

The Effect of Mamakiah Tradition toward Students' Education in Padang Pariaman Traditional Islamic Boarding School

Research Article

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Abstract. The tradition of Mamakiah is a form of habit that students from generation carry out to generation to support and assist their lives in carrying out education at Islamic Boarding Schools in the Padang Pariaman area. However, the community sees this tradition as a habit equated with beggars and begging. This study uses a descriptive qualitative model to use a field research method (field research). This study shows that the mamakiah tradition carried out by the students of the Padang Pariaman Traditional Islamic Boarding School is a form of learning provided by the Pondok to help the cost of living and education of students while at the Islamic Boarding School. In addition, this tradition also provides education to students related to Education of Patience, Sincerity, helping each other, and providing opportunities for the community to give alms.

Keywords: The Tradition of Mamakiah; Education of Students; Traditional Islamic Boarding School in Padang Pariaman

Introduction

Education is essential and must be obtained by every human being (Edriagus Saputra, 2021a) so that it can add insight and increase gratitude to Allah SWT (Edriagus Saputra, 2021b). We can take lessons from the first revelation that Allah sent down to the Prophet Muhammad through the Angel Gabriel, namely Surat al-Alaq: 1-5.

أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ خَلْقَ الْإِنْسَانَ مِنْ عَلَقٍ - أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ - عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

This verse identifies that it is essential for every human to seek knowledge. In addition, the Prophet Muhammad also emphasized in his maqbul hadith that every Muslim is obliged to seek knowledge, as in the hadith narrated by Ibn Majah, namely:

...طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

From the verses and hadiths above, it can be understood that education is a very urgent matter for every human being, especially Muslims, to avoid being stupid (Rizka dkk., 2022). In addition, knowledge and insight can improve good worship patterns and add to the verses of Allah SWT that are found in nature that the Khaliq has created. In studying in this contemporary era, many places/schools support the intellectualization of Indonesian children, such as Elementary Schools, Junior High

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Schools, Senior High Schools, and Islamic Boarding Schools.(Fitrah, t.t.) Speaking of Islamic boarding schools, Padang Pariaman Regency is one of the regencies in West Sumatra Province with the most Islamic Boarding Schools (Zulfadli dkk., 2021). With a very large area, Padang Pariaman Regency has 31 Islamic Boarding Schools and there are 10 best Islamic Boarding Schools, namely Subulussalam (1990), Nurul Yaqin Ambung Kapur (1996), Pend. Luhur Springs (1950), Hidayatul Islam (1983), Bustanul Muhaqiqin (1995), Darul Hidayah (1985), Darul Ulum Kp. Panas (1968), Jamiatul Mukminin (1984), Madrasatul Ulum Kampung Guci (1945) and Madrasah Miftahul Istiqamah (2006) (Infopesantren.com, 2021).

All Islamic Boarding Schools in Padang Pariaman have a high goal and determination in educating the children of the Indonesian Nation towards religious education and education in general (Wendry & Chalida, 2017). The excellence and quality of the Islamic Boarding School are by the educational strategies and methods used by each Islamic Boarding School.(Nofitayanti, t.t.) In addition, Islamic boarding schools under the auspices of the Padang Pariaman Regency government have two versions, namely Modern and Traditional Islamic Boarding Schools. The difference between the two forms of Islamic boarding school, namely from the learning process, Modern Islamic Boarding School learning patterns have followed an education equivalent to Madrasah, while Traditional Islamic Boarding Schools have surau learning patterns. Surau education is an education system applied to Traditional Islamic Boarding Schools in the Padang Pariaman district. Although this education system has a shift with contemporary education, it does not reduce and weaken the pattern of surau education (Zein, 2011).

According to Azyumardi Azra in his book entitled Islamic Education Tradition and Modernization towards the New Millennium, Surau Education is a traditional education carried out in the surau (Azra, 1999). In general, a surau is a place of worship,(Zein, 2011) but in the Padang Pariaman community, there are 3 kinds of worship: mosques, Mushalla, and surau. These three places of worship globally have the same function, namely as places of worship and Islamic education for the people, but the difference is in ownership of the surau, which is majority-owned by every tribe and tribe in the Padang Pariaman area. (Dr. Andrianto, S.Pd.I.,M.A Tk. Ibrahim, personal communication, 19 Juni 2021) According to Mas'ud Zein in his research related to the Surau Education System, the surau in the Padang Pariaman community is divided into Nagari Surau, Tribal Surau, and Pasukuan Surau.¹

In addition, to what distinguishes between the place and the way of learning, the methods and strategies (Andrianto dkk., 2021). First, using the halaqah method is a learning method taught by the Prophet by gathering and circular and guided by a teacher. Second, use the Sorongan and Bendongan strategies in guiding their students to understand the lesson. (Syafrizal. Tuangku Bagindo, personal

¹ Surau Nagari is a religious institution besides a mosque which is a requirement in a Nagari. The tribal surau is a place for the penghulu/niniak mamak in fostering the manners of children and the tribal surau is a form of symbol of character. Surau Paham Agama is not only a place for worship but also used as a place to study the understanding of tariqat.

communication, 14 Juni 2021) Islamic boarding school education (Surau) also applies the mamakiah system to its students. According to Afdhal Yusra, Tk. Malin Mudo Sati that Mamakiah is a system used by surau education to support and (Afdhal Yusra, Tk. Malin Mudo Sati, personal communication, 12 Juni 2021) meet the needs of his students, and the person who carries it out is called pakiah.² Mamakiah is a method that has become a tradition for every santri to meet his needs and help and relieve his parents in providing a living in carrying out education. This tradition is a hereditary habit (Saputra, 2019a) in fostering and developing the education of students in the cottage area. But in today's society, with the development of the times and advanced education patterns, this mamakiah tradition is not good, especially for urban and advanced people who do not know this mamakiah method, so they understand the same as beggars. Therefore, the authors are interested in raising this material to know the methods and strategies of education at traditional Islamic boarding schools and provide knowledge for people who do not know about the Mamakiah tradition.

Method

This research method is field research included in the Qualitative Descriptive category, which aims to describe what events occurred in the field (Sugiyono, 2014, p. 323). In this study, the discussion is not in the form of numbers or numbers but describes an event that occurs to an object so that it can describe, documented, and explained (Julaikha dkk., 2021). Techniques in collecting data, namely observation, interviews, and documentation (Sukardi, 2011). In addition, among the participants whom the author conducted interviews, namely Buya, Tuangku, Guru Tuo, Santri, Nagari Parties, and the Society in General.

Results and Discussion

1. Traditional Islamic Boarding School Santri Education Model Padang Pariaman

Islamic education has a long history in its journey and especially Islamic education in the Minang region (Sukardi, 2011). The Minang realm is the largest ethnic group in Indonesia and especially in Sumatra, so after the entry of Islam into Minangkabau land, the entire community embraced Islam. It is stated and can be identified from the Tambo, namely Adai Basandi Syarak, Syarak Basandi Kitabullah (the custom refers to Syara'/Religion, Syara'/Religion refers to the Book of Allah) (Saputra, 2019b). If viewed from the area of Minangkabau, then from the north, it is bordered by North Sumatra (Medan), and from the south, it is bordered by Bengkulu. With this, education in the Minang realm is very closely related to Islamic education (religion). It can be seen through the many Islamic boarding schools in Ranah Minang and especially in the Padang Pariaman area. Padang Pariaman, formerly known as Piaman laweh (Pariaman Luas), is one form of support for the many

² Pakiah comes from the Arabic language, namely Faqih which means people who understand, people who understand or are called Padang Pariaman people with Siak people.

scattered Islamic Boarding Schools in the area (Afnita, personal communication, 19 Juni 2021)

In 2021, with the development of the times and the advancement of technology today, there will be two versions of Islamic boarding school education in Padang Pariaman Regency, namely Modern-based Islamic Boarding Schools and Traditional-based Islamic Boarding Schools (surau) (Joni Indra Wandu, M.Pd, personal communication, 18 Juni 2021) Traditional-based Islamic Boarding Schools are places where education for the Minangkabau community has been held since ancient times in surau, such as TPA (Al-Qur'an Educational Park), Weekly Wirid, Monthly wirid to Ancient Mangaji (Thariqat understanding Wirid). However, it is different from traditional-based Islamic boarding schools. The place for the implementation of education is in a surau led by a Buya (shaikh) with different models, methods, and strategies from surau education in the style of the Minangkabau community. Pondok Pesantren, which a Buya manages, is an official education in the style of the Minangkabau community and has an excellent organizational structure. In contrast to Modern-based Islamic Boarding Schools, which have study rooms and chairs, and study tables, Traditional Islamic Boarding Schools use the Halaqah model for learning (Mhd. Walid Nursalam, personal communication, 14 Juni 2021).

When viewed from the definition, halaqah means a necklace, circle, or a group of people sitting in a circle.(Buya Musyawir, Tk. Kuniang, personal communication, 20 Juni 2021) While education using the Halaqah model is an education carried out by a teacher sitting in the circle of his students to convey their knowledge.(Zul Fahmi, t.t., p. 16) The Halaqah education model was implemented at the time of the Prophet Muhammad when conveying knowledge to his friends. This model was initiated directly by the Prophet Muhammad SAW as the bearer of the treatise and the main teacher for Muslims. Although times have changed and educational progress has supported it a lot, many scientific councils still apply this Halaqah education model. It does not mean that it is carried out without a cause and purpose. Using this learning model brings the teacher closer to his students. When the students do not focus on learning, they can be immediately reprimanded by the teacher (Zul Fahmi, t.t., p. 9).

Therefore, this halaqah learning model is still awkward for students of Traditional Islamic Boarding Schools in Padang Pariaman. In 3 meetings every day, the students always use the halaqah learning model that uses a teacher-centered system (teacher center) (Saputra & Rahmadinur, 2021).

2. Learning Methods and Strategies for Traditional Islamic Boarding School Students

Pondok Pesantren is one of the religious education institutions located in the Padang Pariaman area, which will give birth to a cleric who is known as urang siak by the people of Padang Pariaman. Urang Siak is people who come from Siak, an area originating from the eastern region of Central Sumatra, which has now become part of the Riau Province.(Zein, 2011, p. 32) However, the Minangkabau people, especially in the Padang Pariaman area, the urang siak, know about the

Islamic religion and have been planted by the area's people, such as Tuanku Labai, Bilal, and Imam.

Students learn the knowledge and books at the Traditional Islamic Boarding School in Padang Pariaman: (Sarip Hidayat, personal communication, 16 Juni 2021) Nahwu Book, Sharaf Book, Tarekh Book, Nurul Yaqin Book, Tawheed Book, Arabic Book, Balaghah Book, and Al-Qur'an Surah Juz 1 Surah Al-Baqarah and others.

In learning the Yellow Book at the Padang Pariaman Traditional Islamic Boarding School, the teachers teach by translating the book using the ancient Malay language (classical Minang), such as bara mulo and so on. as an example of a translation in reading the book, namely:

Old Malay:

Artinyo: Dengan menyebut nama Allah yang maha pengasih lagi maha penyayang. Baramulo ini baramulo Babnya Kalam. Baa lah bara mulo kalam, baramulo lafaz yang tersusun lagi bafaedah dengan sangajo, bahwa sesungguhnya kalam disisi urang nahwu mereka itu, baa sesungguhnya kalam baalah baramulo lafaz hingga akhir lafaz. Mangko baramulonyo lafaz, baramulo ianya lafaz, baanyo lafaz suaro yang melengkap ateh huruf hijaiyah, seperti zaidin. (Andre Adlisman, Tk. Bagindo, personal communication, 16 Juni 2021)

English:

Meaning: In the name of Allah, the Most Gracious, the Most Merciful. Chapter Kalam, kalam is a composed sentence that means intentional. According to nahwu scholars, that kalam is lafaz until the end. So lafaz is a sound that completes some hijaiyah letters, such as Zaidin.

In learning the book, the students are divided into two groups: the initial santri group; this group is filled with students who have just entered Islamic boarding schools (0-3 years) and are Islamic boarding schools. This group studied with an old teacher who was directly appointed and given permission to teach by the Buya/Shaykh of Pondok. Teacher Tuo is taken from the students who have met the requirements and mastered the yellow book's science. The students' learning is divided into three times, namely the time of dawn, the time of dhuhur, and the time of sunset. Second, the students known as guru tuo immediately learn with the Buya/Sheikh of Pondok Pesantren to deepen their religious knowledge. Learning with Buya is carried out with Buya Pondok, namely at night. (Dr. Andrianto, S.Pd.I., M.A Tk. Ibrahim, personal communication, 19 Juni 2021) The methods used by teachers in book learning, namely:

1. Kuttab method the kuttab method was taught by the Prophet Muhammad to his companions in writing and reading. This method was used to be taught by the Zimmi because Muslims at that time was still a little good at writing and reading (Batubara & Ariani, 2016). Kuttab comes from Arabic, namely kataba, which means to write. Meanwhile, the term kuttab means a place to

learn to write.³ Kuttab is divided into two, namely, the first, kuttab, which only teaches and writes because the teacher is a prisoner of war or zimmi. Second, kuttab teaches the Qur'an and religious knowledge. (Muhammad Yusuf Rizky Ramadhani, 2018) This method is also applied to the Padang Pariaman Traditional Islamic Boarding School in teaching its students to write and read the Yellow Book and the Qur'an.

2. Lecture Method. The lecture method is a teacher delivering material in front of the students, being heard and understood. In Pondok Pesantren, apart from using the Kuttab method, the teacher also uses the lecture method, where the teacher reads the book and translates it, and the students listen to what the teacher says.

To convey knowledge to their students, the teachers have several learning methods, namely:

1. The Bendongan strategy, where the teacher reads the book's contents and translates it, is then followed and recorded by all the students listening at that time. (Buya Syofyan, Tk. Bandaro, personal communication, 18 Juni 2021) Educators have widely applied this method in the world of education in teaching students who are better known as a *method of teacher center*, namely the teacher-centered method. (Dian Puspita Sari, M.Pd, personal communication, 15 Juni 2021)
2. Sorongan Strategy, a teacher, teaches his students who are less capable of memorizing and memory power, so it requires a particular strategy directly taught by the teacher face to face, both the procedure for reading it, translating it, and interpreting it. (Buya Syofyan, Tk. Bandaro, personal communication, 18 Juni 2021) Andre Adlisman said: that Tk Bagindo's method is a method that is implemented at Islamic Boarding Schools for students who do not understand the lesson with the teacher in class. The boarding school will find two students (grades 3-7) who understand the lesson and teach privately to students the weak ability to be able. (Andre Adlisman, Tk. Bagindo, personal communication, 16 Juni 2021)

3. Understanding the Mamakiah Tradition in Padang Pariaman Traditional Islamic Boarding School Santri Education

Santri who do accommodation in Padang Pariaman are people who study fiqh so that people know them as pakiah. Pakiah comes from Arabic, namely Faqih, which means people who study fiqh or people who understand Islamic religious knowledge called siak people. The tradition that is usually attached to a pakiah is mamakiah. Since ancient times, the students have carried out the mamakiah tradition to help them in their education. In ancient times, this mamakiah tradition was known by the people of Padang Pariaman in general. Still, with the development of the times and many transmigrated people in the Padang Pariaman

area, this tradition is considered strange. Even they are on par with beggars and beggars in public places such as highways, traffic lights, markets, etc. In addition, the implementation of mamakiah is around Padang Pariaman and carried out outside the Padang Pariaman area, such as Bukittinggi City, Padang City, Batusangkar and others, so that the understanding of people who do not understand the santri mamakiah tradition becomes something. More strange and on par with other beggars. (Syamsurizal, personal communication, 20 Juni 2021)

According to Afnita, the mamakiah tradition returns to those who practice it. The students carry out this tradition to fulfill their educational needs while in Islamic boarding schools for those less able. In carrying out mamakiah, the students cannot go to mamakiah without permission from the buya of the cottage, either verbally or in writing. Meanwhile, beggars and people beg in public places they do to meet their daily needs, or some even do it because they are lazy to work, so they prefer to beg and beg not for their educational needs. (Nora Afnita, M.Pd, personal communication, 19 Juni 2021)

According to Dr. Andrianto, Tk. Ibrahim, the general public's understanding of the mamakiah tradition is typical because they do not understand what the students are doing at the Padang Pariaman Traditional Islamic Boarding School. This mamakiah tradition has many benefits and values, and namely, first, with mamakiah, it will be able to meet the needs of the life of the students in the boarding school and pay for their education. Second, teach students to accept what is given by the community sincerely. Students do not give excessive praise for what is given. Vice versa, students are not discouraged if what is given is little or not at all, likewise, according to Firmes, who is one of the teachers at the Light-light *Nurul Yaqin* Islamic Boarding School Padang Pariaman, the mamakiah performed by the students of the Padang Pariaman Traditional Islamic Boarding School is not something despicable or equal to beggars and beggars. Santri mamakiah not only meets their spending money, but the santri do this to support and support their education to become scholars and preachers in conveying the message of the Prophet Muhammad and continue his da'wah relay. In addition, the santri, who are mamakiah, also spread greetings to the community. Every time they visit the community's house, they will convey greetings. Those who listen to it are obliged to answer it and other benefits of the mamakiah tradition, namely being able to motivate and remind people to give alms when people see pakiah. They will remember alms and share sustenance with the students. (Ridwan Firmes, Tk. Bagindo, personal communication, 24 Juni 2021) Santri, who has completed their education at Traditional Islamic Boarding Schools, will get the title of Park.

4. The Values Contained in the Mamakiah Tradition to the Education of Santri at Padang Pariaman Traditional Islamic Boarding Schools.

Educational institutions aim to make their students knowledgeable and broad-minded. Many methods and strategies have been developed and developed by schools, especially Islamic boarding schools in the Padang Pariaman area. One of the traditions in the education of the Padang Pariaman Islamic

Boarding School is the Mamakiah Tradition which the students carry out. In the mamakiah tradition, there are several educational values for students, namely:

1. Education Sincerely accepts

Sincerity is difficult to instill in every human being, but by instilling the nature of sincerity in the santri will be able to give something good impact and value to his personality. The mamakiah tradition for students instills sincerity in them because they must sincerely accept what is given by those who give alms. Because every action that is intended for the sake of Allah SWT and sincere in carrying it out, then Allah SWT will repay according to what was intended, like the hadith of the Prophet Muhammad SAW, namely:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى

Meaning: *Verily, every action depends on the intention and Allah will repay according to what was intended. (HR. Bukhari and Muslim)*

2. Patience Education

Santri, who carries out the mamakiah tradition, then each student will face various problems in the community. The mamakiah tradition will shape the nature of students to be patient in dealing with all disturbances and problems in the field and how a student will find solutions to these problems.

3. Learn to Work on Your Own (Independent)

Education is mandatory in demanding it for every Muslim, but achieving and attending school education will require a lot of costs, such as education costs, living costs, and others. Pondok Pesantren is one of the educational institutions whose students live and stay in school dormitories, so it requires a large number of funds to meet their needs to continue their education. Therefore, the form of assistance by the Pondok for students who are less well off financially is to permit them to do mamakiah. This mamakiah tradition has become popular with the people of Padang Pariaman so that every santri (pakiah) who comes to people's homes, the community will provide as much assistance as they can. This mamakiah tradition will provide lessons to students about efforts to make ends meet. With this mamakiah tradition, apart from helping parents finance their education, the students are also taught to be independent in carrying out their lives.

4. Education on Helping

Through the mamakiah tradition that developed at the Padang Pariaman Islamic Boarding School, it will provide and instill for every community to help each other. As the word of Allah in Surah Al-Maidah verse: 2, which translates, "please help you in goodness and piety and do not help in evil and sin." in addition, the students who go to mamakiah are also encouraged to help their friends who are in hostel huts also have drawbacks.

5. Mental Education for Santri

The mamakiah tradition, in addition to having patience and sincerity in living it, the mamakiah tradition carried out by the students also affects their mentality. The Pondok Pesantren will have a solid and tough mentality in living their life and education, so they don't want to waste the educational life they

are carrying out at the Islamic Boarding School. It also impacts those who will live life in society so that they already have a solid and tough mentality in dealing with all forms of problems that exist in their lives.

Conclusion

The mamakiah tradition is carried out by the Padang Pariaman Islamic Boarding School students. This tradition is carried out to provide community education for each of its students and help them meet their living expenses while carrying out their education at the Pondok. This mamakiah tradition is the custom of Islamic boarding school students in the Padang Pariaman area. It is local, but because many outsiders live in Padang Pariaman Regency or the students carry out mamakiah activities outside the Padang Pariaman area, people who do not understand the tradition are a strange activity equated with beggars or beggars. However, if it is related to the mamakiah tradition, the community will understand the mamakiah tradition that developed in the Padang Pariaman area.

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