

# **The Tradition of Pesantren Musthafawiyah Purba Baru in Reproduction of Ulama in Mandailing Natal Regency**

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## **Abstract**

This research aimed to know the relevance of Pesantren Musthafawiyah Purba Baru against the regeneration of clerics in Mandailing Natal Regency. This was qualitative research with the phenomenology approach. The research was conducted at Pesantren Musthafawiyah Purba Baru which had an address on Medan Padang Street, Purba Baru village, Lembah Sorik Marapi District, Mandailing Natal Regency in North Sumatera. The findings of the research showed that pesantren Musthafawiyah had two cultures. The first culture was a physical culture and the second one was a non-physical culture. The clerics of Mandailing Natal had their own culture to play their roles in the middle of society. The physical culture such as *abit* 'sarong', *lobe* 'lebai', *saroben* 'turban', *solop* 'slippers' became one thing to be maintained by the clerics. For finding out the activities of santri at Pesantren Musthafawiyah, the researcher wrote the article about how the relevance of Pesantren Musthafawiyah Purba Baru culture was against cleric generation in Mandailing Natal Regency.

## **Keywords**

Culture, Regeneration, Clerics, Pesantren, Musthafawiyah.

## **Abstract**

This study aims to determine the traditions of the Purba Baru Musthafawiyah pesantren in producing ulama. This research is qualitative by describing the tradition of the santri by collecting documents from the field so that the data is analyzed and analyzed through a phenomenological approach. The results showed that there was a tradition of Pondok Pesantren Musthafawiyah Purba Baru that still maintained old traditions and accepted new traditions consistently. The old tradition includes a culture of teaching and learning, using the old curriculum as a basis for learning. Besides, the scientific tradition has been maintained until now as it was since its inception. Besides, setting the yellow book as a reading reference that is irreplaceable with our other books.

Keywords: tradition; the new ancient Musthafawiyah Islamic boarding school; reproduction; cleric.

## **1. Introduction**

Pesantren is the oldest and purest Islamic educational institution from Indonesia. His age is quite old and has provided many important changes in the life of the Muslim community, especially in the field of morals. This can be seen through his efforts in delivering students to become people who are noble before God. Apart from that, in addition to accelerating the people's economy, pesantren can also make changes, especially in shaping the character of devout Muslims (Azra, 1999). The tradition of the Musthafawiyah Purba Baru Islamic boarding school is Islamic education that continues to maintain good habits so that it can strengthen the character of the nation's children in Indonesia in general. The aspirations or hopes of the Pondok generations are still being pursued. This research is very interesting for observers of the history of Islamic education in Indonesia, especially about local traditions that still survive in the village of Pondok. To focus more on this research, we will focus on defining this tradition. The term "tradition" is very frequent and easy to pronounce. When viewed from the perspective of the language, the word tradition comes from the Latin tradere which is understood by moving or giving. The meaning of this tradition is finally understood by the process of moving or giving something to others to be stored and is a treasure inherited from one generation to another to be protected and preserved (Giddens, 2001).

The meaning of the above tradition can be understood that it persists against an act or behavior from generation to generation. Research on the pesantren tradition is focused on all activities of students and kyai. This is a habit that is often carried out by santri children when they are at the cottage or at the location where they live. Including the habit of doing activities from waking up to going back to sleep.

When referring to The National Survey of Student Engagement (NSSE) for the 2014 academic year, Moore and Woods (2017) explained that student experience is an important process in learning.

Education can run well through the satisfaction of students so that it is well manifested and obtains evidence nationally. Furthermore, teachers, Ponmozhi, and Balasubramanian (2017) emphasize research which explains that work motivation for teachers will improve student achievement. This is related to input and output, if we want a good output from these inputs, they must also be balanced. Appreciation and appreciation of teacher leadership will trigger student success in the future.

The traditional pesantren curriculum is very much determined by the involvement of traditional santri so that the culture of the boarding school with Kiai cadre can be fulfilled properly. This is what is designated as research, to be precise at Pesantren Musthafawiyah Purba Baru. To find out more about the traditions at the Mustafawiyah Islamic Boarding School in Natal Regency, the author writes about the traditions of the Mustafawiyah Purba Baru Islamic Boarding School.

## **2. Research Methodology**

This research was qualitative with the phenomenology approach. This research was conducted at PMPB which had an address on Medan Padang Street, Purba Baru village, Lembah Sorik Marapi District, Mandailing Natal Regency in North Sumatera.

The qualitative approach was the research based on contextualism which needed qualitative data where the event could not be related to the context only by counting something. The determination was the core of the contextualism. The validity of the theory was measured by determining how far the intuitive interpretation would be a benefit in explaining the phenomena or the real one (Bungin, 2003).

Based on the explanation above, this research belonged to the qualitative research which aimed to get an understanding of the general characters of the relevance of PMPB culture was against cleric generation in Mandailing Natal Regency.

## **3. Discussion**

The discussion will begin with the understanding of pesantren, purpose of pesantren, and understanding the regeneration of clerics.

### **3.1 Understanding of Pesantren**

The meaning of pesantren when it is viewed in the Great Indonesian Dictionary, it means the dormitory or place of students or students studying the study (Alwi, 2005). In the opinion of the experts, the term santri came from the Tamil language which meant the teacher of the Quran. As for CC Berg argued that the term santri came from the word *shastni* which was in an Indian language was the people who knew the holy books of Hinduism, or a scholar of Hindu scriptures (Editorial, 1994).

In line with the above opinion, Steenbrink explained that pesantren education when it was viewed from its form and its system came from India. This could be seen when the process of spreading Islam in Indonesia, then the system had been used generally for education and teaching of Hinduism in Java. Therefore, after Islam entered and spread in Java Island, the system was later taken by Islam (Steenbrink, 1994).

Following the above understanding, it can be understood that pesantren is a religious educational institution that has its peculiarities and different from other educational institutions in organizing the system of education and religious

teaching. Thus, if it is traced from the role of boarding school, the existence of this pesantren has a very meaningful role for the Muslims.

Thus it can be understood that Pondok Pesantren is an Islamic educational institution that contributes to society in general. This is seen by the number of pesantren that has brought up cleric cadres for the creation of a society that recognizes Islamic values such as the PMPB in the village of Purba Baru of Mandailing Natal Regency.

PMPB is one of the oldest Islamic educational institutions in Mandailing Natal Regency of North Sumatera Province. This pesantren has existed since 1912 which was originally located in Tanobato Village, Mandailing Natal Regency. This pesantren was originally just a study in the village from one mosque to another mosque. Around the year 1915, there was a flash flood that at that time a lot of swallowing lost. After the flood, then Sheikh Musthafa Husein finally moved to the Purba Baru Village and at the same time he set up to continue recitation in Purba Baru Mosque. The interest of the community followed the study with Sheikh Musthafa Husein in the end, many Purba Baru people who became his students contributed to establishing pesantren gradually. Charismatic of Sheikh Musthafa Husein made many people interested in sending their children to the pesantren. In addition to the charismatic figure of the famous Sheikh was also supported by the culture or tradition of pesantren that could constantly improve the local community and outside Mandailing Natal such as Malaysia, Thailand, Egypt to learn to Purba Baru.

Furthermore, pesantren as an institution that has brought up the clerics should keep trying to improve the quality of santri through activities that can improve the quality of santri such as multiplying extracurricular activities: *tabligh* (reading Quran in terms of rule, *ghina*/song, deepening the rules of Arabic language through learning *Nahwu* and *Sharaf*, learning *Albarjanji*, speech/lecture, poetry, *pantun*, *makkobar* learning (delivery of *takziah* words in the house of the santri families who overwritten disaster). Also, to improve the quality as well as the number of students in boarding schools pesantren continue to try to keep improving habits-the habits (culture) of pesantren.

In line with the above statement, in facilitating santri activities, pesantren are not only limited to religious education activities but also develop themselves into communities for institutional development. Therefore, pesantren was started from the beginning as a forum for preparing future cadres with complete features as shown in table 1. below.

Table. 1 Sara is Important in the Tradition of Pondok Pesantren

No	Sara is Important in the Tradition of Pondok Pesantren
1	Mosque
2	Huts
3	Kyai
4	Santri
5	Ustaz
6	Kitab Kuning

Based on the table above, we can understand that the mosque, boarding school, kyai, Ustaz, yellow book, santri are characteristics of the establishment of a boarding school. Without the above requirements, it is not appropriate to say that this boarding school is a traditional Islamic boarding school that can produce charismatic scholars as intended in this study.

### 3.1.1 Mosque

In the domain of pesantren, the mosque is not only functioned to worship in a *mahdhah*, but it has more functions. The mosque has also functioned as a place of activity to study the yellow book. Therefore, any Shaykh who wants to establish a pesantren should establish a mosque as one of the supporters of educational activities in pesantren (Dhofier, 1984).

### 3.1.2 Pondok

Pondok is a means for santri to be able to develop them independently. Through the cottage, the students can be built independently, especially in taking a real life. Even to support the process of learning with the Shaykh then the cottage becomes a proper place for santri to support the interaction among students with Shaykh (Dhofier, 1984).

### **3.1.3 Sheykh/Kyai**

The existence of the Sheikh and the pesantren are like two inseparable sides. It can be understood that every Sheikh can be ascertained as the owner of the pesantren (Ali, 1987). For example, the owner of the pesantren Musthafawiyah is the founder of Mustafa Husein. Hence, it is reasonable to assume that pesantren are controlled by the sheikhs. This is because the Sheikh becomes the owner, acts as a teacher, and at the same time makes all decisions (Dhofier, 1984). In addition, the existence of the pesantren in fighting for its ideals is a charismatic sheikh. Kyai has characteristics that must be emulated such as sincerity, fortitude, patience, unconditional attitude, noble character, simple life, and the simple ones are social capital and cultural capital for the development of the pesantren.

### **3.1.4 Santri**

Students are obedient learners to the Shaykh. Santri who lives in the cottage will spend more time receiving knowledge from the shaykh. In general, students can be divided into two categories, namely *santri mukim* and *santri kalong*. Santri mukim is santri who come from distant places that they are not allowed to go home, so they are lodged in the pesantren. As *santri mukim*, they have certain obligations. Furthermore, *santri kalong* is the students who come from the surrounding area and they are allowed to return to their respective residences. *Santri kalong* follows the lesson by the way of going back and forth between their house and the pesantren (Daulay, 2009).

### **3.1.5 Teaching The Books of Classical Islam**

The yellow book is the classic book used for teaching and learning activities at boarding schools. The yellow book is written in Arabic and reading is not denied (line). Then, the paper used to print the classic books using a paper that is very cheap and yellow, so that the title to the classic books can be said with the term yellow book and with writing that does not use the line or haraka then they had been called in the term of the bald book. The fields of science of *Fiqh* studied are *Fathul Qarib*, *Kifayatul Akhyar*, *Bajuri*, *Fathul Muin*, *I'anatu al-Thalibin*, *Fiqh al-Wadliih*, and also *Minhaju al-Tullab*. The supporting science fields of *Ushul Fiqh* which are studied namely *Lathaiifu Al-Irsyat*, *Jam'ul Jawani*, *Luma' Bayan* as stated in Bruinessen (1995).

## **3.2 Purpose of Pesantren**

As an Islamic educational institution, pesantren has a clear purpose. The importance of understanding, practicing, and transferring Islamic religious knowledge for students through boarding school is an indicator of the designation of the clerics themselves. In line with that, then according to Arifin (1993), the purpose of boarding school can be seen in two things, namely (1) the special purpose is to prepare the students to become pious people in the religious sciences taught by the kyai concerned and practiced it in the society. (2) The general objective is to guide the students to become human beings who can be Islamic with their religious knowledge to be Islamic *muballigh* in the surrounding community through knowledge and charity.

Based on the above opinion, the researcher understands that a boarding school is a place for searching Islamic religious knowledge so that with his knowledge, it will be useful for him if he can practice it in the world and the hereafter. Furthermore, when it is viewed on the other hand that the purpose of boarding school is also to foster human beings to be good people, with the system of the cottage. The point is that the santri and kyai live in a rigorous and disciplined educational environment (Abdullah, 1993).

In formulating the goal of pesantren education, Mastuhu explained that the purpose of pesantren education was to create and to realize the Muslim personality. The personality that is faithful and is devoted to God is noble. It is beneficial to society by being qaula or public servant, independent and free-standing in personality, spreading religion or enforcing Islam, and the glory of Muslims in the society surrounding and loving science to develop personality in Indonesia. The opinion was expressed by Mastuhu on the purpose of boarding school education, in fact about the means to achieve the happiness of the world and the hereafter, and increase the worship of God. According to Ramayulis, the purposes of boarding school are namely: First, every santri must learn and they must be able to deepen the science of religion *tafaqquh fi al-din*. Second, every santri can give warning to society. Third, every santri must be able to make himself and his community as a shield against things that are destructive for the religion.

Understanding the importance of seeing the above goal is that the boarding school is a place to gain knowledge with discipline. This discipline turns out to have its own goal to achieve the goals. Many santri are born with full discipline. Even with discipline, the santri can become successful people in their life. But it should be explained also

that many of the santri who have studied at the boarding school but they are not at the level expected. It is certainly seen that there is a filtering-filtration that occurs so that not all santri who belong to the alumni become clerics as the purpose of finding the boarding school.

Moving from the above two goals, the researchers conclude that the purpose of boarding school education is the existence of noble character and noble personality, the spirit of devotion, both for religion, society and nation, as long as in studying solely to seek *mardhatillah* or Pleasure of God, and the existence of ideal that can be implanted to obtain happiness in the world and the hereafter.

By the above explanations, it can be understood that traditional pesantrens such as PMPB have the same purpose where pesantren as one of the Islamic educational institutions that serve as a place to process the clerics, especially in Mandailing Natal District. Pesantren is as a place to create clerics to turn out to have a clear relevance. The following explanation is about the regeneration of clerics.

### **3.3 Understanding The Regeneration of Clerics**

The word regeneration comes from two words ie re meaning back and generation is the generation. While in Indonesian Dictionary, regeneration is defined by the turn of an older generation to the younger generation (Alwi, 2005). So, regeneration is the return force, regeneration in English which means rebirth. From the meaning of the word above, then regeneration is the turn of the old generation to the younger generation.

Ibn Khaldun (2011) in his generation theory declared that the world with everything in it would be mortal. Everything, all minerals, plants, and all living beings, both human beings and animals, are mortal beings and can be witnessed by their mortality. It can also be felt by various creatures, especially humans.

Based on the above theory, it can be understood that none of God's creation on this earth is everlasting. Man, even though God's creation will surely die. All human positions will surely get experience ups and downs. Sometimes the position of man as a scholar cannot stay in his position, but the position as a scholar will have to change in turn. Clerics are one of the titles given by the Muslim community to the owner of science who has a respectable position in the middle of community life.

The preceding statements are also under the opinion expressed by Ibn Khaldun in his preamble by saying that various types of knowledge will grow and be studied. Honor is a piece of jewelry that is part of a man, who is a mortal creature. Thus, it can be understood that in this life all will surely experience a change. Rebirth will always exist in every process of life that will continue to be sustainable while there is still a concern for the religion of Allah the Almighty.

## **1. Findings**

By the findings of the research through observation and interviews that had been done by the researchers, that there are some findings of the research. These are the following findings.

### **4.1 Physical Culture (Fashion)**

The physical culture or fashion of santri consists of seven styles in the following explanation and description.

#### **4.1.1 Long Sleeve White Clothes**

Based on the observation that researchers did on the date of 18 December 2016, we could see that the santri in PMPB at that time, they were still wearing white Koko clothes as an official dress to study in class. After the santri had finished attending the learning process in the classroom, then in white Koko clothes they made in the location seemed all white. In the circumstances, wearing white Koko clothes was also seen with how clean clothes of santri reflected the science of religion. Therefore, it was a white Koko outfit featuring the figure of togetherness among the students in this school.

To strengthen the observations that the researchers did, the researchers had interviewed with Ustaz Amir Hussein in 2016 explained that the santri clothing in PMPB was true and he agreed about the uniforms. The application of this outfit was inseparable with the policy of the founders of this school. The determination of white *Koko* clothes was also set to avoid discrimination for santri. Because if, they were given a colorful outfit then most likely the santri

would show clothes that boasted them. However, if the clothes had been already determined in white Koko clothes then the santri could live with full simplicity. The santri who came to this school was to learn. So naturally, they had to show the sincerity or sincerity of their hearts in studying religion. Therefore, santri were given white koko clothes as a form of purity of heart in learning, so, santri were sincere to study following the color of Koko clothes they wore.

In line with the above phrase, the researcher had conducted an interview with Damsah Batubara in 2016 who stated that there was a relationship in the clothes used, the students at PMPB had to wear a long-sleeved white shirt. So santri who did not wear long-sleeved white shirts were considered against the rules. Sanctions would be given to santri who were not wearing long-sleeved white shirts. They would be considered not to be present on the day. Even if santri came but if they were not wearing white long sleeves then it would mean the same that they were not present. For example, it had been asked again to Ustadz Amir Husein as roisul muallim in school who said so. Furthermore, the culture of clothing or santri clothes had also become a rule or order that had been standard and had been applied at this pesantren. Based on, discipline and discipline santri/santriyati PMPB then for students were obliged to wear a long-sleeved white shirt.

Based on the findings of the interview and observations above, it could be concluded that wearing long-sleeved white shirts into a culture or tradition that had been agreed by PMPB in building santri to become clerics.

#### **4.1.2 Abit 'Sarong'**

Inevitably, one of the existing cultures in PMPB is to wear a sarong 'abit' like a garment to cover the bottom. Abit becomes a culture or tradition where there are no students who wear trousers to study in class. To clarify the use of this sarong, the researcher has made observations on the PMPB which proved that there were no students who wore trousers while studying in class. Even if there are students who wear these trousers, they are considered to have violated the discipline and discipline of the students at PMPB. To support this, the researcher also took the time to interview Ahmad Zaid Hilman Siregar in 2017 who said that PMPB was very unique. Its uniqueness can be seen from the uniformity of all students wearing the 'sarong' abit. This means that students are not allowed to wear trousers such as lee/jeans, silver pants, training pants, and so on. However, students are given strict discipline. The use of the sarong together certainly adds to the cohesiveness in each santri complex. If I refer back to the past, then one of the things that made me apply to this school is through the culture that is applied to the lives of students while studying in class. The simple appearance of the students can be seen in Figure 1 below.



Figure 1. students wearing cloth or abit.

Following the picture above, it can be understood that the santri who retain their characteristics are students who always wear the sarong as shown in the picture above. To clarify about the abit sarong which is one of the cultures at PMPB, the researcher took the time to find Riski Tarihoran in 2017 which said that my interest in entering this pesantren was inseparable from a very suitable tradition or culture. for me to gain knowledge about Islam. What I mean by culture or tradition is like the tradition of wearing a sarong. Every student is advised to wear a sarong for

studying in class. It is recommended to wear a white sarong, but for this sarong, each student is still given exemption. Therefore, they can wear a sarong with any colored sarong as long as you don't wear trousers to study in class.

Based on the findings of observations and interviews that the researchers obtained, it can be concluded that sarong is a culture in itself at Pondok Pesantren Musthafawiyah Purba Baru. The persistence of wearing a sarong is a supporting indicator for the creation of the santri tradition which has an important value in reaching the future of the santri. The appearance of the santri in the sarong is a matter of pride that must be maintained.

#### **4.1.3 Lobe 'White Lebai'**

*Lobe* 'white lebai' was one of the needs which they had to own for santri at PMPB. *Lobe* was also one of the most important points that had to be worn by every santri. Even if a colored *lobe* other than white was worn then the santri would get punishment. It was for the santri who did not heed. To clarify this white lebai, the researcher had conducted an interview with Haromain in 2017 who explained that PMPB still kept white lebai as the perfect lingerie in learning. Every santri at this school was obliged to wear *lobe* 'white lebai'. Even every santri was not allowed to wear colorful lebai like red, green, yellow, and so on. However, the lebai was recommended to each santri to wear a white lebai.

Rinaldi Batubara in 2017 was the informant whom the researchers found in his cottage. He said that students at PMPB were still disciplined with white lebai. This even became an order that had to be run at PMPB. Each santri was required to wear white lebai. It was *lobe na bontar* 'white lebai' certainly showed the symbol of the cleanliness of santri. For that, every santri was prohibited to wear lebai that was not white. The clarity about the usage of *lobe na bontar* had also been arranged in the discipline of santri PMPB.

Based on the data of observation and interview described above, the researchers could conclude that *lobe na bontar* 'lebai white' into a culture that had to be maintained. This could provide a very beautiful outlook for any santri who wore lebai. Also, the identity of white lebai for clerics, especially alumni PMPB until now they could maintain even became unique for the alumni who had jumped into the community Mandailing Natal and outside of Mandailing Natal.

#### **4.1.4 Saroben 'Turban'**

The presumption of *saroben* 'turban', it became important for every santri who were already in the seventh-grade. This assumption was important because there were some of the Ustaz who gave the rules related to the use of *saroben* so that every santri according to the Ustaz would impose sanctions on students who did not obey the rules. Based on the observation that the researchers did, the use of the turban became a must for each santri who had been sitting in the class of the seventh-grade. For clarifying the use of *saroben* 'turban', the researchers had seen firsthand that the seventh-grade students had differences in the matter of *saroben* 'turban'.

Based on the findings of the interview with Amir Husein in 2016, he explained that the students at this PMPB should have been given a discipline, especially about wearing *saroben* and suit. This saroben and coat were for the seventh-grade and it was highly recommended for the use of a seventh-grade santri. This seventh-grade should have been given the discipline to use *sarobens* and coats. This usage was intended to distinguish between santri who was in the first grade up to the sixth-grade. If there were students who did not use *saroben* or coat, then santri would be considered to be absent on that day. This rule was intended to appreciate the knowledge gained. Because santri like this had been already at the final level at PMPB.

In line with Ahmad Ayyub Tanjung in 2017 at the Faculty of Tarbiyah and Teacher Training, Padangsidempuan State Islamic Institute (IAIN Padangsidempuan) explained that this saroben was a requirement for every santri especially for seventh-grade pesantren. For santri who had been already in the seventh-grade, it became the principle to be practiced. The clothing worn by every santri who had reached the seventh grade had its philosophy, especially at PMPB. The philosophy was the santri who was in the seventh grade was expected to have dignity for him. It could even be a differentiator among other classes.

Based on observation data and interviews, it could be concluded that the turban had become a culture for santri at PMPB. This could be seen through the discipline and discipline of students at pesantren. Even according to the Ustaz and alumni admission that *saroben* 'turban' was still used by santri who had the right to wear them.

#### **4.1.5 Lobe and Suit**

Wearing a robe or suit for students who were in the seventh grade was something that should be applied. To support the use of this robe, the researcher had interviewed with Dasuki in 2017 conveyed that the beauty had to be equally realized through the existence of order and uniformity for santri who had registered themselves at PMPB. Therefore, seventh-graders should wear cloak and *saroben* 'turban' in the discipline. For santri who did not follow this discipline, it was very unfortunate. Even for the undisciplined santri dressed in suits and robes, they were also considered not to be present on that day. Thus, wearing robes and turbans for the seventh grade affected greatly in class attendance.

Furthermore, the researcher had also conducted an interview with Damsah Batubara in 2017 who explained that he was very touched and proud to see santri at this PMPB. The upwardness was that wearing suits and robes became a uniqueness of PMPB. The santri at PMPB were particularly the seventh-graders given the opportunity to appreciate their knowledge, also, the santri who wore the cloak and turban became the difference for the sixth-grade, fifth to the first-grade.

Based on the findings of the above interview, it could be concluded that the cloak and coat were a culture agreed at PMPB. The use of robes and suit had been reserved for santri who had been sitting on the bench of class VII or the seventh-grade. Then, judging from this culture, the use of robes and suits had relevance in the regeneration of clerics in the Mandailing Natal Regency.

#### **4.1.6 Solop 'Slippers'**

*Solop* 'slippers' was one of the characteristics possessed by PMPB. *Solop* 'slippers' were used by all students and preachers who taught at PMPB since it was established by its founder until this moment. This was consistent with the statement of one of the alumni of PMPB namely Ahmad Ayyub Tanjung in 2017 at the Faculty of Tarbiyah and Science Teaching, Padangsidempuan State Islamic Institute (IAIN Padangsidempuan) who mentioned that school was one of the schools that until now still made *solop* 'slippers' as one of the cultures in the reflection of the science of religion. In the implementation of learning, the students and he still wore *solop* 'slippers' as the demand was maintained until now.

Similar delivered by Damsah Batubara in 2017 when we interviewed him at his cottage conveyed that *solop* 'slippers' would be a special memory for him. He gave the reason why he said so. His experience when he entered this PMPB he had bought shoes to wear on the need while studying in the classroom. He did this because in general every time we went to school then our parents bought shoes for our school needs. However, when he had bought new shoes to wear at the time of the entry into this boarding school, he became strange for the other students. None of them from fellow students wearing shoes to study in the classroom. However, all the first-grade santri who entered at that time only wore *solop* 'slippers' solely. Therefore, I became embarrassed and alienated when it happened, so that henceforth I never wore shoes again into the classroom by learning from the start when I was reprimanded by Ustaz Amir Husein until today. He was more confident in wearing slippers than shoes. Thus the *solop* 'slippers' that he wore into a tradition that had been existed since the beginning of this pesantren built. Then he had felt so comfortable to wear to go to class for learning and to wear slippers only. Indeed in one moment of wearing slippers, this became very easy and simple for every santri. *Solop* 'slippers' could be used anywhere. Therefore, there was no need to buy expensive shoes for school purposes at this school.

Furthermore, the researchers met Yusri Afrizal in 2017 when he returned from school. Researchers directly met him to his hut and stayed in touch with him. My arrival made him curious. Even the thought that it was the interview on TV One. Then the researcher explained clearly and Afrizal told a lot about his experience at PMPB. One of the most interesting things about Afrizal's conversation was that he was very happy to meet with Ustaz. He honestly said that he was very interested in this pesantren. He was interested in studying at PMPB was not apart from the appearance of an Ustaz on TV. Ustaz wore *saroben* 'turban' and robe let alone had been wearing *lobe na bontar* 'white lebai'. He was very interested in imitating the clothes he wore. Also, he was happy with the condition of santri who wore *solop* 'slippers' when they traveled to school or visited other places. This thing he never met at the other schools where he lived. Therefore, the *solop* 'slippers' became attractive for him with its simplicity to be normal for santri who wore it.

Then, from the observation made at the location of PMPB, the researchers had seen directly the real condition that every santri who studied at this school. They were all wearing slippers. The slippers they wore were general as flip-flops so that they could relax easily to study at school and more easily took them wherever they went.

Based on the interview that researchers conducted to the students and alumni of PMPB, it was certain that students showed the model of simplicity in the activity both at school and out of the school. Also, in the presence of this culture, they would let alone to avoid the sense of arrogance or a willingness to show off what they had. Then, judging from the appearance then under the finding of observations that the researchers did then students could become a figure of clerics that reflected simplicity so that it could be concluded that slippers as a requirement owned by students could give relevance to the birth of a cleric figure which had the type of simplicity. Based on the santri model like this, one day it would be born clerics who still maintained the culture of Indonesia.

#### **4.2 Non-Physical Culture**

Arabic as a complex language, it encompassed some applied sciences used as an intermediate achievement of absolute oral truth in Arabic pronunciation and writing. The applied sciences of Arabic taught at PMPB were *Qawa'id* (*Sharaf* Science and *Nahwu* Science), *Balaghah* (*Ma'ani*, *Bayan* and *Badi'*), *Mahfuzhat* (words of wisdom), *Syi'ir* (poetry), *Insha'*, *Khutbah-khutbah*, History of Arabic Literature and *Nadham* (Arabic verses) (Gholayani, 2005).

A *Mahfuzhat* was one of the clumps of Arabic subjects that taught about wisdom and proverbs in Arabic. The purpose of learning this *mahfuzhat* was to embed the philosophies of life that were important for the future of santri. To achieve the goal then the students were allowed to memorize it. The importance of memorizing *mahfuzhat* could not be separated as stock or capital for the life of santri in the future. There was the wisdom content in learning *mahfuzhat* was like instilling the philosophy of life in every santri, instilling confidence in life (principle of life) in each santri, inculcating a positive life based on self-santri, giving mental strength to every santri, instilling nobility to every santri. By understanding and wisdom of *mahfuzhat* above could be understood that *mahfuzhat* had a positive meaning for every santri at PMPB. As stated by Ahmad Fauzi Harahap who explained that learning *mahfuzhat* had given positive value to all santri at this PMPB. *Mahfuzhat* could add a spirit of mentality to every santri. By learning *mahfuzhat* also had added insight to learn about the meaning of life both in the world and in the hereafter so that learning this *mahfuzhat* had become important to be mastered through learning to memorize and practice the meanings found in the *mahfuzhat*.

The same thing was also expressed by Ali Amsah in 2017 that santri was a figure that had to reflect the values of good attitudes. For that, santri at Pondok Pesantren Musthafawiyah Purba Baru should have been at least to continue increasing his rote to the mastery of *mahfuzhat* because this *mahfuzhat* is one branch of Arabic languages that had to be studied by every santri. They were as students fully aware that this *mahfuzhat* characteristic for every santri who studied at this school.

Observation on January 1, 2017, at PMPB, researchers directly saw students who used their time to memorize *mahfuzhat* in each hut. Even those santri who lived in adjacent cottages cooperated with their friends to memorize *mahfuzhat* by alternately listening to memorize. They had memorized and listened to by their friends. This *mahfuzhat* of activity in memorizing was carried out in ineffective time like in the class regularly. But they used the free time to memorize the *mahfuzhat*. Then, after praying in congregation in the mosque, the students again repeated the memorization-memorizing *mahfuzhat*. The activity of santri in memorization was continued.

The importance of *mahfuzhat* in the life of the santri became the issue that had to be maintained in its position. The *mahfuzhat* defense was very influential on the clerical profile as a continuation of the birth of *clerics* in the Mandailing Natal Regency. To find out the extent of the efforts made by the boarding school board then the researchers conducted an interview with Ardabili Batubara in 2016 who said that the vision and mission of PMPB were to bring up the clerics. One of the keys to bringing up the clerics at PMPB was to guide the students to master *mahfuzhat* as a supporter of the birth of the clerics. *Mahfuzhat* was very potential in bringing up the *clerics*. This *Mahfuzhat* was also memorization of words of wisdom, so these words of wisdom became one of the complements for santri who learned in this pesantren. Therefore, through *mahfuzhat*, it would increase the santri's experience in principle, spoken words, and incorporated themselves into the real world community.

This was similar to the phrase Rahmad Yudika in 2017 who stated that he was very happy to be a santri at PMPB. Pondok Pesantren was still maintaining the tradition of boarding schools. The tradition meant in this case was still noticed that *mahfuzhat* as the characteristic of traditional boarding school. He also felt the much benefit from this *mahfuzhat*. *Mahfuzhat* could increase our capital in da'wah to the public. Even this *mahfuzhat* could enrich the santri's vocabulary in playing their role in the middle of society.

The PMPB curriculum on the regeneration of clerics was analyzed by the researchers with observation, interview, and documentation techniques. They proved that the curriculum set by PMPB was highly relevant to the regeneration of the educated clerics. This was expressed through the reality that the whole series of curriculum programs that had been planned and simultaneously established by this pesantren had been proven by the existing reality. Then, until now between the prescribed curriculum of pesantren had suitability with the real level of implementation. The statement of the findings was based on observation and interview of researchers with the foundations, Ustaz, santri, and alumni who stated the same thing. The similarity of answers from all informants showed that the mindset understood vertically by each of these informants was very relevant to the well-applied PMPB curriculum. To know exactly about this school curriculum, it could be seen in the attached document.

Based on observation and interview and documentation, it could be concluded that *mahfuzhat* had relevance to the regeneration of clerics at Pondok Pesantren Musthafawiyah Purba Baru. Santri who was special and specially exterminated each other in repeating rote for the memory that had to be mastered so that more *mahfuzhat* mastered by santri, would more and more candidates of *clerics* who brought up for PMPB. The hard work in memorizing the *mahfuzhat* could strengthen the values or principles that had to be executed in a life of reality. In addition, PMPB still maintained *mahfuzhat* for santri in order to reach santri who had broad life principles. Even *mahfuzhat* was also able to increase scientific insight.

Then, based on the above explanation, we found various problems related to the way of building the philosophy of life, beliefs and the basis of positive life in the framework of building the noble character of santri, related to the rules, punishment, and honor as part of the attitude of discipline. The higher desire of santri in understanding *mahfuzhat*, it would have a close relationship to bring up clerics who had a broad view of life.

As a lesson that taught various verses and pearls relating to the philosophy of life and the development of a praiseworthy attitude to each santri would make it easier for santri to be able to navigate their lives. Santri were expected to master the vocabulary better that could provide the capital to the call of da'wah carried out properly and correctly. The importance of vocabulary mastery or the term in da'wah became a separate requirement for santri to become a scholar in society.

Various activities of santri had occupied them in filling their spare time after going home to study formally. There was no empty day they went through but kept learning. The density of activities undertaken at PMPB made students become discipline even they felt ease to study the Islamic religion. Realizing the expectations that had been stated in the vision and mission of the PMPB then the students should have discipline so that the students were easier to master the lessons that had been studied at school formally. Therefore, the santri activity after formal school was the students had the tasks to memorize by the advice of each Ustaz. In this case, santri had paid a lot of attention to learn both formally and non-formally.

When the researchers did the observation to the huts of santri then researchers had seen that the students had activities regularly. For example, first-grade, second and third-grade students were prioritized to memorize the rules conveyed in the strengthening of the Arabic language. This was by the explanation of Ibrahim Hilmi in 2017 who said that after returning from school formally then they were as students already had tasks to memorize and to know so that they could master it to gain an understanding of the Arabic learning rules. For that aim in their daily activities, they memorized more about the material in *Nahwu* and *Sharaf* as one of the supporting religious knowledge in the pesantren. There was a punishment for santri who could not memorize it then they got a punishment either from the PMPB or from the seniors by the same place of origin.

By the above description, it could be understood that PMPB was a cottage that still maintained its existence as an institution for bringing up clerics. It could be seen that physically the clerics in Mandailing Natal Regency was a scholar who had their characteristics. When it was viewed from the physical culture that the cleric in Mandailing Natal District wearing a long-sleeved white shirt, even the uniqueness was the Mandailing Natal cleric in general

like to wear *abit* 'sarong'. It was almost certain that under any circumstances in teaching, lecturing, and attending their meetings, they were still wearing *abit* 'sarong'. *Lobe* 'lebai' and *saroben* 'turban' were also the same usages as *abit*. If in the situation of departure they always wore *lobe* as headcover and *saroben* as a sign that they had become a role model in society Mandailing Natal.

Then, even more, unique is that the clergy in Mandailing Natal always wore *solopes* when they were about to travel. They even rarely wore shoes. They did it because they were *clerics* who had the nature of simplicity. Furthermore, in carrying out duties as a guidance of the wider community, they had to have a good conveyance. Therefore, the mastery of words of wisdom had to be memorized as well as they could. Therefore, memorizing *mahfuzhat* and rules like *Nahwu* and *Sharaf* became very important to be mastered.

## 2. Conclusion

Based on the explanation obtained from the interview and observation above, it could be concluded that the PMPB Mandailing Natal Regency had a culture or variety culture in activities. This was supported by the environment that had been created following the discipline of *santriyah* in wearing a fashion consisted of a physical culture such as *santri* clothes wearing a long-sleeved white shirt, *abit* 'sarong', *lobe* 'lebai', *saroben* 'turban', cloak and suits, *solopes* 'slippers', *mahfuzhat* (a collection of words of wisdom). Also, non-physical culture such as memorizing the rules of Arabic *nahwu*, *Sharaf*, and memorizing *mahfuzhat* reinforced Islamic sciences. Even by multiplying the memorization of *mahfuzhat* (words of wisdom) could add vocabulary in *da'wah* in society.

The existence of regulations that had been established by PMPB physically and non-physically could give strength to the generation of traditional clerics. Therefore, if the physical and non-physical culture still existed at PMPB then by itself the existence of clerics as the next generation which provided an escort to Mandailing Natal community would run relevantly. Conversely, if the physical and non-physical culture had disappeared from the boarding school then the generation of clerics in Mandailing Natal Regency would be reduced and even be lost which could bring the flow of life to be not clear.

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