

The Continuity and Change of Pesantren Tradition: Study Network Main Pesantren and Alumni Pesantren in Kabupaten OKU Timur, South Sumatra

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Abstract

This study aims to determine the continuity and change of tradition Pesantren, Study about Network Main Pesantren and Alumni Pesantren in Kabupaten OKU Timur, Sumatera Selatan. This study is a Islamic Educational Sociology research, especially in history of intellectual and Islamic educational institutions in OKU Timur. The approach of continuity and change considers that social phenomena. The result shows that there are three main boarding schools in OKU Timur as a source of tradition pesantren, such as 1). Pesantren Sriwangi. 2). Pesantren Lebak Kajang Lubuk Harjo, Kecamatan Semendawai Suku III, and 3). Pesantren Sukaraja. The three boarding schools are source for the tradition pesantren for more than 20 boarding school alumni in OKU Timur. The source pesantren tradition in OKU Timur, basically based on the same sources of Pesantren tradition, such as the tradition of Javanese pesantren, especially pesantren in East Java.

Keywords: Continuity, Change, Network Main Pesantren

Abstrak

Penelitian ini bertujuan mengetahui jaringan kiyai Jaringan Pesantren Induk dan Pesantren Alumni di Kabupaten OKU Timur Sumatera selatan. Penelitian ini merupakan penelitian Sosiologi Pendidikan Islam dengan pendekatan etnografi dan fenomenologis. Hasil penelitian menunjukkan bahwa terdapat tiga pesantren induk di OKU Timur yang berperan sebagai sumber tradisi pesantren; yaitu 1). Pesantren Sriwangi. 2). Pesantren Lebak Kajang Lubuk Harjo dan 3). Pesantren Sukaraja. Tiga pondok pesantren ini merupakan sumber tradisi pesantren bagi lebih dari 20 pondok pesantren alumni yang ada di OKU Timur. Jaringan tradisi pesantren antara kiyai pesantren induk dan pesantren alumni dibangun berdasarkan hubungan antara guru dan murid, anak dan orang tua, menantu dan mertua, saudara dan hubungan kekerabatan, perkawinan lainnya. Jaringan tradisi pesantren mengalami

perkembangan akibat dari adanya interaksi dengan tradisi luar yang masuk dalam kalangan pesantren. Sumber tradisi pesantren di OKU Timur, pada dasarnya bermuara pada sumber tradisi pesantren yang sama, yakni tradisi pesantren Jawa, terutama pesantren-pesantren di Jawa Timur.

Kata kunci: *Kesinambungan, Perubahan, Jaringan Pesantren Utama*

Introduction

In the development of Islamic studies in Indonesia, there is a strong tendency to use traditional and modern Islamic dichotomy as an analytical tool in understanding the development of Islam. However, it is common that traditional Islamic studies tend to be excluded, or did not get good attention compared to the number of adherents of traditional Islam and the strong influence of traditional Islam in religious life in Indonesia. Even the study of traditional Islam often use perspective and modern Islamic standards, resulting in an error in understanding of traditional Islam itself. This is called by Woodward, he uses theological approach in sociological and historical studies, such as those conducted by Noer and Alfian whose oriented in modernist in understanding traditional Islamic. According to Woodward, they proclaimed Islamic modernism orthodoxy and heterodoxy Islamic traditionalism in Indonesia.¹

Believe that traditional Islam as an orientation that has characteristics similar to the orientation abangan variants that contain elements of non-Muslims. Geertz seems very inspired by modern Islam that he regarded as the true Islam or Islam pure. Geertz, perhaps influenced by Weber thought that more emphasis on rationality. In the view of the world, adherents of traditional Islam are often labeled as a passive group of people, old-fashioned and outdated that they are considered as a group that is being antipathy towards progress and changes in society.

However, some studies on traditional Islam, which seeks to understand the essence of traditional Islam correctly and fully, using an approach that is more emphasis on the perspective of adherents of traditional

¹ Woodward, "Pendahuluan. *Indonesia, Islam dan Orientalisme: Sebuah Wacana Melintas*" *Jalan Baru Islam: Memetakan Paradigma Mutakhir Islam Indonesia* (Bandung: Mizan, 1989), 22.

Islam itself. It has already started to do. Zamakhsyari Dhofier, in his monumental work "Pesantren Tradition, A study about Kiyai's life view," is the central figure who pioneered the study of traditional Islam with an approach that emphasizes the perspective used by adherents of traditional Islam itself. Martin Van Buinessen, in his study of "Pesantren and Yellow Book" is also able to show that Islam traditionally have high dynamics in intellectual discourse and in responding to issues of religious, social, and political in Indonesia. Hiroko Horikoshi, in his study of "Kiyai and Social Change" has been successfully demonstrated clearly that the traditional Islam in Indonesia is not a party that inhibit or antipathy toward social change is happening, but it is a pioneer of the change itself.

Analysis of dichotomy of traditional-modern Islam is often associated with rural-urban dichotomy, so that traditional Islam is synonymous with Islam rural communities, and modern Islam Islam synonymous with urban communities. Thus the study of the development of Islam in Indonesia is carried out by H.J. Benda (1958), Lance Castles (1957) and Alfie (1970). According to the results of research conducted by Zulkifli, that the orientation of traditional Islam in Java and Palembang are common, and they embrace the ideology and Maturidi Ash'ari theology, schools Syafi'fi in the field of jurisprudence and doctrine al-Ghazali in the field of tasawwuf. But in terms of the development of traditional Islamic center, there is a difference between Java and South Sumatra. When the development of traditional Islam in Java is centered on rural communities, then in Palembang traditional Islam centered in urban communities.²

Zulkifli's study about traditional Islam, seems to be more concentrated in urban areas Palembang is regarded as the most important traditional Islamic center in South Sumatra. This study seems motivated by Islamic studies sultanate and colonial past that explains that the center of Islamic studies in South Sumatra during the Palembang Darussalam Sultanate Palace is located in the person of some scholars who also have a good relationship with the Palace. Pesantren and Madrasah in South Sumatra, which had stood since the early 20th century AD and continued to experience

² *Ibid.*, 87.

rapid growth until now, seemed to escape from his observations. Whereas the role of public schools in South Sumatra started to show its vitality.

Thus, It causes impression, as if the role of educational institutions such as schools in South Sumatra are not clear, which means the existence of boarding schools in South Sumatra less "obvious" for observers of Islamic studies in South Sumatra. In my view, it is disproportionate, given the number of them quite a lot and some of them have higher education institutions. In addition, historically, boarding in the real sense has been established since 1932, thereby assuming I say that the influence of schools through the alumni in the community is significant. In addition, when viewed from the results of data collection by the Office of Religious Affairs of South Sumatra data showed that the number of schools in South Sumatra, which was recorded in 2004 were 238 boarding schools.

Based on the data of pesantren above, it is clear that it is impossible that role and importance of boarding schools in South Sumatra were neglected, because the number of kiyai in boarding school at least 238 people that certainly they do a lot of important things for the development of society. Community development efforts by schools, usually through externalization of Islamic tradition into the midst of supporting the community through the dissemination of the alumni as leaders or the establishment of new schools, the mosque imam, or langgar. Although, they did not lead boarding schools, alumni of pesantren are usually still take a part as leader in society in the field of Islamic teachings, are still conducting religious education to surrounding communities with a focus on langgar or mosque, or often called the "kiyai langgar."³ However, for "kiyai langgar", even though he was already a religious elite in the village, but he still has a dependency and become a client of the boarding master study ever taken place, and the Kyai langgar also became patron of the village community of its client.⁴

³ Fahrudin Faiz, "Kiyai Langgar dan Kedudukannya Sebagai Elit Keagamaan di Desa Ngame, Kec. Pungging Mojokerto" (Penelitian Mata Kuliah "Metode Penelitian Agama" di bawah bimbingan Prof. Mahasin dan Dr. Joko Stutopo, Program Doktor UIN Sunan Kalijaga Yogyakarta, 2003), 4.

⁴ Faiz, "Kiyai Langgar dan Kedudukannya Sebagai Elit Keagamaan di Desa Ngame, Kec. Pungging Mojokerto."

Therefore, it would appear structural relationship as a continuous of pesantren tradition which once used as a place of study (main pesantren) to pesantren alumni. However, the tradition itself is not necessarily in the form of raw and stark, but usually altered by the results of their interaction with society and its changes. On the other hand, the expansion of the tradition itself for boarding aircraft is one form in an effort to maintain its existence. This form is then referred to the relationship / network science kyai boarding school. In addition to the expansion means tradition, or through a network of boarding school Kyai , in Java maintaining the existent schools, also done by establishing kinship fellow boarding school Kyai or a network of endogamous marriage alliance between the family Kyai.⁵ In this way, finally managed to become a boarding school educational institutions are entrenched in the middle of Java and still exists, even survive until now. According to Suyuti Pulungan J. et al., As cited by Zulkifli, that the phenomenon of boarding schools in South Sumatra is not the case, schools in South Sumatra do not have deep roots in society.⁶

I noticed that there are several particular variants among boarding schools, firstly, there is a boarding school that became a center for teaching tarekat, and some will not. Second, There are some schools that develop formal educational institutions, and some not at all, except the mere teaching of the yellow book. Thirdly, there are some schools that make the local language as the language of instruction and official language in the instruction books and others employ Indonesian and foreign languages such as Arabic and English. Fourth, there are some schools that issue a written diploma as a sign of graduation and some are still using oral diploma from kyai. Fifth, there are some schools that are affiliated with a group of social organizations or specific policies, and some not at all.

That is the phenomenon of Pesantren in South Sumatra, it will be more interesting, namely to explore the origins and traditions of boarding schools in South Sumatra and its network that is more than a hundred. Thus, the significance of these studies to reveal the phenomenon of the higher

⁵ Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), 61-62.

⁶ Zulkifli, "Kontinyuitas dan Perubahan dalam Islam Tradisional di Palembang," Laporan Penelitian DIP (Pusat Penelitian IAIN Raden Fatah Palembang, 1997), 13.

schools in South Sumatra holistically and depth. Therefore, some of the questions come up; First, which boarding schools (pesantren) in South Sumatra can be categorized as a main pesantren, and which pesantren alumni southern Sumatra? This question to reveal the origin of the source tradition of pesantren and boarding school which acted as agents continuity pesantren tradition. Second, how the transmission characteristics of the tradition of holding the boarding schools alumni, and graduate from schools to community? This question to reveal the continuity and change the tradition of the source of the tradition to the next tradition, including intellectual genealogy, scientific tradition, and the fabric of kinship between boarding school Kyai. And third, why the characteristics it appears? This question will analyze the factors, or the motives of any action associated with the Islamic tradition of continuity and change conducted by kyai in boarding school in South Sumatra.

Characteristics of Pesantren Parent in OKU Timur

Main Pesantren is a boarding school that has emerged as a center of Islamic tradition to another pesantren led by its alumni. For the case of OKU Timur, the main boarding schools is older or first-time establishment compared with pesantren alumni. This is different from the case in Java, in which case the pesantren alumni of sometimes first stand of the main pesantren. When viewed from the position of the tradition that is owned, main pesantren is the source of Islamic tradition in Sumatra, OKU Timur can be found in three schools; namely Pondok Subulussalam Sriwangi Pesantren,⁷ Pesantren Darul Huda Lebak Kajang,⁸ and Pondok Pesantren Nurul Huda Talbot.⁹

1. Pesantren Sriwangi As Main Pesantren

Pondok Pesantren Subulussalam Sriwangi was established in 1961, is led by KH. Muhammad Mansyur. KH. Mansour is the first batch of students in Pondok Pesantren Darussalam Block Agung Banyuwangi, East Java. In 1994, KH. Mansyur Muhammad died. Throughout his life, KH. Muhammad

⁷ Selanjutnya disebut Pesantren Sriwangi

⁸ Selanjutnya disebut dengan Pesantren Lebak Kajang

⁹ Selanjutnya disebut Pesantren Sukaraja

Mansyur devoted himself to the world that her care boarding. All forms of education are doing is in the form of teaching those religious books (yellow books) standard boarding schools, the *Ihya 'Ulumuddin* (Sufism), *Sahih Bukhari* and *Sahih Muslim* (Hadith), *Fath al Wahhab* (Fiqh), *Alfiya* (Grammar Arabic) and *Jawahirul Maknun* (Balaghah).¹⁰ The learning process of these books were carried out by using *bandongan*. After the death of KH. Muhammad Mansour, head of Pondok Pesantren Subulussalam Sriwangi replaced by KH. Muhammad Solhan. Educational background which it passes is the formal schools, from primary education (Islamic elementary schools) to secondary education (Islamic senior high schools), while at boarding Hidayatul nyantri Muftadi'in Lirboyo Krdiri East Java. until he completed the standard works of boarding schools in Java, such as books of *Ihya' Ulumuddin*, *Fathul Wahhab*, *Tafsir Jalalain*, dan *Alfiyah*.

Pesantren Sriwangi divided books based on the number of pages. The books that has many pages is called by Big Book, while the number of books that only a few pages called the little book. Recitation small books are usually left to the senior students or teachers, while teaching the books are usually taken care of by Kiyai or ustz "kabir".

2. *Lebak Kajang Pesantren as Main Pesantren*

Darul Huda Islamic boarding school is built by KH. Muhammad Rusydi (deceased) in 1968. This pesantren stand on the land area of 5 ha, in Kampung Lebak Kajang, Desa Lubuk Harjo, District III Semendawai Tribe, East OKU District. Pesantren is better known by the people of the east with the name OKU Pesantren Lebak Kajang.¹¹ Prior to founding Pesantren Lebak Kajang, KH. Muhammad Rusydi must first join KH. Muhammad Mansyur Sriwangi co-founded boarding school.¹²

¹⁰ Munir, "Kurikulum Pendidikan Pesantren (Studi Kasus di Pesantren Subulussalam Sriwangi)" (Tesis, PPS Ar-Raniry Banda Aceh, 1999), 59.

¹¹ Selanjutnya disebut Pesantren Lebak Kajang

¹² Munir, "Kurikulum Pendidikan Pesantren (Studi Kasus di Pesantren Subulussalam Sriwangi)," 69.

KH. Muhammad Rusydi is an alumnus of Pondok Pesantren Darul Hikam, Pare, Kediri, East Java.¹³ His primary education is not known, but he has been a students in Pondok Pesantren Darul Hikam, Pare, Kediri, until completing the standard works boarding; namely, Ihya 'Ulumuddin, the book Fath al Wahhab, Sahih Bukhari, Sahih Muslim, Book from Jalalain, book Alfiah Ibn Malik and others. KH. Muhammad Rusydi is a Kyai who persistent in maintaining the values which he believes to be the truth. Throughout his leadership, the dynamics of the struggle and the development of self-reliance Pesantren without help or external interference of Pesantren, including in terms of fundraising. KH. Muhammad Rusydi never accepted funding or donations from government agencies, both from the village and institutions on it. He had several times received offers of help from local governments, but everything is always strongly resisted.¹⁴

All the learning process carried out in a traditional pesantren. Education curriculum compiled by Pesantren, namely; by Kiyai and Ustadz who helped him; applied methods are bandongan and sorogan; students only charge to fund the purchase of stationery and room lighting; students cook for themselves; every Friday held a voluntary work to build a boarding school infrastructure;¹⁵ and all purposes Pesantren handed over to religious teachers and students. Main Duties KH. Muhammad Rusydi is as caretakers study the standard works pesantren Pesantren many remaining matters left to the headman cottage and its ranks.¹⁶

KH. Muhammad Rusydi has a unique way to enrich funds to build the infrastructure of Pesantren. Every year, for example, in Muharram, he performed a special ritual by producing unique things for selling it to communities. The results from the ritual then produces antiquities that can be marketed in the supporting community. They are asma ring 'asma' tasbih,

¹³ Munir, "Kurikulum Pendidikan Pesantren (Studi Kasus di Pesantren Subulussalam Sriwangi)."

¹⁴ *Ibid.*, 72.

¹⁵ Munir, "Kurikulum Pendidikan Pesantren (Studi Kasus di Pesantren Subulussalam Sriwangi)."

¹⁶ *Ibid.*,

asma perfume, and particular things were booked by some certain community.¹⁷

After the boarding school is led by Kiyai Najamuddin, policies and traditions Pesantren got changes. To build the infrastructure boarding school, he opened a rubber plantation and breeding beef cattle, printed out its calendar and sold it to community. own circulate and sold to community supporters, held a memorial *khaul* and *istighasah*, where the two most recent activity is any public support requested donations for the construction of boarding schools. Meanwhile, to increase the interest of society in order to enter the boarding school, he opened the junior open, although eventually broke up, and now (2008) has established Madrasah Tsanawiyah.¹⁸

3. Pesantren Nurul Sukaraja As Main Pesantren

Pondok Pesantren Nurul Huda is located on the land area of 7 Ha in Sukaraja, Kecamatan Bua Madang, Kabupaten OKU Timur. This boarding School was founded by villagers of Sukaraja on 31 September 1980, and has changed into two generations of leadership. The first phase (1980-1986) led by KH. Afandi, BA. Furthermore, since 1986 up to now led by KH. Drs. Soleh Hasan.

KH. Drs. Soleh Hasan is a charismatic figure of Kiyai, firm but polite and good in communication skills to another communities groups and also government. His ability can bring himself as a figure and the figure of a Kyai who was well respected by all people. KH. Drs. Soleh Hasan is a Kyai who has forbidden the rear graduate education, as well as a civil servant with a professorship. However, the identity of the more prominent is his identity as a Kyai. This is not apart from his travels as a students. KH. Drs. Soleh Hasan is an alumnus of Hidayatul Mubtadien Lirboyo Pondok Pesantren, Kediri, East Java. As a student, KH. Drs. Soleh Hasan successfully completed the standard boarding books; namely, *Ihya 'Ulumuddin*, the books such *Ihya'*

¹⁷ Pengalaman Peneliti ketika nyantri di Pesantren Lebak Kajang tahun 1988-1991

¹⁸ Kiyai Abdul Said, *Ibid.*. Ketika itu, peneliti juga sedang mengadakan studi kelayakan terhadap beberapa pesantren yang akan dijadikan lokasi Proyek Pembangunan Program Madrasah Tsanawiyah Satu Atap dengan Pesantren, Observasi dan wawancara, 23 September 2006.

Ulumuddin, kitab Fathul Wahhab, kitab Shahih Bukhari, kitab Shahih Muslim, kitab Tafsir Jalalain, kitab Alfiah Ibn Malik.

KH. Drs. Soleh Hasan known as a fairly moderate Kiyai, in his era. The three elderly Kyai in OKU Timur; namely, KH. Muhammad Mansyur, KH. Muhammad Rusydi, Nur and Khalil Kiyai only develop salafiyah pure with only apply the study of Ktab kuning, then KH. Drs. Soleh Hasan somewhat different. He instead of immediately beginning to develop modern madrassas in boarding school campus. Since the beginning of its lead, he founded Madrasah Ibtidaa'iyah, then, Raudhatul RA, further establishing the MTs, Madrasah Aliyah, SMEA, and now has two higher education; namely, College of Science Tarbiyah (STIT) and Ma'had `Ali. All levels of education have developed in advanced and very interested in the wider community, but the standard works of schools still taught.

Continuity And Change In the Pesantren Tradition OKU Timur

The Means and strategies of Kyai in his effort to preserve and maintain the existence of pesantren and its traditions include three important things; First, develop the tradition that the next of students should be a strong candidate successor boarding; second, develop a network of alliances between families endogamous marriage Kyai; and third, developing the knowledge and traditions of the chain of transmission of intellectual transmission between fellow Kyai and his family. Using these three ways, the extinction of the old boarding school caused the new boarding schools. This does not mean some new boarding schools replace the old boarding schools and start a new chapter, because cultural and religious heritage of the old boarding schools are never lost or extinct.

The Kinship of Leaders Pesantren: Pesantren Alumni and Main Pesantren

From one generation to the next, Kyai has always paid special attention to the education of their own children to be a substitute for lead in their institution. If a Kyai has a son more than one, usually he expects the oldest son to take his position as leader in pesantren after he died; while boys are trained to be able to establish other schools that sets forth a new pesantren leaders. Most kyai also marry his daughters with his clever

students, especially, if these students are also children or close relatives of a kyai, therefore these students can be prepared as a potential candidate to be the next leader of pesantren. In this way kyai, kyai are able to strength the relatives connection. The more populer of kyai, the wider his kinship other kyai.

The strong relationship between kyai has resulted in the integration and unity of the Kyai. Integration and unity Kyai is "the social structure of the world boarding schools" which basically can be understood by pesantren community themselves.

Learning Systems Books in Main Pesantren

KH. Muhammad Rusydi, Pesantren Lebak Kajang, an alumnus of the Darul Hikam boarding Pare, who has mastered the standard books of pesantren; *Ihya'* Ulumuddin (tasawuf), Fathul Wahhab (Fiqh), Shahih Bukhari dan Shahih Muslim (Hadits), Alfiah (grammatical Arabic), kitab Tafsir Jalalin (Tafsir) dan Syamsul Ma'arif al-Kubra (Meta physics). However, he did not teach all of the books to his students. Teaching books Alfiah and Sahih Muslim, submitted to Kiyai Khalil Nur as a young Kyai at the time and even Kiyai Khalil Nur allowed to teach the book of al-IQNA '(Fiqh). Besides the book of Syamsul Maarif al-Kubra by KH. Muhammad Rusydi is not taught to the students Lebak Kajang. Even KH. Rusydi Muhammad forbade his students learn the science of metaphysics. This is evident from some of the students were called and give punishment to those who proved to be studied metaphysics of teachers who are outside Pesantren Lebak Kajang, while he himself practice the teachings of the Book of Syamsul Maarif al-Kubra. It can be seen from the tradition of KH. Muhammad Rusydi issuing antique objects that diasma 'and distributed to the students to be marketed to the public support for schools in order to raise funds. This phenomenon shows that not all traditions owned by kyai deployed and developed to his students. Kiyai seems choose carefully certain traditions which he considers to be developed to the students.

Besides books that are taught, the learning method books in Pesantren Lebak Kajang still refer to the methods applied in the boarding master. The method in question is bandongan in the form halaqah, and sorogan in the form of private. Bandongan method is applied to study the

standard works boarding covering areas other than science grammar of the Arabic language. The books commonly studied by methods bandongan is books rather large and great books. As for the books of small, usually used in the learning method is a method sorogan. Learning small books with sorogan method is usually carried out at the dormitory students each, sometimes even among fellow occupant. The students are free to choose his favorite teacher and students whoever is competent to teach small books are welcome and even encouraged to teach it to students juniors. This phenomenon occurs because the boarding system students are usually not based on the entry and not also by similarity grade level and not also based on shared areas of origin. Placement of students in dormitory rooms usually occurs naturally, and usually just the spread between senior and unior occur proportionately. This means that every room is usually at least one of the teachers, students of the final level, then students of classes a lower level. Thus the learning process using the method sorogan in principle can be implemented in each of the rooms of students and can take place simultaneously in kalangan citizens pesantren. Recitation by methods sorogan this, usually beginning with the students the most junior (class minimum), then students are taught the younger class was, subsequently studying with students a class on it, and so that was teach replace learning to students it and come to the Kyai. Therefore, active learning activities run naturally, and in accordance with the tastes and needs of individual students. Therefore, learning book with methods sorogan is basically oriented curriculum needs of learners (Child Oriented) and active learning (active learning-process) and not based on learning targets but instead on aspects of their respective capabilities (base competition curriculum) each of the students.

Model Salafiyah As Identity Boarding School in OKU Timur

One of tradition of pesantren that is maintained by KH. Muhammad Rusydi is a learning system in Lebak Pesantren Kajang. He believes that Pesantren Lebak Kajang will exist if it applies salafiyah system. He has been offered by the Ministry of Religious Affairs and the Department of Education several times to put common subjects in boarding school, but he always refused it because it will damage salafiyah system that is the right identity for Pesantren Lebak Kajang. He was worried if the curriculum department pesantren pesantren identity will shift and in turn adversely affects the

development of boarding school he led at the time. Negative consequences in question is a shift from the transcendental values of religious teachings to the values of the profane. KH. Muhammad Rusydi wanted the students to be human is observant of religion, to understand the meanings of the sacred religion in everyday life. Therefore, he stresses the teachings of Sufi jurisprudence patterned as taught in the books of moral teachings of Sufism. The tradition developed by KH. Muhammad Rusydi was maintained by his successor, namely Kiyai Najamuddin. But it coincided with Kiyai Najamuddin also developed new tradition in pesantren Lebak Kajang; by opening the Open Secondary School in 2000-2005; The program organizes compulsory basic education; and in 2006 proposed a development program MTs SA (MTs is similar with boarding school) in collaboration with the Director of Religious Affairs PK Pontren Center and now (2008) has been established, and the wife of KH. Najamudin as its director.

Negaran as a Form Independence Model Pesantren Salafiyah Negaran

Negaran is a group activity that consist of members of the senior students who have mobility and high loyalty to development of boarding schools, especially on issues of physical pesantren. Negaran members are students who have excellent physical health and have specific skills in their respective fields. Negaran is a sort of intra organization pesantren in the operation led by a board of pesantren, usually headed by the village chief cottage. All of its costs in the operation borne by schools, and every member of negaran exempt from all charges pesantren, including the cost of living free in schools. Judging from his cultivated fields, the working group Negaran include; the procurement of physical facilities, fund, family of kyai welfare field, the field of hygiene and public relations.

Negaran tradition is still followed by the pesantren alumni who already have many students mukin, such as Darul Falah Pesantren, Pesantren Darul Muttaqin, Sabilul Muttaqin, Darussyafaat Pesantren, Pesantren Darussalam and so on. Negaran tradition, some pesantren alumni got a few progress. When tradition in pesantren parent Negaran more oriented to the internal aspects, the pesantren alumni of developing this Negaran tradition to the external aspects of boarding school.

Santri Kelana As Networking Pesantren Media

Santri kelana is one tradition that occurs in boarding schools. Santri kelana is basically a traveler's knowledge-seekers. The tradition of santri kelana commonly done by students who aspire to be a kyai or pesantren leaders. The tradition of students rove is often done by children who accidentally dikader boarding school Kyai or prepared as a substitute leader of pesantren or prepared by his family to build a new boarding school. The world realizes that every boarding schools and Kyai as his leadership has advantages and limitations of each.

Tradition santri kelana is done effectively through the short pesantren program during Ramadhan, or in boarding schools it is known as kilatan. Program kilatan, is done during Ramadhan when pesantren gives holiday for students. This is done by students, especially senior students or young kyai can get out of the routine tasks in his school and go out looking for experience and study about certain books that have not been at the school or where he devoted himself.

Conclusion

Pondok Pesantren which is classified as the Main Pesantren in OKU are Pondok Pesantren Subulussalam in Sriwangi vilage, Kecamatan Semendaaui Suku III, Pondok Pesantren Darul Huda Kampung Lebak Kajang, Desa Lubuk Harjo, Kecamatan Semendawai Suku III, dan Pondok Pesantren Darul Huda, Desa Sukaraja, Kecamatan Buay Madang. Beside the three Pesantren until now are pesantren alumni.

Moreover, pesantren that is pesantren alumni from Pesantren Subulussalam Sriwangi such as; Pondok Pesantren Al-Ikhlâs, Desa Pemetung Besuki, Kecamatan Martapura, Pondok Pesantren Mambaul Ulum, Desa Sumedangsari Sumbermulyo, Kecamatan Buaymadang, Pondok Pesantren Darul Falah, Desa Rejosari, Kecamatan Semendawai Suku III, Pondok Pesantren Darusyafa`at, Desa Tugujaya, Kecamatan Lempuing, Pondok Pesantren Darul Muttaqin, Desa Karang Melati, Kecamatan Semendawai Suku III, Pondok Pesantren Hidayatusshibyan, Desa Sriwangi, Kecamatan Semendawai Suku III, Pondok Pesantren Subulussalam, Desa Tebing Suluh,

Kecamatan Lempuing, Pondok Pesantren Sabilul Muttaqin, desa Bumi Agung, Kecamatan Lempuing, Pondok Pesantren Bahrul Ulum, Desa Tugasari, Kecamatan Buay Madang, Pondok Pesantren Al-Falah, Desa Sumber Harapan, Kecamatan Belitang II, dan Pesantren Tarekat Naqsabandiyah Khalidiyah di Desa Mendayun, Kecamatan Madang Suku I, Kabupaten OKU Timur.

Each tradition of pesantren is essentially a symbol or a phenomenon that can be understood by all citizens of boarding school or even by community. Each symbol has a meaning that is basically the principle, established by the transcendent nature of certain teachings are believed to be the truth and there is obligation. Negaran tradition, is a form of practice teaching of devotion to fight in Allah's way, by devoting themselves in the world of boarding schools; is also a form of appreciation to get the blessing of the teacher (kyai). Pupils nomadic (Santri Kelana) tradition, is one form of the spread of Islamic tradition; both in terms of the spread of books or scholarly tradition commencement or intellectual relationship, as well as for students is tabarukan process; namely seeking the blessing of Kyaiif they build boarding schools fast growing and will continue to exist. In other words, it is understood that each of the preservation or developmsent of Islamic tradition, in fact, there is no value or meaning that a more principles, substantial, and transcendental and can only be understood by the culprit. One form of Islamic tradition that is less developed in the OKU Timur is the congregation. Of the many pesantren in OKU Timur, there is only KH. Muhammad Mansour (deceased) who became mursyid tarekat, while other schools teachers (kiyai- kiyai) are becoming mursyid without particular tarekat. Tarekat in developing OKU Timur, precisely through network that is separate from the previous pesantren above.

Main tradition of pesantren in OKU Timur, actually it comes from the Islamic tradition in Java, especially in East Java. This phenomenon happened because their strong social ties between East OKU community with Java community. Social ties that result from processes that have been running for decades, by the transmigration program. Transmigration is not just the movement of people from Java to Sumatra, but also transmission of traditions in the Java community traditions that exist in Sumatra, especially in OKU

Timur. Pesantren holding more of a role as a preserver of tradition, while pesantren alumni of more traditional role as a developer.

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