

The Portrait of *Surau* as a Forerunner of *Madrasah*: The Dynamics of Islamic Institutions in Minangkabau Toward Modernization

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Abstract: *Surau* as traditional educational institutions in Minangkabau, West Sumatera province, has significantly contributed to the emergence of outstanding figures or muslim scholars in Indonesia, some of them are those who have international reputation, such as Buya Hamka, Muhammad Natsir, Muhammad Hatta, and Haji Agus Salim. As the most influencing scholar among Indonesian muslim scholars, Sheikh Ahmad Khatib al-Minangkabawiy was used to be the teacher of the two founders of two major organizations in Indonesia, namely KH. Ahmad Dahlan the founder of Muhammadiyah and KH. Hashim Asy'ariy the founder of Nahdatul Ulama. On the other hand, the return of Kaum Muda Minangkabau (the youth of Minangkabau) had a strong effect on the development and performance of *Surau* as an educational institution. The function of *Surau* has developed, not only as a place for Islamic observance but also a centre of learning and teaching activities. The paper will discuss about the phases of the modernization of *surau* to be *madrasah*. This study is a library research that used content analysis. It is found that the changing function of *surau* from place of worship to be *madrasah* (Islamic school) was led by the modernist that returned after finishing studying from Mecca, they were called the youth. The changing of *surau* had an impact on the education system, such as aspects of the curriculum, teaching methods, teachers, students, management, and other educational components. Modernization does not only apply to aspects of the changing system but also the name. Some *surau* were renamed after changing into *madrasah* and *pesantren* (Islamic boarding school), such as *Jembatan Besi Surau* which became *Sumatra Thawalib Madrasah of Padang Panjang*, *Alin Tagak Surau* which became *Alin Tagak Islamic Boarding School of West Pasaman*.

Keywords: *surau*, *madrasah*, Minangkabau, Modernization

Introduction

There are several reasons why *surau* was selected as the topic of the study in the present paper. *Firstly*, being one of the traditional educational institutions in Indonesia and a forerunner of *madrrasah* (Islamic school), *surau* was assumed to have values and scientific framework that can be applied to the current era. *Secondly*, besides its function as religious and educational institution, *surau* also has a socio-cultural role. Family, clan or community who came together in establishing a *surau* used it as a place of gathering for local people, a place of sleeping for male generation, a place of discussing, a place of learning martial arts and etc.¹ It is believed that there are psychosocial boundaries among these people by using *surau* in its various roles. The social process and interaction will lead into the formation of character and personality based on the values and norms of Minangkabau². The functions of *surau* as religious and socio-cultural have a synergy with society.

Thirdly, there has been a dispute about the cause of scarcity of scholars and brainwares of West Sumatra who have ideas and thoughts in national level.³ Approval and disapproval opinion from West Sumatera scholars occur as to respond this hot issue. Muchtar Naim, for example, sympathically describes the root of problems based on the reviews of historical-sociological education. According to him, the orientation of educational system in Indonesia is more directed to pursue academic

¹See Zubir Usaman, *Kedudukan Bangsa dan Bahasa Indonesia*, (Jakarta: Gunung Agung, 1960, P. 20. See also Elizabeth E. Graves, "Minangkabau Respon to Dutch Colonial Rule Nineteenth Century," (New York: 1981. translate. Mestika Zed, *Reaksi Minangkabau terhadap Kolonialisme Belanda Abad XX*, (Padang: IKIP, 1986), P. 57; Sidi Ibrahim Boechari, *Pengaruh Timbal Balik antara Pendidikan Islam dan Pergerakan Nasional di Minangkabau*, (Jakarta: Gunung Agung, 1981), p. 70.

²Indigenous, literally, means something that is done or spoken repeatedly, so it is considered as a good and accepted by the soul and common sense. The experts of *Usul Fiqh* defines '*urf*' custom is not much different from the meaning of the language. According to them, customary or '*urf*' is something that has become a habit of humans in terms of *muamalah*. In addition it also defines as something that happens repeatedly without having to think about it first. See, Kafrawi Ridwan dkk. (ed.), *Ensiklopedi Islam*, (Jakarta: PT Ichtisar Baru van Hoeve, 1994), Second Editions, Jilid 1, p. 58.

³This discussion begins from the statement of Abdurrahman Wahid (Gus Dur), the figure of Nahdlatul Ulama (NU) at the end of the 1980s "previously, we often got some creative thinking from the West Sumatra, now it is not anymore." See Taufik Abdullah, "Bukan 'Membangkit Trunk Tarandam "in the Cultural Journal of Genta Culture, No. 1, Th. I, Edition August s/d in October 1995.

titles and administrative positions in order to earn financial incomes rather than to deepen its content and mastery of subject matter which contains educational values.⁴ The secularistic education system like this was basically introduced by the Dutch colonial government in the 19th century.⁵ Meanwhile, the orientation of educational system of *surau* is more oriented to the content and mastery of material subject which is full of educational values. However, these factors are not the only reason why *surau* should be studied again, because its simple and traditional performance needs to be supplemented with modern touch in order to produce scholars and and great brainwares, such as Muhammad Jamil Jambek,⁶ Abdullah Ahmad,⁷ Tahir Jalaluddin,⁸ Abdul Karim Amrullah,⁹ and

⁴See, Mestika Zed, "Dari Perbincangan tentang Kelangkaan Ulama dan Pemikir Sumatera barat Hingga Penulisan Riwayat Hidup dan Perjuangan Ulama," in Mestika Zed (ed.) *Riwayat Hidup dan Perjuangan Ulama Besar Sumater Barat*, (Padang: Islamic Center Sumatera Barat, 2000), p. ii.

⁵See, Mestika Zed, "Pendidikan Kolonial dan Masalah Distribusi Ilmu Pengetahuan: Suatu Perspektif Sejarah," dalam *Sejarah, Rekonstruksdan Persepsi*, (Jakarta: MSI dan PT. Gramedia Pustaka Umum, 1991), p. 19.

⁶Muhammad Jamil Jambek was born in London in 1980, was a friend of Syaik Amdul Karim Amrullah, fame because the depth of his knowledge, especially in the field of astronomy. Besides, he was very like to give the enlighten to the villagers. Especially Tilitang and Kamang's people. The Surau was always crowded with people who came to learn about men and women. All deeds of superstitions and heresies that he viewed as not from the religion, he did not hesitate to oppose it. Especially he opposed *Suluk Naqshbandi*. See, Hamka, *Ayahku, op.cit.*, p. 280; See also Mahmud Yunus, *Sejarah Pendidikan Islam di Indoensia, op.cit.*, p. 160; Zakiah Daradjat, *Ilmu Jiwa Agama*, (Jakarta: Bulan Bintang, 1991), Thirteen Editions, p. 156; see also Tamar Jaya, *Riwayat Hidup Orang-orang Besar*, (Jakarta: Bulan-Bintang, 1981), first edition, p. 619.

⁷Abdullah Ahmad was born in the cool city Padang Panjang in 1878 AD. Padang Panjang is located at the foot of Mount Merapi and Mount Singgalang. Abdullah Ahmad is the founder of the *al-Akhbar* magazine (1913) and director of the *al-Islam* magazine (1916), published by SI. He died in Padang in 1933. See: Samsul Nizar, *Seabad Buya Hamka, Memperbincangkan Dinamika Intelektual, dan Pemikiran Hamka tentang Pendidikan*, (Jakarta: Kencana Prenada Media Group, 2008), First Edition, p. 87; see also Delier Noer, *Gerakan Modern di Indonesia 1900-1942*, (Jakarta: LP3ES, 1996), p. 46-7.

⁸His full name Shaikh Thaher Djalaluddin (title: Tuanku Sami ') was born in Ampek Angkek-Bukittinggi, on the 4th of Ramadan 1286 H / December 7, 1869 M. from among a religious family. In the family tree, in fact he had a blood tie with Sheikh Ahmad Khatibal-Minangkabawi. He never settled and spreaded the renewal of doctrine in Singapore in 1906, through the publication of the magazine al-Imam. With Raja Ali Haji Ahmad, in 1908, Syaik Jalaluddin Taher found the *al-Iqbal al-Islamiyah* school in Singapore. Shaikh Taher Djalaluddin died in Kuala Kangsar Perak (Malaysia) on October 26, 1956. See Samsul Nizar, *Seabad Buya Hamka*, p. 54-55; See also Hamka, *Islam dan Adat Minangkabau*, (Jakarta: Pustaka Panjimas, 1989), p. 169-72.

⁹Sheikh Abdul Karim Amrullah, was born on Sunday 17 Safar 1296 (10 February 1879) in a small village named Kepala Kabun, in the corner of Betung Long, Nagari Sungai Batang Maninjau Dalam, Luhak Agam. He died on June 2, 1945, that coincide with 21

buya Hamka.¹⁰ Those three factors are regarded as important reasons for discussing the *surau*. To answer those problems, the authors conducted historical study on *The Portrait of Surau as a Forerunner of Madrasah*.

The Sketches of *Surau* in the view of Terminology and Architecture

Azyumardi Azra, in *The Rise and Decline of the Minangkabau: A Traditional Islamic Education in West Sumatra During the Dutch Colonial Government*, his MA thesis at the Department of Middle Eastern Languages and Cultures, Columbia University, New York 1988, expressed that *surau* is a term widely used in Southeast Asia. This term has long been used, with the same definition, in Minangkabau, South Sumatra, Peninsular Malaysia, Sumatra, Central and Patani (Southern Thailand).¹¹ RA. Karn, as cited in Azyumardi Azra, says that in linguistic "*Surau*" means "place" or "place of worship." According to its origin, *surau* is a small building which is built for the worship of ancestral spirits. For this reason, the earliest *surau* was usually built on hilltops or higher ground from the surroundings. It is also possible that *surau* was closely associated with rural culture, although in recent development *surau* can also be found in urban areas.¹²

In Encyclopedia of Islam it has been declared that *surau* is a small building that is used for praying and reciting al-Qur'an and learning the basics of religious knowledge for children. The definition of *surau* itself

JumadilAkhir 1364 at 68 years old. See, Hamka, *Ayahku; Riwayat Hidup DR. H. Abdul Karim Amrullah dan Perjuangan Kaum Agama di Sumatera*, (Jakarta: Umminda, 1982), fourth editions, p. 53.

¹⁰Buya Haji Abdul Malik Amrullah (Hamka), is an *ulama* of educational product traditional (*surau*) has a very great knowledge. He is known as *mufassir* or commentators, through his interpretation of al-Azhar, the poet through his romance, historian through his Islam history, "Sufi" through its *tasawuf* modern or *da'wa* with good rhetorical ability. He was born in Batang river (West Sumatra) on Sunday, February 16, 1908 M / 13 Muharram 1326 H. See, Samsul Nizar, *Renungan Pemikiran dan Falsafah Hidup Hamka*, (Padang: paper presented at the Centennial of Hamka Seminar in Adityawarman Museum, February 16, 2008), p. 1; see also Samsul Nizar, *Seabad bersama Hama*, p. 1-2; *Bandingkan dengan Hamka, Kenang-kenangan Hidup*, Volume 1 and 2, (Jakarta: Bulan Bintang, 1979), p.7- 9; *Tasawuf Modern*, (Jakarta: Pustaka Panjimas, 1987), p. xv.

¹¹ Azyumardi Azra, *Surau; Pendidikan*, p. 19.

¹²Azyumardi Azra, *Pendidikan Islam; Tradisi dan Modrenisasi Menuju Millenium Baru*, (Jakarta: PT Logis, 1999), p. 117.

has a similar meaning as praying house or mushalla in its use.¹³ *Surau* was established by a particular people as complementary buildings of *rumah gadang* where some families are *saparuik*¹⁴ (from the same maternity, fraternity line, descent) under one leader that is called as *datuk* (head of a tribe).¹⁵

It can be concluded that the original definition of the word 'surau' remain a question among the experts. They have different view regarding to their study. Some argues about the term of *surau* in Minangkabau had existed before Islam entered Minangkabau. While another opinion said that the term appeared in Minangkabau after the initiation of Islam since the word *surau* comes from the Arabic language; the *shura* which means consultation. Therefore, in the early invented of *surau*, it is a place for discussion of religion matters. Each of the views is reasonable therefore it does not need further argument. However, a further research needs to be done to get more information about the teaching system which is associated with socio-cultural conditions as it is used as educational institutions.

The research towards the architectural of *Surau* which was conducted by Muhammad Zalnur,¹⁶ the architectural aspect of *surau* has a close relationship with the role and function of socio-cultural and religion. From the socio-cultural side, *surau's* building has a peak or *gonjong*, as a symbol of its originality. Although not all of *surau* have *gonjong* as the customary symbol. Even though only some *surau* has 'gonjong' the customary symbol can also be seen in certain parts of the

¹³Kafrawi Ridwan, (ed.), *EsiklopediIslam*, fourth editions (Jakarta: Ichtiar Baru Van Hoeve, 1994), p. 318.

¹⁴The grouping within a social structure based on matrilineal kinship system is found some of the terminology, which *issa-paruik*, *sa-jurai*, *sa-kampung*, *sa-Sulai*, and *sa-kaum*. *Paruik* (abdomen) that the members who were born from one womb; of a grandmother or also called brood (*samande*). *Jurai* that the members which is a collection of some *paruik*. *Kampung*, is a collection of some *jurai*. *Suku* (tribe) is a collection of some *paruik*. *Kaum* means the member of a large matrilineal family group. See, Iskandar Kemal, "Beberapa Aspek dari Hukum Kewarisan Matrilineal ke Bilateral di Minangkabau," in, the few studies about Minangkabau: set of Authorship, (Padang: FHUK Unand, 19710, p. 9; Umar Yunus, "Culture of Minangkabau," *ibid*, p. 256; M. Rajab, *Sistem Kekerabatan di Minangkabau*, (Padang: Center for Padang Minangkabau Press, 1969), p. 75.

¹⁵ Azyumardi Azra, *Surau; Pendidikan*, p. 8.

¹⁶ See, Muhammad Zalnur, *Surau: Suatu Kajian Historis Lembaga Keagamaan dan Sosio-Kultural Tradisional Minangkabau*, Tesis MA, (Padang: Program Pascasarjana IAIN Imam Bonjol Padang, 2002), p. 48.

building; pilled roof pillars, and carvings. *Surau* building is also resembles some parts of the mosque, square pattern, podiums, sign of directions and etc. However, unlike the mosque, it is smaller. Although these two characteristics are mostly found in forerunner of *surau's* architecture, but not all *surau* in Minangkabau were alike.

The architecture of *surau* is also various from its location; *surau* which is located in the highlands (*darek*) is different from *surau* which is located on the coast or in various places in Minangkabau. The architecture of *Surau* is influenced by local color. *Surau* in *darek* seems to fully reflect local customs, such as *gonjong*, carvings, wall from plaited bamboo, plam-fiber roof and so on. While *surau* in the seacoast area is different with *surau* in *darek*; it is often used ched roof, the walls from composition of the board and so on. In a further development, the construction of *Surau* showed the demands of the times.¹⁷

A Dutch official, Verker Pistorios, as cited by Azyumardi Azra,¹⁸ say that *surau* based on its capacity is divided into three categories: small *surau* accommodating up to 20 students, medium *surau* covering 80 students and large *surau* including 100 to 1000 students. Small *surau* is approximately equal to family-*surau* or less than that which is commonly known as *surau* for reciting Al-Quran (*surau* as a place to learn about reciting al-Qur'an and praying). This category is more or less same with the "house of worship" or mushalla. *Surau* like this usually has a teacher who is also a leader of *surau*. In contrast, medium and large *surau* was intentionally built for religious education in the broad understandings. In other words, houses of worship and places of reciting al-Quran are not the only function of medium and large *surau*, but more important than these is as a center of religious education where there is a broader Islamic teaching in its various aspects.

In general, *surau* in the meaning of boarding schools in West Sumatra is owned and managed by a *syekh* from generation to generation. *Surau* may usually have a lot of buildings comprising up to twenty or more. There is a main building, a building for guests, a building of mystical order practises, a building for pupil residence, and a building for syeikh's residence. On the other side, education in *surau* was usually carried out

¹⁷*Ibid.*

¹⁸ Azyumardi Azra, *Surau; Pendidikan*, p. 88.

without using classical system or devison. However, sometimes there is also another way of classifying or grouping of students. The grouping is based on the field of knowledge that is learned by the students.¹⁹

According to historical records, *surau* which became an Islamic educational institution was firstly developed by Shaikh Burhanuddin in Ulakan,²⁰ Pariaman, after he returned from Aceh where he used to study with Syeikh Abdurra'uf Singkel.²¹ In the time of Shaikh Burhanuddin and his students, known as Urang Ampek Angkek,²² *surau* also served as centers of mystical order, especially Syattariyah, a sect Burhanuddin adopted from Abdurra'uf Singkel. There is also another kind of *surau* that is affiliated with the mystical order of Naqsabandiyah. In Shaykh Burhanuddin's time, *surau* of Ulakan achieved a high religious authority, so that there were no scholars who were dare to question about it. It was however at the end of the 18th century that arised a critic questioning the authority of Ulakan *surau*. It is wondering that the critics who struggled for religious reforms are those who had ever studied in Ulakan *surau*.²³

From the above exposition, it is obvious that the architecture of *surau* is different from one region to another region, based on the characteristic of the local tradition. The distinction of the architecture continues to change from time to time. *Surau* as an educational institution has a different capacity. There are a large *surau* and a small one. The

¹⁹See, Kafrawi Ridwan dkk., (ed.), *Ensikloped*, p. 319.

²⁰Shaikh Burhanuddin explored the teachings of Islam in Aceh (Kotaraja) almost 10 years old with Sheikh Abdurrauf Singkel, both wrote a treatise that describing the arrival of Islam in Ulakan and the teachings of the *Tarekat Syattariyah*. See, Samsul Nizar, *Sejarah dan Pergolakan Pemikiran Pendidikan Islam*, (Ciputat: Quantum Teaching, 2005), First Edition, p. 90; Compare with Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia*, *op.cit.*, P. 24; See also Karel A. Stenenbirnk, *Beberapa Aspek tentang Islam di Indonesia Abad ke-19*, (Jakarta, 1984), p. 179-84.

²¹Abdurrauf al-Sinkil (or from Singkil, a village in Aceh) left Arabia, where he studied for 19 years in various places. When his teacher died in 1661, his successor gave him permission toteach. Al-Sinkili wrote about 21 works. He was not a follower of Hamzah Fansuri's mysticism, but providethe interpretations of orthodox on the teaching of *wujudiyah*. See, Azyumardi Azra, *Jaringan Ulama Timur Tengahdan Kepulauan Nusantaraabad XVII dan XVIII*, (Bandung: Mizan, 1994; see also, Azyumardi Azra, *Surau: Pendidikan*, p. 58.

²²*Urang Ampek Angkek* are the students of Sheikh Burhanuddin who brought the doctrine and practice of the Congregation *Syattarriyah* and teach it in their respective regions, which is in the Kapas-Kapas village, Mensiangan (close to Padang Panjang now), Laweh City, and Koto Tuo in Agam ba Selatan. *Ibid.*, p. 63.

²³ Azra, *Pendidikan Islam*, p. 119.

width of *surau* and the amount of its participants indicate that the learning process in *surau* is running successfully and it is benefit of the syekh's dignities and authorities.

Educational Funding For *Surau*

Funds are one of utilities that is required to maintain educational performance. In modern context, the need for funds to increase the quality of education becomes bigger. This is because of that facilities and infrastructure for education are more complex including teaching media, information and communication facilities, internet networking, library building, educational technology advancement, etc.

This also applies to *surau* as a traditional educational institution. To support the need and welfare of students, *surau* was organized on the basic of certain economic source. This is very important because the students were not requested to pay the cost of studying, eating and lodging fees or any kind of financial responsibility. Therefore, students should help the Sheikh or their teachers in the garden or rice fields that commonly are donated by people surrounding *surau's* complex. To get food and extra clothing, the students often engage in trading small items, especially fruits that grow around *Surau*, such as bananas, or items that needed by local residents, such as banana leaves, bambop, palm, and etc.²⁴

Some large *surau* have *lapau* or small traditional shop at its complex that is usually managed by students. The seniors and those who had a few years devoted himself to the particular skill, such as carpentry work and woodworking, got the income from those skills. The largest and the most famous *Surau* is built in the village that has a market so students can fulfill their needs by selling anything that can be sold in a *pekan* (weekly market). The small *surau* is even more depending on their agricultural activities that the students receive lessons only in the morning, and in the afternoon they are farming and raising a livestock.²⁵

The *surau's* block is not only as a center of Islamic teaching, but also in a certain context; the place where the community meets their needs;

²⁴Azra, *Surau; Pendidikan*, p. 90.

²⁵*Ibid.*, p. 90.

rice fields, lading, gardens and *lapau*. However, it should be noted that with the self-sufficiency level, *Surau* can maintains the close relations to the villagers around them. On the day of *pekan* (weekly market), the students usually go to the village by carrying backpacks in order to collect foods and other needs of the villagers. It is not weird, because the villagers themselves also often come to the *surau* carrying groceries with carts or gig. Religiously, it is beneficial to support the *surau*, and according to the custom, it is a social obligation. Instead, the *surau* provides societies religious understanding and perform religious rituals in the *nagari* for them.²⁶

Meanwhile *urang siak* (devoted man) are not subjected to any charges or payments; like tuition fees, rents, or foods. *Urang siak* rarely gives money to the Sheikh. If there is, it is a willingness or sincerity of the family to give it to them. *Urang siak's* living cost is coming from the adjacent community that lived around the *surau* and it usually will be picked or delivered by their parents. The adjacent urban communities, such as Payakumbuh, also participate to support the subsistence of *urang siak*. Every Sunday they deliver; rice, vegetables, and other basic necessities to the *Surau* with cart. Meanwhile, *urang siak* who come from distant lands, usually on Thursday, spreads to countries around Batuhampar with a *buntil* or kit (a bag of rice like wheat bag). In the afternoon, they return with a *buntikan* rice and money for a week.²⁷

Meanwhile the Sheikh had no other job except teaching in the *Surau*, in order to fulfill the needs of his family. The necessities of life and daily expenses were from the charity and public donations. Alms and donations always came, even more than enough, so that the Sheikh was also able to perform the pilgrimage to Mecca.²⁸ It showed how enthusiastically the community towards education on that period, with sincerely they gave the assistance for *Surau's* tuition.

The society participation in providing aid to the *Surau* is a sign that they believe in the *Surau* as an institution that can form the character of their children as a noble man. They also deemed that provided assistance to the *surau* is the same with charity and good deeds that the reward

²⁶*Ibid.*, p. 91.

²⁷*Ibid.*, p. 13.

²⁸*Ibid.*, p. 14.

would be received in the hereafter. Besides, the enthusiasm of the society toward *surau* because there was no educational institution that had strong authority, which became community's trust. Social conditions were still traditional (rural), that preferred to have their children into a virtuous son. At that time the society's need toward the education skill was not really significant. Because most of the people worked in agriculture who lived in the countryside.

Educators in Surau: Tuanku Syaikh

The lowermost of administrative structure of the villagers divided into four that had authority and responsibility in their respective fields. They were called *urang ampek jinih* (four kinds of men); *penghulu*,²⁹ *manti*,³⁰ *malin*,³¹ and *dubalang*.³²

These groups represented four groups in the society; *Penghulu* represented *ninik mamak* (customary elites), *manti* represented scholars, *malin* represented the clergy, and *dubalang* represented the younger generation. The existence of *malin* positions in the governance structure of villagers are specifically in charge of religious affairs, then *Surau* activities were his responsibility.³³ In a smaller space, either territorial or genealogy, each clan or tribe had a *malin* who would take care of their *surau* activities; the function of *surau's malin* is as a leader when prayer

²⁹*Penghulu* is a leader in a clan or tribe that always strive for the importance of children-nephew and societies. The *penghulu* is appointed by the agreement of clans, which is the man that is chosen by his child male-female nephew. See, M. Sayuti Dt. Rajo Penghulu, "Dinamika Adat Basandi Syarak, Syarak Basandi Kitabullah: Menuju Sistem Pemerintahan Nagari," in Hayati Nizar (ed.), *Reaktualisasi Adat Basandi Syarak, Syarak Basandi Kitabullah*, (Padang: Centre Pengkajian Islam and Minangkabau (PPIM) West Sumatera, 2003), first edition, p. 196.

³⁰*Manti's* original saying of the enumerations (*mantri*), the person who is believed to help *penghulu* in his people. In Minangkabau traditional *manti* is *Permato nagari* "village jewel" as the finger pads and mouthpiece by the *penghulu*. See: *Ibid.*

³¹The word of *malin* is said for the *alim's* people (cleric). Before Islam came to Minangkabau called *Pandito*. *Malin* is functional in the tribe who is trusted by his people, took care of the problem of religion, of course, Islam. See: *Ibid.*, p. 197.

³²*Dubalang* is called as a warrior. *Dubalang* is customary in the functional position chosen by the people and the *penghulu*. Have responsibility to the *penghulu*. The duties of a *Dubalang* is as bodyguard of the leader and help the *Penghulu* to guide the village security, even in the security field he may act as a "police". *Ibid.*

³³ Amir Syarifuddin, "Fungsi dan Peranan Surau dalam Rangka Pembentukan Akhlak Dulu dan Masa Kini," *Makalah Seminar dan Lokakarya (Semiloka) Kembali ke Surau* (Padang: Bumi Minang, 27 Juni 2001), p. 6.

congregation, the tutor of children for reciting al-Qur'an, and prayers reading at religious ceremonies in his daily routine.

As an educational institution, *surau* had the highest teacher – if he is not called as professor – was usually called as Tuanku Sheikh,³⁴ while others were ordinary teachers. When Tuanku Sheikh died, he was succeeded by his son. If sheikh does not have son or his son is not capable for carrying out the task, his position will be replaced by his son-inlaw. Below them were the teachers; both those who were the seniors or those who were invited to teach at the *surau*, with their competence and experience. Tuanku Sheikh usually gave lessons to the seniors, while teachers were assigned to teach the juniors. Tuanku Sheikh who led the *Surau* was a native of villages.

Tuanku Sheikh is a personification of the *Surau* itself. Therefore, the prestige of *surau* was much depending on the knowledge, piety, and charismatic of Tuanku Sheikh. It is not surprised that the famous *surau* could deteriorate quickly or disappear immediately after the death of Tuanku Sheikh, especially if there is no a son or son-inlaw who are competent enough to continue his leadership or receive the aura of Shaikh in advance.

Tuanku Sheikh or *surau's* teacher is not only as a teacher, but also as a spiritual leader that intensifies their worship. He is an expert in esoteric sciences and divine, and as the link between the worshiper and God, obedience to him is an absolute requirement towards the highest knowledge achievement.³⁵

The position of Tuanku Sheikh has a clear influence on the customs. In their own village, Tuanku Sheikh may order the obedience of the people who live outside his own tribe. Within the scope of *supra-nagari*, his position is outside the village of native people. *Imam*, preacher, and *malin*, is in Tuanku Sheikh's leadership. In a special issue, the Friday meeting should first ask Tuanku Shaikh to obtain a *fatwa* or religious

³⁴Tuanku is one of the scholars in Minangkabau. The famous Tuanku is usually mentioned by residence, *surau*, or the number of their personal characteristics. Sheikh was considered as religious degree higher than the cleric for *Tuanku*. See, Hamka, , *Ayahku: Riwayat Hidup Dr. H. Abd Karim Amrullah dan Perjuangan Kaum Agama di Sumatera*, (Jakarta: Umminda, 1982), Fourth Edition, p. 24

³⁵ Azra, *Surau; Pendidikan*, p. 91-94.

views. If there is no leader or high religious council gives the final word on religious issues then, religious disputes among sheikhs and *surau*'s congregations always give a direct affect on ordinary people.³⁶

If it is analyzed further, the existence of Tuanku Sheikh has an extraordinary influences and roles toward the communities. For example; Padri's movement led by Tuanku Imam Bonjol could affect the citizens to fight against the Dutch colonial's rule. Apparently, it made the Minangkabau people study the religion diligently. Hence in centuries later, the generations of Islamic reformers, such as Haji Abdul Malik Amrullah, Hamka, M. Natsir etc. emerge.

Students in *Surau*: *Urang Siak* (Devoted man)

In the context of *surau* education in Minangkabau, the term of learners are more often called as *urang siak*. The term of *urang siak*³⁷ literally means people of Siak, a region of eastern of Central Sumatra which currently belongs to the Riau Province. It seemed, the term was linked to a theory that Islam came to Minangkabau from the East Coast of Central Sumatra, precisely in Siak region.³⁸

The author argues that the naming of *urang siak*, was given when the West Sumatra had embraced Islam and had produced renown scholars. West Sumatra formerly had been known as an area inhabited by the scholars; Sheikh Burhanuddin and Tuanku Nan Tuo that made those who lived outside the Minangkabau region was interested to study with them. The name of *urang siak*, more appropriately was given to the learner rather than scholars who came from the region of Siak in dissemination of Islam. It can be proven that the name *urang siak* are learners not educators. Meanwhile, the educators are called as *Tuanku Sheikh, malin, and labai*. It is a reason for the author to provide the meaning of *urang siak* as those who seek knowledge from the area of *siak*, after they knew that Minangkabau had many qualified scholars.

Beside *urang siak*, people who studied in *surau* was called students. It reflects the nature of the former *surau*, because the term of students is

³⁶*Ibid.*, p. 94.

³⁷The use of the term "*urang siak*" can be seen in Abdullah, "*Modernization in the Minangkabau World*" p. 201-2.

³⁸ Azyumardi Azra, *Sura*, p. 96.

Sufi's terminology that refers to new followers who "intends" or practice congregation. In the Sufi's context, students receive the instruction from the sheikh or caliph, the official leader of the congregation. Sheikh usually understands his students and teaches them according to each level of intellectual abilities, and he knows intuitively when a student's level increase from one *maqat* (spiritual level) to the next stage until finally became his successor. When a student has been deemed worthy to be his successor, he will be called up individually and then the Sheikh will give a diploma or permission to teach, incorporate new people into the congregation, and act as a vice Sheikh when the Sheikh is absence. Normally, perhaps as a sign of respect, just after the death of the Sheikh students who have received a diploma would take the Sheikh's title.³⁹

The succession authority of a Sheikh as the leader of the congregation to a particular student is different from the transition of power from the Sheikh as a leader of *surau*. In the latter case, the authorities are usually given to the male descendant of sheikh or his son-inlaw. And also it is important to note that student as *surau's* student (not necessarily the same as the students in the congregation) does not receive a diploma as a sign of completion of studies religion in the *surau*.

In a further development, the *surau's* students also called *faqih* and *faqir*. Regarding the term *faqih*, is clearly derived from the Arabic and associated with the term *fiqh* which originally means a person who has knowledge or understand something. The use of the term *faqih* that refers to a *surau's* students is very likely extends when the slogan "return to Shari'a" gained its momentum. So *faqih* means a theologian and an expert of Shari'ah and *fiqh*. The term of *faqir* means people that really need, both physically and spiritually. It is opposite of Ghani, the independent, rich; generally opposed to poor people in a state of suffering. A *faqir* is different from beggars that are called *sa'il*. Among those terms, "student" is mostly used to refer to people who studied at the *surau* after the Padri War.⁴⁰

Not all of the people who studied at the *surau* really want to become scholars; or finally become a truly scholar. *Surau* education was generally considered more as an important process for the Minangkabau people to

³⁹*Ibid.*,p. 95.

⁴⁰*Ibid.*,p. 96.

be a good Muslim, obedient community and enlightened members. People attended *surau* education based on his individual interests; he could settle in the *surau* as long as he was not satisfied with the knowledge that he needs, and he could leave at any time if he felt "educated" enough. If *urang siak* felt that he had studied all that was delivered by Sheikh, or teacher, and wanted to continue his studies, he was allowed to move to the higher *surau*.⁴¹

Therefore, since the first days of *surau's* education, students *peripatetic* tradition had been going well. *Urang siak* always traveled from one *surau* to another or from Tuanku Sheikh to another to study each specificity, as well as committed by students *kuttab* in the Middle East. *Urang siak* could make himself as a teacher in a *surau* or built a *surau* by himself when he believed he had learned enough. There is no specific time period provided for studies at the *surau*. "Graduation" from the *surau* was subjective decision that made by *urang siak* itself and was not the result of passing a comprehensive exam or any other exam at any form. Therefore, no diploma was issued by *surau* authorities if *urang siak* "passed" the lesson.⁴²

Students who had graduated the *fiqh* and *tafsir* lesson was later appointed as an assistant of *surau's* teacher for a long time. If the assistant teacher had been deemed capable, both in the mastery of material and solve problems in a holy-book he, then, became a young teacher (*engku mudo*) to *lebai*, and then *sheikh*. In which he had full authority to teach religion to his students. This process took along time process. After having full authority, then he returned to his village to build a new *surau* as a place to perform the education and the dissemination of Islam.⁴³

Based on the discussion above, the concept that was used in studying by *urang siak* or student is mastering a science completely from one branches of science to another. The concept of education is currently known as the concept of learning mastery. *Urang siak* learnt one disciplines after another and not all at once. For example, the first lesson

⁴¹*Ibid.*, p. 97.

⁴²*Ibid.*

⁴³ Samsul Nizar, *Sejarah dan Pergolakan*, p. 75.

is about *sharaf* then continued to *nahu* (grammar), then the *fiqh*, and last the *tafsir*.

Methods and Subjects of Teaching and Learning in Surau

In the implementation of education, the main method which was used in teaching and learning at the *surau* was lecture, recitation and readings. The lessons were delivered orally to students who sat in a circle in front of the sheikh. The teaching method is called *bandongan* method.⁴⁴ Obviously sheikh or teachers do not use methods that can stimulate *urang siak* to have critical thinking and analysis. The lessons were given to *urang siak* who were sitting on the floor in a circle around Shaykh or teacher then read certain subjects. It seems that the sheikh also used *sorogan* method in which a student handed out an Arabic book to his teacher which then the teacher explains how to read and memorize it; if the students have developed, the teacher also give an explanation of the translation of text and its interpretation.⁴⁵

After analyzing *sorogan* methods, there are weaknesses and peculiarities of it. The weakness is seen from the learning process which takes a long time, so there is not much subject matter to be taught. Students are not able to analyze deeply, because it uses the rote system. However, the peculiarities are that the students can master one discipline completely and have a higher respect to the highest level of teacher. The discipline attitude is more secure and students are more focus on the lessons itself. The use of such method does not require learning media a lot.

Moreover, educational material in the *surau* is less than educational material that is taught in modern education today. It is because the demand of public life at that time is not as much as the needs of the people at present. The material which was taught in the beginning were still around learning *huruf hijaiyah* (Arabic letters) and reciting the Al-Quran, besides other Islamic sciences like *aqidah* (belief), *akhlak* (ethic)

⁴⁴The *Bandongan* method is a method that explains that a *kiai* read and explain the contents of a holy-book, that is surrounded by a number of students, each of them holding his book, listened and took note of the teacher, either directly on the sheet of paper on the book or other records. See, Sudjoko Prasadjo, et al. (Ed.), *Profil Pesantren*, (Jakarta: LP3ES, 1974), p. 53.

⁴⁵*Ibid.*

and *ibadah* (worship). In general, education is only carried out at night.⁴⁶ According to Samsul Nizar⁴⁷, there are two stages of *surau's* education namely to teach reciting of Al-Quran and to study *tafsir* (the meaning of qur'anic verses).

In learning Al-Qur'an, there are two levels. *First*, the low level Education that is the education to understand how to pronounce Quranic letters and how to recite the Al-Qur'an. In addition, students also learnt how to perform ablutions and the ordinances of praying by using the practicing and memorizing method, *aqidah* (the faith) subject – especially twenty attributes – by memorizing it through song, and *akhlak* (ethic) subject by using stories about prophets and other righteous people. *Second*, higher level education that is the education to recite Al-Quran with the song, *qasidah*, litany, recitation, and the *Parukunan* book. The times in both types of education are not specified. A new student is called *tammam* when he had finished studying the Al-Qur'an for two or three times.

The next educational level is reading the holy-book. Educational materials consist; *sharf* and *nahwu*, *fiqh*, *tafsir*, and other sciences. The way to teach was by reading an Arabic holy-book, then translating it into Malay and finally explaining its point. The emphasis of teaching at this level is on rote aspect. To make the students can memorize quickly then the teaching method is to recite the material with certain songs. The implementation of education for this level is usually done at night.⁴⁸ The study was usually done by using an *lampu togok* (oil lamp) that each student must contribute to buy the oil in turn every week.⁴⁹

In the early days, the holy-books that were studied at each educational material still referred to one particular holy-book. After the scholars of Minangkabau who studied at the Middle East had returned to their homeland, the used source book is more varied. It is reasonable because to get a holy-book at that time was not easy. But after making the

⁴⁶ Samsul Nizar, *Sejarah dan Pergolokan*, p. 23.

⁴⁷ *Ibid.*, p. 74.

⁴⁸ *Ibid.*; Compared to Absari, "Sejarah Dinamika Lembaga-lembaga Pendidikan Islam di Nusantara; Surau, Meunasah, Pesantren dan Madrasah, dalam Samsul Nizar (ed.), *Sejarah Pendidikan Islam; Menelusuri Jejak Sejarah Pendidikan Era Rasulullah sampai Indonesia*, (Jakarta: Kencana Prenada Media Group, 2007), first edition, p. 280-281.

⁴⁹ Mahmud Yunus, *Sejarah Islam di Indonesia*, (Jakarta: al-Hidayah, 1971), p. 30.

direct contact with the Middle East, it was easier for them (scholars) to acquire other new resources (holy-books).⁵⁰

Besides the material that has been stated above, the *surau* also used as teaching congregation. Samsul Nizar⁵¹ explains that the growth of the *surau* as a religious educational institution and houses (mysticism) continues to grow rapidly. Every Minangkabau scholar had its own *surau*, both as a place of religious instruction and the congregation. In this era, the development of the congregation finds its momentum, so it can be said that the existence of the *surau* is not only showing a kind of public education institutions, but also showing the shape of the congregation which is embraced by Islam Minangkabau community. Even in this era, the functions of *surau* are sometimes more dominant as the practice of the congregation, rather than as an educational institution. Each *surau* in Minangkabau had its own authority, both in the practice of congregation and in the emphasis of the branch of Islamic knowledges.

The holy-books at that time were al-Qur'an, *Juz 'Amma*, *Parukunan* book, *Dhammun book (sharf)*, *al-Awamil* book (*nahu* or grammar), followed by *al-Kalamu* book, *Ajarumiyah* book, *al-Minhaj* book, the creation of Imam Nawawi, and the book of *Tafsir al-Jalalayn*. The duration of study depended on the level of diligence and intelligence of the students. A diligent student would complete their studies more quickly, while a lazy student will require a longer period of study. It was possible that the students who were lazy would stop their studies to pursue the highest one. While diligent and successful students had a diploma from Tuanku Sheikh to teach somewhere else, or help him to teach students in his *surau*.

Education System in *Surau* (Before 1900s)

Based on the theory of Omar Mamalik⁵² and Roger A Kaufman,⁵³ the system that referred to this paper is the pattern of teaching that is closely

⁵⁰*Ibid.*, p. 75.

⁵¹ Samsul Nizar, *Sejarah dan Pergolakan*, p. 76.

⁵² Omar Hamalik, *Perencanaan Pengajaran Berdasarkan Pendekatan Sistem*, (Jakarta: PT. Bumi Aksara, 2002), first edition, p. 1.

⁵³ Roger A Kaufman, *Educational System Planning*, (Englewood Cliffts, NMj: Prentice-Hall. INC., 1972), p. 1.

related to the methods, materials, and teaching process that one cannot be separated with other components.

The education system in the *surau* before 1900s, according to Mahmud Yunus⁵⁴ is the old system. The old system meant *halaqah* system and the ways of learning in the old way, which is prior to the renewal with the presence of classical system and modern teaching methods. The teaching of Al-Quran is still in the form of *halaqah*; without using benches and tables. The writer used *halaqah* system in Indonesian archipelago which has the same system that is used in the Middle East, because Tuanku Sheikh in Minangkabau commonly studied in the Middle East. Therefore, the use of the *halaqah* system of the scholars is influenced by the *halaqah* system in the Middle East.

The Sheikh usually sit near a wall or *surau's* pillar, while the students sit in front of him in a circle and each knees of students are touching. With *halaqah* system, education is applied not only to touch the development of the intellectual aspects, but also to touch the emotional and spiritual dimensions. Usually the student who has higher knowledge is sitting near the sheikh. Students who have lower levels of knowledge will sit a further away while striving to study hard in order to change their position in *halaqah* configuration, because the seating position in *halaqah* determine the quality and competence of students. Although there is no official limit, a *halaqah* usually approximately consists of 20 students.⁵⁵

Someone can go from one *halaqah* to another *halaqah* as he likes. It means that there is no administrative tie from *halaqah* or the Sheikh. The method of discussion and dialogue is mostly used in various *halaqah*. Dictation (*imla'*) usually plays an important role, depending on the study and discussion topics. Then, it is continued with the explanation about the material that has been dictated by the sheikh. The explanation should be appropriate to the ability of *halaqah's* students. Toward the end of the class, the sheikh will evaluate the ability of *halaqah's* students. Evaluation can be a form of questions and answers, and sometimes the sheikh

⁵⁴Mahmud Yunus, *Sejarah Peendidikan*, p. 34.

⁵⁵ Hasan Asari, *Zaman Keemasan Islam, Menyingkap Zaman Keemasan*, (Bandung: Mizan, ;1994), First Edition, p. 37.

check his students' notes, correct and add it as it is needed.⁵⁶ The progress of a *halaqah* depends on the ability of the sheikh in managing the education system. Usually when a *halaqah* has advanced, it will be visited by many learners from different regions.⁵⁷

In such *halaqah* system, it has a unique learning system. At first, students learn *hijaiyyah* letter. If they have understood the letter of *hijaiyyah*, it is continued by reciting the Al-Quran. The way to teach it begins by teaching the names of letters of similar shape according to the rules of *kaidahbaghdadiyah*, from *alif* to *ya*. Then it will be taught about the points of letters. After that, variety of lines (*harkat*) will be taught to them. After *hijaiyyah* letter is learnt smoothly, it will be continued by reciting the Al-Qur'an *juz 'amma*, starting from the letter of *al-Fatihah*, *an-Nas*, *al-Falaq* and so on. Reciting the Al-Quran is done in turns, one by one.⁵⁸

The way to teach the worship to children is by practicing and memorizing the reading prays together one by one. The Holy-book that is usually used is *Parukunan* book.⁵⁹ The way to teach the belief or the twenty attributes is conducted by memorizing together and singing. The children's comprehension and understanding of the twenty attributes did not overlook, the important thing is that they are able to memorize it.⁶⁰ Meanwhile, the way to teach morals is by using the story about the shining example from religious teachers.⁶¹

The recital was performed after the students have passed reciting the al-Quran. The subjects are taught in the recitation book consists of; *sharf*, *nahu* or grammar, *fiqh*, *tafsir* and others. *Sharf* lesson begins with the memorization of Arabic words and their meaning in the local language. Then, learn about a variety of fourteen *dhamir* and its meaning after that it continued by studying nine *Tasrif*. Finally the students learn fourteen *Tashrif fi'il madhi*, *Tasrif fi'il mudhari*, *Tasrif masdar*, *Tasrif fa'il ism* and so on. The book that is usually used is the *Dhammun book*.⁶²

⁵⁶*Ibid.*, p. 37-8.

⁵⁷*Ibid.*

⁵⁸ Mahmud Yunus, *Sejarah Pendidikan*, p. 34.

⁵⁹*Ibid.*, p. 39.

⁶⁰*Ibid.*, p. 40.

⁶¹*Ibid.*, p. 41.

⁶²*Ibid.*, p. 42-43.

After completing the *Dhammun book (sharf)* the students learn the *nahu* or grammar using *al-Awamil book*, continued by *al-Kalamu* book which is called by *Ajarumiyah* book. The teaching is starting with the *sharf* then continued by grammar (*nahu*). They are studied one by one instead of all at once. If there are a lot of students, Tuanku Sheikh will be assisted by the eldest teachers; the students who already have the high knowledge, and have mastered the lessons on the lower level, so that the learning process can proceed smoothly.⁶³

After mastering the *sharf* and *nahu* or grammar, it is continued by studying the *fiqh using al-Minhaj* book by Imam Nawawi. After completing the *al-Minhaj* book, it is continued by studying the *tafsir by using Tafsir al-Jalalayn*. Besides these sciences, the students are also taught about the mysticism.⁶⁴

The duration of study depends on the level of diligence and intelligence of students. A diligent student will complete their study more quickly while a lazy student will require a longer period to complete it. It is possible that the students who are lazy will stop their studying by themselves and do not continue their study to pursue higher studies. While diligent and successful students usually get a diploma from Tuanku Sheikh to teach somewhere else, or help him to teach students in *surau*.

The Modernization of *Surau* to be *Madrasah*

The process of modernization of Islamic thought in Minangkabau according to Patricia Hamilton Brown as cited by Daya arises through the educational institutions in the environment of *surau*.⁶⁵ The center of reformation movement is on the sites where the *surau* has developed well and empowered by religious men who had gone to Mecca and study religion there. From them, Islam performed the purification efforts. He said that in Minangkabau besides the purification it also has the modernization of Islam. According to him, the reformation in Java was done since the people were sluggish in implementing the teaching of Islam compared to Minangkabau the people are more steeped than the

⁶³*Ibid.*

⁶⁴*Ibid.*, p. 45.

⁶⁵Burhanuddin Daya, *Gerakan Pembaharuan Pemikiran Islam, Kasus Sumatera Thawalib*, (Yogyakarta: Tiara Wacana, 1990), p. 64

community as a whole was conscious and active in practicing the teaching of Islam.⁶⁶ It is supported by Schrieke that the reforms in the Minangkabau is an intellectual revolution or the revolution of the second group.⁶⁷ The target to be achieved is developing of pure Islam, changing and adjusting the spirit of Islamic law and rekindling the spirit of modernization.⁶⁸

As a result of the Padri war, as stated by Azyumardi, many *surau* were burned down, the Sheikh was killed that made the *surau* is neglected and does not have the teachers again. Therefore, it is hard to revive that traditional belief and congregations practice, especially among people-oriented law.⁶⁹ Even though a renewal in Minangkabau in the early 20th century was indicated by the return of some young scholars from Mecca – which is the students of Sheikh Ahmad Khatib al-Minangkabawy,⁷⁰ such as Sheikh Ahmad Khatib al-Miangkabawy is; Muhammad Jamil Jambek, Abdullah Ahmad, Tahir Jalaluddin, and Abdul Karim Amrullah, after learning a few years there. However, the typical of *surau* as a place of teaching the congregation is difficult to rebuild.

One of *surau* which turned into a *madrasah* is *surau* Jembatan Besi in Padang Panjang. The main change in *Surau* Jembatan Besi is after the merger of H. Abdullah Ahmad and Haji Rasul, the leaders of the youth. *Surau* Jembatan Besi have changed its name to Madrasah Sumatra Thawalib. Besides *surau* Jembatan Besi, there are still many other *surau* which joined into Madrasah Sumatra Thawalib, such as *surau* in parabek, Maninjau, and Batusanggkar. Young people also established the Islamic Religious Teachers Association (IRTA). By the year of 1928, there were 39 Madrasah Thawalib throughout Minangkabau with approximately that 17000 were registered as students. In the same year there were 120 Madrasah Diniyyah. In addition, by the year of 1933, Muhammadiyah has

⁶⁶*Ibid*, p. 65

⁶⁷Taufik Abdullah, *Islam dan Masyarakat*, (Jakarta: LP3ES, 1971), p. 45

⁶⁸Taufik Abdullah, *School and Politics, The Kaum Muda Movement in West Sumatera: 1927-1933*, (New York: Cornel University, 1971), p. 45

⁶⁹*Ibid*.,p. 80.

⁷⁰Sheikh Ahmad Khatib al-Minagkabawi was born in Koto Tuo Gurah Hall, Angkat Candung District, Bukittinggi in 1855. In 1876, he went to Mecca to study about religious sciences. He was entrusted as a teacher and the *imam* of theal-Haram Mosque. He is an Shafi. See, Samsul Nizar, *Seabad Buya Hamka, op.cit.*, p. 54; compare to Hamka, *Ayahku, op.cit.*, p. 28-38; Muhmud Yunus, *Sejarah Pendidikan Islam, op.cit.*, p. 28; Delier Noer, *Gerakan Modern, op.cit.*, p. 38-9.

122 schools "combination" and madrasah in Minangkabau has 5835 pupils.⁷¹

In 1933 it was reported that the old cleric had 589 *surau* with 9285 students. Meanwhile, the young cleric had 452 madrasahs with 25292 students, and the combination schools were 132 with 44577 students.⁷²

One of *surau* that become the location of research of Suardi is *Surau Alin Tagak West Pasaman-West Sumatra*. He concluded that there were some changes in the *surau* after the modernization to the madrasah and pesantren.

In term of learning objectives, at first the learning objectives was only to make the students to become *tafakkuh fi al-din* (to be a master of the religion of Islam), after the *surau* was turned into the institutions of madrasah or school, the learning goals was expanded and had further development. In addition to creating the student who is pointed as scholars and also creating the student who is pointed as savvy and able to use technologies which are developed lately.

In terms of learning materials that took place in the *surau* at the time, were basic (elementary), they were introduced to the alphabet of Arabic (*hijaiyah*), to the higher education, namely recital the book, such as *sharf, nahwu, fiqih, hadith, tafsir* and other sciences. In 1991, Haji Abdullah Alin Tagak West Pasaman pesantren progressively in incorporating general subjects in the curriculum. *Surau* Haji Abdullah Alin Tagak which is basically established for religious purposes should strive to full the demands of society and the demands of the times. *Surau* Haji Abdullah Alin Tagak adopted the appropriate curriculum to the curriculum of the Ministry of Religion in Republic of Indonesia and the Ministry of National Education Curriculum.

The learning method initially is emphasized on the modernization of the *sorogan* and *bendongan* methods and is also used the lecture method, the discussion method, the experimental method, question and answer method, demonstration method, the habituation method, the *mauizhah* (advice method), *qashash* (the story methods), *amtsal* (the parabolic

⁷¹Azyumardi Azra, *Surau....*p. 124-127.

⁷²*Ibid.*, p. 128.

method), *targhib wa tarhib* (the reward and punishment methods), and the using of the image methods.

In terms of students, the studying in *surau* is irrespective to the age or there is no system of administration in recruiting students. The students just come to the head of *surau* and tell the purpose of coming to the *surau* to demand the religious knowledge. If the *surau* accepted it, the prospective students are allowed to team up with other students who come at first. Their numbers at that time was not up to hundreds, only reached tens of at each level. The origin students who came to the *surau* educational institutions at the time were from various directions, even from outside of west Pasaman Barat area. Students in *Surau* Haji Abdullah Alin Tagak at that time did not have grade levels and did not use the table and chair in the learning process. The students learned by sitting in front of the head of *surau* by crossing their legs. After the students graduated from *Surau* Haji Abdullah Alin Tagak, the students did not get a Certificate of Graduate Study (STTB) from the government, the students got a kind of diploma, which was signed by the head of the *Surau*, and the diploma was written in Arabic-Malay script.

After the education of *surau* has changed into pesantren education institutions, the existences of its students since its establishment until now always increase. At first, when inaugurated in 1991/1992, the number of students was amounted to 46 (forty-six) people, with 25 men and 21 women. In the following year, 1983/1984, it increased to 86 (eighty six) people. In 1984/1985 the number of students increased to 143 people. In other words, since then the number of students is always increased. Pesantren Haji Abdullah Alin Tagak have good facilities, a good and clean study room, place of worship (mosques), hostel accommodation that separate the students between the boys and girls, sports fields, a sewing course, and so on.

In terms of teaching staff, at first, the teachers who taught at the *surau* were the students who have completed and acknowledged their knowledge and skill by Tuan Guru (the founder of *Surau*) was allowed and entitled to teach at the *surau*. Thus the teaching staff is not enough in quantity. There were no teachers who have academic diploma, because at that time academic diploma (both high school certificate and bachelor degree) was not so preferred to be accepted as a teacher at the *surau*. In

the process of transition of *surau* into madrasah or pesantren, Pesantren Haji Abdullah Alin Tagak has teaching staff who have 12 bachelor degree (SI), one Diploma Two (D II), one Diploma Three (DII) and 9 who has high school degree while it is not found when the institution is still in the form of *Surau*.

Conclusion

Historical studies of Islamic education in the context of Minangkabau in Indonesia can not be separated from the existence of the *surau* as a traditional institution. At first, the *surau* educational materials preferred the formation of a noble character through the practice of congregation that *hastasawuf* nuanced, besides the teaching of reciting the Al-Quran. The development of the *surau* is not only used as a institution of teaching congregation, but also teaching other educational materials such as *sharf, nahu* or grammar, *fiqh and tafsir*. At this stage, *surau* only teaches the religious knowledge named *tafaquh fi al-din*. The change of *Surau* has affected the education system, such as the aspects of the curriculum, teaching methods, educators, students, management, and other educational components. Modernization is not only on the aspects of system, but also the renamed of *surau* into the madrasah and pesantren, such as *surau* Bridge Besa to Madrasah Sumatra Padang Panjang Thawalib and *surau* Alin Tagak West Pasaman to Pesantren Alin Tagak.

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