



Islamic Education System of Minangkabau Society: Analysis Review of 17th-18th Century

Syamsudin¹, Muhammad Amin², Dodi Saputra¹, Anggi Afrina Rambe³, M. Yakub Iskandar⁴

¹STAI Yayasan Tarbiyah Islamiyah (YASTIS) Lubuk Bagalung Padang, Indonesia

²STITNU Sakinah Dharmasraya, Indonesia

³Universitas Pendidikan Indonesia, Indonesia

⁴STKIP Pesisir Selatan, Indonesia

 syamsudindosen@gmail.com *

Abstract

Surau as the oldest Islamic educational institution in Minangkabau can produce scholars who are hard to find anymore today. This study aims to analyze the objectives of *Surau* education, the materials studied, and the methods used in *Surau* education in Minangkabau in the 17th-18th century. This study uses a library research method with a descriptive approach. The primary data source in this study is the book: History of Islamic Education in Minangkabau in the 17th-18th Century. *Surau*: Traditional Islamic Education in Transition and Modernization, Syekh Burhanuddin and the Islamization of Minangkabau (*syarak mandaki adat manurun*). While the secondary data are books and journals related to the discussion. The technique used to analyze the data in this study is content analysis or document analysis, a systematic review of document records as data sources. The results of the analysis show that: 1) *Surau* education emphasizes more on upholding Islam amid life as the main source of morals or noble character which is the key to success in life in society, 2) The materials taught at *Surau* Syekh Burhanuddin include teaching the Qur'an, fiqh (Islamic law), morals, faith, neurology, nahu science, interpretation, hadith, tasawwuf science (*tarekat*), arts and other sciences, 3) The methods used in *Surau* in Minangkabau in the 17th-18th centuries were using the *sorogan* method, *halaqah wetonan*, memorization and training. The results of this study can be used as initial data for subsequent research in examining this problem in different contexts and issues.

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INTRODUCTION

One of the institutions that functions to promote religious and cultural moral values in Minangkabau is *Surau*. It was from the *Surau* that the integrity and priorities of the Minang people's culture and religion were carried out together. Success is marked by the appearance of children who are good at reciting the Qur'an, obedient in worship, and have noble character (Arifan et al., 2017; Islami et al., 2024; Mulyaningsih & Kustanto, 2019; Siregar, 2021). Able to play customary etiquette,

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good at reciting customary proverbs, mastering the arts of the village children and self-defense. The philosophy of "*adat basandi syara', syara' basandi kitabullah, syara' mangato adat mamakai*" can be seen in the life of the *Surau* (Albert et al., 2022; Gunawan, 2020; D. P. Sari, 2024; Yuhaldi, 2022). Gazalba, (1983) said that the *Surau* or *langgar* was originally an element of the original culture of the Malay tribe and was related to the beliefs they held. After Islam entered the archipelago, the *Surau* became an Islamic building. In the past, the *Surau* was a place to meet, gather, deliberate, and sleep for young men and old men, especially widowers (Afdayeni, 2017; Juliwansyah & Iswanti, 2022; Mukhlis, 2017).

Surau is a cultural heritage building of the Minangkabau people before the arrival of Islam. Usually, *Surau* is built in the highest place or at least higher than other buildings (Indryani, 2015; Suryani et al., 2023). In Minangkabau history, it is believed that the first large *Surau* was built by King Aditiawarman in 1356 in the Bukit Gombak area. At that time, *Surau* was used as a center for Hindu-Buddhist worship. Not only that, *Surau* functions more than just a place for religious activities. According to customary provisions, *Surau* functions as a gathering place for teenagers, unmarried adult men, or widowers. Because custom dictates that boys do not have a room in their parent's house, they spend the night in *Surau*. This fact makes *Surau* an important place for the maturity of the young generation of Minangkabau, both in terms of knowledge and other practical skills. Thus, it is known that before the arrival of Islam, the *Surau* had occupied an important social structure in Minangkabau society (Anam, 2017; Enhas et al., 2023; Rivauzi, 2019; Syatri, 2015).

As a traditional educational institution, the *Surau* uses the *halaqah* education system. The educational material taught initially was still around learning the hijaiyah letters and reading the Al-Qur'an, in addition to other Islamic sciences, such as faith, morals, and worship. In general, education in the *Surau* is carried out at night (Andari & Nasor, 2024; Zainimal, 2020). In *Surau* education, there are no levels or classes. Sometimes there is a kind of division, but this is based on the level of competence or mastery of certain knowledge, not on the number of years spent studying in the *Surau*. The role of the *Surau* is very useful in the education and teaching process, especially Islamic religious teachings by using the foundation of knowledge, faith, reason, and behavior, this covers all aspects of life (Albersa & Masyhudi, 2023; Silvia, 2023; Sulistri, 2024).

The decline of the *Surau* occurred due to the renewal of thinking in Minangkabau. Educational institutions in Minangkabau have an impact on its development by breaking off the socialization of customs, culture, and religion among the community, especially the younger generation. *Surau* is currently losing its prestige which once gave birth to great scholars and community leaders for educational institutions. *Surau* continues to sink by the changing times and finds it difficult to return. The Minangkabau people have lost an important civilization in Minangkabau history because they succeeded in inheriting an important culture (Rajab & Putra, 2022; Sirait et al., 2024).

In the philosophy, *alam takambang jadi guru* now is the time for the Minang community (flashback) to take lessons from the history of the development of the *Surau* in Minangkabau. Most importantly when finds its momentum as a center for Islamic education activities in particular and also provides socialization of teaching norms and rules of Minangkabau cultural customs (Engkizar, Kaputra, et al., 2022; A. M. Sari et al., 2023; Satria & Sahayu, 2022). Thus, studying and deepening the literature on the history of Islamic education, especially the activities carried out in

the *Surau* in terms of the education system is a reconstruction of reality in the past, present, and future. Due to the concerns outlined above, the author as a young Minang academic who feels he has a calling to (*membangkitkan batang tarandam*), (Saharman, 2018; Samad, 2024).

The author is interested in researching *Surau* as the oldest Islamic educational institution in Minang, which can produce scholars who are hard to find anymore in the present. Moreover, it will contribute thoughts about *Surau* in the past, especially in the 17th-18th centuries, and take positive values at present.

METHOD

This research includes library research, namely a study that focuses on the discussion of literature in the form of books, journals, or other publications where the data obtained from this library is the basic foundation and main tool in research. This is discussed using a descriptive method, namely a research approach that produces descriptive data in the form of written or oral data from people or observed behavior. Data sources in this library research can be divided into two, consisting of main books or primary data sources and supporting books or secondary data sources (Chu, 2015; Engkizar, Sarianti, et al., 2022; M. Sari & Asmendri, 2020).

Data Collection Techniques are carried out by reviewing manuscripts and sourcing historical actors through literature studies and documentation, by collecting data on things or variables in the form of notes, transcripts, books, magazines, journals, inscriptions, meeting minutes, agendas, and other things related to the theme of this research. The technique used to analyze data in this study is content analysis or document analysis, which is a systematic review of document records as data sources. Although documents usually contain written or printed sentences, documents are not limited. It can be in the form of graphs, pictures, writings, photos, and so on. Documents can be collected and classified for analysis according to predetermined criteria. The data can come from official reports from various institutions or organizations, and even from individuals (Ahmad, 2018; Nilamsari, 2014; M. Sari & Asmendri, 2020).

The data analysis is as follows: searching for data containing information about the *Surau*, taking data containing information about the *Surau* and selecting it according to the theme being studied, analyzing and classifying the collected data systematically, interpreting or capturing the meaning of the data that has been analyzed, drawing conclusions, presenting the results of the conclusions in the form of a systematic and methodical report.

RESULT AND DISCUSSION

Based on the results of the discussion, understanding, and data analysis it can be concluded that: The objectives of *Surau* education in Minangkabau in the 17th-18th centuries were:

Creating Character and Noble Morals

The main objective of *Surau* education is to build character in the personality of students. This is realized through a high level of interaction and learning culture among members of the *Surau* community, which is a learning society. *Surau* education is more oriented towards fostering a mentality related to worship as a provision for human resources (Muslim, 2021; Remiswal, 2021). This development is a process of educational integrity between worldly and glorifying Allah SWT. *Surau* education is generally seen as a more important part of the process by which Minangkabau people become good Muslims and fear Allah SWT (Ermiyanto & Fadriati, 2023; Hakim,

2017; Rama & Rasyid, 2023).

The education in question is of course a comprehensive education, which is inseparable from space and time. Education is not only related to knowledge as mere knowledge but also knowledge that can also be a charity in life. Students of the *Surau* must always try to read, investigate, and study the provisions contained in the universe (the sharia universe) so that they will obtain knowledge that can be used as teachers and activities that provide benefits to the environment (Putra et al., 2017; Susanti et al., 2024). As the Minangkabau proverb (Lah et al., 2024):

<i>Panakiak pisau sirawuik</i>	Shredder knife cutter,
<i>Ambiak galah batang lintabuang</i>	Take a lintabung pole,
<i>Silodang ambiak ka niru</i>	While taking it to copy,
<i>Nan satitiak jadikan lawuik</i>	A speck becomes a sea,
<i>Nan sakapa jadikan gunuang,</i>	One fist becomes a mountain,
<i>Alam takambang jadi guru</i>	Developed nature becomes a teacher

Surau education not only internalizes Islamic values but also develops students' abilities to practice those values dynamically and flexibly within the limits of the configuration of the ideal boundaries of God's revelation. This means that optimal education must be able to educate students to have "maturity" in faith, and piety and at the same time practice the results of the education obtained (Alfurqan et al., 2019; Ilyas, 2022).

So what is identical in this research is explaining that *Surau* education in Minangkabau aims to create character and noble morals that balance worldly and everyday life and do not abandon the two, always be guided by the correct teachings, namely the Qur'an and Sunnah, increase a servant's devotion.

***Surau* Islamic Education Material in Minangkabau 17th-18th Century**

The material taught in the *Surau* in Minangkabau in the 17th-18th centuries included: *i)* Al-Quran teaching: This Al-Quran recitation has the disadvantage that it only teaches reading and does not teach writing Qur'an letters (Arabic letters). There are two types of Al-Qur'an recitation: Low level, as explained above and held in each village where children only study at night and in the morning after Fajr prayer, and upper level, the lessons apart from those above are supplemented with lessons on Al-Qur'an songs, qasidah songs, chanting, recitation and reciting the book (Ma'mun, 2018; Palufi & Syahid, 2020; Syaifullah et al., 2022).

ii) Study of the Book: Study of the book is carried out when a student wants to continue their education to a higher level, they proceed to the level of "study of the book". They remained in the *Surau-surau ketek* which was provided for students studying the book. They study morning, afternoon, and evening (early morning after morning prayer, afternoon after noon prayer, evening after sunset). Students at *Surau Ketek* are taught by *tuo* teachers. *Tuo* teachers are the ones who serve many students one by one. Then it was the *tuo* teacher who attended to many students one by one. Then the *tuo* teacher was also taught by Sheikh Burhan al-Din at *Surau Gadang* (Natsir & Hufad, 2019). *iii)* Tafsir Science: Tafsir lesson using the book *Tarjuman al-mustid*, the first book of tafsir written in Malay. The book *Tarjuman al-Mustafidini* is the work of Sheikh Abd al-Rauf Singkel. Then this book of tafsir was written by hand and translated into the Minang language. Apart from this book, there is also another book to study, namely the book *Tafsir Al-Jalalain* (Muhammad, 2019; Parwanto et al., 2022).

iv) Hadith Science: Hadith study using the book *Syu'b al-Iman* (branches of

faith) by Imam Baihaqi. This book contains hadiths about faith. This book is used because this hadith lesson is taught to students who are already quite advanced in their studies. *v)* Sufism: Sufism is the highest level of knowledge. Sufism is one of the 3 main branches of knowledge in Islam. As is known, the Sufi order began around the 12th century. The special lineage takes the names of the main Sufis who are respected as the founders of this order. One form of order that appeared quite early was the *Shattariyyah* order, in the 16th century, its name is based on the name Abdullah Shattari, who came from Central Asia and Iran and developed in India, where the *Shattariyyah* led an association that was close to the Mughal empire (Ghaffar, 2015; Hidayat, 2022). *vi)* *Selawat Dulang/Selawat Talam* art: *Selawat dulang*, also known as *selawat talam*, is an art that has developed since the time of Syeikh Burhanuddin. This *selawat* is one of the ways that Syeikh Burhanuddin conveys Islamic teachings through singing accompanied by *dulang* or *talam* (Putri & Arni, 2024).

Methods used by *Surau* in Minangkabau in the 17th-18th Century

The main methods used in the teaching process are giving lectures, reading, and memorizing. The syeikh and teacher do not use learning methods that stimulate the *urang siak* to think critically and analytically. The lessons given to the *urang siak* who sit on the floor form a circle between the syeikh and the teacher reading a certain lesson known as the *halaqah* method or known in Javanese as *bandongan* (Aris & Syukron, 2020; Kamal, 2020; Rahman, 2021). In this method, the syeikh or teacher explains the book's contents in a circle to the students while the students hold their books and listen and take notes on the explanation in a special notebook. The syeikh also uses the sorogan pesantren method, which is a method in which a student submits an Arabic book to his teacher and the teacher explains how to read and memorize it and the teacher also explains the translation of the text and its interpretation. Related to the term sorogan comes from Javanese, namely sorog, which means to submit because each student submits his book in front of the teacher.

CONSLUSSION

This study has succeeded in revealing the education system of the *Surau* in Minangkabau in the 17th-18th centuries. It can be concluded that: 1) The purpose of *Surau* education in Minangkabau in the 17th-18th centuries emphasized more on upholding Islam amid life as the main source of morals or noble morals which are the key to success in life in society. In this case, *Surau* education not only internalizes Islamic values but also develops the ability of students to practice those values dynamically and flexibly within the limits of the configuration of the ideal boundaries of God's revelation. This means that optimal education must be able to educate students to have "maturity" in faith, and piety and at the same time practice the results of the education obtained. 2) The materials taught at Syekh Burhanuddin's *Surau* include teaching the Qur'an, fiqh (Islamic law), morals, faith, neuroscience, nahu science, interpretation, hadith, tasawwuf science (*tarekat*), arts, and other sciences. 3) The method used in the *Surau* in Minangkabau in the 17th-18th centuries was gentle, and persuasive, through a socio-cultural approach, not with violence. The Sheikh imparted Islamic values to children's and adolescents' games. In teaching religious knowledge, the Sheikh used the sorogan method and *halaqah* education. Children learned by sitting cross-legged and not using benches and tables. The teacher also sat in the middle of them, then studied one by one with the teacher. The students conveyed the results of memorizing the verses they had memorized to their

teacher. At least this study can be used as a basis and reference for subsequent researchers to examine this problem in different contexts and issues.

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