

Continuity and transformation of Islamic educational institutions in Palembang's Malay Civilization (1900–Present)

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ABSTRACT

Purpose – This study examines the continuity of Islamic educational institutions within the context of Palembang Malay civilization from 1900 to the present. This study aims to analyze the ongoing role of Islamic educational institutions in shaping and preserving Malay Islamic civilization in Palembang through a multitemporal review, from the Dutch colonial era to the contemporary era.

Method – Using historical research methods with a qualitative approach, data were collected through heuristics, source criticism (external and internal), and in-depth interviews with key figures and alumni.

Findings – The research findings indicate a significant shift in the role of Palembang's Islamic educational institutions, from a focus on ideological and cultural resistance during the colonial period to a focus on developing superior human resources today. During the colonial era, Islamic educational institutions served as a bulwark against Westernization, with the curriculum dominated by religious knowledge to instill anti-colonial values. Post-Independence, this role transformed into formal consolidation and institutionalization through state recognition and the establishment of Islamic universities (such as UIN Raden Fatah). Today, Islamic educational institutions firmly integrate religious and general knowledge, with an orientation toward producing professionals with noble character who can compete in the era of globalization. Despite this shift in focus, elements of continuity are found in the commitment of Islamic educational institutions to the fundamental values of wasathiyah (moderate) Islam and the preservation of Malay customs. This ongoing role confirms that Islamic educational institutions are adaptive agents of historical change and guardians of civilizational identity in Palembang.

Keywords: Islamic Educational Institutions; transformation; Palembang; Malay Civilization

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INTRODUCTION

Palembang, the former center of the renowned Srivijaya Kingdom and later the Palembang Darussalam Sultanate, is a crucial hub in the history of Islam and Malay civilization in the Indonesian archipelago. Following the fall of the Sultanate in 1823 at the hands of the Dutch colonialists, Palembang transformed from a political center into a hub of cultural resistance and Islamic scholarship (Aravik, et.al., 2024). In this context, Islamic educational institutions, initially known as surau (prayer houses), langgar (prayer rooms), or religious study groups (*majelis taklim*) within the homes of kiai (Islamic scholars), later evolved into pesantren (Islamic boarding schools) and madrasahs (Islamic schools), which played a central role in maintaining the community's identity and morality. These

institutions served as an invisible bulwark against the de-Islamization and secularization efforts brought about by colonial policies.

Palembang holds a unique and strategic position in Indonesian history, particularly as one of the most important centers of Malay Islamic civilization (Suradi, 2022). The legacy of the Palembang Darussalam Sultanate has instilled strong Islamic values aligned with Malay customs. In this context, Islamic educational institutions in Palembang not only inherit the tradition of Islamic education in general but also serve as special incubators of distinctive Malay Islamic culture and identity (Rofiq et.al., 2025). Therefore, Islamic educational institutions in Palembang have a dual role: as guardians of religious teachings and as preservers of local identity amidst the tides of globalization and modernization.

In the early colonial period after the abolition of the Palembang Darussalam Sultanate (1823), Islamic educational institutions were informal but vital (Subagya, 2015). This was because they became centers for the conservation of knowledge, as teaching centered on yellow books, especially the works of Palembang's own scholars, such as Sheikh Abdus Samad al-Falimbani (Sayr al-Salikin). The halaqah or bandongan teaching method in mosques, langgars, or the homes of kiai ensured the transfer of Shafi'i school of knowledge continued without colonial intervention (Monady, Hasan, & Sagir, 2025). Furthermore, the role of charismatic kyai, namely religious figures such as Kyai Marogan (Masagus H. Abdul Hamid) emerged as charismatic independent leaders, using personal wealth to build places of worship and study, affirming the autonomy of the Islamic community from Dutch control. The existence of these figures is evidence that even though the Sultanate had fallen, spiritual and educational authority remained held by traditional ulama (Gusmian & Abdullah, 2022).

The Dutch colonial period was a critical time for Islamic education. The colonial government implemented various repressive policies, such as the Teachers Ordinance (1905) and the Illegal Schools Ordinance (1925/1932), which aimed to strictly monitor subject matter and control the activities of clerics suspected of spreading the spirit of jihad and nationalism. Amid this pressure, traditional Islamic educational institutions in Palembang faced a dual challenge: first, an external threat, namely attempts to restrict and criminalize religious teaching activities by the Dutch. Second, an internal challenge: the need to adapt to the modern education system so that their graduates could compete with graduates of colonial schools (Subijanto & Kartikasari, 2016).

Facing repressive Dutch policies such as the Wild School Ordinance (1932), traditional educational institutions began to adopt formal school structures (madrasah) to survive and compete, namely the structural renewal of Palembang surau began to transform. Although maintaining a strong religious curriculum, they adopted a tiered classical system (such as classes, seats, and exams) that resembled modern schools (Mawangir, 2015). This was a strategy to show that Islamic education was not 'wild' or 'backward'. In addition, to face repressive Dutch policies, namely the formation of cultural organizations, where this renewal was supported by the entry of large organizations, including First, *Nahdlatul Ulama* (NU): Received strong support from traditionalist

Palembang clerics, functioned as a forum to maintain the tradition of Islamic boarding schools, fight secular ideology, and organize religious education based on the Shafi'i school. Second, *Muhammadiyah*. Spreading through the opening of more radical madrasas in curriculum reform and rejecting Superstition, Bid'ah, and Superstition (TBC), producing critical and literate cadres. Third, establishing a base for the independence struggle, where madrasas and Islamic boarding schools affiliated with these organizations became the base for developing fighters and spreading the spirit of nationalism, preparing the Palembang generation for the independence era (Upal & Cusack, 2021).

After Indonesian independence, Islamic educational institutions in Palembang entered a phase of consolidation and institutionalization. First, the consolidation phase is the process of strengthening, unifying, and restructuring existing institutions to make them more effective and structured. For example, curriculum integration, where formal madrasahs under the Ministry of Religious Affairs became the primary pathway. Religious and general education were taught in an integrated manner, ending the dichotomy deliberately created by the colonial era. Institutions such as the Raudhatul Ulum Islamic Boarding School in Sakatiga, South Sumatera became the primary model for the development of modern Islamic boarding schools in South Sumatera. Second, the institutionalization phase is the process of making a practice or organization officially recognized, institutionalized, and a permanent part of the social or governmental system (Abdurrahmansyah, 2020). For example, the establishment of higher education institutions, the culmination of which was the establishment of the State Islamic Institute Raden Fatah in 1964 (now The State Islamic University Raden Fatah). This institution was born from the passion of Palembang's ulama to provide religious education at the highest level, making it a regional center for Islamic research and scholarship.

This post-independence phase of consolidation and institutionalization was crucial. Consolidation ensured that Islamic educational institutions became strong and integrated from within, while institutionalization ensured that these institutions were formally recognized and became a permanent, legal, and essential part of the state and society in Palembang. This was a major step from their largely private and informal status during the colonial period to recognition as pillars of national education.

Over time, the role of Islamic educational institutions in Palembang has undergone significant functional shifts, yet they have retained their core values. During the Dutch colonial period, Islamic educational institutions served as de facto centers of cultural and ideological resistance, providing refuge for religious scholars and defending the sovereignty of knowledge from colonial intervention (Suradi, 2022). After independence, the role of Islamic educational institutions shifted to a focus of institutionalization and consolidation, adapting to the new state structure. Finally, in the current contemporary period, Islamic educational institutions, exemplified by modern Islamic universities (such as UIN Raden Fatah), explicitly focus their role on developing superior and competitive human resources.

Based on the above description, the role of Islamic educational institutions in Palembang has shifted from a focus on resistance to a focus on developing superior human resources (HR). Islamic educational institutions in Palembang have completed their historical role as a base of resistance and are now focusing on their modern role as factories of knowledge and morality to develop human resources capable of competing on the global stage. Thus, the role of Islamic educational institutions in Palembang has never been interrupted; they have evolved from bastions of cultural resistance to pillars of regional character and human resource development. The sustainability of this role can be seen in three main dimensions: the conservation of knowledge, the formation of identity, and the modernization of education.

Studies on the role of Islamic educational institutions are often divided between the colonial and modern periods. However, in Palembang, there is a clear continuity of roles. From their initial function as centers for the conservation of the Yellow Books (*Kitab Kuning*) and the development of local ulama (Islamic scholars) during the colonial period, these institutions transformed into motors of educational reform (through the establishment of modern madrasas), pillars of social and political institutions (through organizations such as Nahdlatul Ulama (NU) and Muhammadiyah in South Sumatra), and centers of research and higher education (even giving birth to UIN Raden Fatah in the contemporary era). Therefore, it is important to analyze how these educational institutions not only survived but also evolved and adapted from the period of cultural resistance to becoming subjects of human resource development in the modern era.

Although numerous studies on the history of Islamic education have been conducted, such as those by Suradi (2022), they tend to focus on a single period (for example, only the struggle period or only the contemporary period), and are limited to structural descriptions. Few studies have comprehensively and multitemporally explored how the role of Islamic educational institutions in Palembang has persisted through these shifts. Understanding the continuity of values amidst the shift in role from resistance to human resource development is key to appreciating the resilience and relevance of Islamic educational institutions within Malay Islamic civilization in Palembang.

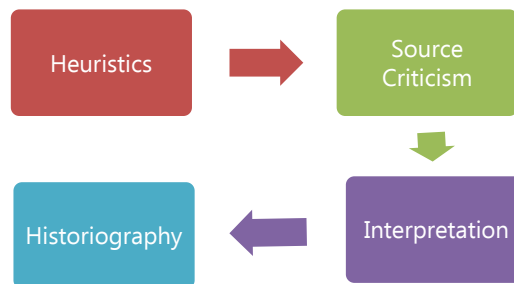
Based on this background, this study aims to comprehensively analyze and describe the continuing role of Islamic educational institutions within Malay Islamic civilization in Palembang, focusing on three main periods: Dutch colonial, post-independence, and contemporary. Specifically, this research will identify: 1) the forms of role of Islamic educational institutions in each period, and 2) Malay Islamic Values Continuously Maintained by Islamic Educational Institutions. The results of this study are expected to make a significant contribution to the historiography of Islamic education in Indonesia, while also providing a foundation for policies to develop Islamic educational institutions in Palembang to ensure their relevance in facing future challenges.

METHOD

This research is historical research with a descriptive-qualitative approach. Use of this method because the study focuses on a long time span (1900–present), which requires a historical approach to trace the development, transformation, and continuity of Islamic educational institutions over time. This research was conducted at Islamic educational institutions in Palembang City, South Sumatra, as well as at the Palembang City Regional Archives and Library Center.

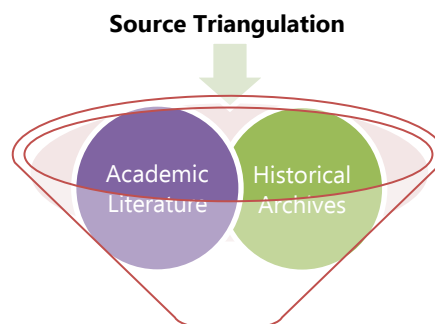
The data collection technique for this research employed two primary, complementary techniques: archival documents, institutional records, manuscripts. This historical research method comprises four classical stages of analysis: heuristics (source collection), source criticism (verification), interpretation (interpretation), and historiography (historical writing).

Figure 1
Analysis Stages



To cross-validation among sources is actually carried out in this research practice. The explanation is as follows: triangulation is conducted through source triangulation, triangulation is carried out through method triangulation, triangulation also includes time triangulation, and the researcher applies source criticism as part of historical triangulation

Figure 2
Validity and reliability of findings



This aims to ensure that interpretations of the role of Islamic educational institutions in each period (colonial, transitional, contemporary) are supported by strong evidence from various perspectives and types of data.

RESULT AND DISCUSSION

Results

The Forms of Role of Islamic Educational Institutions in Each Period

Malay Islamic civilization has had a long and dynamic journey, from pre-colonial times to the modern era. One of the main factors contributing to the formation and maintenance of the identity and continuity of this civilization is the existence of Islamic educational institutions (Maidugu & Isah, 2014). This article will discuss the role of Islamic educational institutions in maintaining and developing Malay Islamic civilization from the colonial period to the modern era. Thus, Islamic educational institutions in Palembang have demonstrated remarkable adaptability, with their primary roles shifting dramatically to meet the needs of the times, while simultaneously maintaining the continuity of the core values of Malay Islam.

The Dutch Colonial Period (c. 1870-1942): The Role of Cultural Defense and Resistance.

Islamic educational institutions in Palembang during the period 1870–1942 were not merely places for the transfer of religious knowledge, but also bastions of identity and centers for the cultivation of nationalism (Hadler, 2008). Amidst the penetration of Western culture and the tight control of the colonial government, these institutions played a highly systematic role of "unarmed resistance" (Kumral, 2025). The roles of Islamic educational institutions in Palembang during this period were:

Educational Institutions as Bastions of Identity (1870–1900s)

The period from the late 19th to the early 20th century was a crucial period in the history of the development of Islamic educational institutions in Palembang. During this period, Islamic educational institutions served not only as centers of religious knowledge but also as the primary bulwark in maintaining the cultural and religious identity of the Malay community amidst the pressures of colonialism and modernization (Mughtar & Firdaus, 2017). The Palembang region was under Dutch colonial influence, which began to introduce Western systems of government and education. Nevertheless, the Malay community of Palembang maintained their religious and cultural traditions through Islamic educational institutions such as *surau* (small mosques) and *pesantren* (Islamic boarding schools) (Chairunnisa & Imawan, 2025).

During this period, Islamic education in Palembang was still dominated by traditional systems such as religious studies at the Grand Mosque, *surau* (Islamic prayer houses), and Islamic boarding schools (*pesantren*). Islamic educational institutions during this period served as a cultural filter. When the Dutch introduced secular schools (such as HIS or ELS), Palembang's ulama emphasized that Islamic education was the primary distinguishing factor between "believers" and "colonizers" (Soleh, 2020). Unlike government-funded

Dutch schools, Islamic educational institutions in Palembang (especially in the 10 Ilir and 13 Ulu regions) were funded by waqf (endowments) and donations from local traders. This gave them full autonomy and prevented them from being dictated by the colonial curriculum.

According to Abdullah (2014), "surau and pesantren became centers of religious, educational, and cultural activities, serving to reinforce Malay-Islamic identity amidst colonial pressures and modernization." Furthermore, colonialism brought foreign influences that sought to weaken local cultural strength, making the existence of Islamic educational institutions crucial as a medium for preserving traditional and religious values.

During this period, Islamic educational institutions in Palembang served as a bulwark, preserving the cultural and religious identity of the Malay community. They served as places of instruction in religion, the Malay language, customs, and the moral and social values that characterized the local community. *Surau* (prayer houses) and Islamic boarding schools (*pesantren*) were not only places of religious learning but also centers for the development of Islamic Malay culture. Furthermore, these institutions served as spaces for resistance against Western and colonial influences that attempted to change local identity. Through religious and traditional activities, the community strengthened its sense of solidarity and defended its culture against attempts at assimilation by foreign cultures.

Teachers and religious scholars in Islamic educational institutions played a pioneering role in preserving local identity. They taught not only religious knowledge but also values of nationalism and Malay cultural identity. The *ulama* and teachers of Islamic boarding schools in Palembang were crucial figures in preserving the cultural and religious heritage that is an integral part of Malay-Islamic identity (Mansur, 2015). However, the spirit of preserving identity remains alive as teachers and religious scholars in these institutions continue to adapt to the needs of the times, for example by integrating local elements into their curricula.

Based on the explanation above, the period 1870–1900 in Palembang demonstrates that Islamic educational institutions served as the primary bulwark in maintaining the cultural and religious identity of the Malay community. They served as symbols of resistance against foreign influence and colonialism, while simultaneously preserving local traditions and values imbued with Islam. The existence of these institutions demonstrates the strength of tradition in maintaining the continuity of Malay identity amidst the pressures of the times.

The Emergence of Modern Madrasas: Structured Resistance (1920s–1942)

Entering the 20th century, there was a shift from the traditional halaqah system to the classical system (madrasas) (Abbas, et.al., 2024). This was a strategy to compete with the effectiveness of Western education without losing its Islamic identity. Key figures and institutions included Ki. Mgs. H. Nanang Masri, known as the "Father of Palembang Islamic Education." He founded the Ahliyah Madrasah (1925), which became a pioneer of modern Islamic schools in Palembang. Second, KH. Abubakar Bastari, who founded the Nurul Falah Madrasah (1934). This madrasah was unique because, in addition to religious knowledge,

it also taught general subjects such as history and English/Dutch to "arm" students with modern knowledge and competitiveness. Third, the "*Kaum Tuo*" Ulama Network. Despite their traditional tendencies, they were very steadfast in protecting the curriculum from Dutch interference through organizations such as *Al-Ittihadul Islamiyah* (Abdurrahmansyah, 2020).

The shift in Islamic educational institutions from the traditional to the madrasah system became a strategy of cultural resistance against colonialism. The forms of cultural resistance of Islamic educational institutions against colonialism and the rejection of European cultural supremacy, namely First, when the Dutch required Dutch for bureaucratic positions, madrasas in Palembang maintained Arabic and Malay as the intellectual language of instruction. Second, the integration of general knowledge, namely by teaching arithmetic and geography in madrasas, the ulama broke the stigma that Muslims were backward. They created "Muslim intellectuals" who were able to debate with colonial officials. Third, mass mobilization, where madrasas often became gathering places for figures from Jong Islamieten Bond (JIB) and *Serikat Islam*. Education became a means to foster awareness that independence is a religious right (*Jihad*) (Nurazizah, et.al., 2025).

Facing Colonial Pressure (Wild School Ordinance)

During the Dutch colonial period, various colonial policies were designed to control and weaken the existence of community educational institutions, including Islamic educational institutions in Palembang (Rochmiatun, et.al., 2023). One policy that exerted significant pressure was the implementation of the Wild School Ordinance, which aimed to regulate and limit the existence of unofficial schools, including Islamic boarding schools (*pesantren*) and surau (prayer houses), which served as centers of Islamic education (Me, Hartiwiningsih, & Supanto, 2023). This policy was implemented to reduce the influence of Islamic educational institutions, which were considered centers of cultural and religious resistance. Furthermore, the colonial government sought to direct the community to adopt the Western education system they had designed.

The Dutch recognized this danger and issued the Wild School Ordonantie (Wild School Ordinance) in 1932 to close down unauthorized schools. Following the emergence of these schools, madrasah administrators in Palembang demonstrated strong solidarity. They protested through local media and continued to conduct learning activities clandestinely or by disguising the curriculum. Figures such as KH. Ahmad Malik Tadjuddin continued to teach consistently despite strict supervision, demonstrating that the moral authority of ulama was far stronger in the eyes of the people than the authority of colonial law (Sabila, et.al., 2024).

In the face of these pressures, Islamic educational institutions in Palembang demonstrated resilience and adaptive strategies. They continued to conduct educational activities clandestinely, while striving to maintain their religious and cultural identity. According to Darmini (2021), "despite the threat of closure and strict surveillance, Islamic boarding schools (*pesantren*) and surau (study centers) remained centers of learning, serving as cultural and religious bastions". Furthermore, religious scholars and community

leaders played an active role in protecting these educational institutions from colonial repression. They developed more refined teaching methods and established secure communication networks to maintain their activities.

As a form of resistance, some Islamic educational institutions in Palembang chose to adapt to the colonial system, for example, by integrating elements of Western education into their curriculum without sacrificing Islamic teachings (Bruinessen, 2018). They also employed various strategies, such as conducting educational activities behind closed doors and strengthening religious identity through the teaching of yellow books and traditional religious studies. Furthermore, Islamic scholars and pesantren teachers acted as agents of cultural and religious liberation, striving to maintain the continuity of Islamic education while protecting the community's identity from foreign influences.

Based on the above description, in the face of colonial pressure through the Illegal Schools Ordinance, Islamic educational institutions in Palembang demonstrated resilience and innovation in maintaining their existence and identity. They fought not only physically and administratively but also culturally and spiritually to ensure that Islamic education remained alive and became an integral part of Palembang's civilization. This struggle confirms the crucial role of Islamic educational institutions as a bulwark of identity amidst colonial pressure. The following is a comparison of Islamic educational strategies in Palembang at each stage:

Table 1.

Comparison of Islamic Education Strategies in Palembang (1870-1942)

Phase	Form of Institution	Main Focus	Nature of Resistance
1870 – 1900	<i>Surau</i> /Mosque Religious Studies	Purification of Faith and Morals	Defensive-Conservative (Keeping Distance from the Netherlands)
1900 – 1925	Traditional Islamic Boarding Schools	Culturing of <i>Ulama</i>	Isolationism (Building an Independent Community)
1925 – 1942	Modern Madrasas	Integration of Religious and General Knowledge	Offensive-Intellectual (Competing with Dutch Schools in Quality)

During this period, Islamic educational institutions, dominated by traditional Islamic boarding schools (*pesantren*) and early madrasahs (madrasahs), operated under pressure from colonial rule. The primary role of Islamic educational institutions was reactive and protective. The roles of Islamic educational institutions in Palembang describe in table 2.

Based on the explanations in table 2, it can be said that the role of cultural defense and resistance in Palembang is that the people of Palembang actively used various cultural and religious strategies to maintain their local and Islamic identity amidst colonial pressures. Through educational institutions such as Islamic boarding schools (*pesantren*), *surau* (small mosques), and traditional culture, they became a bulwark against assimilation efforts and foreign influence. Despite facing restrictions and oppression, the people of Palembang demonstrated resilience and innovation in preserving their cultural and

religious heritage, which later became an important symbol of cultural resistance in the effort to maintain national identity and local culture during the colonial period.

Table 2.

Role of Islamic Educational Institutions

Key Roles	Description of Findings
Ideological and Cultural Fortress	Islamic educational institutions became the primary centers for maintaining Islamic identity and pure teachings (<i>Ahlussunnah wal Jama'ah</i>) against the penetration of Western culture, Christianization, and secularism brought by the Dutch.
Alternative Education Center	Islamic educational institutions offered a curriculum almost entirely based on religious knowledge (yellow books, fiqh, and monotheism). This was a form of epistemological resistance, rejecting the colonial educational curriculum.
Anti-Colonial Spirit Incubator	Although not always explicitly political, the teachings of jihad, patriotism, and justice conveyed by Islamic scholars fostered a collective consciousness among students (<i>santri</i>) to reject foreign oppression.
Language and Custom Preservation	Islamic educational institutions became safe spaces for preserving the Malay language (as the language of instruction) and local customs, which were often threatened by colonial policies.
Providing Community Spiritual Needs	<i>Ulama</i> and <i>alumni</i> of Islamic educational institutions became the community's primary reference for fatwas, rituals, and dispute resolution, asserting moral authority independent of colonial structures.

Transition and Consolidation Period (1945–1970): The Role of Institutionalization and Adjustment

Palembang, as a strong center of Malay intellectuals, faced significant challenges in maintaining its Malay Islamic identity while adapting to the nascent national education system (Abdurahman, 2024). The role of Islamic educational institutions in Malay Islamic civilization in Palembang during the period 1945–1970 marked a crucial phase of transition from a traditional system to a formal-modern system integrated with the Indonesian state structure (Yeo, 2012). After independence, Islamic educational institutions in Palembang entered a phase of internal consolidation and adjustment to the new nation, marked by efforts to gain official recognition (Azra, 2015).

After Indonesia proclaimed its independence on August 17, 1945, the people of Palembang faced significant challenges in restructuring their social and governmental structures (Asmi, Pahlevi, & Yunani, 2020). This period was marked not only by the struggle to maintain independence from Dutch and Japanese aggression, but also by the process of organization and adjustment to build a strong national identity. According to Romdhoni (2020), "This period was a time when various new institutions were born and played a role in strengthening the foundations of the Indonesian state, including in areas such as Palembang which has a unique cultural and historical richness".

One key aspect of this process was the institutionalization of government and education. The local government in Palembang began developing government institutions consistent with the Indonesian republican system, including the establishment of the Regional People's Representative Council and various other administrative bodies (Chairunnisa & Imawan, 2025). These efforts aimed to strengthen regional autonomy and accelerate development. In the field of education, efforts were made to adjust the curriculum and develop educational institutions oriented toward nationalism and independence. Schools began to teach the values of Pancasila and national insight. According to Fauzi (2023), "The institutionalization of education in Palembang is key to strengthening national identity and developing a young generation imbued with the spirit of Pancasila".

In addition to government and education, the people of Palembang also made social and cultural adjustments. They sought to balance local cultural roots with the national values they were developing (Rohmadi, et.al., 2025). Local traditions such as Malay culture, customs, and regional languages were maintained while simultaneously adapting to the spirit of nationalism. Traditional leaders and religious scholars played a crucial role in this process, acting as bridges between local culture and national identity. They helped strengthen the spirit of unity and preserve cultural diversity as a national treasure (Sitanggung, et.al., 2023).

This period was also full of challenges, such as internal political conflict, rebellion, and development inequality. The nationalist movement grew stronger, and independence organizations such as the Indonesian National Party (PNI) and *Muhammadiyah* played a significant role in Palembang, fighting for sovereignty and strengthening national consciousness. According to Zakir (2023), "The role of these organizations was crucial in the national consolidation process, including in Palembang, as a vehicle for adjustment and strengthening national identity". The the role of Islamic educational institutions in Palembang describe in table 3.

The transition and consolidation period in Palembang demonstrated that institutionalization of government, education, and social and cultural adjustments were key to strengthening the national foundations after independence. Through these efforts, the people of Palembang were able to adapt to the significant changes that occurred while maintaining their local cultural identity. The roles of community leaders, religious scholars, and national organizations were crucial in this process, ultimately strengthening the spirit of unity and solidifying the Indonesian nation in the early days of independence.

Contemporary Period (c. 1970-Present): The Role of Superior Human Resource Development and Moderation

Islam has been a crucial foundation in shaping the culture, values, and civilization of the Malay community in Palembang. Since the arrival of Islam in the Malay region, the values of tolerance, accommodativeness, and moderation have become an integral part of the local socio-cultural life (Mughtar, et.al., 2024). Islam is not only a religion, but also a force shaping the character and civilization of the Malay community. In the contemporary

context, from around 1970 to the present, Islamic educational institutions have played a strategic role in developing superior human resources (HR) and fostering religious moderation in Palembang (Uri, et.al., 2025).

Table 3.
Role of Institutionalization and Adjustment

Establishing a Key Role	Description of Findings
Organizational Consolidation	There was a restructuring of the management and governance of Islamic educational institutions to make them more modern and structured, ensuring the sustainability of post-war operations.
Institutionalization of Secondary Education	Madrasahs (<i>Ibtidaiyah, Tsanawiyah, Aliyah</i>) began to be recognized and regulated under the Ministry of Religious Affairs. This role was to integrate religious education into the national education system.
Laying the Foundation for Islamic Higher Education	The embryo of an Islamic higher education institution was established in Palembang, which later developed into <i>IAIN Raden Fatah</i> (now <i>UIN</i>). This was a crucial step in elevating Islamic scholarship to the formal academic level
Initial Curriculum Integration	Islamic educational institutions began gradually incorporating general subjects into their curricula (such as Indonesian, history, and mathematics) to adapt to the demands of the new nation's human resources.
Support for National Character Building	Islamic educational institutions play a role in instilling the values of Pancasila and nationalism rooted in Islamic teachings, supporting the character development of the post-independence young generation.

In the contemporary period (1970 to the present), Islamic educational institutions in this city have transformed from merely centers for the transmission of traditional religious knowledge to becoming powerhouses for the development of superior human resources (HR) and dual guardians of religious moderation (Fadhilah, et.al., 2024). Thus, Islamic educational institutions have transformed into proactive and contributory actors to regional and national development.

Islamic educational institutions in Palembang in the contemporary period have successfully responded to the challenges of the times by synthesizing Islamic values, Malay culture, and modernity. The development of superior human resources is measured not only by intellectual intelligence but also by spiritual stability and a commitment to moderation. This is what keeps the flame of Malay Islamic civilization in Palembang burning and relevant for future generations.

Islamic educational institutions in Palembang play a strategic and significant role in strengthening Malay Islamic civilization in the contemporary period (c. 1970–present). First, the development of superior human resources (HR), namely Islamic educational institutions including Islamic boarding schools (*pesantren*), madrasahs (madrasahs), and Islamic universities, contributes to shaping a generation with broad knowledge, noble

morals, and readiness to compete in the era of globalization. Islamic education in Palembang not only instills religious values but also integrates general skills and character, thus producing human resources who are both intellectually and spiritually competent. This demonstrates how Islamic education serves as a means of developing character and human qualities that excel in various aspects of life (Niswah, et.al., 2025).

Second, religious moderation as a fundamental value, namely, values of religious moderation such as tolerance, plurality, compassion, and openness have been internalized in the traditions and practices of Islamic education in Palembang. This moderate educational culture aligns with the egalitarian and accommodating character of Malay Islam, thus playing a crucial role in maintaining social harmony in a pluralistic society (Fadhilah, et.al., 2024).

Third, strengthening cultural and national identity, namely, Islamic education not only focuses on religious aspects but also plays a role in preserving Malay culture through the internalization of local cultural values and distinctive Islamic values. This process strengthens a sense of local identity and pride that remains relevant in the contemporary era. Fourth, personalizing moderation in the curriculum and educational environment (Sajidah, et.al., 2025). A number of Islamic educational institutions in Palembang have integrated religious moderation into their curriculum, learning processes, and institutional life, aiming to familiarize students with tolerant values and peaceful interactions within the community. This can be seen in table 4.

Table 4.

Role of Islamic Educational Institutions in Palembang

Key Roles	Description of Findings
Developing Superior and Professional Human Resources	Modern Islamic educational institutions, particularly universities, focus on producing graduates and professionals. They offer study programs relevant to the job market (e.g., Islamic Economics, Science, Communication), in addition to religious studies.
Center for Research and Innovation	Islamic universities serve as research institutions that produce scientific findings, including the integration of religious and scientific knowledge (Integrasi Ilmu).
Strengthening Social Roles and Community Development	Islamic educational institutions are actively involved in community empowerment through Community Service Program, entrepreneurship training, and Islamic-based outreach, affirming their role as agents of social change.
Promoting Moderate Islam	Islamic educational institutions in Palembang play a central role in disseminating a moderate understanding of Islam (tolerant, balanced, and anti-extremist), ensuring that religious values align with Indonesian pluralism and nationalism.
Center for Cultural Dialogue	Islamic educational institutions maintain their role as guardians of Palembang's Malay traditions while being open to intercultural and interfaith dialogue, reflecting their ongoing role in maintaining social harmony.

Based on the table above, the role of Islamic educational institutions in Palembang in the contemporary period (1970–present) has transformed from merely centers for the transmission of traditional religious knowledge to strategic instruments in the modernization of Malay Islamic civilization. Thus, Islamic educational institutions in Palembang during this period are:

- a. Driving Forces of Superior Human Resources: Through curriculum integration between religious knowledge (*naqliyah*) and general knowledge (*aqliyah*), educational institutions such as *UIN Raden Fatah* and various integrated Islamic boarding schools (*pesantren*) in Palembang have succeeded in producing competitive human resources. Graduates not only master classical literature (*Kitab Kuning*) but also possess technocratic, managerial, and entrepreneurial skills relevant to today's industrial needs.
- b. Guardians of Malay-Islamic Identity: Amidst globalization, Islamic educational institutions in Palembang consistently internalize Malay values—such as politeness, respect for tradition, and social ethics—as the basis for developing students' character. This ensures that modernization does not lead to the uprooting of local culture.
- a. Center for Religious Moderation (*Wasathiyah*): Islamic educational institutions play a vital role in maintaining social stability in multicultural Palembang. By promoting moderate, inclusive, and tolerant religious understanding, these institutions have successfully prevented the growth of extremism and strengthened harmony between various ethnicities (Malay, Arab, and Chinese) in South Sumatra.
- b. Institutional Synergy: This success is driven by the synergy between formal institutions (Madrasahs and universities), non-formal institutions (*Pesantren*), and government policy support that places Islamic education as a key pillar of regional development (Gusmian & Abdullah, 2022).

Based on the discussion above, it can be concluded that Islamic educational institutions play a highly strategic role in building and maintaining the sustainability of Malay Islamic civilization in Palembang. This role is not limited to the transmission of Islamic knowledge, but also encompasses the development of superior human resources (HR) and the strengthening of values of religious moderation.

In the contemporary period, Islamic educational institutions such as Islamic boarding schools (*pesantren*), madrasahs, and Islamic universities have transformed into institutions that are adaptive to social, cultural, and global changes (Musaddad, 2023). Through the integration of religious and general knowledge, these institutions have succeeded in producing human resources with a balance of intellectual, spiritual, and moral competencies. This demonstrates that Islamic education in Palembang has significantly contributed to preparing a generation of Muslims capable of playing an active role in community and national development without losing their Islamic and Malay identities.

Furthermore, Islamic educational institutions play a crucial role in instilling and strengthening the values of religious moderation, which have become a key characteristic

of Malay Islam. The values of tolerance, openness, mutual respect, and peaceful coexistence are instilled through the curriculum, educational practices, and institutional culture. These efforts are highly relevant in addressing contemporary challenges such as radicalism, intolerance, and social disruption caused by the development of information technology (Bahri, et.al., 2025).

Thus, it can be affirmed that Islamic educational institutions in Palembang in the contemporary period serve as a key pillar in developing superior human resources and safeguarding religious moderation. This role makes Islamic education a crucial force in maintaining the continuity of a harmonious, inclusive, and progress-oriented Malay Islamic civilization amidst the dynamics of modern society.

Malay Islamic Values Continuously Maintained by Islamic Educational Institutions

Continuity of Theological Values: The Creed of Ahlussunnah wal Jama'ah

The continuity of the *Aswaja* Creed in Palembang is inseparable from the role of *Ulama* and *Habaib* (Alkatiri & Karim Hayaze, 2022). Many educational institutions, such as classical madrasas and Islamic boarding schools, maintain the continuity of the *sanad* (scholarly lineage) back to the great scholars of Hadramaut and Mecca. For example, the use of classical literature (*Kitab Kuning*) by Imam Al-Ash'ari and Abu Mansur Al-Maturidi remains the primary reference in the tauhid curriculum. Meanwhile, central figures who influenced the thinking of local scholars, such as Sheikh Abdus Somad al-Palimbani, are still evident, especially in integrating aspects of Creed, Fiqh (Islamic jurisprudence) (Shafi'i), and Sufism (Al-Ghazali) (Marsuki, et.al., 2024).

The continuity of the *Aswaja* creed in Palembang is maintained thanks to the strong lines of scholarly transmission (*sanad*) that connect local scholars with the centers of learning in the Haramain (Alkatiri & Karim Hayaze, 2022). Monumental works such as those of Sheikh Abdus Samad al-Palimbani remain primary references, ensuring that the Ash'ariyah doctrine (Attribute 20) remains systematically preserved in madrasas and Islamic boarding schools (Abdurahman, 2024). The strength of *Aswaja* in Palembang lies in its success in indigenizing values. Theology does not stop at the pages of the book, but is embodied in oral traditions and rituals such as *Ratib*, *Tahlil*, and *Maulid*. These practices serve as a cultural defense mechanism that keeps the lay public within the corridors of the *Aswaja* creed without having to understand complex theological debates (Marsuki, et.al., 2024).

Islamic educational institutions in Palembang (including Madrasahs, Islamic Boarding Schools, and Integrated Islamic Schools) employ several methods to maintain this continuity: First, curriculum integration; *Aswaja* values are not merely taught as theoretical subjects but are integrated into the school culture. Second, religious practices, including the habituation of *Aswaja* practices such as the recitation of *Ratib*, *Maulid Habsyi*, *Tahlil*, and communal prayer, have become a strong identity within the educational environment. Third, the *wasathiyah* (moderate) character emphasizes tolerance (*Tasamuh*), balance

(*Tawazun*), and moderation (*Tawasut*) in religion to protect students from extremism (Badrun, 2024).

Traditional educational institutions in the Ulu and Ilir regions, along with the role of the Sayyid (*Habaib*) community, act as theological gatekeepers. They consistently produce a generation immune to new ideologies deemed inconsistent with the moderate (*Tawassut*) tradition of Nusantara Islam. This is because the *Aswaja* creed in Palembang has become a "Public Theology" that is integrated with the social structure of society, so that efforts to erode these values tend to be naturally rejected by the local social ecosystem (Safitri, et.al., 2025).

Based on the description above, the continuity of *Aswaja* theological values in Palembang is the result of a "Golden Triangle" of strength: Text (preserved Turats books), Context (local religious traditions), and Authority (connected Islamic scholars' chain of knowledge). All three work harmoniously so that these theological values persist not only in libraries but also live in the pulse of society. Thus, the continuity of theological values in Palembang is evidence of the successful integration of textual authority (yellow books), charismatic authority (ulama), and cultural authority (local traditions). The harmony of these three elements is what keeps Palembang firmly established as the axis of *Aswaja* in the Sumatra region.

Continuity of Islamic Jurisprudence and Customary Values: The Shafi'i School of Law and Customary Law.

The socio-religious structure in Palembang is built on a solid foundation between Islamic law (Shafi'i Jurisprudence) and local traditions (*Adat*). The relationship between the two is not one of competition, but rather a mutually reinforcing integration (Rochmiatun, et.al., 2023). The continuity of the Shafi'i school of thought in Palembang is maintained through rigorous scholarly transmission. Since the era of the Palembang Darussalam Sultanate, Shafi'i fiqh literature (such as the *Sabilal Muhtadin* or *Fathul Muin*) has been the primary reference for worship, transactions, and family law. This has created a standardized, uniform religious practice across all levels of Palembang society to this day (Soleh, 2020). Regarding local traditions, Palembang adopts the principle that customs must not conflict with the Quran and Sunnah. In practice, the values of Shafi'i Jurisprudence have been absorbed into customary law, giving rise to the religious term "Palembang Customary Law." A concrete example is in marriage and inheritance customs, where customary procedures (such as family deliberations) still place fiqh provisions as the final decision (Rasyid, et.el., 2024).

The mutually reinforcing integration of Islamic law (*Shafi'i Fiqh*) and local traditions (*Adat*) persists thanks to the intelligent negotiation between religious scholars and traditional leaders (Rochmiatun, et.al., 2023). In social practices, for example, the *Sedekah Ruwah* (or wedding reception) tradition in Palembang employs a "dish" (Lesehan) dining arrangement that conforms to Islamic table manners, yet embraces Palembang's customary protocol. Furthermore, in inheritance law, although *fiqh* has *faraid* rules, Palembang residents often distribute wealth amicably through donations or deliberation,

which in *Shafi'i fiqh* is permissible as long as there is mutual consent (*ishlah*) (Basuni & Hasan, 2020).

This harmony persists thanks to the active role of the Malay Customary Institution (LAM) and the ulama in religious study groups (*masjilis taklim*). They ensure that modernization does not erode these "Islamized" traditions. In Palembang, being "*adat*" means automatically adhering to Islamic law according to the Shafi'i school of thought. This continuity of Islamic jurisprudence and customary values serves as a bulwark of identity for the people of Palembang (Marwan & Alamsyah, 2024). This integration makes Islamic law feel familiar (*alien*) to the community because it is integrated into daily customary behavior, while customary law retains moral legitimacy because it is based on sacred Islamic jurisprudence values

Therefore, it can be said that in Palembang, Shafi'i jurisprudence is the soul, while custom is the body. The two form a unified whole, making Palembang a successful example in the archipelago of reconciliation between religion and culture. This synergy has produced a Palembang Malay Islam that is aesthetic yet compliant with Islamic law, traditional yet firmly rooted in classical texts. This success proves that Islam did not come to destroy local culture, but rather to give it new life, thus making it more noble and oriented toward the afterlife.

Continuity of Social Ethical Values: Morals and Adab

The continuity of social ethics in Palembang is not simply the preservation of old traditions, but rather a manifestation of the community's success in integrating Malay morals with Islamic *adab*. This fusion creates a standard of behavior that makes social politeness a reflection of spiritual piety. Social ethics is understood through the concept of "*Adab*," which is rooted in the teachings of *Ahlussunnah wal Jama'ah*. *Adab* is considered superior to knowledge; a person is not considered honorable simply because of their wealth or intelligence, but rather because of their ability to control their words and actions. This ensures that social interactions always have a dimension of worship.

Palembang's morals are reflected in an individual's ability to position themselves within the social structure. Respect for authority, and the values of respect for elders and religious scholars remain key pillars (Abdullah, 2014). Furthermore, language, as a reflection of culture, the use of Palembang's refined language (*Bebaso*) in formal situations or when addressing elders serves as a linguistic mechanism that maintains the continuity of respect between generations. Therefore, amidst the tide of modernization and urban individualism, Palembang's social ethics demonstrates strong resilience. This is due to the strong role of the family and religious educational institutions (*madrasahs/majelis taklim*), which position moral teaching as the primary foundation before other subjects (Mughtar & Firdaus, 2017).

Based on the above description, Palembang's social ethics are a "Religious-Cultural Ethics." Local morals provide the form (such as speech and dress codes), while Islamic *Adab* provides the content (intentions and goals). This harmony maintains social harmony in Palembang, making it a city that maintains its Eastern identity amidst changing times.

Continuity of Cultural Values: Malay Language and Arts

The continuity of cultural values in Palembang is a manifestation of the resilience of the Malay-Islamic identity, which is able to adapt to changing times without losing its identity. Language and arts are not merely aesthetic legacies, but instruments for transmitting noble values from one generation to the next.

The Palembang language (both refined and colloquial Palembang) remains the most consistent primary identity. Refined Palembang (*bebaso*) serves as a guardian of social ethics and respect for hierarchy. Its use in traditional ceremonies demonstrates the continued upholding of politeness (*adab*). Thus, the Palembang language demonstrates continuity through its ability to absorb external influences (Sanskrit, Javanese, Arabic, and Dutch) while retaining its Malay structure, reflecting the open yet selective nature of Palembang society (Abdurrahmansyah, 2020).

Palembang's Malay arts have unique characteristics, where the entertainment aspect is always intertwined with theological and didactic aspects. Arts such as the *Dulmuluk* or the *Gending Sriwijaya* dance are not merely viewed as spectacles, but also as guidance containing moral messages and the history of the greatness of civilization (Abdurrahmansyah, 2020). Meanwhile, the *batimbang* pantun tradition and the rhythm of the *rebana* demonstrate the strong influence of Islam in Malay arts. This proves that the arts in Palembang have long served as a means of socializing religious values to the wider community.

The sustainability of the aforementioned cultural values, Malay language, and arts, is supported by: First, internalization within families, where language and traditions remain a part of Palembang household life. Second, community and government support, through cultural festivals and the preservation of historical assets through museums and art studios. Third, the relevance of identity, where Palembang's Malay culture is considered "social capital" that provides a sense of pride and unity for its citizens amidst globalization (Mughtar & Firdaus, 2017).

Overall, the core values of Malay Islam maintained by Islamic educational institutions in Palembang demonstrate that these institutions are not merely surviving physically but also thriving strategically, using traditional values as a foundation. The shift in external roles is supported by the continuity of internal core values, ensuring that the superior human resources currently being produced retain a strong, moderate religious DNA, rooted in Palembang civilization.

Discussion

The Forms of Role of Islamic Educational Institutions in Each Period

Shifting Roles: From Resistance to Functional Adaptation

Research findings indicate that the changing function of Islamic educational institutions in Palembang is closely linked to changes in political and socio-economic conditions in Indonesia. During the Dutch Colonial Period, the role of cultural resistance and identity protection was not merely an option, but a functional necessity. Islamic educational institutions were the only institutions with the moral and spiritual legitimacy to

resist colonial hegemony. The religious knowledge they taught served as a tool for decolonizing the mind (epistemological resistance).

However, after Indonesia's independence, this role of resistance became obsolete. Islamic educational institutions had to adapt to their new role as partners in national development. This shift, which began with post-1945 institutionalization, demonstrated the resilience of Islamic educational institutions (Azra, 2015). Institutionalization required Islamic educational institutions to be open to general knowledge, a prerequisite for graduates to fill strategic positions in the bureaucracy and public sector—a crucial step in the transition from a defensive bastion to an agent of development.

Understanding the Transformation of Superior Human Resources

The focus of contemporary Islamic educational institutions on developing superior human resources reflects the evolution of the role of Islamic educational institutions from the informal sector to a strategic formal sector. Institutions like UIN Raden Fatah in Palembang no longer produce only religious scholars, but also economists, scientists, and professionals equipped with Islamic moral integrity.

This shift can be analyzed through the concept of "Integration of Knowledge," where general knowledge and religious knowledge are no longer viewed as a dichotomy. In the Palembang context, Islamic educational institutions strive to produce human resources with both professional competence (excellence in their fields) and spiritual competence (based on morals and *wasathiyah*) (Alkatiri & Karim Hayaze, 2022). Thus, Islamic educational institutions contribute directly to the development of the South Sumatra region not only quantitatively (the number of graduates) but also qualitatively (the integrity of their graduates).

Continuity: The Ongoing Role of Malay Islam and Moderation

The most important aspect of this finding is the continuity of values that underpin the role of Islamic educational institutions across time. Although external roles shifted (from resistance to human resource development), internal values such as an emphasis on morals, the preservation of Malay Islamic traditions, and spiritual authority remained intact (Bruinessen, 2018). This is because Islamic educational institutions continue to serve as guardians of Palembang's Malay cultural identity. This ensures that modernization and human resource development do not erode local cultural roots. While during the colonial era, Islamic educational institutions maintained Ahlussunnah wal Jama'ah as an ideological bulwark, in the contemporary era, this is manifested in the role of Islamic educational institutions as promoters of moderate Islam. This role is vital for socio-political stability in Palembang and Indonesia, confirming that Islamic educational institutions continue to play a protective role today against extremism and intolerance, not colonialism.

Perjalanan lembaga pendidikan Islam di Palembang menguatkan argumentasi bahwa institusi Islam adalah entitas yang sangat fleksibel. Mereka mampu mentransformasi fungsi perlawanan menjadi fungsi kontributif dalam konteks negara-bangsa modern, tanpa mengorbankan nilai-nilai dasarnya. Dengan kata lain, implikasinya adalah bahwa lembaga pendidikan Islam harus dilihat bukan hanya sebagai objek sejarah,

tetapi sebagai subjek aktif dalam pembentukan peradaban. Transformasi di Palembang ini menyediakan model historis tentang bagaimana pendidikan tradisional dapat bertransformasi menjadi pusat akademik modern yang relevan, sambil tetap mengakar kuat pada budaya Islam Melayu.

The journey of Islamic educational institutions in Palembang reinforces the argument that Islamic institutions are highly flexible entities. They are capable of transforming their function of resistance into a contributing one within the context of the modern nation-state, without sacrificing their core values. In other words, the implication is that Islamic educational institutions should be viewed not merely as objects of history, but as active subjects in the formation of civilization. This transformation in Palembang provides a historical model for how traditional education can transform into a relevant, modern academic center while remaining deeply rooted in Malay Islamic culture.

Malay Islamic Values Continuously Maintained by Islamic Educational Institutions

Islamic educational institutions in Palembang have successfully maintained the core values of Malay Islam amidst historical turmoil and shifting functional roles. This continuity of values is key to understanding the ongoing role of Islamic educational institutions as guardians of civilization, namely:

Theological Consistency: From Ideological Protection to Moderation (Wasathiyah)

The findings demonstrate the consistency of Islamic educational institutions in upholding the creed of *Ahlussunnah wal Jama'ah* (Asy'ariyah and Maturidiyah) (Hadler, 2008). During the colonial period, this emphasis on creed served as a defense mechanism (protection) that prevented internal divisions within the community amid external pressures and safeguarded the authenticity of teachings from attempts to distort colonialists. Islamic educational institutions effectively positioned themselves as legitimate religious authorities, in contrast to the secular colonial authorities.

In the contemporary era, these core theological values have metamorphosed into Islam *Wasathiyah* (moderation). Islamic educational institutions (especially at the university level) implement these values as mandatory curricula and institutional orientations (Yeo, 2012). This represents a continuous adaptation of the protective role of Islamic educational institutions. While Islamic educational institutions once protected the Muslim community from colonialism, they now protect the community and nation from the threats of extremism, radicalism, and intolerance. Thus, the role of Islamic educational institutions has shifted from "protecting identity" to "protecting social harmony," an evolution crucial for the stability of Palembang as a multicultural city.

Synergy of Shafi'i Fiqh and Customary Law: Continuity of Local Law

Palembang's Islamic educational institutions consistently uphold the Shafi'i School of Law as the primary reference for practical fiqh. This is not merely a theological legacy, but a reflection of the historical harmony between religious law and Palembang's customary law (Uri, et.al., 2025). The flexible application of the Shafi'i School allows for the return of local wisdom (such as in marriage or inheritance customs), a practice that has been rooted since the time of the Sultanate.

This consistency ensures that the fatwas and religious practices produced by alumni of Islamic educational institutions have dual legitimacy: recognized by Sharia law (Shafi'i) and culturally accepted (Malay Custom). In the modern era, this synergy is crucial in the development of Islamic Economics and Islamic Family Law, where Sharia principles must remain relevant to the Malay social context.

Ethics and Character: The Foundation for Developing Superior Human Resources

The core values of social ethics, embodied in the emphasis on *adab* and morals, are the most static and fundamental elements throughout the observation period. During the colonial era, *adab* was emphasized as the moral discipline necessary to become a true, devout Muslim who is resilient in resisting invaders (Alkatiri & Karim Hayaze, 2022). In the current context of developing superior human resources, *adab* and *budi pekerti* have been institutionalized as the primary focus of character education. The shift in the function of Islamic educational institutions from resistance to human resource development will be ineffective without character integrity.

Islamic educational institutions effectively justify their claim to producing superior human resources because they provide a complete package: professional competence coupled with moral excellence. Graduates of Islamic educational institutions are expected to be incorruptible and ethical professionals, a crucial requirement for development governance in Palembang.

Cultural Preservation: LPI as Conservator of Malay Identity

Islamic educational institutions function as active conservators of the Malay language and arts. The use of Malay in the study of classical texts during the colonial period was an act of non-military resistance to reject the colonial language. Today, Islamic educational institutions (through their humanities faculties and study centers) have transformed into centers for research and documentation of Palembang's Malay-Islamic heritage (Mawangir, 2015). This reinforces the theory that Islamic educational institutions are institutions capable of fulfilling both agency (agents of change) and structure (guardians of tradition). They not only teach religion but also affirm and legitimize the existence of the Palembang Malay-Islamic Civilization in the national scientific and cultural landscape.

Overall, the continuing role of Islamic educational institutions in Palembang is evident in their success in upholding the core values of Malay Islam. The shift in external roles (from Resistance to Human Resource Development) merely represents a change in application methods, while the theological, ethical, and cultural foundations of Islamic educational institutions remain intact. The consistency of these values is key to the resilience of Islamic educational institutions, allowing them to remain relevant and contribute significantly to the character formation and progress of Palembang over time.

This study, unlike many studies that tend to separate the colonial and modern eras as two disjointed periods (a dichotomy), offers a novelty by emphasizing the aspect of continuity. The author explores how Islamic educational values and institutions in Palembang not only survived but also maintained their "Malay" and "Islamic" essence despite the transformation of their institutional structures from traditional systems (such as

halaqahs/mosques) to formal systems (madrasas/schools). In short, the novelty the author finds is a reconstruction of the history of education in Palembang that rejects the narrative of the extinction of tradition. The author proves that today's modern institutions in Palembang are the "biological offspring" of the colonial education system that has undergone evolution, not something that simply emerged without historical roots.

CONCLUSION

Islamic educational institutions in Palembang have played a continuous and vital role in Malay Islamic civilization from the Dutch colonial period to the contemporary era, marked by significant functional shifts and consistent core values. Through this shift in functional roles (adaptation), Islamic educational institutions in Palembang have successfully transformed their primary role. During the colonial period, the role of Islamic educational institutions was one of cultural resistance and ideological protection, acting as a bulwark defending Malay-Islamic identity from foreign hegemony. Following post-independence institutionalization, this role has progressively shifted, and in the contemporary era, the primary focus is on developing superior human resources through the integration of knowledge and the production of competent and moral professionals.

Continuity of core values (rooted); despite shifts in external functions, Islamic educational institutions in Palembang maintain a common thread of Malay Islamic values. These values include an emphasis on *Akhlakul Karimah* (good morals), adherence to Islam *Wasathiyah* (moderation), and the preservation of local cultural identity. This continuity makes Islamic educational institutions resilient, able to adapt to the demands of modernity (superior human resources) without losing their historical and spiritual roots. Islamic educational institutions in Palembang are clear examples of traditional institutions transforming into strategic development agents with political, social, and economic relevance in modern Indonesia.

Based on the findings of this study, several strategic recommendations can be proposed: *First*, Islamic educational institutions need to continuously strengthen the integration of Islamic values with local Malay wisdom of Palembang as a core identity that underpins their sustainability. This can be achieved through the development of culturally responsive curricula while still addressing the demands of globalized education. *Second*, systematic efforts are required to enhance the adaptive capacity of Islamic educational institutions in responding to contemporary changes, particularly in the areas of educational technology, digital learning, and pedagogical innovation. This is essential for ensuring that these institutions not only survive but also remain competitive and relevant in the modern era.

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Author Contribution

Dewi, N, Conceptualization, Writing - Original Draft, Editing and Visualization; Writing - Review & Editing, and Formal analysis; Validation and Supervision; and Methodology;

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