

CURRICULUM AND ISLAMIC TEACHING IN SCHOOL PALACE OF PALEMBANG SULTANET

Abdurrahmansyah and Nurseri Hasnah Nasution

1,2Universitas Islam Negeri Raden Fatah, Palembang, South Sumatra, Indonesia

Email: abdurrahmansyah73@radenfatah.ac.id

Abstract: This study aims to analyze the curriculum and Islamic learning model in the Palembang Sultanate Palace. This research is important because it reveals the history of the curriculum and learning traditions among the relatives of the palace which has long been known to be very effective in forming a cadre of productive scholars from among the relatives of the palace. By using a social history approach to Islamic education, this research can reveal several important issues, namely to reaffirm the research explanation that the phenomenon of learning in the palace environment took the form that was commonly practiced in the Islamic education tradition at that time in the form of applying a learning model using lecturing and question and answer strategies. Furthermore, the structure of the education curriculum in the palace environment includes areas of Islamic scholarship such as aqidah, al-Qur'an, interpretation, hadith, dates, fiqh, Arabic, and Sufism. The last field, namely Sufism, is a nuance that characterizes Islamic teaching in the Palembang palace environment. All relatives of the Palembang palace who were taught by the teaching scholars in the "palace school" environment of the Palembang palace were adherents of the Sammaniyah order. From the aspect of implementation of learning in the Palembang palace, the individual and group learning models are quite dominant with an emphasis on the role model and the example of the teaching scholars in the palace environment. The students consisting of relatives of the palace were very familiar with the pattern of education

by prioritizing the morals of Sufism. The education model in the palace is very effective in shaping the intellectual tradition and maintaining the continuity of the function and role of the clergy in Palembang, which is dominated by scholars who come from among the relatives of the palace. This pattern of sustainability is then able to preserve the tradition of teaching Islam in the Palembang area and even to various rural areas in the South Sumatra region.

Keywords: Curriculum; Islamic Teaching; Palembang Sultanal School.

INTRODUCTION

Minsih (2010) asserts that the Palembang sultanate began in the 16th century AD. The area of the Palembang sultanate was previously the administrative center of the Sriwijaya kingdom, then became the territory of Majapahit, Demak, Pajang and finally the Islamic Kingdom of Mataram. The first sultan was Sultan Aria Kusuma Abdurrahman. This sultanate experienced rapid development and progress during the reign of Sultan Muhammad Bahauddin. At this time the scholars and scholars received protection and encouragement from the sultanate. So there were Palembang writers whose works can still be found, such as Syihabuddin and Kemas Muhammad. Sultan Bahauddin also has his own reputation that gives the color and character of the Palembang sultanate as a

country that has suvirinity and actuality in the political, economic and cultural arena in the archipelago.

According to Zulkipli (1999) that the Palembang Sultanate in the 18th century was the center of Islamic studies in the archipelago and was the continuity of the development of Islam in Aceh. In this century the scholars and scholars received great encouragement and attention from the sultanate who gave birth to writers whose great works are still being read and taught today, namely Abdus Samad al-Palimbani. This of course happened because of the positive character of Islamic scientists, so that the Palembang Darussalam sultanate became influential to faraway areas.

Minsih's research with its fundamental historical findings opens up opportunities for the development of further research on the condition of the continuity of the intellectual tradition in the Keraton or the Palembang sultanate palace. In terms of the role of the Palembang sultanate in enforcing Islamic law for the life of the people in Palembang and South Sumatra, it has been widely disclosed. The existence of the Simbur Cahaya law which was enforced in the legal area of the Palembang sultanate has even been identified as the influence of Islamic law on the Simbur Cahaya law in this sultanate. According to Hanifah (1984) the rulers of the sultanate were people who were obedient to the religion of Islam. Therefore, with the widespread application of the Simbur Cahaya Code to all villages in Uluan, it can be concluded that Islam was applied with all the power of the Palembang sultanate.

Sturler (1843) emphasized that the people of Palembang during the sultanate

were a very strong ethnic group and adhered to religion as the basis and guide of their lives, as in other ethnic groups in the archipelago. According to Sturler, the people of Palembang at that time were very passionate about carrying out Islamic teachings by praying, glorifying the pilgrimage, reciting (reading) the Koran, saying prayers in Arabic even though most of the population did not understand the meaning. from what he reads. The rulers of the sultanate were very responsible for the spread and da'wah of Islam so they sent preachers to teach Islam to remote villages to uluan villages. The phenomenon of the strong Islamic commitment of the relatives of the sultanate as illustrated by the explanations of the researchers is sufficient to confirm the spirit of Islamic religious learning that is driven from within the palace.

Several early studies of the Palembang sultanate have historically confirmed that this Islamic sultanate had a very rich heritage in terms of cultural and intellectual treasures, including literature. In its development, Palembang later became one of the centers for the growth of various Islamic knowledges in the Malay archipelago, both literature and religion. This is evidenced by the number of religious texts whose origins refer to Palembang, both the author and the scriptorium. These works were generally written in the 18th-19th centuries. It is undeniable that the driving force behind the emergence of a new generation of ulama and scientific productivity in Palembang was the Sultanate of Palembang and Arab scholars who were invited to teach various branches of Islamic studies. Since the early 17th century the Sultans of Palembang have

shown a particular interest in the field of Islamic religion (Titik Pudjiastuti, 2010).

The treasures of written works that developed in the Palembang sultanate environment by involving Arab scholars at the palace of the Sultan of Palembang showed the sultanate's strong commitment and enthusiasm for the intellectual tradition. In his position as protector, the Sultan of Palembang ordered the translation and interpretation of religious texts to the Jawi clerics. Among them the most famous is Kemas Fakhruddin. At that time, apart from writings on religion, historical works and customary law were also copied, composed and studied. Most of the texts, such as the Palembang Law, the Simbur Cahaya Law, The Origin of the Kings of Palembang, and the History of Pasemah, are now stored as manuscript collections in various educational institutions outside Palembang (Ikram, 2004: 8).

This article attempts to explain the context of the curriculum or materials and teaching models that developed at the "palace school" in the Palembang sultanate palace. This search is considered important considering that explanations regarding aspects of the curriculum and Islamic learning models during the Palembang sultanate were still minimal and had not been revealed much. This research is more of a research model for the social history of Islamic education by using a historical research approach that is quite useful in explaining the context of Islamic education during the Palembang sultanate. and the royal family as intellectual actors and writers of manuscripts, it is then interesting to explore the teaching traditions at the imperial court more specifically and in depth. This study is

important to obtain a clear description of the religious (Islamic) materials being studied as well as to identify the Islamic religious education curriculum among the sultan's relatives. Furthermore, this study also finds its significance to look at the Islamic teaching tradition with various learning models that developed at that time. At the same time, this study also examines more specifically how the involvement of the Sultan, ulama, court families, and Islamic religious teachers in this sultanate environment in carrying out Islamic learning traditions.

METHOD

The study in this study focuses on how the history of Islamic teaching in the Palembang sultanate and the books studied by the Sultan's family and Islamic students in the Palembang sultanate environment. Because this study is a historical study, the method used is the historical method. Methodologically the historical approach is a process to examine and examine the truth of past records and relics by critically analyzing existing data so that they become reliable historical presentations and stories. The historical method can also be interpreted as a method of historical research and writing by using systematic methods, procedures, and techniques in accordance with the principles and rules of historical science (Daliman, 2006). This research is structured using historical methods which include a process to examine, critically analyze records and relics of the past. The historical method is a process that includes collecting and interpreting traces, events, or ideas that have arisen in the past to find generalizations that are useful in understanding historical facts, even useful

for understanding the current situation and planning future developments (Surakhmad, 1994).).

As historical research, the steps of this research use the stages of the historical method proposed by Louis Gootschalk which include four steps, namely heuristics (collection of historical data), verification (criticism of sources), interpretation (interpretation of data) and historiography (presentation of sources). reliable source). First, the heuristic stage is the stage of searching or finding historical traces. Heuristics are obtained from primary and secondary sources. Source is anything that directly or indirectly tells us about reality or human activities in the past. Second, the stage of source criticism. If all the necessary sources have been collected, then source criticism is carried out on the sources used. This is done to see the level of authenticity of the source and the level of credibility so as to avoid bias. Source criticism itself means an effort to assess, test, and select the sources that have been collected to get authentic sources. The third stage, interpretation, is to determine the meaning that has to do with historical facts obtained after applying internal and external criticism. The facts related to the subject matter in the writing of the thesis are arranged so that they are logical and do not deviate. After criticizing all the sources obtained, the researcher then gives meaning to these sources. The fourth stage, Historiography, is the final stage in writing history. At this stage the researcher needs to refer to several principles, namely the principle of cerealization (how to make a sequence of events) which requires principles, such as the principle of chronology, the principle of causation (causation relationship) and

even the ability to separate imagination into a series that enters sense with the help of experience.

FINDINGS AND DISCUSSION

A. Overview of the Intellectual Property in the Palembang Sultanate

Based on the search of Titik Pudji Astuti in the Palembang sultanate, a high intellectual tradition has developed and is driven by the sultanate rulers in the form of a collection of intellectual treasures in various fields. Literary genres that are also developing are identified by several works such as saga, poetry, primbon, wayang stories, and rhymes. The works called bellesletters, included in this group are in the form of the Hikayat Dewa Raja Agus Melila texts, Hikayat Raja Babi, and Hikayat King Slaves. According to Iskandar (1986: 507–516) literary texts like this were written by writers, some of whom were also court officials, such as Ahmad bin Abdullah, Sultan Mahmud Badaruddin and Pangeran Panembahan Regent. Some of the literary works that have been identified are Hikayat Palembang by Kiai Rangga Sayanandita Ahmad bin Kiai Ngabehi Mastung, Genealogy of Kings in the Country of Palembang by Demang Muhyiddin, Story of Palembang Country by Prince Tumenggung Kartamenggala, and Syair Sinyor Kosta and Syair Nuri by Sultan Mahmud Badaruddin (Point Pudjiastuti, 2010).

Greece and Farida (2012) in an article entitled Islam in Palembang Sultanate concluded that the Palembang sultanate, especially around the 18th and 19th centuries, was very lively in the process of spreading and studying Islam sponsored by the palace so that the

Palembang sultanate at that time became a very taken into account in the context of the spread of Islam in the archipelago. The tradition of Islamic studies and the activity of writing Islamic books among the ulema of the Sultanate is interesting to explore more deeply. Research conducted by Minsih (2010) with the title "The Development of Islam During the Time of Sultan Muhammad Baharudin in the Palembang Sultanate (1776-1805)", succeeded in finding historical facts regarding the role of the Sultan of Palembang in developing Islamic teachings in the sultanate area. This study succeeded in identifying several efforts made by the sultanate in confirming the existence of Islam in this region. This study uses the historical method by using various primary sources obtained from various related historical institutions.

As an Islamic educational institution, the palace or the sultan's palace which from the beginning was known as the palace school also had a very large role in maintaining the tradition of teaching Islam in the future. Regarding the role of the palace, Sabrina (2019) explained that the development of Islamic education in the royal palaces seemed to be a driving force for the emergence of the educational process in Muslim society more broadly. The scholars who taught at the palace with all their reputations succeeded in building a scientific tradition outside the palace, thus giving rise to the idea of establishing a madrasa or halaqah that was raised by the scholars. This phenomenon is also confirmed by several researchers that the factors for the formation of scientific networks in the archipelago are related to palace institutions as centers of power and education. As well as the development of

Islamic education in the palaces of kings, it is a driving force for the emergence of education and teaching in the people of the archipelago (Putri, 2020).

Palembang as a center of religious education can be seen as a form of the functional role of the Islamic palace in developing Islamic religious teaching in the Palembang area in particular, even as a reference for teaching Islam throughout the Uluan area or villages in South Sumatra (Abdurrahmansyah, 2019). In the classification of Islamic educational institutions grouped by researchers of the social history of Islamic education, the palace or the sultanate palace are categorized as non-formal educational institutions. Meanwhile, what are better known as formal Islamic educational institutions are madrasas with teaching systems, teachers, lesson schedules, and a more structured written curriculum.

According to Ismail (2010), the stretching and intensity of Islamic teaching in the Sultan's palace was evident in the late 17th and early 19th centuries. At that time Palembang could be said to be the successor to the role of being the center of the development of Islamic scholarship and Malay literature in the archipelago after the decline of the Aceh sultanate in the previous century. According to Steenbrink (1984) Periodically from the 14th century to the 20th century, the popular sultanates in the archipelago and became the center for the development of Islamic scholarship and literature were the Samudra Pasai Sultanate (1300-1450), the Malacca Sultanate (1450-1511), Johor (1511-1580), Aceh (1580-1680), Palembang and Banjarmasin (1680-1800), Riau (1800-1900), and West Sumatra/Minangkabau (1880-1930).

The pattern of teaching Islam in the palace mosque takes place traditionally by the way the teachers teach the reading of the Qur'an. The students read the Qur'an in front of the teacher by singing the verses for about a quarter or half an hour. When one student faces the teacher, the other student repeats aloud while the other repeats the reading of the verses that have been studied the previous day. The book used in this study of the Qur'an is the Book of Turutan, which is a collection of verses of the Qur'an in the 30th Juz of the Qur'an which is often referred to as Juz 'Amma (Steenbrink, 1994: 11).). Thus, the teaching material for Islam in mosques and langars as well as in the houses of scholars revolves around the material for reading the Qur'an and the law of reading it (tajwid science). In addition, teaching about prayer and prayers is also taught at mosque and langar institutions (Seno and Hasanadi, 2014).

The tradition of teaching Islam in the Palembang palace environment also takes place traditionally. For religious teaching for the children of the palace's relatives, the pattern of teaching is also the same as that which takes place in the langgar, cleric's house, or mosque. Children as students of basic or low-level Islamic teaching are taught about the ability to read and write the Koran whose final target is that they are able to complete the reading of the Koran from beginning to end (30 juz). The teaching process takes place in the palace rooms with a regular teaching schedule every day or night. The scholars teach in a position as mentors for the children of the palace's relatives with some knowledge related to the reading of the Qur'an, namely the science of recitation. In addition to

studying the Qur'an, children from relatives of the palace are also trained to behave in a gentle and polite manner as their moral education as palace relatives who must become *uswah* for the community. At the time of the sultanate, the Uluan people (areas outside Palembang) were given the impression of having a low culture compared to the people of Palembang, especially residents of the palace's relatives (Seno and Hasanadi, 2014: 42).

The practice of developing Islamic scholarship is also very intense in the Palembang palace. The Sultan gathered scholars while at the same time encouraging and facilitating the writing of important Islamic books. In several periods of the reign of the Palembang sultan, productive scholars emerged who were very popular with the books they wrote. The following is a list of some productive palace scholars including Sheikh Shihabuddin bin Abdullah Muhammad who wrote the *Risalah* and *Aqidat al-Bayan*, as well as translating and giving *syarah* to the book *Jawaharat al-Tawhid* by Ibrahim Laqqani; Sheikh Kemas Fakhruddin wrote the books *Mukhtashar* and *Futuh al-Sha'um*; Sheikh Abdussomad al-Palimbani wrote the book *Zuhrat al-Murid fi Bayan Sentence at-Tawhid*, *Hidayat al-Salikin fi Suluk Maslak al-Muttaqin*, *Zad al-Muttaqin fi al-Tawhid rabb al-Alamin*, *Siyarus Salikin ila 'Ibadati Rabbil 'Alamin*, *Al-'Urwatul Wutsqa wa Silsiltu Waliyil Atqa*, Ratib Sheikh 'Abdus Shamad al-Falimbani, *Nashihatul Muslimina wa Tazkiratul Mu'minina fi Fadhailil Jihadi wa Karaamatil Mujtahidina fi Sabilillah*, *Ar-Risalatul fi Kaifiyatir Ratib Lailaun fiah*, *Bayani Mulhiyatir Fawaidin Nafi'ah fi*

Jihadi fi Sabilillah, 'Ilmut Sufism, Mulkhishut Tuhbatil Mafdhah minar Rahmatil Mahdah 'Alaihis Shalatu was Salam, The Book of Mi'raj, Anisul Muttaqin, and the Victory Poem of Kedah. Apart from writing, Sheikh Abdussomad al-Palimbani was also very active in developing Islam during the reign of Sultan Muhammad Bahauddin (1776-1803). He translated his works entitled Sair al-Salikin and Hidayat al-Salikin which are still widely appreciated and read by Muslims to this day in Southeast Asian countries, especially in the Southern Philippines, Southern Thailand, Brunei Darussalam, Malaysia, Singapore and Indonesia.

A well-known cleric who is also a relative of the Palembang palace is Sheikh Azhary Abdullah, who is active in carrying out da'wah in rural areas, especially intensely in the areas of Ogan Komering Ulu (OKU) and Ogan Komering Ilir (OKI). According to Zulkipli (1999), he is better known as a scholar who is skilled in lecturing and has many students both when he was in Mecca and when he was in Palembang, especially in the Baturaja and OKI areas. The intensity of Sheikh Azhary Abdullah's da'wah was driven more by the passion to spread and strengthen the understanding or teachings of Ash'ari from the aqidah side, Shafi'I from the fiqh side, Muhsin Junaidy from the Sufism side, and Muttabi 'Samani from the tarekat side. Sheikh Azhary Abdullah also transmitted his Islamic knowledge through writings (dakwah bil qalam), the works of Sheikh Azhary Abdullah, including: Athiyatu al-Rahman (1259 H / 1843), Kitab al-Quran al-'Azim (1264 H / 1848 AD), Tuḥfatu al-Murīdīna (1276 H / 1859 AD), Dalā-il al-

khairāt (1240 H / 1825 AD), Sirāj al-Hudā (1238 H) (Amin 2013).

Also recorded in the history of Islamic da'wah during the Palembang sultanate was Sheikh Kemas Azhary. The name Kemas used at the beginning of his name indicates that this character is a native son of Palembang as well as a zurriyat or sultanate relative. The scientific transmission carried out by Sheikh Kemas Azhary also varied, namely through the spread of Islam or da'wah (da'wah bil oral) to various regions, both Palembang, the interior of southern Sumatra and outside the southern Sumatra city area. even abroad such as Malaysia, Thailand, and others. Then, there is the transmission of Sufism with its Sammaniyah (Abdullah, 1996), as the lineage of the tarekat typical of Palembang ulemas.

Sheikh Kemas Azhary is a prolific scholar by producing several books. The work of Sheikh Kemas Azhary. Among them are: 'Aqāid al-Imān (1309 H / 1891 AD), Badī' al-Zamān fi Bayān 'Aqāid al-Imān (1310 H / 1892 AD Irsyād al-Gulam for Bayah' Aqāid al-Islām (1318 H / 1900 M), Ta'alīm aṣ-Ṣalāh Farḍīyah (1319 H / 1901 AD), Manāqib ay-Shaykh Muḥammad Sammān al-Madanī (1331 H / 1912 AD), Bīdāyatu al-'Ilmīyah (1354 H / year of printing) , Qiṣah al-Isrā 'wa al-Mi'rāj (1355 H / year of printing), Masāilu al-Muhtadī li ikhwāni al-Muhtadī (Herlina 2018).

Furthermore, the name of a popular figure as a scholar who actively spreads Islam and plays a role in teaching Islam to Muslims in the Palembang area and its surroundings is also stated. According to Herlina (2019), Azhary Imam's knowledge transmission was carried out through bil oral da'wah and bil qalam da'wah. This is

revealed because he has high intellectual abilities and various statuses that he carries, namely as a scholar, Sufi, excellent teacher, medical expert and also a writer. So that it is easy for him to transmit his knowledge through work, the position entrusted to him, and the role he has played, namely among them as a teacher of Islam both in mosques and in people's homes (Kemas Andi Syarifuddin 2009). Azhary Imam's intellectual works include *Najāh al-Insān wa Tasbīh al-Rahman* (1314 H / 1896 AD), *Rāḥat al-Qulūb* (1318 H / 1900 AD), *Ayati an-Nisa* (1319 H / 1901 AD), *Riwāyat ahīh al-Bukhari* and *Anas bin Malik*, *Tafsir of an-Najm verses 8-9*, *Kaifiyat Bai'at*, *Syarah Dalil Syara'*, *Lataif al-'Abidīn* (1325 H / 1907 AD), *Tāj aṣ-Ṣāliḥīn* (1325 H / 1907 AD), *Risālat 'ilm al-Tawḥīd* (1908), *Kitab Manāsik al-Ḥaji al-Musamā bi Gāyah al-Māram* (1334 H / 1916 AD), *Risālah nikah* (1393 H / 1846 AD), *Safīnah al-Gulam* (Muhammad, 2011).

One of the most famous Palembang clerics, namely Sheikh Muhammad Azhari al-Palimbani, wrote a controversial book entitled 'Athiyah ar-Rahman which omitted the fathonah (intelligent) nature as an important trait for a prophet. This explanation is, of course, different from the mainstream scholarly explanation which stipulates four attributes for a prophet, including the fathonah nature that a prophet must possess. The emergence of variations in the explanations of scholars in Palembang regarding various religious issues further emphasizes how free the Palembang scholars are in developing religious reasoning among Muslims in this region (Abdillah, 2020). The maturity of the attitude of Muslims in Palembang is shown by the absence of sharp conflicts

among Muslims as the views of Palembang scholars differ on an important religious topic, such as the obligatory nature of prophets and apostles. This sharp conflict did not arise, of course, because the process of religious teaching was very intensive, deep and complete. This teaching tradition is strongly supported by the competence and scientific maturity of the scholars and the breadth of references used in Islamic teaching in Palembang.

In addition to the ulama, it turns out that the sultan of Palembang is also no less active in writing. Some of the literary works produced by Sultan Mahmud Badaruddin II are *Hikayat Martalaya*, *Syair Nuri*, *Pantun Sultan Badaruddin*, and *Poems for Menteng War* (Mahmud, 2008:55). According to Drewes, *Syair Nuri* and *Pantun* were written by Sultan Mahmud Badaruddin II while living his life in exile in Ternate (Rahim, 1998:95). In addition, other prominent Palembang scholars who played an important role as advisors to the sultan, for example Kyai Haji Kiagus Khotib Komad during the reign of Sultan Abdurrahman and Tuan Fakih Jamaluddin during the reign of Sultan Muhammad Mansyur (Mahmud, 2008:104-105). Kiagus Khotib Komad is an expert in the interpretation of the Koran and Jurisprudence. These scholars played an important role in da'wah activities until the reign of Sultan Mahmud Jayo Wikramo (Harun, 1995:48). The ulama did have a special position in the Palembang Darussalam Sultanate. The burial place of the ulama near the sultan's tomb provides evidence of the special position of the ulama in the Palembang palace (Mahmud, 2008: 104-105).

In the context of the synergy between the sultan and the ulama in

building cooperation in developing scientific traditions and intellectual treasures in the territory of the Palembang sultanate, it seems to be a general trend in other Islamic court powers in the archipelago. According to Khamami Zada, at least the synergistic role between the sultan and the ulama can be seen from the historical fact of the emergence of pious and quality scholarly writings facilitated by the Islamic palace, while at the same time making the views of the ulama as the law enforced in the territory of the sultanate. The pattern of synergy between the ulama and the sultan in the Palembang sultanate, as suggested by Dawam Multazami (2016), is a model of a relationship similar to the pattern of synergy that occurs in the Islamic sultanate palaces in Java in particular and in the archipelago in general. So that it can be ascertained that the role of the sultan and the ulama in the formation and development of the Islamic scientific tradition can be identified from the following phenomena: first, the palace as a place of learning. Second, the palace as a place to give birth to the work of scholars. For example, several Mufti Sultan and Qodhi such as Syihabuddin bin Abdullah Muhammad, Kemas Fakhrudin, and Abdussomad al-Falimbani did the translation and summarization (into mukhtasar books) from the works of great scholars, such as Jauharatal-Tawhid, Tuhfat al-Zaman fiDarfi Ahl Yaman, and Tuhfat al-Raghibin fi al-Bayani Haqiqat al-Iman al-Mu'minin. Third, the sultan's palace as a place to give birth to the works of rulers (sultans, ministers, and others). Fourth, the sultan's palace as a place for intellectual discussion among scholars. Fifth, the sultan's palace as a place for

disseminating or producing the works of scholars, as an example is the palace in Malacca which is also used as a place for translating and copying books, such as Hikayat Amir Hamzah, Hikayat Muhammad 'AliHanafiyah, and al-Dur al-Manzum. Sixth, the sultan's palace as a library, as in the Palembang Palace Library (Dawam Multazami, 2016)

The process of teaching Islam in the Palembang area, which had developed under the coordination of the grand mosque and the Palembang sultanate, underwent a very broad transformation in rural areas outside Palembang. The scholars who teach Islam in villages in South Sumatra are Palembang scholars who were "forced" to leave Palembang because of the pressure and control of the Dutch colonial government. These scholars teach Islam quite wisely because it accommodates the traditions of the local community. Abdul Kher (2020) identifies several teaching institutions that are developing in the Ogan Ilir area, for example the cawisan tradition, talaqqi, menela'ah or Betela'ah, ngaaji belagu, ruwahan or alms ruwah, tadarusan, khataman al-Qur'an, tarhiman, maulidan, isra' mi'raj, yasinan and tahlilan, nige, nuju, forty, nyeratus, nemoni aria or haul, yasinan forty, talqin, marhaba and aqiqah, nyari house and call to prayer seven bucu, and walimatussafar. Some of these traditions are still practiced by the Islamic community in the Palembang area as well.

B. Construction of Islamic Teaching Curriculum in the Sultanate of Palembang

The term curriculum construction in this study must be understood in the context of the form of building a set of

Islamic religious teaching materials that become a reference in the practice of teaching religion in the palace of the Palembang sultanate. The curriculum here is not appropriate if it is understood within the framework of a curriculum building that has been planned and designed in a more organized manner in a more administratively documented sense. The study of the curriculum in the palace family environment is more to see what content is discussed, discussed, taught, discussed by the scholars in the palace to the palace family starting with relatives at the age level of children, adults, and older relatives. Meanwhile, the definition of curriculum which is closer to the context of this research, as stated by Daniel Tanner & Laurel Tanner, that curriculum is a learning experience that is directed and planned in a structured and structured way through a process of reconstructing knowledge and experience systematically under the supervision of educational institutions so that students have motivation and interest in learning. In the context of the phenomenon of teaching Islam at the Palembang palace, the scholars put more emphasis on learning experiences through various books that were mastered by the scholars as teachers, in order to further strive for students to understand the lessons accompanied by a guided process of appreciation and practice. Guided learning becomes an important issue in this sense because it is intensively the ulama (teachers) actually become mentors (mursyid) for the students. The term murshid is a special designation intended for scholars who teach knowledge and understanding of religion as well as guide the process of cleansing the soul (tazkiyah a-nafs). The

material on tazkiyah al-nafs is the core content in the study of Sufism in which this mentoring process is institutionally called tariqah.

The teaching style of Islam, which is more Sufism-centric, has indeed become a trend in the teaching process of Islam in almost all sultanates in the archipelago. It is not surprising that in several Islamic sultanates appeared popular and very influential Islamic mystical figures. In the Palembang sultanate, there were several palace scholars who were active in preaching in the Palembang area and its surroundings, such as Sheikh Abdussomad al-Palimbani. As it is known, that Sheikh Abdussomad al-Palimbani is a scholar who comes from among the relatives of the Palembang palace. He grew up in the Kuta Cerancangan palace and since childhood has been educated with excellent Islamic teachings. Even Sheikh Abdussomad as a student of the palace ulema was able to memorize the Qur'an from the age of 10 years. From his teacher Sayyid Hasan Ibn Umar al-Idrus, little Abdussomad learned the Koran and the science of tajwid. Some of his teachers on duty to teach relatives of the Palembang palace include Sheikh Faqih Jalaluddin, Hassanuddin Ibn Jakfar, and Sayyid Hasan Ibn Umar al-Idrus (Pramasto, 2019).

In an effort to realize the Palembang palace as a center for religious knowledge, the palace has a large collection of important books in various fields of Islamic science. As stated by historians G.W.J Drewes and T. Iskandar as quoted by Miftah Arifin (2012), put forward a list of collections of the Palembang sultanate palace, including the following books:

1. Idrak al-Haqiqah fi Takhrij Ahadith al-Thariqah by Sheikh Ali Hasan Ibn Sadaqa al-Mishri.
2. al-Hikam by Ibn Atha'illah as-Sakandari (collection of Sultan Ahmad Najamuddin, translated edition into Malay).
3. Asrar al-'Arifin by Sheikh Nuruddin ar-Raniry.
4. Umdat al-Muhtajin and Daqaiq al-Huruf by Sheikh Abdur Rauf al-Singkili.
5. Fiber Welang Jayalengkara (Sultan Baha'uddin's personal collection).
6. Jawharat al-Tawhid by Sheikh Ibrahim Laqqani (translation edition in Malay by Sheikh Shihabuddin Ibn Abdullah Muhammad).
7. The treatise of fi at-Tawhid by Sheikh Raslan al-Dimasqi.
8. Futuh al-Sham by Sheikh Abu Ismail al-Bashri
9. Tuhfah al-Zaman fi Zharf Ahl al-Yaman by Sheikh Saddam Himyari.

As a collection of the palace, of course, these books are read and studied in the religious teaching assembly in the palace under the teachings of the palace scholars. From the collection of books above, it appears that some of them are translated editions (translated) from Arabic into Malay. The process of translating this language is carried out by scholars who are also relatives of the palace using Malay Arabic or Arabic Pegon letters.

Referring to the teaching of the field of Sufism where the scholar and author of productive books at the Palembang palace, namely Sheikh Abdussomad al-Palimbani in the book Sairus Salikin (2011) indicates several reference books or references that are worthy of reading by students who are taking the tarekat path. As a scholar and

murshid of the tarekat, he orderly divides three categories of Sufism learning classes, namely the mubtadi', mutawasith, and vomiting levels. Each level of Sufism teaching has its own consequences and responsibilities. Tarekat students are encouraged to read and study these books according to their respective learning grade positions. The teacher or murshid of the tarekat has his own discretion in determining the grade level or position of Sufism learning.

To awaken and inspire the spirit of jihad and to defend the homeland from people in Muslim countries, including in Palembang, Sheikh Abdussomad al-Palimbani wrote a book entitled Advice al-Muslimin wa Tadzkirot al-Mu'minin fi Fadha'il al-Jihad fi Sabilillah wa Karamat al-Mujahidin fi Sabilillah. This book is taught to be studied among Muslims in Palembang, including being read well among the Palembang Sultanate Palace. This book is very impressive and influenced the firm attitude of Sultan Mahmud Badaruddin II towards the Dutch colonial position in the Palembang area. Even the Acehnese mujahid who fought against the Dutch (Prang Sabi) were inspired by the work of Sheikh Abdussomad al-Palimbani. In addition, Sheikh Abdussomad also often wrote letters to Muslim kings in the archipelago to inflame the spirit of jihad against the invaders. In content, the book of Advice al-Muslimin contains, among other things, the interpretation of Sheikh Abdussomad about 35 verses of the Qur'an relating to jihad.

In addition to the books above, all of Sheikh Abdussomad al-Palimbani's writings are a collection of palace relatives as well as being taught as a curriculum for

learning Sufism at the Palembang palace. The books written by Sheikh Abdussomad are *Hidayatus Salikin fi Suluk Maslak al-Muttaqiin*, *Siyarus Salikin ila Ibadat Rabb al-'Alamin*, *Thufah al-Raghibin fi Bayan Haqiqat Iman Al-Mu'minin wa ma Yufsiduh fi Riddah al-Murtaddin*, *Advice of al-Muslimin wa Tadzkirat al-Mu'minin fi Fadha'il al-Jihad fi Sabilillah wa Karamat al-Mujahidin fi Sabilillah*, *Zuhrat al-Murid fi Bayan Sentence al-Tawhid*, *Al-Urwat al-Wutsqa wa Silsilat Uli al-Ittiqa*, *Ratib Abdus Shamad*, and *Zadd al-Muttaqin fi Tawhid Rabb al-'Alamin*.

For the book *Tuḥfah al-Rāghibīn fī Bayān Ḥaqīqah al-Īmān al-Mu'minīn wa mā Yufsiduh fī Riddah al-Murtaddīn*, a Malay-language book written in 1188 H/1774 AD This book was written at the request of the Sultan of Palembang. According to Chatib (1998) who quoted Drewes' explanation, at the beginning of the writing of the book, Sheikh Abdussomad al-Palimbānī said that he was asked by one of the dignitaries at that time. This sentence confirms that the Sultan in question is the sultan of Palembang who was in power at that time, because it is impossible for a Palembang sultan to ignore the reputation of a scholar from Palembang of the caliber of Sheikh Abdussomad al-Palimbani who has been known internationally. Moreover, many of his students came from Palembang and continued to teach tarekat in this area.

If analyzed from the point of view of curriculum content development, the position of the Palembang palace ulema who wrote books as teaching materials and references for teaching Islam in accordance with the actuality and contextual aspects of the problems faced by the people at that time, the model for

developing teaching materials like this can be explained in perspective. social reconstruction curriculum theory. This curriculum development theory always sees context and social needs as the basis for considering the development of content and structure of educational teaching materials. The purpose of applying social reconstruction curriculum theory is to effectively solve social problems faced by society. Furthermore, in terms of learning patterns, the social reconstruction curriculum is closer to problem-based learning theory. The function of problem-based learning theory is to avoid learning interaction processes that are meaningless but always strive for each process to have a meaning and context that is very close to the needs of the learning community.

Even in the Islamic intellectual tradition in the Islamic sphere of power, not a few books were written at the request of the sultan as the ruler. For the book *Advice al-Muslimin wa Tadzkirat al-Mu'minin fi Fadha'il al-Jihad fi Sabilillah wa Karamat al-Mujahidin fi Sabilillah*, this book is written in Arabic and contains suggestions for jihad in the way of Allah (*jihad fi sabilillah*). This book is also the answer to the western colonialism that occurred in the archipelago. So the emergence of the study material on jihad is very actual and contextual with the colonial atmosphere at that time.

Referring to the principle of curriculum development in the context of flexible education implementation, what the ulama did in designing textbooks or teaching materials for their students at the Palembang palace was basically an implementation of the principle of flexibility in the development of the educational curriculum (Ansyar, 2018). In

the theory of curriculum development, a curriculum in terms of the subject studied under the guidance of teachers and schools always plays two functional positions, namely the curriculum as a transmission process position and the curriculum as a transaction position. Teachers as developers of curriculum usually want the programmed material to be a medium for conveying academic information or messages to students properly so that the knowledge transformation process takes place effectively. In addition, the curriculum that is designed and designed or created in the context of teaching materials or materials (books/books) is the meeting point of the transaction process with a particular environment and society where students, teachers, and the educational environment interact naturally to form educational demands that must be played (Miller & Seller, 1985: 37-62).

If it refers to the similarity of the educational background of the ulama in the pesantren and the ulama in the palace, then the fields of knowledge taught by the palace scholars to students in the palace also have similarities. Islamic boarding schools in Java and in other areas, including in Sumatra, teach fields of knowledge such as: Nahwu Sharaf, Fiqh, Aqidah (aqidah), Sufism, Tafsir, Hadith, and Arabic. For certain fields such as Jurisprudence, usually in Indonesia, it is very popular to develop an understanding of madhhab fiqh, Ash'ari theology, and practical Sufism (Yasmadi, 2002: 79-88). In the Palembang palace, all the scholars mastered the sciences of fiqh, aqidah, and Sufism. Sheikh Faqih Jalaluddin who became Sheikh Abdussomad's teacher when he was a child is famous as a scholar who is an expert in the science of

ushuluddin and fiqh. Research conducted by M. Adil (2018) regarding the work of Palembang scholars in the field of fiqh has shown an important contribution in forming an open and dynamic religious tradition. The fiqh works can be evidence that the meeting of Islamic sciences in a text written by a cleric has contributed to shaping the color of the rule of law that has occurred in Palembang.

Regarding the scientific treasures taught by the palace ulema, apart from fiqh, other sciences were also taught, as can be seen from Zulkifli's explanation that Haji Abdullah bin Muhammad Azhary (1854-1974M) or better known as Haji Abdullah Azhary was known as a scholar who controlled the science of fiqh, monotheism, tasawuf, and the science of falaq which he studied in Palembang and in Mecca. After returning from Makkah, he settled in his homeland around 12 Ulu Palembang to continue his educational and teaching activities which had been initiated by his father. The four fields of knowledge mentioned above are the educational curriculum found in the palace environment. After finishing studying in Palembang and Mecca, he then taught these fields of knowledge in the zuriyat palace community and the surrounding community. The fields taught by these scholars are the fields of Jurisprudence and Falaq Science (Islamic astronomy) in addition to the fields of Sufism and monotheism which can be said to be the core curriculum for teaching Islam in Palembang. That almost all Palembang scholars are tarekat adherents and teachers is a well-known reality. The teaching model carried out by the scholars in the process of learning the religious sciences is using the cawisan model, namely a

learning method or strategy that is conveyed in a systematic way that is arranged continuously. This method can work well with clear teaching materials and materials in the form of the books being studied.

This knowledge transmission model with the *cawisan* method is commonly used in the teaching of Islam in Palembang by scholars and has survived to this day. In the area of Ogan Ilir (Inderalaya and its surroundings) until now there are still *kiai* (ulama) who teach at the recitation assembly using the *cawisan* method. This teaching tradition is a typical method known in the people of Palembang and in South Sumatra. The rise of this *cawisan* assembly has added to the lively scientific atmosphere in this region since the beginning of the history of Islamic teaching.

According to researchers, the position of the Palembang sultanate palace from the beginning has indeed contributed to the creation of a scientific atmosphere in this region. The early Sultans of Palembang, for example, were very proactive in making efforts to attract the attention of a number of Arab scholars to want to visit and live in their territory (Oman Fathurahman, 2015). One of the efforts made by the Sultans of Palembang to attract Arab migrants to come to Palembang is through economic cooperation. Moreover, these Arab clerics contributed a lot to the emergence of the Palembang palace as a center of knowledge in the future, where a large collection of religious works of the local clerics were kept and studied by science-loving palace relatives. According to Oman (2015) the Palembang palace has given birth to a number of important

scholars who were productive in their time, such as Shihabuddin bin Abdullah Muhammad, Kemas Fakhrudin, Muhammad Muhyiddin, Kemas Muhammad bin Ahmad, and the most prominent and most influential of them, Sheikh Abdussomad al-Palimbani. . All of them have made important contributions to the emergence of the Islamic scientific tradition in Palembang in particular and in Malay-Indonesian in general, by composing and translating religious books, so that the Muslim community in this region can access various Islamic knowledges.

Apart from teaching Arabic books brought by Arab scholars, the sultan also supported and facilitated the rewriting and translation of Arabic books into Malay. In this translation process, Sheikh Kemas Fachruddin is known as the most popular figure. Ikram's search through manuscript studies to collect and identify Palembang manuscripts as quoted above confirms that the *fiqh*, monotheism, and theology curriculum (*kalam*) are areas that are studied in the palace and in the assemblies developed by scholars outside the palace.

Although it is not explicitly stated that the fields of knowledge that have been identified in the Palembang manuscript tracing study, it is at least interesting to analyze the relationship between Palembang manuscript collections and the Islamic teaching tradition at the Palembang Palace during the sultanate. Referring to Ikram's study, (2004: 22-23) several manuscripts that became the collection of the Palembang palace include the following scientific fields: 1) Astronomy. 2) Language Field. 3) Prayer/*wirid*/*ratib*. 4) Field of Jurisprudence. 5) Hadith. 6) Saga. 7)

Kalam/Theology/Tawhid. 8) Medicines. 9) Primbon. 10) the Koran. 11) History. 12) Genealogy. 13) Letters. 14. Poetry/Poetry. 15) Sufism. 16) Puppets, and 17) others (calendar, stamp/stamp, daily notes, notes, etc.).

C. Learning Model on Islamic Teaching Traditions in the Palembang Sultanate

In curriculum theory, the discussion of the learning process includes aspects of the application of methods, strategies, and learning techniques as basic curriculum components. The curriculum component refers to the oldest view in the study of curriculum theory put forward by Ralph Tyler in the *Basic Principles of Curriculum and Instruction* (1949) that the most important and main thing in viewing the curriculum from any perspective is to emphasize what the objectives of teaching are, what is taught, how the process is carried out, teaching, and what mechanisms are used to ensure learning achievement. In the history of learning, various learning processes have been used with various methods and strategies. Classical learning methods to modern methods continue to develop along with the availability of resources and the quality of the challenges faced.

A unique method that is often applied to the learning process in the 17th and 18th centuries is the *wetonan* and *bandongan* methods (collective services). The practice of this method is based on the lecturing method with the position of the teacher delivering material with lectures or reading books in front of students in large enough numbers at certain times such as after the Fajr or Isha congregational prayers. Furthermore, the teacher usually reads, translates, then explains difficult

sentences from a book and the students listen to the teacher's reading while making explanatory notes on the edge of the book. As for the level of teaching to high-level students, usually the teacher uses the deliberation method or a kind of scientific discussion. The deliberation method is more like the seminar method where this material emphasizes the activeness on the part of the students to actively study and independently study books that have been determined and the teacher then provide the necessary guidance.

In stages, this teaching method accommodates various levels of students from basic (beginner), advanced (intermediate), and high level. If you refer to the pattern of division of levels of Sufism teaching that was put forward by Sheikh Abdussomad al-Palimbani in Sairus Salikin's book, namely there is a division of *mubtadi*, *mutawashit*, and *vomiting* levels. It is very certain that in the context of teaching Sufism in the Palembang palace environment, the ulama in the palace environment also use these teaching patterns with the category of books recommended for reading by students.

Related to the lessons of Sufism and the practice of tarekat in the Palembang palace environment and connected with manuscripts found and collected by relatives of the Palembang palace in the form of prayer and aurad scripts or wirid compositions in the form of certain readings in the Sammaniyah tarekat taught by tarekat teachers, then it is certain that drill, practice and demonstration methods are also carried out as part of the Islamic religious learning process. The drill method in teaching the

tarekat is a guided practice guide by the teacher to students to repeat it as an exercise in saying certain dhikr sentences while trying to feel the impact or symptoms felt as a result of the remembrance practice. This process can usually be done together with the teacher in an assembly of khalaqah remembrance, and can also be done individually by students but under the control and supervision of the teacher.

In teaching the tarekat, especially for students who are at the advanced level, a teacher (mursyid) often uses an individual approach or learning strategy. In learning theory, individual learning strategies are carried out by students independently. The speed, slowness and success of student learning is largely determined by the ability of the individual concerned. In this individual learning strategy, students are required to learn independently. The positive side of using this strategy is the development of students' self-confidence, students become independent in carrying out learning (Wina Sanjaya: 2011). Therefore, it is not surprising that in tarekat learning, usually a student if he has been certified as a tarekat teacher can create and innovate in learning and remembrance material to his students differently from the traditions and habits that were previously received from his teacher. Even within certain limits, a tarekat student can transform into a murshid teacher and find his own tarekat method and become a new tarekat school or combine various tarekat schools into a new, more creative unit.

Practically speaking, tarekat teaching more often takes individual forms of learning such as directed private and resource-based learning. Direct learning by

receiving direct instructions from the teacher in the form of sentences of remembrance or special practices that must be done by students, so that students can learn completely (mastery learning) and are not limited by a certain time. In the context of teaching Sufism among relatives of the Palembang palace, the influence of the teaching process using an individual approach is very visible. The students of the Sammaniyah order well developed into Sufism scholars as well as teachers (mursyid teachers) of the tarekat on an ongoing basis. From an interview with a zuriyat of the Palembang palace as well as a collector of manuscripts and books inherited from his parents, Mr. Kemas Andi Syarifuddin, it can be seen that in the tradition that developed among the relatives of the palace, there is a special descendant who inherits the clerical tradition, namely from descendants who have the title Kiagus (Kiai Bagus), most of whom until now are in the path of activity as clerics or religious leaders.

In teaching the tarekat, apart from the drill method or repeated practice of remembrance, the behavior of the teacher and the community of the congregation becomes very important. The essence of teaching Sufism is to form a personality that is close to God while at the same time learning to imitate the great qualities of God in Asma'ul Husna. Therefore, exemplary methods and role models are important. In this context, character education becomes an important issue to ensure that all relatives of the palace have noble behavior as educated people. Meanwhile, as a follow-up method is habituation. The habituation method is also very close to the character education process where students are required to get

used to good behavior in the form of noble life attitudes, including habituation of daily behavior practices such as honesty, discipline, openness, tenacity, and so on.

The relatives of the Palembang sultanate palace have always been widely known by the people of Palembang as a unique group and have a gentle temperament. The language used by the relatives of the palace or the zuriyat of the sultanate is a very subtle language that is rarely used by people outside the palace. This pattern of polite language behavior certainly has something to do with the teaching of Sufism and exemplary values instilled by the ulama in the palace's relatives.

Hudaidah (2015) in a study succeeded in identifying several main characters attached to the figures of relatives of the Palembang Sultanate, especially in Sultan Mahmud Badaruddin I and II who received Islamic religious education from the scholars of the Palembang palace. Among the main characters proposed and worthy of being the inspiration for the pattern of developing character education based on local and Islamic values, namely: religious, curiosity, responsibility, honesty, patriotism, nationalism and never giving up. This character has led the Palembang Darussalam Sultanate to become a large empire that has influence in the archipelago as a center for Malay-language Islamic studies, a center for the development of building technology and a center for the struggle to defend its territory from the clutches of the invaders.

The pattern of character education in the Palembang palace, which is very full of Islamic values that shape the behavior of palace relatives, is also socialized to the

wider community. The sultan as a ruler as well as a religious leader (panatagama) in his capacity as a regional ruler can issue a fatwa. In this case, for example, it was carried out by Sultan Mahmud Badaruddin II by issuing a number of fatwas to be used as guidelines for good behavior for officials and the people, among the fatwas issued by Sultan Mahmud Badaruddin II were: 1) Make your position for virtue and speak regularly. 2) Listen to the kind words of the person speaking to you. 3) Do not dare someone to do wrong to someone. 4) Do not show your wealth to others. 5) You should think about your answer. 6) Do not meddle in false words. 7) Don't give your desires to other people. 8) Protect yourselves from actions and words that violate the Shari'a. 9) Don't make too many gestures with your hands and don't look back too much (Nato Dirajo, 1984:11).

The memorizing method, which is known as the oldest and most ancient way of learning, has also become a major trend in the Islamic education and teaching system from the early days to the present. For learning the Qur'an from the beginning the Prophet Muhammad emphasized memorizing the Qur'an to his companions, and passed on to the tradition of teaching the Qur'an in the next period until this modern era. If we refer to the educational history obtained by the relatives of the Palembang palace, as told by the relatives of the palace who were able to memorize the Qur'an at the age of 9 or 10 years, it can be emphasized that the memorization method is an important learning methodology in the teaching system in the palace. Palembang. Most of the palace teachers or palace scholars were Mecca alumni and mastered various fields of

religious knowledge. The palace relatives such as Sheikh Abdussomad, Sheikh Muhammad Azhary, Sheikh Mas Fakhruddin, and others were Palembang scholars who deliberately came to Mecca to study religious knowledge. These scholars are memorizers of the Qur'an and master various Islamic religious books by memorizing them.

CONCLUSION

Based on the previous explanation, the following research conclusions are put forward: first, the teaching of Islam in the Palembang sultanate palace found a period of development that was very important, marked by the large number of scholars who were relatives of the sultanate who wrote religious books, especially in the 17th and 18th centuries. 19 AD which is considered the heyday of Malay Islamic intellectuals in the archipelago. The relatives of the sultanate palace have a tradition of studying Islam centered in the Palembang Grand Palace and mosque. The scholars who teach the relatives of the Palembang palace are scholars of Arab descent who were appointed as sultanate scholars. Even palace relatives who were considered qualified and had a high reputation for religious scholarship were also involved as teachers of the palace relatives. The sultans of Palembang are known to have an academic spirit and concern for high scientific developments and have a rich collection of intellectual works. During the colonial period, Palembang's intellectual treasures stored in the palace library were looted and brought to Europe.

Second, the curriculum taught in the palace environment covers various fields of Islamic religious scholarship

including the fields of aqidah, the Koran, interpretation, hadith, fiqh, Islamic dates, and Sufism. Even through a search of the collections of the Palembang sultanate palace, there are various collections in the fields of astronomy, saga, and Arabic grammar with various scientific branches. Specifically, the Palembang clerics have special abilities in the field of Sufism so that the style of the Sufism teaching curriculum in the palace environment is very thick. This is because the palace relatives who study religion in Mecca on average have a sanad to teach and develop the teachings of the Sammaniyah tarekat in Palembang which is centered in the sultanate palace and the Palembang Grand Mosque as the sultanate mosque which functions as a means of teaching Islam in Palembang. in terms of the pattern of organization of curriculum content in the sultanate palace, it tends to be correlated curriculum because the teaching model of material in one subject is often associated with various other fields of science. This also shows the level of mastery of the pedagogical competence and academic competence of the teachers who are very qualified.

Third, the learning model carried out by Islamic religious teachers in the Palembang palace environment is more informal in nature by utilizing large spaces in the palace to gather palace relatives and carry out the process of learning activities. The lecture and question and answer methods are strategies that are commonly used in the learning process. The method of memorizing is usually applied to the princes and relatives of the palace to memorize the Qur'an. The relatives of the palace are very strict in teaching Islamic morals through the example of the

teaching scholars at the palace. Discipline and daily social etiquette by prioritizing the morals of Sufism are highly emphasized. Sorogan and bandongan learning models (individual and group) can also be identified in the learning patterns in the palace.

REFERENCE

- Abdurrahmansyah. 2019. *Kurikulum dan Tradisi Belajar pada Sistem Pendidikan Islam Abad Ke-20: Studi Terhadap Pengajaran Ulama di Sumatera Selatan*, Palembang: Noerfikri Press.
- Abdillah, Muhammad. 2020. *Konstruksi Pemikiran Syeikh Muhammad Azhari al-Palimbani dalam Kitab 'Athiyah ar-Rahman tentang Sifat Wajib Nabi dan Rasul*, Disertasi, Pascasarjana UIN Raden Fatah Palembang.
- Abdullah, Mal An. 2015. *Syaikh Abdus-Samad Al-Palimbani: Biografi dan Warisan Keilmuan*. Yogyakarta: Pustaka Pesantren.
- Abdullah, Taufik. 1991. *Sejarah Umat Islam Indonesia*, Jakarta: Majelis Ulama Indonesia.
- Ahmad Salabi, 1954, *The History of Moslem Education*, Beirut: Dar al-Kasasyaf.
- Al-Palimbani, Muhammad Azhari. 2014. *'Aqaid al-Iman*, Edisi Cetak Ulang, Palembang: Zuriat Datuh Azhari.
- Al-Palimbani, Syeikh Abdussomad, 2011. *Sairul Salikin Ila Ibadati Rabbil 'Alamin*, Edited by Ahmad Fahmi Ibn Zamzam, M.A., Juz ke-3 Cetakan Pertama, Edisi Latin Desember 2011, Banjar: Darussalam Yasin.
- Azra, Azyumardi. 1994. "Pendidikan Tinggi Islam dan Kemajuan Sains (Sebuah Pengantar)", dalam Kata Pengantar Buku, Charles Michael Stanton, *Pendidikan Tinggi Islam*, Terj. H. Apandi dan Hasan Asari, Jakarta: Logos.
- Azra, Azyumardi. 1994. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Melacak Akar-akar Historis Pemikiran Islam di Indonesia*, Bandung: Penerbit Mizan.
- Beti Yanuri Posha, Ahmad M. Sewang, Siti Aisyah H. Kara, Arifuddin Siraj. 2018. "Peran Sultan Muhammad Mulia Ibrahim Syafiuddin Di Kesultanan Sambas 1931-1943 Dalam Bidang Revitalisasi Lembaga Peradilan Agama", *Jurnal Diskursus Islam*, UIN Alaudin Makassar, tersedia pada laman: http://journal.uin-alauddin.ac.id/index.php/diskursus_islam/article/view/7297, diakses pada tanggal 3 Agustus 2019.
- Brunessen, Martin van. (1995). *Kitab Kuning, Pesantren dan Tarekat* (cetakan ke-1). Bandung: Mizan.
- Bulliet, Richard W., 1972. *The Patricians of Nishapur: A Study in Medieval Islamic Social History*, Cambridge Press.
- Dawam Multazami, 2016. "Sinergi Raja Alim dan Think Tank-Nya: Keraton dan Pembentukan Tradisi Keilmuan Islam Nusantara". Dalam *Jurnal Dialogia IAIN Ponorogo*, tersedia pada laman: https://www.google.co.id/url?sa=t&rct=j&q=&esrc=s&source=web&cd=21&ved=2ahUKEwibk_6VvtboAhWPWX0KHbjDBp84FBAWMAB6BAgEEAE&url=https%3A%2F%2Fjurnal.iainponorogo.ac.id%2Findex.php%2Fdialogia%2Farticle%2Fdownload%2F277%2F234&usg=AOvVaw0LYfLBwm-R3H5z5Bs1sfJg. Diakses pada tanggal 7 April 2020.
- Hanafiah, Djohan. 1988. *Palembang Zaman Bari: Citra Palembang Tempo Doeloe*, Palembang: Humas Pemkot Palembang, 1988.

- Dogde, Bayard, 1961. *A Millenium of Muslem Learning*, Washington D. C.
- Douglass, Susan L. dan Munir A. Shaikh. 2004. "Defining Islamic Education: Differentiation and Applications", tersedia pada laman: https://www.tc.columbia.edu/cice/pdf/25707_7_1_Douglas_Shaikh.pdf. Diakses pada tanggal 12 Februari 2020.
- Endang Rochmiatun, 2016. "Bukti-Bukti Proses Islamisasi Di Kesultanan Palembang, dalam Jurnal Tamadun FAHUM UIN Raden Fatah Palembang.
- Fathurahman, Oman, "Penulis dan Penerjemah Ulama Palembang: : Menghubungkan dua Dunia, Paper presented at the international workshop on "History of Translation in Indonesia and Malaysia (Project of Association Archipel)", Paris 1-5 April 2002, and is going to be published by EFEO Paris under two languages, English and Bahasa. Tersedia pada laman: <http://oman.uinjkt.ac.id/2007/02/penulis-dan-penerjemah-ulama-palembang.html>, Diakses pada tanggal 12 April 2020.
- Gadjahnata, K.H.O. & Sri Edi Swasono. 1986. *Masuk dan Berkembangnya Islam di Sumatera Selatan*. Cet. I. Jakarta : UI Press.
- Hanafiah, Djohan. 1992. *Kebudayaan Daerah Sumatera Selatan Dalam Kehidupan Masyarakat Pendukungnya* dalam buku *Kongres Kebudayaan 1991: Kebudayaan Nasional, Kini dan di Masa Depan*, DEPDIKBUD: Jakarta.
- Hanafiah, Djohan, 1995. *Melayu-Jawa, Citra Budaya dan Sejarah Palembang*, Jakarta: Raja Grafindo Persada.
- Hanafiah, Djohan. 2005. *Sejarah Keraton-Keraton Palembang Kuto Gawang*, Palembang: CV Pratama.
- Hasaruddin dan Andi Tenri Machmud. (2012), "Peranan Sultan Dalam Pengembangan Tradisi Tulis di Kesultanan Buton", dalam *Majalah Jumentara*, Edisi : Vol. 3 No. 2 - Oktober 2012, tersedia pada laman: <https://www.perpusnas.go.id/magazine-detail.php?lang=id&id=8230>, diakses pada tanggal 3 Agustus 2019.
- Hasnida, 2017. "Sejarah Perkembangan Pendidikan Islam Di Indonesia Pada Masa Pra Kolonialisme Dan Masa Kolonialisme (Belanda, Jepang, Sekutu), dalam *Jurnal Kordinat* Vol. XVI No. 2 Oktober 2017, UIN Jakarta.
- Hasmy, A. 1993. *Sejarah Masuk dan Berkembangnya Islam di Indonesia* (Jakarta : PT. Al-Ma'arif.
- Herlina, 2019. "Knowledge Transmission Of Palembang Islamic Clerics During Palembang Sultanate To Colonial Era", dalam *Journal of Malay Islamic Studies* Vol. 3 No. 2 December 2019, tersedia pada laman: Available online in <http://jurnal.radenfatah.ac.id/index.php/jmis>, diakses pada tanggal 6 April 2010.
- Herlina. 2018. "Tradisi Dan Warisan Intelektual Ulama Palembang Abad Ke-18 Hingga Awal Abad Ke-20 Masehi." UIN Raden Fatah Palembang.
- Hudaidah, 2015. "Belajar Karakter Dari Tokoh Kesultanan Palembang Darussalam", dalam *Jurnal Criksetra-Universitas Sriwijaya*, Volume 4, Nomor 8, Agustus 2015.
- Ikram, Achadiati, 2004. *Katalog Naskah Palembang: Catalogue of Palembang Manuscripts*, Tokyo: Tokyo University of Foreign Studies, 2004
- Ikram, Achadiati dkk, 2004, *Katalog Naskah Palembang*. Jakarta/Tokyo:

- Yayasan Naskah Nusantara dan Tokyo University of Foreign Studies.
- Irham, Muhammad dan Novan Ardy Wiyani. 2015. *Psikologi Pendidikan; Teori dan Aplikasi dalam Proses Pembelajaran*. Yogyakarta: Ar-Ruzz Media.
- Ismail. 2014. *Madrasah dan Pergolakan Sosial Politik di Keresidenan Palembang, 1925-1942*. Yogyakarta: Idea Press Yogyakarta.
- Isnadi, Ahmad, *Perang Kesultanan Palembang Darussalam menghadapi Kolonial Abad XIX (Kajian Keterlibatan Tarekat Sammaniyah)*, Yogyakarta: UIN Sunan Kalijaga, 2006
- Kabib Sholeh. 2018, "Masuknya Agama Islam Di Palembang Pada Masa Kerajaan Sriwijaya Abad VIIMasehi". *Proceeding Seminar Nasional 21 Universitas PGRI Palembang 05 Mei 2018* ISBN 978-602-52451-0-7.
- Kemas Andi Syarifuddin. 2009. *Azhari Bin Makruf: Biografi, Karya dan Ajaranya. Seri Ulama Palembang*. Palembang.
- Khamami Zada, 2014. "Wajah Islam Nusantara Abad XVI-XX", dalam *Jurnal Tashwirul Afkar* Edisi No. 34 Tahun 2014, 8-9.
- Makdisi, George, 1981, *The Rise of College: Institution of Learning in Islam and the West*, Edinburg: Edinburg University Press.
- Miller, John P. & Wayne Seller. 1985. *Curriculum: Perspectives and Practice*, New York: Longman.
- Minsih. 2010. "Perkembangan Islam Pada Masa Sultan Muhammad Baharudin Di Kesultanan Palembang (1776-1805)", tersedia pada laman: <http://digilib.uin-suka.ac.id/4616/>, diakses pada tanggal 3 Agustus 2019.
- Mohammad Muchlis Solichin, 2008, "Pendidikan Islam Klasik (Telaah Sosio-Historis Pengembangan Kurikulum Pendidikan Islam Masa Awal Sampai Masa Pertengahan)", *Jurnal Tadris*. 194 Volume 3. Nomor 2. 2008, tersedia pada laman: [Jurnal Tsaqofah & Tarikh Vol. 4 No. 2 Juli-Desember 2019. Tersedia pada laman:](https://www.google.com/search?safe=strict&source=hp&ei=yRxNXZvYAsW7rQHJopz4BQ&q=teori+pembelajaran+islam+klasik+abad+19&oq=teori+pembelajaran+islam+klasik+abad+19&gs_l=psy-ab.3...3555.45561..46177...2.0..3.869.6660.28j3j3j0j1j4j1.....0....1..gws-wiz.....10..35i39j0i131j0i22i30j33i22i29i30j33i160.Z3cR_wV4r1Y&ved=0ahUKEwj4OqjnvXjAhXFXSsKHUkRB18Q4dUDCAU&uact=5, diakses pada tanggal 9 Agustus 2019.</p>
<p>Muhammad, Nyimas Anisah. 2011. <i>Muhammad Azhari Ulama Palembang: Biografi, Perjalanan Intelektual Dan Karya-Karyanya</i>. Yogyakarta: Idea Press.</p>
<p>Nakosteen, Mehdi, 1964. <i>History of Islamic Origins of Western Education A.D. 800-1350 with an Introduction to Medieval Muslim Education</i>, Colorado: University of Colorado Press-Boulder.</p>
<p>Nashori, Fuad. 1997. <i>Psikologi Islami Agenda Menuju Aksi</i>. Yogyakarta: Pustaka Pelajar.</p>
<p>Peters, Jeroen. 1997. <i>Kaum-Tuo Kaum Mudo: Perubahan Religius di Palembang 1821- 1942</i>, Jakarta: INIS.</p>
<p>Pramasto, Arafah. 2019.)

- https://www.researchgate.net/publication/338344689_SYAIKH_ABDUS_SHAMAD_AL-PALIMBANI_REKONSTRUKSI_SILSILAH_LATAR_BELAKANG_PEDAGOGI_SERTA_KARYA-KARYANYA Jurnal *Tsaqofah T ariqh*, diakses pada tanggal 10 April 2020.
- Purwanti, Retno. 2004. "Perubahan Pola Permukiman Masyarakat Palembang dalam Persepektif Arkeo-Ekologi", dalam *Jurnal Tamaddun: Jurnal Kebudayaan dan Sastra Islam*, Vol. 1V. No.1 tahun 2004). Palembang IAIN
- Putri, Arum Sutrisni, 2020. "jaringan Keilmuan Nusantara", tersedia pada laman: <https://www.kompas.com/skola/read/2020/03/19/193000969/jaringan-keilmuan-di-nusantara?page=all>., diakses pada tanggal 29 Maret 2020.
- Quzwain, M. Chatib, 1986. *Syaikh Abdussomad al-Palimbani: Studi Mengenal Islam di Palembang Abad 18*, Jakarta: UI Press.
- Ravico, 2018. "Hubungan Sosial-Politik Tarekat Sammaniyah Dengan Kesultanan Palembang Darussalam", dalam *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman*, Vol. 18, No. 02, Desember 2018,
- Rochmiatun, Endang. 2018. "Elite Lokal Palembang Abad XIX sampai Abad XX: Kajian Terhadap Kedudukan Dan Peran 'Haji Mukim'", dalam *Jurnal Adabiyah* Vol. 18 Nomor 1/2018.
- Sholeh, Kabib. 2017. "Jalur Pelayaran Perdagangan Sriwijaya Pada Abad Ke-7 Masehi", dalam *Jurnal Sidhaytra* Vol. 22 No. 2. Palembang: Balai Arkeologi Palembang.
- Sholichin, Muhammad Muchlis, 2017. "Pendidikan Islam Klasik(Telaah Sosio-Historis Pengembangan Kurikulum Pendidikan Islam Masa Awal Sampai Masa Pertengahan), dalam *Jurnal Ta'dib* Fakultas Tarbiyah UIN Raden Fatah Palembang
- Syalabi, A. 1973. *Sejarah Pendidikan Islam (Terj. Muhtar Yahya)*, Jakarta: Bulan Bintang.
- Tim Penyusun. 2011. *Sejarah Raja-Raja Palembang dan Silsilah Keturunannya Edisi Teks Naskah "Sejarah Raja-Raja Palembang*. Depok : Foukoka Pustaka Utama.
- Titik Pudjiastuti. 2010. "Memandang Palembang dari Khazanah Naskahnya", Tersedia pada laman: <http://staff.ui.ac.id/system/files/users/titik.pudjiastuti/publication/memandangpalembangdarikhazanahnaskahnya.pdf>, diakses pada tanggal 3 Agustus 2019.
- Woelders, M.O, 1975. *Het Sultanaat Palembang 1811-1825*, Terjemahan H.A. Bustari, Amsterdam: Martinus Nijhoff.
- Yani, Zulkarnain. 2011. "*Al-Urwah al-Wuthqa: Tradisi dan Ritual Tarekat Sammaniyah di Palembang*, Jakarta: Penamadani Press.
- Yasmadi. (2002). *Moderenisasi Pesantren: Kritik Nurcholis Madjid Terhadap Pendidikan Islam Tradisional*. Jakarta: Ciputat Press.
- Yunani dan Farida. 2012. "Islam in Palembang Sultanate", *Proceeding Symposium Nusantara: the 19th Regional Symposium of The Malay Archipelago*, Universiti Teknologi MARA-Perak, Malaysia.
- Zulkifli. 1999. *Ulama Sumatera Selatan: Pemikiran Dan Peranannya Dalam Lintasan Sejarah*. Palembang: Universitas Sriwijaya.