

The Continuity and the Culture Change of Pesantren in South Sumatra

Munir

Faculty of Tarbiyah and Teaching Sciences

Raden Fatah State Islamic University of Palembang, Indonesia

E-mail: *munir_uin@radenfatah.ac.id*

Received: 3th April 2016

Revised: 11th May 2016

Accepted: 15th May 2016

Abstract

This article entitled culture of pesantren (madrasah boarding schools) in South Sumatra. This article is the result of research in Pesantren Nurul Islam Ogan Ilir South Sumatra. It is based on the fact that many pesantren graduation create academicians from the Kiai or Ulama. Therefore, this paper describe the characteristics of the culture of madrasah schools from anthropology-sociology aspects of education, with a phenomenological approach to research subjects are madrasah chairman, board of teachers, students and community supporters. The data collection techniques used documentation study, observation and in-depth interviews, and analysis of data using qualitative descriptive, with triangulation and contrasting techniques. Applying local knowledge systems in boarding school curriculum and integrated with Madrasah boarding school curriculum. Orientation discipline tends towards positive law than the laws of Personality Syara'. Clothing the students follow a uniform generally used in madrasah. For students wear clothes instead of the veil of windings. Artistic activities undertaken include: litany, muhad Barzanji, Tilawah al-Qur'an, calligraphy, and drum band.

Keywords: Contiunity, Culture Change, Pesantren, Boarding School

Abstrak

Artikel berjudul budaya pesantren (sekolah berasrama madrasah) di Sumatera Selatan. Artikel ini merupakan hasil penelitian di Pesantren Nurul Islam Ogan Ilir Sumatera Selatan. Hal ini didasarkan pada kenyataan bahwa banyak lulusan pesantren melahirkan akademisi dari kiai atau Ulama. Oleh karena itu, makalah ini menggambarkan karakteristik budaya dari sekolah madrasah dari aspek antropologi-sosiologi pendidikan, dengan pendekatan fenomenologis dengan subyek penelitian kepala madrasah, dewan guru, siswa dan masyarakat sekitar. Teknik pengumpulan data yang digunakan studi dokumentasi, observasi dan wawancara mendalam, dan analisis data menggunakan deskriptif kualitatif, dengan triangulasi dan teknik kontras. Menerapkan sistem pengetahuan lokal dalam kurikulum pesantren dan terintegrasi dengan kurikulum sekolah berasrama Madrasah. Orientasi disiplin cenderung ke arah hukum positif dari hukum-hukum syara'. Pakaian para siswa mengikuti seragam pada umumnya yang digunakan di madrasah. Untuk siswa memakai pakaian bukan kain. Kegiatan seni yang dilakukan antara lain: litany, muhad Barzanji, Tilawah al-Qur'an, kaligrafi, dan drum band.

Kata Kunci: Kesenambungan, Budaya Perubahan, Pesantren, Sekolah Berasrama

Introduction

Pesantren (Islamic school boarding) Java-Sumatra is the madrasah located within the campus/complex Islamic Boarding School in Sumatra and roots of the tradition of cottage came from Java. It means that the boarding school was established in Sumatra, but was established by the Kiyai who came from Java, and Java pesantren has traditional roots, but in its implementation in the region of Sumatra, and the elements of its students come from the local community.

In this article, we describe the characteristics of the original culture of madrasah schools in South Sumatra. As for the characteristics of the culture of madrasah schools Java-Sumatera may be shown in the next article. Writing about the characteristics of the

culture of madrasah schools in South Sumatra, I do not think so much was expressed by scholars and researchers.

The Characteristics of Culture Native Madrasah Pesantren South Sumatra

It was explained that culture is a system that consists of several elements that exist in a community. These elements consist of at least 8 components; namely 1) the knowledge system, 2) Law 3), clothes 4) Conduct, 5) Art, 6), Language Communication 7) Tradition, and 8) System Values. Thus it is clear that in order to see the characteristics of the original culture of the boarding school Madrasah South Sumatra, also have to look carefully to eight elements.

The Knowledge System

To understand the system of knowledge that exist in the original boarding madrasah South Sumatra, the researchers tried to see from what is offered by the two madrasah Nurul Islam Pesantren Seribandung. When seen from the aspect of the students, it can be concluded that the system of existing knowledge on madrasah schools South Sumatra actually consists of two essential elements, namely the system of common knowledge that a better understanding of the realities of life in terms of social phenomena and natural phenomena objectively with the rules of scientific truth, and a system of religious knowledge that sees the reality of life on the side of the truth of Islam.

According to Berger, the knowledge system has a very big role in the dialectic between the individual and society, between personal identity and social structure, provide a complementary perspective that is essential for all areas of sociology (Berger, 1990: 264). Thus if one wants to understand the meaning of a reality knowledge of a particular social group or community, then he must understand the existing knowledge system or understood by the community itself.

According to al-Ghazali, the most important knowledge and must be owned by a Muslim is knowledge that can draw closer to God. The knowledge in question is the knowledge of the Shari'ah. Science shari'ah is meant by al-Ghazali is the science that can deliver a person to worship in order to approach to God. Because of the shari'ah is meant by al-Ghazali is very general; including the science of al-Qur'an, al-Hadits, Fiqh and Akhlaq (Sulaiman, 1964: 20). However, when looking at the function, al-Ghazali put the science of Sufism as a science that is most important for a man of God. According to him, the beginning of a very important process that must be done by a servant who wants to draw closer to God the creator is to cleanse his heart of all kinds of liver diseases and fill it with zikr that can bring the light of God in his heart. Al-Ghazali actually puts his heart (al-Qalb) as the main target of the learning process. According to al-Ghazali, a heart that has been filled with divine light, can receive the knowledge of truth that comes directly from Allah, without having to go through the learning process as fair or as commonly the learning process. The knowledge gained by way of a direct servant of God given to him is called the science laduni (Al-Ghazali, tt: 146). Science laduni obtained as a result of the business person's approach to God by ridding their hearts. Laduni science, according to him can capture knowledge haq (rights path) in the perspective of the nature or essence of a reality, not just limited to the visible reality, but also about the meaning of values contained therein.

Still according to al-Ghazali, that a person who can accept the science *laduni* it must go through the process of exercised of the heart with certain stages. Among the stages of *riyadah* is: someone must be ascetic, *qana'ah*, patient, *wara'*, *faqir*, gratitude, *mahabbah* and *istiqamah*. Sufi's al-Ghazali's teachings are widely studied, understood and implemented among pesantren in Indonesia, especially cottage *salafiyah*. As a result of the teachings of al-Ghazali's sufi's gave birth to the typical behavior of students, such as; frequent fasting, circumcision, circumcision prayer, simple life, should not be much to say unimportant, should not be angry and should cherish God's fellow creatures and the like. By doing actions and attitudes such a hope students were able to get *laduni* science, and close to God.

In addition *laduni* science, called *exaction of science (iktisabi)* of a person obtained through reasonable effort. This means that if someone wants to have mathematics, then he should study mathematics seriously, if you want to understand the science of *fiqh* (Islamic law), then he should study hard science of *fiqh* and so on. *Iktisabi*, according to al-Ghazali can be understood using logic to the fullest, without the need to stage the nature and *ma'rifat* (erudition). Science of *iktisabi* unrelated to the condition of heart of a person, but only depends on the condition of mind and reasoning power possessed.

Meanwhile, al-Jabiri divide the category of science seen by epistemology to three categories; namely science *bayani*, science *burhani* and science *irfani*. Knowledge *bayani* is the knowledge gained by understanding the information about reality based information passages al-Qur'an approach to hermeneutics. While knowledge *burhani* is the knowledge of reality is understood through science empirical approach to developing (contemporary). The knowledge *irfani* is the knowledge gained by cultivating a sense (*dzaug*) in understanding the reality of both concrete and abstract (al-Jabiri, 1996: 87).

By listening to some categories of knowledge, as mentioned above, it can be concluded that the system of knowledge developed in Madrasah boarding school is a knowledge *bayani* and knowledge *burhani*, and have not touched on the aspect of *irfani*. The conclusion that can be seen from the department, which opened in the boarding school madrasah South Sumatra, which majoring in social studies and religion department. While the materials and books on Sufism get less attention and are likely to be abandoned. Some information; for example during the period of KH. Anwar Kumpul (The first generation *Kiai* in Pesantren Seribandung) Sufism teachings of sufficiently developed especially *tariqah Naqsabandiyah* practice. While the current continuity of the teachings of *sufism* in South Sumatra boarding school seems lost, because among the leadership and the *ustadz* also no longer practice the teachings of the congregation.

Tariqah teachings and other Islamic mystics eroded and students banned in South Sumatra since the leadership of KH. Fahrurrazi (graduated from faculty of Islamic Theology Al Azhar University of Cairo). According to the teachings of the less in accordance with the *shari'ah* (Islamic law) and can bring heresy. In the days before his leadership, many students who practice the mystical teachings of Islam, but they get the teachings instead of learning materials of pesantren, but comes from some *ustadz* who participated teach in pesantren in South Sumatra. Phenomenon that had not previously been a concern by the *Kiai* before, so that teaching remains spread among students.

However, since the period of leadership of Kiayi Hajj Fahrurrazi until now, tradition and the teachings of mystical Islam abolished and disappear altogether even the book *ta'lim al-Muta'alim* which has been the source of morality and ethics learning in South Sumatra boarding abolished. Fasting tradition of circumcision with all the variety, which previously get used to applying to students, also began to erode.

Law (Rules of Student)

Judging from the points of order that made the pesantren in South Sumatra those exist, appears to have shifted in comparison with the order made at the beginning of the first period (Kiayi in the first generation). Among the points that have been omitted are the obligations shaved head and wearing a sarong for all students son. This regulation was created by the first generation of religious scholars with the aim to limit the movement of students to the complex health insurance outside the cottage and also as part of the identity of pesantren South Sumatra (Zahrani, 1988). Thus, in the early days has made a policy to control the behavior of students, and that rule recognized a very effective policy. But the policy began to be eliminated during the third Kiayi leadership of the second generation. This policy removed on the grounds that the shaved head is the Hindu tradition and wear glove tradition considered a tradition that symbolizes the gap.

Viewed from the side of execution, also appears to have been a shift. In the early days, the boarding school is very strict in enforcing discipline rules boarding school, but this time the discipline enforcement order received less attention. According to one ustadz, it is due to the changing demands of the people who lack respect for physical punishment, and the punishment that is non-physical seems to be less effective to ensure the implementation of the regulations, such as the obligation to carry out the prayer congregation and so on the other, there are many students who do not implement the regulation, less maintain cleanliness. According to the Chairman of South Sumatra boarding school, this is due to lack of ustadz living on boarding (Nawar, 2007).

However, in general the rules had been running with all its limitations. One of the rules that has worked well is the tradition of the recitation al-Qur'an in the morning (*ba'da fajr*), and with no controlled even by the board. Tradition recite the al-Qur'an it is one testament of KH. Anwar Kumpul should not be removed and remains encouraged. Penalties are most often given to students who violate the rules are verbal warning. Stoning, as one form of physical punishment, almost barely is applied again, whereas in the early days of standing up period Kiayi leadership of the third generation. The stoning is often done, even at that time done by Kiayi it self (Zahrani, 2007).

Apparel Students

Clothing is one characteristic that identified an organization or institution as a social community, including educational institutions such as pesantren in South Sumatra. Tradition dressed student of pesantren typical of South Sumatra is winding for women students. The women students wearing heads carves are not as commonly used by the students of pesantren in general. The coil is a clothing tradition that comes from the tradition of Madrasah Diniyah Putri (Islamic Boarding School special for women students) West Sumatra Padang Panjang. The coil was brought to South Sumatra boarding school by

one of the children of Kiayi Anwar Kumpul which is the first director of the pesantren for women in South Sumatra, therefore it offers a tradition that obtained when she learnt in Madrasah Diniyah Putri Padang Panjang.

At that time the veil was not yet a trend among Indonesian Muslim community, and the awareness of Muslim women to wear a veil similar headgear is still very low. While the hallmark of the students is the son of a prominent black skullcap as headgear, otherwise they wear clothing commonly worn by madrasah students in general, including the issue of uniform color mode and used days. While the tradition of wearing a sarong and a white cap which is typical boarding school clothes South Sumatra in the early days no longer apply. On this side of South Sumatra madrasah schools seem to understand the essence of clothing just on the side, without the typical tradition importance as a means of identity controls, as in the early days yet.

Behaviour

Student's behavior that is mentioned in this context all actions related to the daily life at the school and at the boarding school campus. Such behavior can be distinguished in several categories; namely religious behavior, social behavior and the behavior of the individual. Behaviors a phenomenon in human life caused by the teaching or mindset believed as a truth that there is a strong incentive to do so.

The behavior of the individual behavior involving its own sake without directly related to the others. Individual behavior typical for pesantren in South Sumatra, students are free in terms of determining the consumption purposes and accommodation for becoming students. They were given freedom in terms of determining the place of residence; whether he will stay in a dormer room and boarding houses provided by locals. This happens because they think that it needs no expensive, while the wages or salaries received from teaching at the boarding school was not able to meet daily needs, so they must find other sources of income. Therefore, for the surrounding community, especially large families Kiayi or ustadz a hallowed to open businesses around boarding school. So, this condition seems to make students be mediocre against the Kiayi, ustadz a hand his extended family (Nachrowi, 2007).

In contrast the early days of the founding of boarding school, students Ibtida'iyah level (Islamic elementary school), the level of Tsanawiyah (Islamic Secondary School), as well as the level of Aliyah (Islamic Senior High School), they were all very reluctant to Kiayi and his extended family. According to some of the graduated those in the early days before, all the students are very reluctant to chaplain and his extended family, because of the breadth of his knowledge, moral glory, and very firmly against the enforcement order, and discipline always lead the prayer congregation at the mosque boarding school. This tradition lasted up to the leadership of KH. Fahrurrazi (Zahrani, 2007).

After three periods, H. Anwar Gather (graduated from Pesantren in Sakatiga Village, Madrasa Sa'adatudrain Edinburgh, and the University of Darul 'Ulum Mecca) is known by the breadth of his knowledge in the field of Tauhid, Sharaf, Tilawah of the al-Qur'an, and worship community, KH. Dumayati (graduated from Pesantren Babussalam Aceh and

Sumatra Tawalib), he well-known expert in the field Mantiq and 'Arudh, while KH. Fahrurrazi (Graduated from Pesantren Sumatera Tawalib and University of Al-Azhar University in Cairo) well-known expert in the field of Tafsir and Hadith.

Leadership, seemed to shift, because the clerics or leaders whose place do not to have strengths in certain knowledge that prominent among the students themselves, so also never be a preacher and leader for Friday prayers. Indeed, after a period of three Kiayi the mall is an alumnus of the college and even bears as Civil Servants. Regardless of the position, but during the observation, researchers have never witnessed the leadership, or the head of the pesantren South Sumatra became a priest praying in mosque.

The Art of Madrasah

The student's of boarding in South Sumatera have activities related to the arts, such as calligraphy (khat), the art of reading al-Qur'an (tilawat al-Qur'an), training speech, litany (exercise Marh direction) (Nachrowi, 2007). Such programs are basically a public program for the boarding school in general, but the most notable and characteristic is the Barzanji.

Syarofal Anam Barzanji and exercise, is one of the activities of the students of the madrasa schools in South Sumatra. The program is held every Friday evening after evening prayers, housed in the mosque, and carried out once every two weeks alternating with activities speech training. Barzanji is one of the traditions of Muslims were built in honor of the Prophet Muhammad. Therefore, the litany is one activity that contains art-praise of the Prophet Muhammad; which includes the history of the birth and the privileges that are believed to exist in the Prophet's self. The Litany of material taken from the book *Mausu'ah Maulid al-Nabi*, the work of al-Barzanji. The book contains the text that shaped poem with a variety of rhyme used. Every variety of rhyme usually sung with certain tones. In addition to the distinctive tones, chanting verses also followed the movements that are typical too; it is conveyed in a sitting position and also delivered in a standing position.

Usual Tradition of Barzanji done when there is the celebration of holy days of Islam, such as the celebration of the Prophet's Birthday, Ascension mi'raj and the like. In the Islamic tradition of South Sumatra litany usually referred to as Marhabah direction. Marhabah done usually coincides with the celebration of a baby's haircuts along with slaughter the animals' (aqiqah) and naming babies. The program is usually led by the senior students, i.e. the third grade students of Madrasah Aliyah (Islamic Senior High School) in the mosque (Nawar, 2007). This is different from Java-boarding school in South Sumatra, since its implementation was held in the dorm each with a specified time of after evening prayers until the time of evening prayers'. Another distinctive feature is the song or style reading book of the litany. This book read with songs (Tilawah al-Qur'an) seems to be influenced by the culture of reading al-Qur'an in the people of South Sumatra were very fond. Contrast with the culture of students Java is more fond of reading al-Qur'a n style word by word, as happened in pesantren Java-South Sumatra.

In the leadership period KH. Anwar Kumpul and KH. Ahmad Dumyati, tradition of litany or Marhabah is an excellent program of pesantren South Sumatra, in addition training speech and other community worship. This is because the tradition associated with the purposes of propaganda carried from village to village to get to the outside of the District and the Province. As told by some of the alumni of the boarding school South Sumatra that KH. Anwar to gathers are very diligent in filling cawisan, and safari propaganda and the safari activities of propaganda that he brought along several students to subsequently invited to perform in preaching it with lectures, and usually the next day filling recitals tahlil in one of the houses, and often also with filling Marhabah to new residents who get a baby boy (Amin, 2007).

Language of Communication

The language of communication used by the people of South Sumatra pesantren, particularly among students, staff, teachers and leaders is Indonesian and the local language, even more predominant use is the local language. Learning Arabic and English are actually very encouraged, as reflected in the madrasa curriculum, especially for the afternoon, but the curriculum implication for everyday life has not seemed significant. This may seem due to malfunction of the around the pesantren and lodge as a foreign language support practice in environment. In addition to non-functioning of the language environment, other more influential factor is the lack of organization or unit that deals specifically with the application of the foreign language program (Arabic and English) at the boarding school, or madrasah.

This is different from the phenomena the pesantren in modern era, because the majority has successfully organized foreign language learning programs properly and the foreign language in to the language of daily communicational be it with certain limitations. In contrast to the early days, the use of foreign languages, especially Arabic had been running with all its limitations as it did in pesantren Java-South Sumatra today.

Learning Tradition

Tradition learning seems typical pesantren in South Sumatra is to advocate memorizing for materials Arabic grammatical subject (Nahwu and Sharaf), but does not run optimally as in its early years. As for the other subjects do not seem to emphasize rote, but simply by following the learning process as commonly happens in madrasah aliyah (Islamic Senior High School) generally; namely with a lecture and assignment. The other side is the typical student is given the freedom to determine how each study without coercion exercised by the madrasahs and the boarding school. This is in contrast to the phenomena occurring at the school boarding Java-South Sumatra. Madrasah Aliyah (Islamic Senior High School) require students to memorize verses of al-Qur'an and hadiths when following the lessons of subjects al-Qur'an Hadiths. While outside the madrasah, they are also required to follow the activities takrar held in the dorm each supervised by ustadz.

In addition to activities such as the above, there are other activities that characterize the tradition of learning for students of pesantren South Sumatra, the tradition in question is mudzakah. Mudzakah is a specific term used by the students of pesantren refer to the learning activities are carried out independently; namely chanting and keeping the classical

Islamic texts to several ustadz certain to bear its own costs. This activity is similar to the recitation bandongan in other pesantren in general. Every community, schools, boarding schools and madrasas in generally a tradition in organizing the celebration of holydays of Islam. In general celebration of holydays of Islam in question is included: the celebration of the Prophet Muhammad's birthday, the celebration of Isra' Mi'raj Prophet Muhammad, Celebration Nuzul al-Qur'an, celebration style, and the celebration of Eid al-Adha. Pesantren of South Sumatra also has a distinctive tradition in organizing the celebration of these moments.

During this time pesantren of South Sumatra held a celebration moments are joined by others; including the madrasa Tsanawiyah (Islamic Junior High School), and Ibtida'iyah (Islamic Elementary School) of South Sumatra. This is because the madrasa parties almost all the students' madrasah also a pesantren students. Celebration of these moments is always filled with events of skill point's students in the arts, the litany, and religious lectures by speakers from outside the pesantren of South Sumatra. On the day before the celebration, usually filled with some of the race; there is a form of games, dexterity, intelligence and entertainment. However, do not look any event unique to each specific event, such as a typical birthday events, a typical event Isra' Mi'raj and so on, but the whole event is filled with the same tradition (Nawar, 2007).

Has become a norm among educational institutions in Indonesia, ranging from high school to college, that in any future admissions/new students are always held introductory period which is usually filled with the orientation of the study of the intricacies of the institution where they will undergo the process learning. Pesantren of South Sumatra also has a tradition of introductions of new students they call ta'aruf week (Orientation to know campus for a week). Ta'aruf week pesantren in South Sumatra is filled with activities that are more oriented to introduce tradition, vision, mission, discipline, sanctions violations and learning about the intricacies of pesantren in South Sumatra, organizational student (Nachrowi, 2007).

Ta'aruf week, pesantren in South Sumatra only promote things that are academic, without any physical activities that are training. Ta'aruf activities organized by the student/third grade students and administrators of the organization and involved some teachers as informants source. It also involves partially ustazah who lived in the campus, particularly those relating to extra-curricular activities of students.

Value Systems

The value system in question in this context is the concept of right and wrong, good bad, deserve less worthy, and so on. Basically completely wrong, good and bad, deserve less worthy and so very relative and variants depending on viewer. For a particular social group or community value system is understood and used as a measure for the group or community should be there. The value system is really a binding legal community as well as a control tool for maintaining the existence of the community itself. Without a value system that is agreed upon, the existence of the community would be threatened, at least not be able to run well.

The value system emerged from a process of understanding of the fundamental teachings of life. The fundamental teachings of life usually arise from religious understanding and philosophy. Therefore, a simple system of values shared by a community can't be separated from the two basic elements of the philosophy of human life; namely religion (revelation) and the teaching of philosophy (paradigm of science). Pesantren of South Sumatra adopts a truth both. The one hand, here cognizes the truth of scientific paradigms and on the other hand he also admits the truth of religious teachings derived from revelation. Recognition of the value of scientific truth proved by science teaches secular (non-religious) in the madrassas; with the opening majoring in social studies and religion department. Whereas recognition of the value truth of revelation evidenced by the inclusion materials in classical Islamic books as curriculum of Pesantren of South Sumatra.

Nothing the madrasa culture native South Sumatra boarding the above it can be concluded that the original pesantren culture of South Sumatra is a culture that is built on the culture of madrasah education system as occurred in Sumatra generally. Culture-based education of this madrasa system of education seems to be more emphasis on aspects of the learning process in classrooms, as a means of transformation of knowledge. This is because since the beginning of the growing Islamic educational institutions in South Sumatra is the model madrasa system of education instead of boarding system as developed in Java generally.

Islamic educational institutions are developing well since the beginning among people of South Sumatra used seven systematic formal curriculums. In 1907 has established as Arabic School Al-Ihsan in Palembang by a group of Arabian who previously founded a social organization that is also called Al-Ihsan. A few years later, in 1914 till 13 in Kampung Ulu Palembang also established other Islamic educational institutions named Madrasah Arabian, namely the family of al-Munawwar, which by Peeters called Sayyid family of high class (Peeters, 1997: 147). Both Madrasah in this early period seems to have really shaped by means of classical and modern school system as established colonial government. According to Peters in the second Madrasah education system is still organized according to the traditional model of curriculum materials that are not much different from the material provided violated. Peeters of the conclusion is not very wrong to say that prior to 1925 there has been non Islamic educational institutions, formal and organized as schools organized by the Government. Early revival of Islamic educational institutions that are apparently new formal occurred since 1925. The colonial government report states that the establishment of religious schools since 1925 in Palembang Ulu and Iliran and mark a new stage process of institutionalization of religion after 1925 (Rijksarchief, 1936: 26-27).

In 1925 in the city of Palembang, stand there was Madrasah Ahliyah Sekanak Diniyah village, 28 Ilir (Peeters, 1997: 149). In the same year (precisely on December 8, 1925) outside the city of Palembang (rural region Palembang Iliran) established an educational institute named Madrasah Islamiyah in Tanjung Raja Onderafdeeling Ogan Ilir (Perajaan Sekolah Agama di Tandjoeng Radja, 1927: 3). After it was followed by several Madrasah in Palembang as Madrasah Al-Ihsan since 1927 (al-Ihsan, 1928: 2) and

Madrasah Arabiyyah since 1926 (Examen Arabijah School, 1928: 2), which bounced back with a more modern system. Still in the city of Palembang in 1926 also established Madrasah Qur'aniyah in the village of 15 and 16 Ilir as the transformation of the traditional Islamic educational institutions in the house that began in 1924 (Peeters, 1926: 6). After that and until the early 1940s appear various formal Islamic education institutions (Islamic private schools) both in Palembang and in villages in Ilihan and Uluan Palembang.

Culture-based education system does not put the madrasah leadership as the only source of truth. In this madrasah culture is the source of truth in the collective power, since in general, madrasa founded by a social organization or a political organization since the crew put the collective leadership as leadership system adopted. The affects the value of the existing system in pesantren of South Sumatra after the implementation of the management system under the foundation with some headmasters or school each level. Thus each headmaster; good Ibtida'iyah, Tsanawiyah, or Aliyah set the value of each system. Therefore, all of the value system those was developed by a joint decision between the headmaster and the teachers without involving the leadership of the foundation; either in relation to the financial system, management, curriculum and other policies. So there is not a boarding school chaplain or head of South Sumatra, which became the center of the value system of truth.

Conclusion

For more details, comparisons between the two typologies characteristic culture-based pesantren is illustrated in the following illustration Madrasah Original Pesantren South Sumatra. Local curriculum pesantren and MoRA/MoNE integrated in Madrasah curriculum, but local pesantren curriculum has undergone a shift from the earlier tradition, especially about teachings of monotheism and Sufism. It is seen as a form of response to developments and changing demands of society. (1) Regulations made has undergone a shift, compared since its inception, in many cases supervision of the student than optimal, and applied to lack of traction on rules set by the Madrasah. The students freely in and out because of venue is not mandatory in the dorm, but also it has in people's homes. The orientation of the order is more inclined towards the positive law than the laws of Personality. (2) The Clothes of the students following uniform generally used in Madrasah Aliyah. The men's clothing tradition has changed from the parent tradition of wearing a sarong and a white cap. This change is considered as a response to the changing demands of society. For clothing of girl's students wear coil instead of the veil. This tradition is maintained because it is still considered to be relevant to the changing demands of society. (3) The behavior of the students in the face ustadz/ustazah teacher seems ordinary; one reason is the lack of closeness and guidance to students. The things that are cult of teachers (ustadz/ustazah) of Pesantren is not visible, besides the priest or leader after three Kiayi in first period, Kiayi or pesantren leaders who succeeded deemed not to have strength in any particular science that stands out among students themselves, they even look like the decent thing because as a civil servant and rarely becomes the prayer congregation in the mosque, so too has never been a preacher and imam Friday prayers. (4) Artistic activities undertaken include, litany, Muhadharah (speaking), Tilawatil al-Qur'an, Calligraphy, drum band. The typical activities muhad direction is used for training local language lectures to students of pesantren of madrasah aliyah level in South Sumatra. (5) Colloquially they use

a lot of use Indonesian and local languages. For the use of foreign languages in pesantren is obligated in pesantren South Sumatra still programmed in this year, a paddock judge the importance of the use of foreign languages in everyday communication is considered important to improve their knowledge in scientific development. (6) The tradition of the students studying at the madrasa schools South Sumatra is given full freedom to learn, either repeats the lessons in each dormitory. While memorizing the materials are not so obligated to students. At their morning lessons are generally the same as madrasah in general with a lecture and assignment. (7) Local boarding school curricula still exist and held its own in Diniyah Madrasah Islamic Elementary School) programs. Curriculum that characterizes Javanese traditions maintained boarding school, Kiayi and ustadz be Sober knowledge systems typical Java Pesantren. It response form by establishing formal Madrasah, but does not alter the boarding school system salafi. (8) Regulations made implemented very strict controls carried out on the order actually done by teachers/ustazah very maximum, do not doubt that physical injured, despite strict regulations application. Pupils cannot go out without the permission of the boarding school administrators, even the very limited access to family. In certain levels of physical punishment is still enforced. Pupils really bound by these rules. Rules are made with a lot more oriented Java pesantren tradition of planting the parent traditions.(9) The clothes used special motif which the cottage and NU emblem, making characteristic both students and teachers. As for the afternoon (Madrasah Diniyah) robe clothing both for boys and girls. This tradition is purely a creation of Pesantren Kiayi Chairman, is not the heritage of Islamic tradition Java in many ways become the parent tradition.

As with the culture contained in Pesantren Java and Sumatra, the students had great respect for the ustadz and ustazah teachers and care givers boarding school, this is caused by the presence of teachers and care givers boarding school who always supervise and develop fully. The activities of the students get up in the morning until they rest at night, also with the addition of materials after hours ethic learning in the morning time. In addition Kiayi of pesantren leaders have seen the advantages of certain sciences, particularly Islamic mysticism.

Artistic activities are typically owned by the madrasah aliyah (Islamic Senior High School) cottage pesantren of Java-South Sumatra is the activity for drum band, that not all madrasa as have this facility, and the activities muhad direction they wear three languages, namely, Arabic, English and Indonesian. Language communication in Pesantren model of Java and Sumatra, the language used by the students are using the Arabic, all is visible from the pamphlets, which are pasted in each class those contains the vocabulary of Arabic and English, but the difference is more women students use daily communication with Arabic and English in comparison with students. Although the use of languages with content that is not maximized. Unlike the tradition of learning that exist in the pesantren of Java-South Sumatra, which sets remedial program for students are housed in each dormitory with supervision by the ustadz and ustazah. The Remedial done to prepare the students learn the next day. For memorizing material, the students are required to memorize certain materials which they report at the end of the school year. The Pesantren Java-South Sumatra, which adheres to the model madrasa that housing students, and this has a positive impact for students in the development of science. Madrasa model which

does not have schedule on learning activities at the school, and the development of culture in Madrasah Java-South Sumatra is strongly influenced by the culture Madrasah boarding school in Java.

References

- Al-Ghazali. (tt). *Ihya' 'Ulum al-Din*. Beirut: Dar al-Ma'arif.
- Al-Jabiri, Muhammad Abid. (1996). *Bunyah al-'Aqlu al-'Arabi*. Kairo: Dar al-Ma'arif.
- Berger, Peter L. dan Luckman, Thomas. (1990). *Tafsir Sosial atas Kenyataan*. Jakarta: LP3ES.
- Interview with Abu Nawar and Ibrahim (Lecture of Pesantren Seribandung), on 18 Agustus 2007
- Interview with Syamsiar Zahrani, Jamanuddin, and Musrin (Pesantren Seribandung), on 18 Agustus 2007
- Interview with KH. Makky Nachrowi, on 18 Agustus 2007.
- Interview with H. Jahri Muhammad Amin, (Student of Pesantren Seribandung), on 23 Agustus 2007.
- Peeters, Jeoren. (1997). *Kaum Tuo-Kaum Mudo: Perubahan Religius di Palembang 1821 – 1942*. Jakarta: INIS.
- Rijksarchief, Algemeen. (1936). *Memorie van Overgave Steinbuch*.
- Sulaiman, Fathiyah Hasan. (1964). *al-Mazhab al-Tarbawy 'Inda al-Ghazali*. Kairo: Maktabah al-Nahdhah Mish.
- “Vergadering al-Ihsan”, dalam *Pertja Selatan*, No. 55, Selasa 15 Mei 1928, Lihat juga Jeroen Peeters, *Kaum Tuo-Kaum Mudo*, seperti dikutip juga dari *Majalah Al-Ihsan* No. 1, 1927.

