Ahmad and

others have started to be involved in the education and teaching process at the pesantren. Since the 1935s, according to Abbas Pulungan, Sheikh Mustafa Husein has even given a kind of trust to Sheikh Abdul Halim Khatib who is also an alumni of Mecca, in the development of Islamic scholarship in the New Ancient Musthafawiyah, including organizing teaching and learning activities and assigning teaching staff in the class. (Pulungan, 2020).

In the next period, apart from having educational institutions such as mosques, cottages, study rooms, Islamic boarding schools' offices, the Musthafawiyah Islamic boarding school of the New Age has also begun to carry out stages. This is none other than because the interest of the students to study at the Musthafawiyah Purba Baru has continued to develop, so that the old pesantren system which did not know a time limit for studying was no longer possible to apply, considering that the learning facilities and infrastructure at the pesantren were also limited. During this period, arrangements were made for educational levels starting from Tahziziyah, Ibtidaiyah, Tsanawiyah and 'Aliyah. This period lasted until the 1950s.

As time went on, and the demands of ummah life became more comprehensive, under the leadership of H. Abdullah Mustafa and K.H Mustafa Bakri, the Musthafawiyah Purba Baru Islamic boarding school (1982-2018) has integrated the SKB system of 3 Ministers into the institution of the Musthafawiyah Islamic boarding school. Since 1981/1982, the Musthafawiyah Purba Baru Islamic boarding school has officially opened a madrasah-style general education institution at MTs and MA levels. This means that both male and female students who wish to study general knowledge can take part in the SKB 3 Ministerial program which was opened at Musthafawiyah Purba Baru, but this is not mandatory. (Pulungan, 2020).

At present, in line with the development of the National education system, especially with the introduction of the Mu'ada boarding school system, in 2018, the Musthafawiyah Purba Baru Islamic boarding school under the leadership of Mustafa Bakri or the grandson of Sheikh Mustafa Husein has integrated the *Mu'adalah* system into the pesantren with a decree Number 1873 of 2018 concerning Determination of Equal Status (*Mu'adalah*) for the Musthafawiyah Purba Baru Islamic boarding school.

With the *Mu'adalah* system, institutionally, the Musthafawiyah Purba Baru Islamic boarding school has switched to the formal Mu'ada school system. With this new institution, the certificates issued by Musthafawiyah have been equated with other general education. With the *Mu'adalah* diploma, the students can more freely enroll in the various tertiary institutions they wish to go to, and they even have the right to follow official education pathways such as AKABRI/AKPOL and various other official levels.

The dynamics of the institutional development of the Musthafawiyah Purba Baru Islamic boarding school can be seen briefly in the following table:

Table 3. The Dynamics of Musthafawiyah Purba Baru Islamic Boarding School (1912-2021)

No	Period	Institutional Model	Target	Component
1.	1912-1915	1. Majelis Taklim 2. Maktab	1. Tanobato community. 2. Children and youth	1. Mosque 2. Kyai house 3. Learning building
2.	1915-1935	1. Majelis Taklim 2. Maktab	1. Purba Baru community. 2. Children and youth	1. Mosque 2. House 3. Learning building 4. Hut/ dormitory 5. Kitab Kuning
3.	1936-1955	Madrasah Musthafawiyah Institutional. 1. Tajhiziyah) 2. Ibtidaiyah 3. Tsanawiyah 4. Aliyah	1. Studen from various region in South Tapanuli.	1. Mosque 2. Kyai house 3. Learining building 4. Hut/dormitory 5. Kitab Kuning
4.	1955-1981	1. Madrasah Musthafawiyah 2. Madrasah SKB 3 Menteri (Tsanawiyah and Aliyah)	1. Student from various region in Indonesia.	2. Mosque 3. Kyai house 4. Learning bulding 5. Hut/ dormitory 6. Formal institution 7. Kitab Kuning
5.	1982-2018	1. Ma'had Musthafawiyah 2. Madrasah SKB 3 Menteri (Tsanawiyah and Aliyah).	2. Student from various region in Indonesia	1. Mosque 2. Kyai house 3. Learning building 4. Hut/ dormitory 5. Kitab Kuning 6. Office, laboratory, libraries, etc.
6.	2018-Sekarang	1. Pesantren Musthafawiyah institution 2. Mu'adalah institution.	7. Student from various region in Indonesia	1. Mosque 2. Kyai house 3. Learning building 4. Hut/ dormitory 5. Kitab Kuning

6. Office bulding,
laboratory,
library, etc.

2. *The Expansion of Alumni Access*

The long and winding dynamics of education at the Musthafawiyah Purba Baru Islamic boarding school in turn have contributed to the dynamics of the life orientation of the students who have graduated from Musthafawiyah Purba Baru from time to time. The orientation is also very diverse, from simply studying Islamic sciences (*tafaquh fī al-dīn*) to preparing for a better worldly life (*tafaquh fī ulūm ad-dunyā*), by becoming preachers, bureaucrats, academics, politicians, TNI, Police, employees in various government agencies (ASN), to other professional fields such as architects, lawyers and others.

The impact of the widening of the roles played by alumni of the Musthafawiyah Purba Baru alumni has undoubtedly generated a positive image among the public about the Musthafawiyah boarding school. As a result, people are flocking to send their children to this pesantren, the number continues to increase significantly. At the time this research was conducted, the number of new Musthafawiyah Purba Baru students in the 2021/2022 school year had reached more than 14,000 students. Geographically, the origin of the santri does not only come from Tabagsel or North Sumatra in general, but from various provinces in the archipelago, including Sumatra, Java and Kalimantan from various levels of social class.

CONCLUSION

From the various explanations above, it can be stated that, in several aspects, the Musthafawiyah Islamic boarding school has reforms its paradigm and management, as a response to the modernization and national changes of policy. However, as a pesantren that is known to be strong in maintaining its traditionalism, the Musthafawiyah Purba Baru carried out reforms carefully, namely by maintaining good old traditions that were still relevant and taking what was good and valuable from new traditions (*al-muhāfadzau 'alā al-qadīm al-shālih wa al-akhdzu bī al-jadīd al-ashlah*).

The renewal carried out by Musthafawiyah Purba Baru in the pesantren tradition is none other than in the context of responding to developments that are taking place in society. With the integration of national education into pesantren, pesantren alumni can continue their education to a higher level. So that, the pesantren alumni will not left behind the public school (SMP/SMA/SMK) alumni. The broad impact is that access to the dedication of the Musthafawiyah alumni students in the midst of society is becoming increasingly widespread. Consequently, by up-dates its management and paradigm in pesantren

tradition, the Musthafawiyah Purba Baru Islamic boarding school survive till now, even is more demanded by the community.

Some of the changes made by the Musthafawiyah Purba Baru in response to modernization and globalization were: 1) Introduction of the classical system; 2) Class stratification or level; 3) Expanding the corridor of teaching materials; 4) Removing the discriminatory stigma for women; 5) Institutional reform and expansion of alumni access. With the reforms carried out, the gap between pesantren alumni and public schools can be minimized at the same time, although on the other hand it raises concerns about the sustainability of some pesantren traditions.

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