

EXPLORING RELIGIOUS MODERATION IN THE HALAQAH EDUCATION SYSTEM OF ISLAMIC BOARDING SCHOOLS IN SOCIO-HISTORICAL PERSPECTIVE

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Abstract: This study explores religious moderation within the halaqah education system in West Sumatra, emphasizing the integration of tolerance, harmony, and local wisdom into its curriculum and teaching methods. Employing a descriptive qualitative approach, the research investigates how halaqah education shapes the character of santri and upholds moderate Islamic traditions in the community. The findings reveal that halaqah education remains highly relevant in West Sumatran society due to its ability to adapt to contemporary developments while preserving traditional values. This system has proven effective in fostering religious moderation, promoting tolerance, and nurturing respect for diversity. Consequently, halaqah education serves not only as a platform for transmitting religious knowledge but also as a tool for developing the character of santri to be moderate and open-minded. The study concludes that halaqah-based education significantly contributes to sustaining moderate Islamic traditions, addressing the challenges of modernity, and enhancing social cohesion in a multicultural context

Keywords: Halaqah, religious moderation, local wisdom, West Sumatra

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Introduction

One of the traditional non-formal Islamic education systems that is still developing in West Sumatra Province is halaqah.¹ Although some halaqah education systems have changed their names to Pondok Pesantren, many still maintain the traditional halaqah education system commonly referred to as “mangaji duduk”.² The strength that makes the halaqah system survive is because the existence of the Halaqah education system is related to the social institutions of society, culture, and the understanding and practice of religion of the community.³

Observing the reality of the halaqah education system on the curriculum according to the inheritance received from the Buya or Tuanku teacher who leads it, the learning system, and its religious tradition are full of values, attitudes and skills of religious moderation.⁴ The values, attitudes and skills of religious moderation that exist in the halaqah system include the fiqh books of the Syafi' and Syafi'iyah madhhabs, the book of tawheed Ahlussusnah by Imam al-As'ariyah, the book of Sufism Ihya ulumuddin which essentially contains strong teaching material that gives respect to diversity, differences of opinion, and openness.⁵

In the early stages of observation and field studies, it was found that the halaqah education system is an institution that is ready to accept and apply the principles of religious moderation, which consists of four main principles, including (1) acceptance of national insight, (Pancasila State Philosophy, 1945 Constitution, NKRI and Bhinika Tunggal Ika), (2) Harmony and tolerance, (3) Anti-violence and (4) Accepting and respecting local wisdom. One of the visible social facts is the values, attitudes, and skills of graduates of the halaqah system education who are usually called Tuanku are the figures of scholars and religious figures who are moderate, inclusive and respect the wisdom of Minangkabau customs.⁶

The Halaqah system is still widely used in West Sumatra and influences the education system and the understanding of the surrounding community. This is a great advantage in teaching moderate, tolerant, inclusive and pluralistic values of diversity because it is thick with the value of respecting differences and mutual respect and this is an important part of the concept of moderation. Especially in West Sumatra, religious moderation is still less accepted by the community, and the rejection of religious moderation is still very strong. Religious moderation not only includes embracing diversity, tolerance and harmony, but also the ability to work together across religions and religious understandings, although religious moderation is not intended in the sense of melting-pot.⁷

West Sumatra has been publicized through the Setara Institute survey that some cities and districts have low tolerance index.⁸ This seems impossible because West Sumatra has a strong diversity base. To answer and prove the results of the stigma and survey, a proper investigation must be carried out at the grassroots of society. Traditional educational institutions that use the halaqah system or “mangaji duduk “ have a strong influence on society.⁹ The principle of religious moderation actually already exists and is strengthened in the Halaqah education system in West Sumatra, but it needs to be identified, classified and socialized more planned and measured through accurate scientific findings. This research is a response that can be applied to increase the index of tolerance, harmony and strengthening of religious moderation through inclusive and basic religious education.

Among the values, attitudes and skills of religious moderation contained in the halaqah education system include. First, the curriculum used consists of material taught using learning resources from various madhhabs from different books by different imams. The reference books are the works of scholars who are categorized

as moderate and inclusive scholars. The material taught in Halaka's halaqah education system is integrated or adapted to the socio-cultural reality and environment of the surau or pondok where it is studied. Second, equality and respect prevail in the learning method. The teacher acts as a guide and mentor, as well as a relationship system between juniors and seniors, encouraging, nurturing, and loving each other. Third, the religious traditions applied include teaching tarekat which begins with baiah, a spiritual agreement regarding the loyalty of students' obedience to the teacher, as well as the tradition of mamakiah, which is begging for rice to residents' homes on Fridays, the aim is to add to the cost of Pakiah education, and at the same time practice patience or soul training to accept good and bad treatment from anyone when begging.¹⁰

This study examines more deeply how the values, attitudes and practices of religious moderation in the halaqah education system still survive today.¹¹ These values, attitudes and skills must be the foundation and source of developing religious moderation in a pluralistic society, especially in traditional communities in Nagari in West Sumatra. This research can later produce a study of the halaqah education system that contributes to instilling and developing the values, attitudes and skills of religious moderation, and the results of this research are also part of the development of religious moderation in the world of other informal education and society in a cultural sphere that has a level of similarity.

Methodology

This research is a qualitative study with a descriptive qualitative approach.¹² Qualitative research aims to understand phenomena comprehensively and holistically through word-based descriptions in natural contexts.¹³ In a descriptive approach, the study seeks

to describe problem-solving efforts based on data obtained from the field. The focus of this research is to analyze religious moderation within the halaqah education system at Islamic boarding schools (pesantren). The study explores the values of moderation reflected in the curriculum, teaching methods, and religious traditions practiced in the pesantren.

This research will be conducted at several pesantren in West Sumatra Province, including in Padang City, Padang Pariaman Regency, Solok Regency, Pasaman Barat Regency, and Sijunjung Regency. The fieldwork is scheduled to take place from February to October 2024. These locations were chosen because they host pesantren that actively implement halaqah-based education, which aligns with the focus of this research.

The data collection for this study involves two types of data: primary and secondary data. Primary data will be obtained through interviews with key informants, such as the head of the pesantren, male and female students (santri), and the students' guardians.¹⁴ The interviews aim to gather firsthand insights into the educational practices and religious moderation implemented in the pesantren. Additionally, the researcher will conduct direct observations at the pesantren to better understand the educational process and the dynamics on-site.¹⁵ Observations provide the researcher with the opportunity to witness the daily activities and interactions in the pesantren. Meanwhile, secondary data will be gathered from relevant documents, such as academic records, publications, and interviews with the surrounding community. Secondary data serve to complement and enrich the research findings by providing additional perspectives.¹⁶

The validity of the data is ensured through triangulation techniques, particularly source triangulation. Triangulation involves checking the credibility of the data by comparing information obtained from different sources and methods. In source triangulation,

the researcher asks the same questions to multiple informants, such as the pesantren head, students, and their guardians, to assess the consistency of their responses. This technique ensures that the data collected is valid and scientifically accountable. If differences in perspectives arise among the informants, the researcher will engage in further discussions to obtain a more comprehensive understanding.¹⁷

The data analysis is conducted in stages during and after the data collection process. The first stage is data collection through interviews, observations, and documentation, focusing on religious moderation practices in halaqah education. The second stage involves data reduction, where the researcher filters and summarizes essential information to align with the research objectives. Data reduction helps the researcher identify key patterns and themes from the field findings. The next step is data presentation, in which the findings are organized into narratives and diagrams to illustrate the relationships between themes. This presentation facilitates a better understanding of how halaqah education promotes religious moderation.

The final step in data analysis is drawing conclusions and verification.¹⁸ Initial conclusions are tentative and will be re-examined through additional data collection. If the additional data consistently supports the preliminary conclusions, they will be considered credible and valid. The final findings of this research are expected to provide in-depth insights into how halaqah education in pesantren fosters religious moderation. These findings are also expected to contribute to the development of pesantren curricula and strengthen the values of tolerance in religious education in Indonesia.

Results and Discussion

Historical Education Halakah Acculturation of Islam and Minangkabau Culture

Halaqah education in West Sumatra is a unique form of traditional Islamic education because it reflects the acculturation process between Islamic teachings and Minangkabau culture. This system has survived hundreds of years because it is able to adapt to the times without losing its essence.¹⁹ The beginning of the halaqah system began with the establishment of surau as a center of education and a place for community moral development. Surau became an important place in the life of the Minangkabau people, acting as a center for learning religion, customs, and culture.

The early history of the development of halaqah education cannot be separated from the role of Sheikh Burhanuddin Ulakan, a great scholar who played a role in the spread of Islam in the Minangkabau region in the 17th century.²⁰ Sheikh Burhanuddin is known as the founder and propagator of the Satariyah Order, a congregation that emphasizes dhikr and spiritual practices. The order grew rapidly in the Padang Pariaman region and beyond, strengthening the role of surau as centers of religious education.²¹ In addition to teaching Islamic teachings, surau also integrate local cultural values that are unique to Minangkabau.

The tradition of halaqah or “mangaji duduk” is a form of learning where students sit in a circle around the teacher. This system encourages close interaction between teacher and student. The learning process in halaqah is not limited to a certain time and space, but takes place naturally in everyday life. In practice, halaqah does not recognize class levels like formal schools; students learn together based on their respective interests and competency development.²²

In Minangkabau, surau has a broader function than just a place of worship. Surau is a place where young people learn about religion and customs at the same time. The famous Minangkabau philosophy, “adat basandi syarak, syarak basandi Kitabullah” (adat based on sharia, sharia based on Kitabullah), illustrates the synergy between Islamic teachings and local customs. Halaqah education plays an important role in realizing this philosophy by teaching santri to practice religion correctly, while still respecting local wisdom.

Surau also serves as a socialization center for youth. Minangkabau boys, from childhood to adulthood, are required to sleep in surau and learn various skills and religious knowledge from teachers and community leaders. They are taught not only worship and Islamic teachings, but also traditional values such as togetherness, mutual cooperation, and respect for elders. This tradition is deeply rooted in community life, making halaqah education an effective medium for internalizing religious and cultural values.

In addition, surau also serves as a place to receive guests from various regions, including migrants returning to their hometowns. This makes the surau a center for the exchange of information and knowledge. The migrants share their experiences about life in other regions, while the teachers in the surau teach various knowledge and wisdom. This interaction enriches the santri’s horizons and equips them with a broad knowledge of religion and society.

Over time, some surau developed into pesantren. One example is Surau Jembatan Besi in Padang Panjang, which later developed into Madrasah Thawalib. This madrasah was founded by great scholars such as Sheikh Abdul Karim Amrullah (father of Buya Hamka) and Sheikh Sulaiman ar-Rasuli. In the beginning, Thawalib used the halaqah system, but as time progressed, this system transformed into formal education with grade levels and a more structured curriculum.

Figures such as Sheikh Abdul Karim Amrullah played an important role in developing Islamic education in West Sumatra while maintaining traditional elements. They saw the need to adapt educational methods to the challenges of the times without abandoning spiritual values and local culture. Therefore, a hybrid education model emerged, combining the halaqah system with the formal school system.

Sheikh Sulaiman ar-Rasuli of Canduang also played an important role in maintaining and strengthening the halaqah system. Although other surau began to transition to a modern model of education, he maintained the traditional system of teaching the yellow books in a halaqah format. Every day, he can teach 10 to 15 books to his students. Students came not only from Canduang but also from other villages such as Baso, Kamang and Ampek Angkek.

The success of this halaqah education can be seen from the output of santri who not only master religious knowledge but also become community leaders and respected leaders. Many halaqah graduates later became great scholars and played a role in social movements and da'wah in various regions in Indonesia.

The success of halaqah education in creating harmony between Islam and Minangkabau customs shows the strength of acculturation that occurs in it. The values of deliberation and consensus, which are an important part of Minangkabau customs, are also applied in halaqah education. Every decision is made through deliberation between teachers and students, and every opinion is respected. This is in line with Islamic teachings on the importance of shura or consultation.

In addition, halaqah education also teaches the concept of equality and respect for differences. Students are taught not to be fanatical towards one particular school of thought but to be open to the thoughts of various schools of thought. The books

taught in halaqah reflect the diversity of Islamic thought, such as Shafi'i Fiqh, Ash'ariyah Tawhid, and al-Ghazali's *Ihya Ulumuddin*, all of which teach moderation and religious tolerance.

Halaqah education also encourages respect for local wisdom. Customary practices such as *mamakiah* (asking for rice from the community) are not only part of religious education but also strengthen social solidarity among the community. Santri are taught to be humble and patient in dealing with various situations.

Along with the times, the halaqah education system faced various challenges, especially with the entry of the modern education system and globalization. Some surau have been transformed into pesantren with a formal curriculum, while others have maintained the traditional halaqah system. Pesantren Madinatul 'Ilmi Islamiyah in Padang Pariaman, for example, still maintains the halaqah system in its teaching method, although it also offers equivalency education so that santri can obtain formal certificates.

One of the main challenges in maintaining halaqah education is the shift in people's interest in modern education. Many parents nowadays prefer to send their children to formal schools rather than sending them to surau. However, halaqah education still survives in some areas because it is considered capable of shaping the character and morals of santri better than the formal education system.

In facing this challenge, some pesantren innovate by combining traditional and modern systems. They still maintain the halaqah method for religious learning but also integrate the general curriculum so that santri are ready to face the modern world. Some pesantren even provide formal education programs that are recognized by the state so that santri obtain two certificates, namely the pondok certificate and the equivalency certificate.

Connectivity (Khalifah and Tariqah) in Halakah Education

Halaqah education in West Sumatra cannot be separated from the close connection between the teacher (khalifah), the congregation, and the students. This system not only serves to convey religious knowledge but also builds deep spiritual relationships and character building. Halaqah acts as a medium for informal religious education with the teacher acting as a khalifah who holds the mandate of knowledge and spiritual guidance. At the same time, the tariqah becomes a spiritual tool that strengthens the learning process in the halaqah, making the two a mutually sustaining unity.

In the context of halaqah education, the relationship between caliph and student goes beyond the teaching of knowledge. The caliph acts as a leader who guides not only in cognitive aspects but also in spiritual and moral dimensions. The concept of caliph here refers to a spiritual leader who is considered the inheritor of knowledge and the executor of religious values. The student, on the other hand, not only receives knowledge but also establishes a close and respectful relationship with the teacher. Teaching through halaqah emphasizes loyalty, discipline, and devotion-values that are very important in the traditional Islamic education process.

In some tariqahs, the relationship between teacher and disciple is strengthened through bai'ah, an oath of allegiance taken by the disciple to the teacher. Bai'ah not only affirms the student's commitment to obey the guru's teachings but also becomes a form of spiritual surrender. This process ensures that each student has the moral and ethical commitment to follow the teachings given, both in ritual aspects and daily behavior. Bai'ah also teaches students the importance of patience and submission, especially in a learning process that demands time and dedication.

This process connects halaqah education with tariqah traditions such as Satariyah and Naqsyabandiyah. In the Satariyah tariqah, for example, every student is required to say bai'ah to the teacher as a sign of devotion. This emphasizes that education in halaqah is not only oriented towards knowledge but also towards spiritual transformation, where each student is required to build noble morals and values. Values such as patience, tawadhu (humble), and sincerity become an integral part of the educational process.

In addition, the tariqah also instills the value of togetherness and solidarity among the disciples. They are often taught to live simply and share within the community, teaching that knowledge gained is not only for oneself but should also benefit society. The tradition of mamakiah-where students go from house to house to ask for rice-is one clear example of how students are taught to face life's challenges patiently and without complaint. This practice trains students to deal with good and bad treatment with an open heart, thus growing into resilient and humble individuals.

Learning in halaqah does not have a class structure like formal education. There is no standardized level or curriculum, but learning is flexible and follows individual abilities. Students sit in a circle around the teacher, creating an intimate and open environment for discussion. This pattern fosters a close relationship between teacher and students and provides space for students to ask questions and express opinions. In some halaqahs, students are even given the freedom to move from one level to another if they feel capable, so that the learning process is more centered on achieving individual abilities.

Halaqah also teaches students to respect and support each other. The senior-junior relationship is an important element in this education, where older or more experienced students act as mentors for younger students. This model encourages a collaborative

and harmonious learning environment. Santris are encouraged to develop a sense of responsibility and concern for others, which are important parts of the values taught in tarekat.

The caliph in tariqah plays a broader role than just an educator. He not only teaches religious knowledge but also acts as a leader who maintains the continuity of the tarekat tradition and ensures that spiritual values are preserved. The learning process in the halaqah integrates the teaching of religious sciences such as fiqh, tawhid, and tasawwuf, with worship practices such as wirid, dhikr, and collective prayer. Students not only learn through theory but also through direct practice, so that the knowledge gained is truly embedded in everyday life.

One of the strengths of the halaqah education system is its ability to integrate the spiritual values of the tarekat with the daily lives of its students. In tarekat, worship is not only a ritual activity but also serves as a form of training to instill discipline and enhance spiritual quality. The wirid and dhikr taught in the halaqah function as means for drawing closer to Allah, helping students remember God in all their actions.

The halaqah also serves as a place of social transformation, where students are taught to become individuals who benefit society. Many halaqah alumni later become respected community leaders or scholars due to their deep religious knowledge and strong character. Values like sincerity, patience, and trust in God, taught through tarekat and halaqah, equip students to face life's challenges with calm and optimism. They are taught that knowledge is not only for personal benefit but also for the welfare of the community.

Although halaqah education has a long tradition and has proven effective in character formation, it faces challenges. Social changes and modernization demand that halaqah adapt to contemporary developments. Some pesantren (Islamic boarding schools) that

still maintain the halaqah system now face pressure to adopt a formal curriculum so their graduates can pursue higher education. This has led some halaqah to implement equivalency programs, allowing students to obtain nationally recognized diplomas in addition to their pesantren diplomas.

However, integrating tradition and modernity is not always smooth. Some halaqah struggle to maintain spiritual values amid increasing academic demands. Here, the role of the khalifah and tarekat becomes crucial in keeping halaqah education relevant without losing its spiritual essence. Teachers or khalifah are expected to bridge the gap between tradition and modernity, so that students are not only intellectually smart but also spiritually mature.

Moreover, the halaqah system in West Sumatra continues to strengthen its connectivity with the tarekat community to preserve spiritual values. In some cases, the tarekat even serves as a social and economic network for graduates, helping them find jobs or start businesses. Thus, the halaqah not only educates individuals but also fosters a strong social network among its members.

Components of the Halakah Education System

The components of the halakah education system in West Sumatra have a strong foundation in spiritual and cultural approaches handed down through generations. Halakah is more than just an educational system; it is a form of learning deeply connected to local traditions and the religious identity of the community. At its core, halakah adopts the approach of “mangaji duduk” (sitting to study), which embodies simplicity and a close bond between teacher and student through a circular seating formation. This setup encourages direct interaction, allowing students to absorb religious knowledge while simultaneously developing high ethical and spiritual values.

At the center of this system, the surau (a small mosque or prayer space) plays a crucial role as the location for halakah education. It is not only a place of learning but also the heart of social and spiritual life for the community. The surau provides a learning environment that fosters collective interaction between students and their teacher or tuanku (the spiritual guide). Through halakah, students gain religious knowledge and are also shaped to understand and practice inclusive and moderate social values. This is essential in strengthening a sense of togetherness and mutual respect among the community's diverse members.

The curriculum used in halakah includes the study of classical Islamic texts, commonly referred to as kitab kuning (yellow books), which serve as primary references in learning. These texts encompass teachings from various schools of thought and are presented in a way that encourages students to remain open to diverse perspectives. Subjects such as jurisprudence, Sufism, and theology are taught with an emphasis on moderate thought. Through studying these books, students are taught to value tolerance, non-violence, and acceptance of differences—all of which are foundational principles of religious moderation.

Within the halakah, the relationship between teacher and student is egalitarian and rooted in deep respect. The tuanku, or teacher, is not merely an instructor but also a spiritual mentor who provides life guidance to the students. In this setting, the teacher does not hold rigid authority but rather serves as a guide who supports students in their learning and personal development. This environment fosters a sense of family and equality, promoting the formation of students' character grounded in Islamic and national values.

The teaching methods in halakah are unique and adaptive to changing times. Instruction is delivered through lectures, reading, and memorization, complemented by discussions to deepen students'

understanding. The teacher sits in the center of the circle of students, teaching by reading the material aloud, which the students then follow together. This method nurtures solidarity and collaboration among students, allowing them to learn from one another and to strengthen emotional and spiritual bonds within their community.

In addition to direct instruction, halakah education also relies on religious traditions deeply rooted in the local culture. These traditions include practices such as wirid (chants) and tarekat (Sufi orders) that strengthen the spiritual side of the students. For example, the tarekat practices, which begin with a baiat (initiation), teach loyalty and respect for the teacher while instilling patience and self-control. This practice reflects how halakah serves not only as a learning space but also as a place to cultivate the students' mental and spiritual resilience.

In the context of religious moderation, halakah plays an important role in shaping inclusive and moderate values essential in a pluralistic society. The halakah curriculum is designed to integrate these values, which are practiced by students both within and outside the surau. For example, in the salafiyah madrasa halakah, the curriculum combines that of the Ministry of Religious Affairs with traditional teachings, enabling students to gain a solid understanding of religion while remaining open to general knowledge and modern developments.

Thus, the components of halakah education in West Sumatra are not solely focused on the transmission of religious knowledge but also on the development of moderate and inclusive character. This system forms an essential foundation in maintaining social harmony and bridging various differences in the community. Its traditions, egalitarian relationships, and interactive teaching methods make halakah education relevant and adaptable to changing times, while preserving the traditional values that form the cultural and religious identity of the community.

Resilience and Continuity of Halakah Education

The halaqah education system in West Sumatra demonstrates an extraordinary resilience in facing the changes of time. This system has proven to be robust, maintaining the legacy of traditional Islamic learning even when faced with educational modernization and social shifts.²³ The sustainability of halaqah education can be explained by its resilience in balancing tradition with innovation. Halaqah pesantrens in West Sumatra, known as centers for studying the classical Islamic texts, continue to adapt to contemporary developments through the implementation of the national curriculum and the inclusion of moderate religious education.

The application of the national curriculum in many traditional pesantrens allows halaqah students to access general subjects alongside their religious education.²⁴ Students who previously only received classical text-based education are now better prepared to pursue formal education or enter the workforce beyond the religious sector, ultimately broadening the roles and relevance of halaqah graduates in the wider community.

The resilience of halaqah education is also supported by the values of religious moderation that underpin this system. Values such as tolerance, nonviolence, and social harmony are taught consistently at every level of learning. Students are accustomed to respecting differences, whether in terms of schools of thought or perspectives within a pluralistic society. For instance, Sufi teachings in some halaqah pesantrens not only introduce deep concepts of faith but also instill an appreciation of diversity as an essential value in daily life. In everyday learning activities, teachers guide students to engage in dialogue, discuss, and respect diverse perspectives without trying to dominate or impose understanding. This allows halaqah education to function as a medium that reinforces tolerance, a crucial principle of religious moderation highly relevant in Indonesia's diverse context.

The resilience of halaqah education is also evident in its strong role in character building through traditional teaching methods and spiritual practices. For instance, the tradition of “mamakiah” (seeking donations) performed by students on Fridays is not only a way to support educational expenses but also a mental and emotional exercise. Students learn to be humble, accept varied responses from the community, and develop patience. Such activities also instill a sense of responsibility for one’s own needs and those of the community. Spiritual practices, such as routine recitations or collective remembrance (dhikr), not only deepen students’ faith but also strengthen emotional bonds and solidarity among them. This provides a sense of collective identity that enhances social cohesion and mental resilience in facing challenges or difficulties.

Additionally, halaqah education maintains its uniqueness in fostering close social and cultural ties with the surrounding community. The tradition of “adat basandi syarak, syarak basandi kitabullah” (customs based on religious principles, religious principles based on the Quran) is deeply rooted in halaqah education, strengthening students to live lives that honor both custom and religious values. By upholding this tradition, halaqah pesantrens serve as an important bridge that connects Islamic values with local culture, forming a distinctive collective identity among the people of West Sumatra. This strong relationship not only benefits the pesantrens but also encourages community support for the sustainability of halaqah education in both moral and material forms. Community involvement in halaqah education also provides a space for pesantrens to continuously adapt to the social needs around them, such as addressing increasingly relevant issues of religious moderation within the context of interfaith tolerance.

The continuity of halaqah education is also influenced by inclusive leadership within the pesantren environment. Leaders

or teachers, often called “tuanku,” play an essential role in imparting moderate religious understanding to students. They not only provide religious knowledge but also act as figures who influence students’ attitudes, encouraging them to respect diversity and reject extremism. In halaqah education, tuankus often emphasize the importance of balance, or “tawassuth,” which serves as a foundation for students to understand religion wisely, avoiding extremism or fanaticism. This teaching is demonstrated through daily examples, as tuankus interact directly with students, creating an open learning environment that encourages critical and wise thinking.

The strength of halaqah education is also reflected in the application of moderate Islamic principles, such as tolerance and consultation (*musyawarah*). For instance, in dealing with differing opinions among students, halaqah teaches the importance of dialogue and understanding different perspectives. This fosters an open mindset in students and prepares them to become wise leaders in the future. This character development enables halaqah graduates to be individuals who can adapt and function within a diverse society. Even after they graduate, many halaqah alumni return to their communities as moderate figures who can mediate social and religious issues. Thus, halaqah pesantrens not only produce graduates with a deep understanding of religion but also prepare them to become constructive agents of change within a plural society.

Halaqah education also continues to evolve through a combination with modern education systems, such as “*madrasah salafiyah*,” which integrate the national curriculum with the pesantren curriculum. With this dual curriculum, students not only gain deep religious knowledge but also acquire relevant general knowledge, preparing them to continue formal education or contribute to the broader community. This expansion strengthens the resilience of halaqah

education, making it more relevant and competitive in the modern era without losing its traditional essence.

In the national context, halaqah education that focuses on religious moderation is also highly relevant as an effort to counter radicalism and intolerance. Halaqah students are expected to become individuals who can maintain peace and harmony, both within the family and in the broader community. They are encouraged to reject all forms of violence and to prefer dialogue in resolving conflicts. This makes halaqah education a bulwark of peaceful Islamic values, contributing to social stability amid differences. Therefore, halaqah education does not only produce a religious generation but also one that is sensitive to plurality and possesses strong social skills.

Based on the various aspects outlined, the resilience and continuity of halaqah education heavily depend on its ability to adapt to changing times without losing its traditional identity. On one hand, halaqah education continues to uphold classical teaching methods and the local cultural values deeply rooted in the Minangkabau society. On the other hand, halaqah pesantrens open themselves to modernization through the integration of general curricula, more inclusive educational approaches, and the development of moderate character. This effort makes halaqah education one of the educational systems that remains relevant, both locally and nationally, in addressing the continually evolving social, economic, and religious challenges in Indonesia.

Thus, the resilience and continuity of halaqah education is not merely about preserving tradition but also about the ability to transform in line with the demands of the times. Halaqah pesantrens remain a strong place for nurturing young generations, instilling balanced religious and social values, thus producing graduates who can embody and channel the principles of Islam that are peaceful, tolerant, and appreciative of diversity.

Conclusion

Halaqah education in West Sumatra is a dynamic synthesis of Islamic teachings and Minangkabau cultural traditions, stemming from the surau tradition initiated by figures such as Sheikh Burhanuddin in Ulakan. This education system not only preserves religious and cultural values, but actively integrates them, creating a distinctive framework that harmonizes local wisdom with Islamic education.

The theoretical foundation of halaqah education is deeply rooted in the tarekat traditions, particularly Satariyah and Naqsyabandiyah, which emphasize spiritual connectivity between students and teachers through bai'at (spiritual allegiance). This framework illustrates the operationalization of leadership (khalifah) values in a spiritual and educational context, forming a holistic system that transcends mere knowledge transfer to include spiritual transformation.

The unique structure of halaqah education combines classical Islamic studies, an inclusive and participatory halaqah method, and a curriculum focused on Sharia, Tawhid, and Sufism. These elements are not only preserved but also adapted to contemporary demands, demonstrating its resilience and relevance. The incorporation of religious moderation values—such as tolerance, harmony, and cultural adaptation—further enhances its sustainability, positioning halaqah education as a model of Islamic education that remains vital and respected within the changing socio-cultural landscape of West Sumatra.

This study reaffirms the enduring significance of halaqah education as a living tradition that bridges past and present, offering a framework for the future of Islamic education that balances tradition with innovation.

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