

Cultural Relevance of Pesantren Musthafawiyah Purba Baru against the Regeneration of Clerics 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 a 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 abut (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.

Keyword: *Relevance, Culture of Pesantren Musthafawiyah, Regeneration of Clerics.*

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I. Introduction

Presence of pesantren as an Islamic educational institution has made many important contributions to the life of the Muslim community. Such contributions, for example, pesantren have scored many clerics through the study of Islamic sciences. Pesantren has also become part of community mobility which has macro role to make people realize to have mahmudah nature so that will be benefit to society even can create society to have character (Azra, 1999:184-185). With regard to the above, Pesantren Musthafawiyah where is located in the Village of Purba Baru, Mandailing Natal Regency, has a separate culture that is different from the other pesantrens. In the field of culture, pesantren Musthafawiyah has contributed a lot to santri. The culture in question is a tradition that goes on and on. Before discussing further about the culture/tradition, we need to discuss further about understanding in culture/tradition. The word tradition is derived from the Latin term tradere which means to move, or give something to others to be stored and is a property inherited from one generation to another to be protected and preserved (Giddens, 2001:36).

This tradition or custom can be categorized into two things, first physically and non- physically. The physical culture is for example like a long-sleeved white shirt, abut (sarong), lobe (white lebai), Saroben (Serban), Robe and Jas, *Solop (Slippers)*, *mahfuzhat* (a collection of words of wisdom) while the culture of non-physical is the form of activities undertaken at pesantren Musthafawiyah Purba Baru, Mandailing Natal Regency. The difference with other pesantrens, such as Pesantren Muhammadiyah Kwalu Madu and Pesantren K.H. Ahmad Dahlan which are still located in North Sumatera Province, according to Lazuardi, et.al (2017:13) is at the conceptual level. Both pesantren more emphasize on the generation of believers and intellectual based on the merger of the curriculum madrasah with a general curriculum. Thus, it can be stated that the virtue of this pesantren is a balanced educational concept between the madrasah curriculum and the general curriculum that produces militant students in various fields.

In addition, when it is viewed in the terms of student involvement in education at universities and based on data of *The National Survey of Student Engagement (NSSE) for 2014 academic year*, Moore and Woods (2017:53) explained that the students' learning outcomes, both traditional and non-traditional were determined by the experience of the students. Quality improvement was supported by the students' satisfaction in education. This would certainly encourage accreditation and institutional survey improvement nationally. Their education emphasized the measurement of population involvement and experience in education. Furthermore, it could be

stated that the concept applied in the education was based on the learning outcomes and students' satisfaction both traditional and nontraditional. Thus, applied education was a constructive education because it had to keep improving itself to be better.

Then, talking about the teacher, Ponomozhi and Balasubramanian (2017:22) emphasized on research that explained that work motivation for teachers would improve students' achievement. This was related to input and output, if we wanted a good output from the input, both of them must have also been balanced. The appreciation and appreciation of the leadership of the teacher would trigger the success of the students.

After discussing about Muhammadiyah Pesantren school curriculum in North Sumatera, the involvement of traditional and nontraditional students, even work motivation for teachers, did not seem to be traced to the relevance of the pesantren cottage culture to the regeneration of Clerics. This was what we wanted to appoint as the research, precisely at the Pesantren Musthafawiyah Purba Baru whose mission is to bring up the cadre of clerics. In order to see more about the culture at Pondok Pesantren Purba Baru Mandailing Natal Regency, the researcher had written about the relevance of the culture of Pondok Pesantren Purba Baru to the regeneration of clerics in Mandailing Natal Regency. This discussion would be described by providing the following terms: introduction, discussion, research methods, research findings, conclusion, and bibliography.

II. Discussion

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: 866). 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 Indian language was the people who knew the holy books of Hinduism, or a scholar of Hindu scriptures (Editorial, 1994: 20).

In line with the above opinion, Steenbrink explained that pesantren education when it was viewed from its form and its system, it 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: 20).

In accordance with the above understanding, it can be understood that pesantren is a religious educational institution that has its own 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 Musthafawiyah pesantren in the village of Purba Baru of Mandailing Natal Regency.

Pondok Pesantren Musthafawiyah Purba Baru is one of the oldest Islamic educational institutions in Mandailing Natal Regency of North Sumatra 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. Then 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 establish 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). In addition, in order to improve the quality as well as the quantity of students in boarding schools pesantren continue to try to keep improving habits-the habits (culture) of pesantren. In line with the above statement, facilitating santri activities, pesantren is not only limited in religious education activities, but also it develops itself into a community for the institution development. Therefore, pesantren started from the beginning is an area to prepare future cadres with the following tools.

a. Mosque

In the domain of pesantren, the mosque is not only functioned to worship in a mahdhah, but it has more functions. The mosque is 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 supporters of educational activities in pesantren (Dhofier, 1984: 49).

b. 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 realistic 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, 1984:46-47).

c. Shaykh/Kyai

The existence of Shaykh and pesantren is like two sides that can not be separated. It can be understood that any Sheikh can be ascertained as the owner of the pesantren (Ali, 1987:23) For example Musthafawiyah pesantren owner is the founder of Mustafa Husein. Therefore, it is reasonable to assume that the pesantren is controlled by the Shaykh. Because, the Shaykh becomes the owner, acts as a teacher, as well as makes all decisions (Dhofier, 1984:56). In addition, the existence of boarding school in struggling for his ideals is the figure of sheikh kharismatik. This is in line with the opinion of Suryadharma Ali who said that one of the main factors of the growth and development of a boarding school can be seen from the figure of a Kyai. Kyai has traits that must be emulated such as: sincerity, fortitude, patience, unconditional attitude, noble character, simple life, and that simple is actually the social capital (capital capital) and cultural capital (cultural capital) of the development of pesantren (Ali, 2013:10).

d. Santri

Students are obedient learners to the Shaykh. Santri who live in the cottage will spend more time to receive knowledge from the shaykh. In general, students can be divided into two categories, namely *santri mukim* and *santri kalong*. Santri mukim are 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 are the students who come from the surrounding area and they are allowed to return to their respective residence. Santri kalong follow the lesson by the way of going back and forth between their house and the pesantren (Daulay, 2009: 64).

e. Teaching the books of classical Islam

The yellow book is the classic books 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: 115-145).

III. 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 for the designation of the clerics themselves. In line with that, then according to M. Arifin, 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 are able to be Islamic with their religious knowledge to be Islamic muballigh in the surrounding community through knowledge and charity (Arifin 1993: 248).

Based on the above opinion, the researcher understands that the 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 in the hereafter. Furthermore, when it is viewed on the other hands that the purpose of boarding school is also to foster human beings to be good people, with the system of cottage. The point is that the santri and kyai live in a rigorous and disciplined educational environment (Abdullah, 1993:329).

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 in order to develop personality in Indonesia. The opinion was expressed by Mastuhu on the purpose of boarding school education, in fact with regard to 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 is able to give warning to the 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 in 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 in order 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 in 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 draw the conclusion 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 ideals that can be implanted to obtain happiness in the world and the hereafter. In accordance with the above explanations, it can be understood that traditional pesantrens such as Pesantren Musthafawiyah Purba Baru have the same purpose where pesantren as one of Islamic educational institutions that serves 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.

IV. REGENERATION OF CLERICS

a. Understanding 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: 939-940). So, literally 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.

Ibnu Khaldun 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 (Khaldun, 2011:212).

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 can not 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 in accordance with 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 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 concern for the religion of Allah swt.

III. RESEARCH METHODOLOGY

This research was qualitative with the phenomenology approach. This 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. Qualitative approach was the research based on the 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 benefit in explaining the phenomena or the real one (Bungin, 2003: 83-84). Based on the explanation above, this research belonged to the qualitative research which aimed to get understanding about the general characters of "the relevance of Pesantren Musthafawiyah Purba Baru culture was against cleric generation in Mandailing Natal Regency".

IV. FINDINGS

In accordance with the findings of the research through observation and interview that had been done by the researchers, that there are some findings of the research. These are the following findings.

1. Physical Culture (Fashion)

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

a. Long Sleeve White Clothes

Based on observation that researchers did on the date of 18 December 2016, we could see that the santri in PPMPB at that time, they were still wearing a 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 all the way in the location seemed all white PPMPB. In addition, in the circumstances, wearing a 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 PPMPB. In order to strengthen the observations that the researchers did, the researchers had conducted an interview with Ustaz Amir Hussein (Husein, 2016) explained that the santri clothing in PPMPB was true and he agreed about the uniforms. The application of this outfit was inseparable with the policy of the founders of PPMPB. 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. In fact, the santri who came to this PPMPB 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 really sincere to study in accordance with the color of koko clothes they wore.

In line with the above phrase, the researcher had conducted an interview with Damsah Batubara (Batubara, 2016) who stated that there was a relation in the clothes used, the students at PPMPB had to wear 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 Ustaz Amir Husein as roisul muallim in PPMPB 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 PPMPB. Based on, discipline and discipline santri / santriyati PPMPB then for students were obliged to wear 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/tradition that had been agreed by PPMPB in building santri to become *clerics*.

b. Sarong (Abit)

There was no doubt that one of the cultures existed at PPMPB was wearing *abit (sarong)* as a garment to cover the bottom. *Abit* became a culture/tradition in which the absence of a santri who wore trousers to study in the class. For clarifying the use of this sarong, the researcher had made an observation at PPMPB where it was proven correctly that there was no santri who were wearing trousers to study in the class. Even if there had been students who wore these trousers then the santri would have been considered to violate the discipline and discipline students/santriyah at PPMPB. To support this, the researchers also took the time to conduct an interview with Ahmad Zaid Hilman Siregar (Siregar, 2017) who said that Pesantren Musthafawiyah was very unique. Its uniqueness could be seen by the uniformity of all santri in wearing *abit (sarong)*. It meant that santri were not allowed to wear trousers such as lee/jeans pants, pants keper, training pants, and so forth. But santri were given a strict discipline. The use of sarongs together certainly added to the cohesiveness in each santri complex. If, referring back to the past, then this was one of the things that made me to apply to this PPMPB was through the culture imposed in the life of the santri while studying in the class.

For clarifying about *abit (sarong)* which was used as one of the cultures at this PPMPB, the researchers took the time to find Riski Tarihoran (Horan, 2017) who conveyed that my interest to enter this PPMPB was not separated by the very suitable tradition or right culture for me to gain knowledge of Islam. The culture or tradition I meant was like the tradition of wearing *abit (sarong)*. Every santri was advised to wear *sarong* to study to class. It was suggested to wear white sarongs, but for this sarong cloth was still given waivers for each santri. Therefore, they might wear sarong with any colored *sarong* as long as you did not wear trousers to study in class.

Based on the findings of observation and interview that researchers obtained, it could be concluded that sarongs became a separate culture for PPMPB to keep it run and maintained and inherited for every santri who enrolled at PPMPB.

c. White Lebai (Lobe)

Lobe (white lebai) was one of the needs which they had to own for santri at PPMPB. 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 (Haromain, 2017) who explained that Pondok Pesantren Purba Baru (PPMPB) still kept white lebai as the perfect lingerie in learning. Every santri at PPMPB 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 (Batubara, 2017) was the informant whom the researchers found in his cottage. He said that students at PPMPB were still disciplined with white lebai. This even became an order that had to be run at PPMPB. Each santri was required to wear white lebai. It was Lobe na- bontar (lebai putih) certainly showed the symbol of the cleanliness of santri. For that, every santri was prohibited to wear lebai that was not white in color. The clarity about the usage of lobe na- bontar had also been arranged in discipline of santri PPMPB. 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. In addition, the identity of white lebai for *clerics*, especially alumni PPMPB until now they could maintain even became unique for the alumni who had jumped into the community Mandailing Natal and outside of Mandailing Natal.

d. 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 on 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 interview with Amir Husein (Husein, 2016), he explained that the students at this PPMPB 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 a discipline to use sarobens and coats. This usage was intended to distinguish between santri who were 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 PPMPB.

In line with Ahmad Ayyub Tanjung (Tanjung, 2017) at the Faculty of Tarbiyah and Teacher Training (FTIK) 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 own philosophy especially at PPMPB. The philosophy was the santri who were at the seventh grade was expected to have dignity for him. It could even be a differentiator among other classes. Based on observation data and interview, it could be concluded that *turban* had become a culture for santri at PPMPB. This could be seen through the discipline and discipline of students at PPMPB. Even according to the ustaz and alumni admission that saroben (*turban*) was still used by santri who had the right to wear them.

e. Robe and Suit

Wearing a robe or suit for students who were in the seventh grade was something that should be applied. In order to support the use of this robe, the researcher had conducted an interview with Dasuki (Dasuki, 2017) conveyed that the beauty had to be equally realized through the existence of order and uniformity for santri who had registered themselves at PPMPB. Therefore, seventh graders should wear cloak and saroben (*turban*) in 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 the class attendance.

Furthermore, the researcher had also conducted an interview with Damsah Batubara (Batubara, 2017) who explained that he was very touched and proud to see santri at this PPMPB. The upwardness was that wearing suits and robes became a uniqueness of PPMPB. The santri at PPMPB were particularly the seventh graders given the opportunity to appreciate their knowledge, in addition, 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 was a culture agreed at PPMPB. The use of robes and jaz 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

e. Solop (Slippers)

Solop (slippers) were one of the characteristics possessed by PPMPB. *Solop* (*slippers*) were used by all students and preteachers who taught at PPMPB since it was established by its founder until this moment. This was consistent with the statement of one of the alumni of PPMPB namely Ahmad Ayyub Tanjung (Cape, 2017)

at the Faculty of MT and Science Teaching (FTIK) IAIN Padangsidempuan who mentioned that Boarding School Musthafawiyah Purba Baru (PPMPB) was one of the schools that until now still made *solop (slippers)* as one of the cultures in the reflection of 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 (Batubara, 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 PPMPB 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 the 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 PPMPB.

Furthermore, the researchers met Yusri Afrizal (Afrizal, 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 he thought that it was the interview from TV ONE. Then the researcher explained clearly and Afrizal told a lot about his experience at PPMPB. One of the most interesting things of Afrizal's conversation was that he was very happy to meet with ustaz. He honestly said that he was very interested in this PPMPB. He was interested in studying at PPMPB 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. In addition, he was happy with the condition of santri who wore *solopes (slippers)* when they traveled to school or visited to 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.”

Furthermore, from the observation made at the location of PPMPB, the researchers really had seen directly the real condition that every santri who studied at PPMPB. 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 PPMPB, it was certain that students showed the model of simplicity in the activity both at school and out of the school. In addition, in the presence of this culture, they would let alone to avoid the sense of arrogance or a willing to show off what they had. Then, judging from the appearance then in accordance with 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.

g. Mahfuzhat (A Collection of Words of Wisdom)

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 PPMPB were: Qawa'id (Sharaf Science and Nahwu Science), Balaghah (Ma'ani, Bayan and Badi '), *Mahfuzhat* (Kata Mutiara), Syi'ir (Poetry), Insha ', Khutbah-khutbah, History of Arabic Literature and Nadham (Arabic verses) (Gholayani, 2005:7).

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 was important for the future of santri. In order to achieve the goal then the students were given the opportunity 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. In accordance with understanding and wisdom of *mahfuzhat* above could be understood that *mahfuzhat* had a positive meaning for every santri at PPMPB. As stated by Ahmad Fauzi Harahap (Harahap, 2017) who explained that learning *mahfuzhat* had given positive value to all santri at this PPMPB. *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 practise the meanings found in the *mahfuzhat*.

The same thing was also expressed by Ali Amsah (Amsah, 2017) that santri was a figure that had to reflect the values of good attitudes. For that, santri at PPMPB 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 PPMPB. Observation on January 1, 2017 at PPMPB, 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 by their friends. This *mahfuzhat* of activity in memorizing was carried out in ineffective time like in the class in a regular basis. 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 mahfizhat in the life of the santri became the issue that had to be maintained 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 (Batubara, 2016) who said that the vision and mission of PPMPB was to bring up the clerics. One of the keys in bringing up the clerics at PPMPB was to guide the students to master mahfizhat as a supporter of the birth of the clerics. *Mahfuzhat* was very potential in bringing up the *clerics*. This *Mahfuzhat* was also a memorization of words of wisdom, so these words of wisdom became one of the complements for santri who learnt 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 (Yudika, 2017) who stated that he was very happy to be a santri at PPMPB. 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 dakwah to the public. Even this *mahfuzhat* could enrich the santri's vocabulary in playing their role in the middle of society. The PPMPB curriculum on regeneration of clerics was analyzed by the researchers with observation, interview, and documentation techniques. They proved that the curriculum set by PPMPB 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 PPMPB 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 were 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 PPMPB curriculum. In order to know exactly about this PPMPB 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 PPMPB. Santri who were special and specially exterminated each other in repeating rote for the memory that had to be mastered so that more *mahfuzhat* mastered by santri, they would more and more candidates of *clerics* who brought up for PPMPB. 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, PPMPB still maintained mahfizhat for santri in order to reach santri who had broad life principles. Even *mahfuzhat* was also able to increase scientific insight. 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 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 in order 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 dakwah carried out properly and correctly. The importance of vocabulary mastery or the term in dakwah became a separate requirement for santri to become a scholar in society.

2. Non Physical Culture (Daily Activities of Santri at PPMPB (Pondok Pesantren Musthafawiyah Purba Baru)

Various activities of santri had occupied them in filling their spare time after going home to study formally. In fact, there was no empty day they went through but kept learning. The density of activities

undertaken at PPMPB made students become discipline even they felt an ease to study the Islamic religion. Realizing the expectations that had been stated in the vision and mission of the PPMPB 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 in accordance with 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 on a regular basis. For example, first grade, second and third grade students were prioritized to memorize the rules conveyed in strengthening of the Arabic language. This was in accordance with the explanation of Ibrahim Hilmi (Hilmi, 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 so as 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 PPMPB or from the seniors in accordance with the same place of origin. In accordance with the above description, it could be understood that Pondok Pesantren Musthafawiyah was a cottage that still maintained its existence as institution for bringing up clerics. It could be seen that physically the clerics in Mandailing Natal Regency was a scholar who had their own 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 abut (sarong). It was almost certain that under any circumstances in teaching, lecturing, and attending their meetings, they were still wearing abut (sarong). Lobe (lebai) and saroben (*turban*) were also the same usage as abut. If in the situation of departure they always wore lobe as head cover and saroben as a sign that they had become a role model in society Madailing 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.

V. CONCLUSION

Based on the explanation obtained from the interview and observation above, it could be concluded that the hut pesantren Musthafawiyah Purba Baru Mandailing Natal Regency had a culture or variety culture in activities. This was supported by the environment that had been created in accordance with the discipline of santriyah in wearing a fashion consisted of a physical culture such as santri clothes wearing long-sleeved white shirt, abut (sarong), lobe (lebai), saroben (*turban*), cloak And suits, *solopes* (*slippers*), *mahfuzhat* (a collection of words of wisdom). In addition, non-physical culture such as memorizing the rules of Arabic nahwu, sharaf, and memorizing *mahfuzhat* provided reinforcement of Islamic sciences. Even by multiplying the memorization of *mahfuzhat* (wise words) could add vocabulary in da'wah in society.

The existence of regulations that had been established by PPMPB physically and non- physically could give strength to the generation of traditional clerics. Therefore, if the physical and non-physical culture still existed at Pondok Pesantren Purba Baru Purba Baru then by itself the existence of clerics as the next generation which provided 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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