

REINVIGORATING THE FUNCTION OF MUSHOLA, LANGGAR, AND PADEPOKAN IN CONVENTIONAL EDUCATION: CULTURAL AND HISTORICAL ANALYSES IN INDONESIA

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Mar 16, 2025	Mar 30, 2025	Apr 12, 2025	Apr 17, 2025

Abstract

This article examines the structures and roles of Islamic education in prayer rooms (mushola), tiny mosques (langgar), and hermitages (padepokan) within the framework of digital change and the educational challenges of the 21st century. This research employs a qualitative approach via a literature review, demonstrating that non-formal institutions have a key role in character development, spiritual growth, and the dissemination of Islamic values in society. Mushola functions as a hub for fundamental religious education and practical worship training; langgar highlights community-oriented Quranic instruction and Islamic studies; whilst padepokan concentrates on profound spiritual growth via Sufism and ethical enhancement. The research indicates that rejuvenating these institutions necessitates the amalgamation of conventional pedagogy with digital innovation to maintain relevance for the younger generation. Consequently, cooperation among government, community, and educational institutions is vital to maintain these entities as adaptable and contextual pillars of Islamic education.

Keywords: Mushola; Langgar; Padepokan; Islamic Education; Digital Transformation

INTRODUCTION

In Indonesia, traditional education is profoundly rooted in Islamic customs (Enhas et al., 2023). Since the introduction of Islam to the archipelago in the 13th century, different institutions, including mushola, langgar, and padepokan, have played a crucial role in the diffusion of knowledge and the cultivation of moral character within society. These institutions serve as sites of prayer and instruction that disseminate Islamic values and promote local allegiance. Mushola serves as a center for fundamental religious instruction (Furqan, 2019), whereas langgar operates as a venue for more formal religious education (Pradana et al., 2024), and padepokan or pesantren function as institutions that amalgamate religious education with secular knowledge (Kusumawati & Nurfuadi, 2024).

In the age of modernization and globalization, traditional educational institutions face significant challenges (Khomsinnudin et al., 2024). The primary challenge is the change in preferences among people, particularly the younger generation, who want formal education grounded on a modern curriculum (Yustitia et al., 2024). This renders institutions such as mushola, langgar, and padepokan sometimes seen as less relevant in delivering competitive education in the contemporary day. Moreover, empirical information evaluating the influence of these three groups on the character development of the younger generation remains very few.

Mushola and langgar have a crucial role as the cornerstone of Islamic educational institutions in Indonesia (Durie, 2020). Besides serving as a place of prayer, they also act as a center for religious instruction. Mahmud Yunus highlighted that langgar and surau have been present from the 15th to 16th century AD, corresponding with the spread of Islam over the archipelago (Iskandar, 2017). These facilities provide the community with opportunities to learn Qur'anic reading, recitation, and the study of other areas of Islamic religious knowledge. The instructional process is conducted via the sorogan (individual) or bandongan (group) method (Asyrofiyah et al., 2024). Mushola, a term used in Java, denotes a modest structure serving as a venue for prayer and instruction. A mushola is often constructed next to the dwelling of a kyai or distinguished cleric. This site serves as a hub

for young clerics to get religious knowledge, including the interpretation of the Qur'an, hadith, fiqh, and ethics (Pardede et al., 2024).

Pondok pesantren, or padepokan, is a traditional Islamic educational institution that serves as a center for the dissemination of Islamic teachings across the archipelago. Pesantren, as an essential component of the Indonesian national education system, has unique advantages and benefits in instilling educational values in its students (Islam & Aziz, 2020). The institution is led by a kyai, regarded as the primary authority in education and character development of students. Santri reside in dormitories and engage in the study of several religious disciplines (Fitri & Ondeng, 2022). Pondok pesantren, the first Islamic educational institution in Indonesia, has existed since the 16th century CE. Pesantren telah berevolusi dari langgar, yang dulunya berfungsi sebagai tempat pengajaran agama Islam (Ali et al., 2021). Pesantren ditandai oleh kepemimpinan kyai sebagai pemimpin spiritual dan pendidik, tempat tinggal santri di asrama atau pondok, serta masjid yang berfungsi sebagai pusat kegiatan pendidikan dan ibadah. The curriculum encompasses Islamic knowledge, including jurisprudence, exegesis, hadith, and ethics (Anwar, 2016). Sepanjang sejarah pendidikan konvensional, langgar, masjid, dan padepokan telah berperan signifikan dalam pelestarian dan disseminasi pendidikan di Indonesia. These locations serve as educational institutions for the youth to comprehend religious information, assimilate ethical ideals, and preserve local wisdom. Moreover, they facilitate the development of disciplined, ethical individuals with strong personalities (Iswatiningsih, 2019).

Prior research, like that of Pardede et al. (2024), has underscored the significance of pesantren as the oldest Islamic educational institutions in Indonesia that preserve the intellectual legacy of Islam. Likewise, Selvia et al. (2023) performed a research investigating the function of langgar and surau as venues for religious instruction in the dissemination of Islam across the archipelago. Anah (2021) research on pesantren thoroughly investigates their function in Islamic education, although often overlooks smaller institutions like mushola and mosques, which also significantly contribute to foundational religious teaching and serve as community bastions. My research reinforces prior studies by highlighting the modern significance of mushola, mosques, and padepokan via the integration of Islamic traditions and digital technologies. A comprehensive analysis of the strategies used by all three institutions, including pesantren as a more integrated body, is still necessary to confront the challenges of modernization and to ensure their contributions remain significant throughout this changing era.

This research aims to determine the strategic importance of langgar, mushola, and padepokan in the preservation of traditional Islamic education in Indonesia. This research primarily focuses on the endeavors of these three groups to implant ethical ideals, cultivate the character of the youth, and maintain the continuity of the Islamic intellectual legacy. This research aims to assess the adaptation strategies used by these three institutions in addressing the challenges of modernization while preserving their distinctiveness. This research elucidates the significance of traditional educational institutions in safeguarding customs and molding the character of the youth. This research employs a literature review technique to fill the vacuum in current literature about the significance of traditional education in modern culture, while presenting case studies on the influence of langgar, surau, and padepokan. This is anticipated to serve as a reference for educational strategies designed to safeguard these institutions and affirm their importance in fostering a religious and moral generation.

METHODS

This research employs a qualitative descriptive technique with a library research strategy (Vilar-Compte et al., 2021). The data gathering process starts with the identification of pertinent literary sources, including books, journal articles, historical documents, and reports about the roles of mushola, langgar, and padepokan. Data were gathered from academic sources, including JSTOR, Google Scholar, and digital libraries, using keywords such as langgar, mushola, padepokan, and traditional schools. The chosen sources were picked for their relevance, validity, and contribution to the study topic (Wahyudin et al., 2024).

The study of data was conducted using a content analysis approach. The literature was meticulously analyzed to identify the primary themes, patterns, and relationships between traditional institutions and educational advancement in Indonesia. This process entails critical reading, highlighting essential themes, and constructing a conceptual framework. The examined data were then synthesized to provide comprehensive insights. Every phase of the study is meticulously recorded using reference management software like Mendeley or Zotero to guarantee precision and systematic organizing of data. Research results are methodically organized to thoroughly address research questions, while maintaining the validity and trustworthiness of the study (Sugiyono, 2020).

RESULTS

This study affirms that mushola, langgar, and padepokan have significantly contributed to character-based Islamic education in Indonesia since the 15th century, as shown by historical and present research. Places of worship, like mushola and langgar, serve not only as venues for prayer but also as locations for informal religious instruction, highlighting the internalization of Islamic principles via traditional methods such as sorogan and bandongan. The close relationship between kyai and santri in this context significantly influences the moral and religious development of the pupils. The existence of mushola, langgar, and padepokan cultivates social connections via religious communal activities, establishing a learning ecology grounded on local cultural values and Islamic spirituality.

Reinvigorating the function of these three institutions is essential in the digital landscape and the exigencies of the 21st century. Transforming mushola, langgar, and padepokan into technology-driven educational institutions, including Quranic learning software, virtual study, and the incorporation of online platforms for religious teaching, is a strategy that may be aligned with modern lives. Simultaneously, padepokan or Islamic boarding schools may be enhanced by integrating a general curriculum, digital literacy, and commercial acumen while preserving their traditional basis. This study concludes that revitalizing mushola, langgar, and padepokan as essential elements of Islamic education necessitates collaborative efforts among the community, government, and educational institutions, integrating local wisdom, Islamic cultural heritage, and digital pedagogical innovation to cultivate a generation that is religious, principled, and adaptable to global challenges.

DISCUSSION

The Role of the Mushola, Langgar, and Padepokan in Traditional Islamic Education

This research demonstrates that mushola, langgar, and padepokan have served as important sites of traditional Islamic education in Indonesia from the 15th to 16th century AD (Ya'kub & Rama, 2024). These secondary institutions serve as sites of prayer and hubs for informal religious teaching (Dariyanto, 2024; Humaysah et al., 2023). In the educational context, mushola, langgar, and padepokan serve as venues for Qur'anic study, comprehension of fundamental Islamic ideas, and the integration of religious values into daily life. The used learning approaches, namely sorogan (individual approach) and bandongan (group

approach), exemplify the dissemination of religious knowledge according to the requirements of individuals and society (Asyrofiyah et al., 2024).

The presence of mushola and padepokan substantially enhances social cohesiveness within the community (Anah, 2021; Pardede et al., 2024; Silvia et al., 2023). Mushola and padepokan cultivate intimate connections between instructors (kyai) and pupils by serving as hubs for religious and educational activity. This interaction enables the dissemination of religious material including cognitive aspects as well as character development and moral formation. This relationship-focused approach provides a robust basis for upholding traditional Islamic ideals. Moreover, the social purpose of mushola is apparent in their role as community gathering areas. Collaborative initiatives in these two institutions, including collaborative pengajian, theological discussions, and many social events, augment the ethos of community-oriented education. This fosters an atmosphere in which religious, cultural, and social values mutually support one another, so enhancing the sustainability of traditional Islamic education.

The results of this research demonstrate considerable relevance to several prior studies on the crucial role of mushola, langgar, and padepokan in the history of traditional Islamic education in Indonesia. Mahmud Yunus underscored that mushola and langgar serve as fundamental components of Islamic education in the archipelago, accentuating their vital role in fostering religious comprehension and promoting social harmony within the community (Iskandar, 2017). The sustained significance of traditional institutions, particularly via revival efforts that include digital technology as a community-focused educational tool (Wang et al., 2023).

This data further corroborates Dhofier's assertion that the padepokan is the first Islamic educational institution founded on traditional ideas (Munjahid, 2022). Padepokan, often functioning as modern institutions, facilitate the development of students' character and ethics via a residential structure, a religion-focused curriculum, and mentorship from kyai. This research emphasizes the need of integrating a modern curriculum for padepokan to sustain relevance amid rapid global changes. This aligns with Steenbrink's assertion that traditional educational institutions must adapt to societal changes (Steenbrink, 1994), and our research indicates that revitalizing mushola, langgar, and padepokan may address this challenge. The use of online learning tools and the improvement of a modern knowledge-based curriculum are essential measures to promote this transformation (Urba et al., 2024).

Types of Islamic Education in Mushola, Langgar, and Padepokan

The mushola, being a compact worship area, serves as a hub for informal religious education that prioritizes practical learning, particularly with the execution of worship and fundamental comprehension of Islamic doctrines. In this environment, learning often occurs via regular religious studies, Qur'anic reading, and the instruction of fiqh and hadith to youngsters and the local community (Azifa et al., 2024). Activities in the mushola occur in a flexible and participative manner, characterized by a tight relationship dynamic between religious educators and congregants. This technique offers a personalized methodology and facilitates the incremental assimilation of Islamic ideals. The mushola often serves as a medium for contextual interpretation of Qur'anic texts within communal life, so functioning as a hub for socio-religious thought.

Langgar, prevalent in rural regions of Java, provide a role akin to that of a prayer chamber, although have a more pronounced communal essence (Kabir & Aji, 2025). Langgar is characterized by its focus on strengthening the religious community via enhanced collective learning, particularly in the practices of recitation and memorization of the Qur'an. In this setting, teaching occurs collaboratively, often in a casual but organized environment. The instruction of Sufism and fiqh in some langgar reflects a differentiated curricular approach tailored to local need. Langgar activities foster the development of social morals via a congenial and restorative approach across generations.

Padepokan, grounded in a rich historical legacy of knowledge and Sufism, offers a more rigorous and transformational approach to Islamic education. Education here is not just cognitive but also holistic, including emotive and spiritual components. The educational method emphasizes the practice of dhikr, ascetic disciplines, and comprehensive examination of both ancient and contemporary Sufi literature (Adri, 2022; Septa & Rivauzi, 2023). Padepokan is governed by a spiritual leader or mursyid who serves as a moral and intellectual mentor. The educational framework is mostly mentor-mentee, emphasizing the customization of religious experiences. The figures embody spiritual consciousness, simplicity, and devotion.

The evolution from mushola and langgar to a more structured system is seen in the rise of Islamic boarding schools from the 16th century. Islamic boarding schools enhanced the spiritual education framework of the padepokan with a dormitory system, a more structured curriculum, and centralized leadership under the kiai (Fajarudin & Ghulam, 2023;

Nasution et al., 2024). The mosque serves as the nucleus of religious education and spiritual engagement, whilst the dormitory fosters discipline and social accountability. The curriculum of Islamic boarding schools include fiqh, hadith, interpretation, and ethics (Hasan & Anshory, 2024), aiming to cultivate intelligent and virtuous pupils.

In contemporary culture and the digital age, the viability of these three institutions encounters issues related to the merging of religious knowledge and secular information. *mushola*, *langgar*, and *padepokan* must use a transdisciplinary strategy that integrates Islamic education with 21st-century competences, including digital literacy and critical thinking skills (Huda & Huda, 2024). This innovation may be achieved via online platforms, technology-driven training, and partnerships with traditional educational institutions. Financial difficulties and constrained human resources must be tackled with the assistance of governmental and private sector strategies (Wang et al., 2023).

The primary power of these institutions lies in their capacity to reinforce value-oriented social frameworks. *mushola*, *langgar*, and *padepokan* serve as educational entities and catalysts for social and cultural unity (Andriani et al., 2025). Sustainability initiatives must include institutional regeneration, curriculum renewal, enhancement of religious educators' capacities, and the expansion of collaborative networks. This initiative would enhance the role of the three institutions as moral and spiritual bastions of society and significant contributors to contextual Islamic education rooted in local knowledge.

Revitalization of Mushola, Langgar, and Padepokan as the Foundation of Islamic Education in the Digital Age

The evolution of Islamic education in the digital age necessitates a novel strategy that is both technologically flexible and preserves the traditional roots that constitute the Islamic identity of the community. *Mushola*, *langgar*, and *padepokan* serve as non-formal educational institutions that historically contribute to the dissemination of Islamic knowledge, particularly throughout communities (Andriani et al., 2025). The revival of these institutions' operations must be achieved via strategic integration of digitalization. Technological advancements, including online Al-Qur'an teaching applications, virtual discussion forums, and religious social media, represent viable methods to rejuvenate the educational function of these institutions, particularly in addressing the challenges of

temporal flexibility and geographical accessibility in contemporary society (Alamin et al., 2022).

Padepokan, as a systematic and organized Islamic educational institution, has significant potential to integrate with the demands of the 21st century. This institution can establish itself as a center for cultivating well-rounded individuals by developing a hybrid curriculum that integrates contemporary knowledge, including digital literacy, entrepreneurship, and information technology (Sadali, 2020). This integrated approach does not entail the abolition of the classical curriculum, but rather its dialectical reorganization to harmonize spiritual and intellectual instruction. Consequently, the resuscitation of the padepokan has ramifications for enhancing the competitiveness of graduates in the labor market, while remaining aligned with Islamic ethical principles.

The mushola, serving as both a site of worship and a community educational venue, may be transformed into an inclusive digital learning center. The presence of online educational platforms, interactive media, and Islamic-oriented digital material might serve as a strategic approach to engage congregations of diverse ages and geographical regions (Zain et al., 2024). The mushola, beside offering online Qur'an and fiqh studies, may also host adult religious literacy classes, spiritual training, and conversations on religious moderation via YouTube channels, Instagram Live, or the Zoom application. This design transforms the educational aspect from a static mushola into a dynamic and adaptable environment.

Simultaneously, the langgar, as a localized and spontaneous religious organization, has benefits in its participation approach. The digitization of the langgar can be done by creating community-based interaction spaces such as WhatsApp groups for studying yellow books, live streaming of religious studies, to interactive dialogues on contemporary Islamic issues such as Islamic ecology, sharia economics, and social inclusion. Social media use at the local level facilitates the "glocalization" of Islamic ideals, namely the dissemination of da'wah that is anchored in local knowledge while being receptive to global viewpoints (A'dlom, 2015). This technique enables the langgar to serve as an instructional medium that adapts to the demands of contemporary Muslims.

This rejuvenation must also be seen as a reaction to the social issues faced by modern Muslims, including the rapid dissemination of religious deception, digital radicalization, and the moral crises affecting Muslim youth. The digitization of community-based Islamic education enables institutions like mushola, langgar, and padepokan to reinforce the

principles of Islamic moderation (*wasathiyah*), tolerance, and digital ethics in daily life. The existence of these institutions in cyberspace facilitates the creation of a more equitable, participatory, and needs-driven religious education environment for individuals living in the post-truth age.

The resuscitation of traditional Islamic educational institutions necessitates collaboration among the government, higher education institutions, community leaders, and the commercial technology sector. This collaborative approach is essential to ensure that the digitization of Islamic education extends beyond technological elements to include curriculum development, teacher quality, and sustained digital accessibility (Rochim, 2020). This move ensures that *mushola*, *langgar*, and *padepokan* will continue to be essential institutions within the national Islamic education system, preserving traditional Islamic principles while also addressing contemporary difficulties via creative and contextual solutions.

CONCLUSION

The literature research indicates that *mushola*, *langgar*, and *padepokan* are informal Islamic educational institutions that significantly contribute to character development, the reinforcement of spiritual values, and the preservation of Islamic teachings within society. Each institution has distinct attributes: *mushola* serves as a venue for practical and fundamental education, *langgar* functions as a hub for communal religious engagement, and *padepokan* acts as a setting for profound spiritual advancement. These three institutions have issues related to technology adaptation and the integration of contextual curricula under the pressures of modernization and digitalization.

The revitalization of these three institutions necessitates not only the preservation of heritage but also pedagogical innovation via digital technology and enhanced cooperation among government, society, and higher education institutions. Integrating a curriculum founded on Islamic principles with 21st-century capabilities, including digital literacy, entrepreneurship, and critical thinking, is a deliberate initiative for cultivating a generation of Muslims who are both devout and adaptable to global problems. Consequently, *mushola*, *langgar*, and *padepokan* continue to be pertinent and serve as foundational elements of Islamic education that cultivate devout, informed, and virtuous individuals in the modern day.

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