



The Existence of Surau Tinggi Siulak Panjang as an Islamic Educational Institution in Kerinci (1951-1957)

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Abstract. Islamic Education Institutions in Indonesia grew and developed from surau, pesantren, and dayah, which are the forerunners of Islamic education institutions in Indonesia. Traditional educational institutions called surau were also developed in the Siulak Kerinci area. This is surau as a place to foster the generation of Islamic scholars in Siulak Kerinci. There were several surau in Siulak at that time, but the one that had an Islamic education institution was Surau Tinggi. This research aims to trace the traces of traditional Islamic educational institutions in Siulak that once existed. The method used is the historical method with stages, namely heuristics, criticism, interpretation, and historiography. The results of this study show that from 1935 to 1947, several Siulak people went to study outside Siulak and even outside Kerinci. They returned to their homeland to teach the knowledge gained to the Siulak community in their respective homes. In 1951, an Islamic education institution was established in Surau Tinggi, which was developed by several religious leaders in Siulak, namely H. A Khamis, Mat Serak who came later, Tarmizi, and Mat Run Salim. They succeeded in motivating the community and their friends about the importance of education. Finally, a formal Islamic education institution was established, madrasah (MTI), in 1957 and developed until it changed its name to MTsS Siulak Gedang; this is the first madrasah in the Kerinci homecoming section. From here, the forerunner of changes in Islamic education institutions in Siulak. This needs to be underlined in Siulak. There is a modernization of education, which was formerly surau to madrasah (MTI-MTsS).

Keywords: Modernization, Islamic Education Institutions, Surau

Abstrak. Lembaga Pendidikan Islam di Indonesia tumbuh dan berkembang dari surau, pesantren, dayah yang merupakan cikal bakal lembaga pendidikan Islam di Indonesia. Lembaga pendidikan tradisional yang disebut surau berkembang juga di wilayah Siulak Kerinci. Hal ini surau sebagai tempat membina generasi terpelajar Islam di Siulak Kerinci. Ada beberapa surau di Siulak masa itu, namun yang mempunyai lembaga pendidikan Islam yaitu Surau Tinggi. Tujuan Penelitian ini untuk menelusuri jejak lembaga pendidikan Islam tradisional yang pernah eksis. Metode yang digunakan adalah metode sejarah dengan tahapan yaitu heuristik, kritik sumber, Interpretasi, dan historiografi. Hasil dari penelitian ini dapat menunjukkan, bahwa tahun 1935-1947 terdapat beberapa masyarakat Siulak pergi menuntut ilmu ke luar Siulak bahkan keluar Kerinci. Dan kembali ke tanah kelahiran mengajarkan ilmu yang diperoleh

kepada masyarakat Siulak yang bertempat di rumahnya masing-masing. Pada tahun 1951 didirikan lembaga pendidikan Islam di Surau Tinggi, yang dikembangkan oleh beberapa tokoh agama di Siulak, yaitu H. A Khamis, Mat Serak yang datang belakangan itu Tarmizi, dan Mat Run Salim. Mereka berhasil memotivasi masyarakat dan teman-temannya bahwa pentingnya pendidikan. Dan akhirnya didirikan lembaga pendidikan Islam formal madrasah (MTI) tahun 1957 dan berkembang sampai berubah nama menjadi MTsS Siulak Gedang, inilah madrasah pertama di bagian Kerinci mudik. Dari sinilah, cikal bakal terjadi perubahan lembaga pendidikan Islam di Siulak. Hal ini perlu digaris bawahi di Siulak ada modernisasi pendidikan yang dahulunya surau menjadi madrasah (MTI-MTsS).

Kata kunci: Modernisasi, Lembaga Pendidikan Islam, Surau

INTRODUCTION

In the early days of the spread of Islam in Indonesia, surau played its role as an Islamic educational institution, and this surau has a long historical value (Azra, 200 3). Islamic educational institutions in surau still display their institutional existence in advancing the knowledge of the nation's generation (Fetra Bonita Sari, Risda Amini, 2020). In Patani, traditional Islamic educational institutions are deeply rooted and inseparable from the Muslim community (Madmarn, 2001). In Malaysia, as Nor et al., (2012) described, Islamic learning initially took place informally through institutions such as surau, which became the main focus in delivering religious education. Burhanudin (1995) explains that in Minangkabau, surau is not only a place to worship and learn religion but also a residence for young Minangkabau men.

Surau has a distinctive feature in shaping young people with quality, noble character, and the potential to become strong leaders in the future. The teachers in surau provide support for the youth in pursuing higher education (Mawangir, 2016). As a traditional Islamic teaching institution, surau has the same identity as the indigenous people of Indonesia. Surau, an Islamic teaching institution rooted in tradition, has a close relationship with indigenous Indonesians regarding religion, culture, and religious values. Thus, surau is an important part of indigenous Indonesians' identity and cultural heritage (Shodiq, 2023).

At the beginning of the 20th century, a Minangkabau religious figure succeeded in establishing an Islamic Education Madrasah (MTI), namely Ar-Rasuli. After returning from Makkah in 1907 and studying with Sheikh Ahmad Khatib Al-Minangkabawi, Sheikh Sulaiman Ar-Rasuli founded Surau Canduang. In this surau, he modernized educational institutions by

combining traditional books commonly used with modern educational methods (Cahyani & Naldi, 2020).

In the history of a piece of heavenly land in Kerinci. The trend of young Kerinci people studying religion in Minangkabau in the 20th century is a significant phenomenon. However, most of these young people come from Lower Kerinci, and some are from the Homecoming. However, it cannot be denied that they did not open new paths but followed the paths their predecessors had blazed several centuries earlier (Iskandar, 2020). This phenomenon reflects Islamic education's cultural continuity and tradition in the Kerinci and Minangkabau regions, which have lasted centuries.

Rusydi (2021) also explained that in the 20th century, many Kerinci youths went to study. Some went to study in Mecca and Medina; Kerinci people also studied Islamic religion in the Minangkabau area, especially the Pariaman, Payakumbuh, Bukit Tinggi, and Padang Panjang areas, apart from the limited transportation facilities owned by the Kerinci people at that time, Minangkabau was also geographically located closer to the Kerinci area, In addition, the customary and cultural relations between Kerinci and Minangkabau that have been closely intertwined for a long time make Kerinci have a close relationship with Minangkabau, and added in Minangkabau has many teachers and sheiks and my parents who have the flexibility and depth of Islamic sciences very much. This also marks the continuation and adaptation of the traditional Islamic education system in Indonesia, which plays an important role in the maintenance and dissemination of religious values and the intellectual development of the younger generation.

Kerinci had several famous scholars who developed Islamic educational institutions in the 1935s, including Haji Ahmad Faqir Al-Kerinci and Ya'kub Qari. Faqir succeeded in developing Islamic education in Kerinci, especially Central Island. This was revealed by Saleh (2008) when he returned from studying in Kedah and Mecca. Upon his return to his homeland, he taught at the oldest mosque in Kerinci, the Keramat Mosque. Eventually, he established a surau on Central Island called "Surau Haji Ahmad Faqir." Ya'kub Qari was one of the first students of the MTI Jaho school founded by Sheikh Muhammad Jamil Jaho (Inyiak Jaho). According to his second wife, Ummi Kalsum in Iskandar (2022) said that Ya'kub Qari began studying in

Jaho in 1928 when Surau Inyiah Jaho in Tambangan-Jaho became an MTI with a class system in its first year. After completing his seven years of study there, Ya'kub Qari spent about two more years at the school. Later, he returned to his hometown and established MTI in Tanjung Pauh, Kerinci. MTI Tanjung Pauh began operations in 1937. This made it the first MTI in the Kerinci region to be founded by first-generation students from MTI Jaho. From MTI Tanjung Pauh, other Islamic educational institutions emerged in Kerinci.

Traditional Islamic educational institutions also developed in the Siulak area in 1935, initially spearheaded by H.A Khamis, Mat Serak, Mad Darakah, and later Tarmizi, Mat Run Salim (Tarmizi, 2023). Early Islamic educational institutions in Siulak initially developed traditionally. According to Hafiful (2023), these five people were part of the MTI (Madrasah et al.). Their return to their homeland had a great influence on the religious life of the Siulak community. As people who had just returned from studying, they had very high charisma in the Siulak community. From then on, they taught religious knowledge voluntarily in their respective homes. Eventually, they met and collaborated to develop Islamic education in Siulak.

According to Romlah (2023) revealed that in 1951 there was Siulak's first Islamic education institution in Surau Tinggi, Siulak Panjang Village, and five people developed Islamic education in Surau Tinggi, including Mad Darakah, Mat Serak, H. A Khamis, Tarmizi and Mat Run Salim. Although there were many surau in Siulak at that time, such as Surau Koto Beringin, the one that developed and had its Islamic education institution was Surau Tinggi. This is what distinguishes Surau Tinggi from other surau in Siulak. Surau Tinggi is located in Siulak Panjang, which is two stories high. The first floor is used for Islamic educational institutions, while the second is for worship (prayer). Nowadays, the existence of Islamic educational institutions that have developed in Siulak can change the community's thinking pattern and leave things that smell of dynamism and animism. In addition, H. A Khamis, Mad Serak, Tarmizi, and Mat Run Salim were followers of Tarekat, as stated by (Rabiah, 2023). In addition to developing Islamic education in Siulak, they also developed their teachings, such as Erekat, to the community. In line with this, many people opposed the teachings of Tarekat (Lukman, 2023).

According to one of the informants, Nor Aina (2023), it was revealed that Islamic educational institutions in Siulak focused more on learning to read and write the Qur'an, fiqh, and hadith for their students, this was the beginning of the development of Islamic education in Siulak. Not only that, Sahril (2023) revealed that educators also motivated many Siulak people about the importance of education, so many residents left Siulak to pursue education. With the number of residents who went to study outside Siulak, finally, there was motivation to build a madrasa known as MTI in 1957. Here, the community began to change from an understanding of traditional to modern education, such as Madrasah (Tarmizi, 2023). In addition, Surau Tinggi as an Islamic educational institution received less attention from the community because more people chose to go to Madrasah. This caused Surau Tinggi to experience a decline in activity and became increasingly unkempt. Around the 1960s, Surau Tinggi was finally moved to the current Siulak Panjang Mosque, and since then the activities that were previously carried out in Surau Tinggi began to fade and even ceased to exist (Sahril, 2023).

According to an informant, Surau Tinggi used to be the venue for art performances and other religious activities, but now it no longer exists (Rukun Iman, 2023). This shows a change in the dynamics of Islamic educational institutions in Siulak and how the community is prioritizing madrasahs. However, it should be remembered that Surau, as a traditional Islamic educational institution, must still be considered and maintained as an Islamic culture in the archipelago. In line with this, MTI (madrasah tarbiyah Islamiyah) in Siulak began to develop because of its motivation to help develop Islamic religious propagation. Starting from improving morals, getting to know the teachings of Islam, and learning much more about Islam that has yet to be known by ordinary people in general. So, they hope that there is a religious school that can provide students with a means to learn more about Islamic religious education.

This study is very interesting to be researched further, as in the past, Islamic educational institutions in Surau were very developed, and eventually, changes occurred where people preferred a more modern madrasah, namely MTsS, and MTsS has produced influential figures in Kerinci in general Siulak in particular. However, on the contrary, why MTsS Siulak Gedang has not

yet become MTsN until now.

It is also important to consider several things in this study. First, the figures of Islamic educational institutions in Siulak were very influential in Siulak society at that time due to their contribution to developing da'wah or religious understanding in Siulak. Also, educational institutions are a strategic means for transforming values and culture in Siulak's social society. Secondly, to see how traditional Islamic education adapts to the changing times and how the community reacts to these changes. Moreover, one of the figures who developed Islamic education in Siulak succeeded in developing fashion for men at that time, such as suits and skull caps or caps in Kerinci. Furthermore, the figures described above and the Islamic education institution in Siulak have not been explored by previous studies.

To answer the above problems, the historical method is used in this research. According to Dudung (2019), historical research is research that can describe and analyze past events. There are four stages in historical research as follows: Heuristics, which is the first stage in history; at this stage, the author collects sources from articles, books, journals, theses, and dissertations that are related to the theme of this research. Oral sources are also one of the sources in this research where living witnesses see and experience firsthand the learning process in Surau Tinggi; here, the author goes to the field to conduct interviews to obtain more data for this research. The sources of informants interviewed in this study are people who have a direct relationship with Islamic educational institutions in Siulak, starting from tracing the figures who developed Islamic educational institutions in Siulak, students of Islamic educational institutions in Siulak, families of figures who developed Islamic educational institutions in Siulak.

To obtain accurate data and information on the topic of this research, key informants were determined. The key informants in this research are Tarmizi, one of those who developed Islamic educational institutions in Siulak, who can be later, and Rabiah, the daughter of H. A Khamis. In addition, key informants were the figures who developed Islamic educational institutions in Siulak, namely Dahlan Ahmad and Ghazali Thaib as Head of MTsS Siulak in 1977. Not only that but also people who know about Islamic educational institutions in Siulak. Furthermore, the author has conducted various searches of the family and contemporaries at that time. To obtain

archives related to Islamic educational institutions in Siulak 1951-1957, the author obtained a photo of the beginning of the establishment of traditional Islamic educational institutions in Siulak Surau Tinggi in 1951 in Siulak Panjang Village; in the photo, there is writing on the blackboard that reads "One Islamic College Siulak Panjang 1951".

Furthermore, the sources go through an internal and external source criticism stage to find out the truth of these sources. External criticism in this research is very necessary. External criticism is carried out to check the outside of historical sources, both the physical form, the materials used, and the materials compiling historical sources used as scientific works, such as a photo of the establishment of a traditional Islamic educational institution in Siulak, which the photo reads the year of the establishment of an Islamic educational institution in Siulak in 1951. Checking the physical form of materials used and preparation materials is carried out only on primary sources in the form of manuscripts, archives, historical objects, and others. Meanwhile, secondary sources are ready-made materials that need not be criticized for their physical form. Furthermore, internal criticism is needed in this research. *Internal criticism* is an activity that analyzes the validity of sources by examining or testing the content aspects of the sources obtained. In this case, the internal criticism emphasizes the content aspect of the source data on Islamic educational institutions in Siulak more. Internal criticism is to assess the content or context of the discussion in historical sources; internal criticism is carried out to assess the source's credibility and the trustworthiness of its contents. The manipulation of information obtained from historical sources can be sorted out according to its weight and then classified so that it gives rise to something that has good credibility. In this study, researchers verified historical sources or data on the modernization of Islamic educational institutions in Siulak from 1951 to 1957. Historical sources that are internally criticized in the form of manuscript findings, books (hadith, fiqh), and articles have been listed by the author in the literature review sub-sub, and the results of interviews with several informants to see the differences and similarities of each historical source.

In the third stage in the series of interpretive historical research, the facts that have been obtained will be grouped according to their classification and then analyzed based on the understanding and logic of the researcher

(Azizah et al., 2022). Subjectivity in this stage is certainly unavoidable. However, maximum efforts must be made to reconstruct history as subjectively as possible. The last stage, namely writing, is the process of reconstructing the past based on the data obtained. At this stage, the raw materials will be processed into writing by selecting, compiling, describing, and presenting them systematically, logically, and clearly.

Related to this study, previous researchers highlighted more about customs, culture, and manuscripts in Kerinci. However, there are several previous studies that have touched on educational institutions in Kerinci in general and Siulak in particular, such as Fikri (2022), Hamzah (2013), Fadhlani, Firmasyah, (2021). If traced in-depth, it can be seen that this study is different from previous studies; therefore, because there is a historiographic void regarding the history of Islamic educational institutions in Siulak, the author determines this research entitled “The Existence of Surau Tinggi Siulak Panjang as an Islamic Education Institution in Kerinci (1951-1957)”.

Modernization theory is used as a scalpel in this research. First, the meaning of modernization is explained: modernization is a process of transformation from a direction of change to a more advanced or improved direction in various aspects of community life. Madjid and Nasution emphasize the notion of modernization, meaning that modernization is a process of overhauling irrational thinking patterns into new rational thinking patterns and attitudes to activities that are adapted to the demands of the times (Pasaribu, 2021). This seems to be in accordance with the concept of modernization itself, namely a change in thinking and attitudes, modern Islam, traditional towards an advanced direction (Madjid, 1997) . In simple terms, it can be said that modernization is a process of change from traditional ways to new, more advanced ways, which are intended to improve the welfare of society (Rosana, 2015). Modernization theory is a concept that describes the evolution of society towards a higher level of complexity; in accordance with this research, where the Siulak community succeeded in modernizing Islamic educational institutions, from traditional Islamic educational institutions (Surau) to formal Islamic educational institutions (Madrasah).

RESULT AND DISCUSSION

Surau Tinggi as an Islamic Education Institution at Siulak (1951-1957)

Surau is a place of worship and a traditional Islamic educational institution. From this Surau, all aspects are carried out, from religious learning through religious texts to the practice of learning. The educational process in Surau Tinggi was moderate but integrated with the behavior and customs at that time. So, Surau does not purely teach Islamic education but also teaches about customs (Alfurqan, 2020). Surau architecture varies from region to region based on the distinctive characteristics of local traditions. Surau, as an Islamic educational institution, has different capacities. Some Surau are large, and some are smaller. The larger Surau has a larger capacity. The size of the Surau and the number of students indicate that the learning process in the Surau is going well and is an advantage of the teacher's authority.



Picture One. Surau in Siulak

Source: Personal

Surau Tinggi is located in Siulak Panjang Village. According to an informant, Surau Tinggi has been established for a long time. However, it is unknown exactly when and who founded the surau (Sahril, 2023). This is also supported by Romlah (2023), who said that long before 1920, the surau already existed; the thing that underlies Romlah said this was because when he studied with his teacher H. A Khamis who lived during the time said that Surau Tinggi existed in 1920. Also, the author obtained information about the field where Surau Tinggi was founded in the 19th century. Only now has the information about the standing of Surau Tinggi been debated because there are no remnants of the building that we can find today. It should be underlined that Surau Tinggi in the 1920s still needed an Islamic education

institution.

The Early Era of Islamic Education Migration in Siulak 1935-1947

It marks the starting point of the Islamic education journey of some of the Siulak community outside the Kerinci region. It also refers to the beginning of the movement of people to seek religious knowledge outside their local community. In 1935, several young men from Siulak, including H. A Khamis, Mad Darakah, and Mat Serak, went to study in various areas outside Siulak, some to Canduang and Parabek, with their diligence in studying. It was in their minds that studying religion was both difficult and noble (Tarmizi, 2023). Only some people can carry out this task because, in addition to strong will and determination, it also requires considerable financial support, considering that Islamic education facilities in the form of pesantren at that time only existed outside Kerinci (Rukun Iman, 2023), despite traveling for a week to gain knowledge. After completing their education, they returned to their hometown in 1947 with the knowledge they had gained (Rabiah, 2023). In this context, it can be emphasized that they do not stay permanently at their place of study, often traveling back and forth from Kerinci to where they pursue their education to meet their families and children. As people who had just returned from studying, they had a very high charisma among the Siulak community. From then on, they taught religious knowledge voluntarily in their homes. Moreover, they managed to motivate the Siulak community to pursue education, like Tarmizi and Mat Run Salim. Ultimately, they collaborated to develop an Islamic education institution in Surau Tinggi.

The explanation above is by modernization theory. In this case, it emphasizes the development and transformation of Islamic educational institutions in Siulak society over time. It begins with several individuals (H. A Khamis, Mat Serak, and Mad Darakah) from the Siulak community studying religion outside the Kerinci area in 1935-1947, which reflects the initial stage in modernization, namely the growth stage.

High Surau Function Transformation Period 1951



Picture two. One Siulak Panjang Islamic College House 13-09-1951
Doc. Waidah Siulak Panjang

In 1951, the early figures of Islamic educational institutions in Siulak succeeded in developing Islamic educational institutions in Surau Tinggi, such as Mat Serak, H. A Khamis. However, one of them, Abuya Mad Darakah, developed the knowledge he gained at his home in Koto Beringin, and students came to his house at that time; besides that, he also taught at Surau Tinggi Surau, but briefly. Meanwhile, Mat Serak and H. Khamis applied the knowledge they gained at Surau Tinggi and in their respective homes (Rabiah, 2023).

Rabiah (2023) revealed that the three men were part of MTI (Madrasah Tarbiyah Islamiah.).) Fikri et al., (2022) also support the idea that many Islamic educational institutions in Kerinci were established by Kerinci scholars who were alumni of MTI Canduang, Bukit Tinggi. Their return to their homeland had a great influence on the religious life of the Siulak community. Previously, there were no Islamic educational institutions in Surau; there were only places of worship, but many young men from Siulak went to study. When they returned, they applied their knowledge and developed it in Surau Tinggi because they wanted the community at that time to have deeper knowledge. In order to stay away from things related to old traditions because, at that time, the community still believed in things related to animism and dynamism beliefs (Sodikin, 2023). So, one of the ways they keep people away from things related to old traditions is through Islamic education, which was developed in Surau in order to be able to open people's minds that what they do is an act that is not by the teachings of Islam.

Likewise, Surau Tinggi underwent a significant transformation in 1951, and there have been many changes in function. The lower part of Surau

Tinggi is used for Islamic educational institutions. This is where all activities are carried out, starting from studying religion and displaying art. At the same time, the upper part is for prayers. So, Surau Tinggi is not only a special worship place (prayer) but also a place for young people to sleep and gather, a place to study, a place to deliberate (besides the traditional house), a place to display art, and so on. This is reinforced by Rukun Iman (2023), who states that the lower part or first floor of Surau Tinggi is specialized as an Islamic educational institution where religious learning and Islamic education activities are carried out. Like what Rukun Imam explained, Sahril (2023) also revealed that all aspects of Surau Tinggi activities take place comprehensively. In addition to being a place to study religion, Surau Tinggi is also a place to appreciate the art performed here, thus creating an atmosphere combining art and spirituality. Surau Tinggi is also a place for children and young people to gather and interact. In addition, it is also a place to deliberate, share thoughts, and formulate joint decisions in the context of community life (Romlah, 2023). Not only that, but Surau Tinggi also became a stopover for traveling merchants because, at that time, there were no inns (Sahril, 2023). Usually, the itinerant traders came from outside Kerinci.

Furthermore, Sodikin (2023) reveals that Surau Tinggi in the 1950s was unique in that it functioned as a location for buying and selling transactions, especially for immovable goods. This shows that Surau Tinggi has become integral to people's lives. Surau Tinggi, at that time, was a powerful presence that successfully combined religion with the arts of the time. Based on information from informant Rukun Iman (2023), the name "Surau Tinggi" refers to a tall building that has two floors and is made of wood, which is a characteristic of Surau that was not common at that time, where most Surau in Kerinci only had one floor. This makes Surau Tinggi unique to the Siulak region of Kerinci at the time.

Educational Activities in Surau Tinggi (1951-1957)

Transformation of Education System in Surau Tinggi 1951-1957

Regarding students in Surau Tinggi in 1951, students who studied in Surau Tinggi did not consider their age, and there needed to be an administrative system for recruiting students. Students simply came to the head of the surau and expressed their intention to study religion. If the Surau

Tinggi accepts, the student can study at Surau Tinggi (Tarmizi, 2023). According to informants, the following information was obtained:

“sela aku belaja ke Surau Tinggi dakedo nyan pake tes-tes samon iko minin dak untuk masuk sikula apo dah, abi bae ka Surau kato ka maksud, diterimo bae to nak guru, pokok jangan pgi belaja ka Surau pgi ngacau-ngacau iyo itu ubang ndak nimo awak belaja stu” (Muntasir, 2023)”.

Muntasir concluded that to participate in learning at Surau Tinggi; there is a simple selection process at Surau Tinggi. The prospective student will be accepted simply by expressing the intention to study at Surau Tinggi and maintaining a good attitude without being a nuisance or vandal (Muntasir, 2023).

Teaching and Learning Process in Surau Tinggi

The context of education in Surau Tinggi, as revealed by one of the informants, shows that the learning process is based on something other than age or the administrative system when accepting students. Students only need to visit the head of the Surau Tinggi management and convey their intention to learn religious knowledge. If the administrator of Surau Tinggi is willing, then students are allowed to join. The students who come are from that area and various regions (Sahril, 2023).

Learning Strategies/Methods in Surau Tinggi

The interaction between teachers and students is more relaxed and familial. Sahril (2023) said that teachers and ustadz often use interesting teaching strategies such as games, dialog, and storytelling. This also makes it easier for students to absorb lessons and communicate with teachers if they have problems because of the familiar interaction between the two parties.

The curriculum at Surau Tinggi

As a traditional educational institution, Surau Tinggi adopted the halaqah education system (Azra, 2003). The subject matter that is first taught still focuses on learning the hijaiyah letters, reading the Quran, and other Islamic aspects such as aqidah, morals, and worship (Sahril, 2023). This is also expressed by Nor Aina (2023), who said that Islamic education begins with learning the hijaiyah letters and reading the holy book of the Qur'an. The learning process then continues with an in-depth study of various other

books, including books of fiqh, Nahwu, Sharaf, and tasawuf. In addition, there is teaching on key religious principles such as the pillars of faith, the pillars of Islam, and the attributes of God. The subject matter also includes obligations such as the pillars of prayer, the pillars of fasting, and the obligation of zakat. There is also learning about the art of singing, especially songs related to religious aspects in the Siulak language. Similarly, it was revealed earlier that Surau Tinggi taught about prayer, reciting the Quran, hadith, and Arabic. He even explained that he still remembers the rhythm taught by his teacher at Surau Tinggi (Baidah, 2023). In the past, people learned the Koran in a rhythmic way that made it easier to understand and remember it in the mind. However, nowadays, there is a tendency that even though someone has learned something, it is easier to forget. In addition, Surau Tinggi also taught about Erekat, but many were opposed to the teachings of Erekat at that time (Rabiah, 2023).

Study *schedule* in Surau Tinggi

According to an informant, the education process in Surau Tinggi is conducted after Asr time and at night. This is because, in the morning or afternoon, people go to work in the fields and gardens. Therefore, the learning process is carried out in the afternoons and evenings. With this, people can effectively work and fulfill their learning duties at Asr time and night from Maghrib to Isha (Muntasir, 2023). This means students must follow no officially set period or standard to complete education in Surau Tinggi. Usually, if students are already smart, they go outside Siulak to look for formal schools to get a diploma (Tarmizi, 2023).

High Tuition Fees in Surau

Studying in Surau Tinggi is free of charge, so the teachers are not paid a salary because teaching is an act of worship. However, teachers usually receive gifts from their students and villagers, such as during Eid when students come to the teacher's house with firewood.

“Hal ini diungkapkan oleh Saida Tina, bahwa dulu ketika ayah kami agi jadi guru agama banyak murid tibo, malam abi rayo dibao kayu-kayu banyak nneh, itu nyo hadih untuk guru uhang” (Saida Tina, 2023).

Students used to show gratitude to their teachers by carrying firewood during Eid al-Fitr and visiting their homes. This is a way of expressing

gratitude to their teachers who have given them knowledge. Bringing firewood has a symbolic meaning as a sign of appreciation and gratitude from students for the important role of teachers in guiding and educating them. The firewood can help their teachers' household needs during the Eid celebration. This also reflects a culture of mutual respect and appreciation.

Hashim et al., (2011) further argued that in Nigeria, there is an environment of informal or traditional educational institutions where teachers do not get salaries. Besides, religious teachers usually have jobs, such as farming, weaving, and so on, to support themselves. However, the parents' initiative is to send gifts and alms to the teachers. This differs from the community around the surau in Agam, where the community will regard a sheik as a patron who provides enlightenment for the surrounding community because of his scientific capacity and morals. Therefore, the living needs of a sheik and his family are met with alms and donations from the surrounding community or for sheiks who own agricultural land; the surrounding community will voluntarily help work on the sheik's agricultural land, the results of which will also be partly distributed to the community Sabri (2022). Therefore, the living needs of a sheik and his family are met with alms and donations from the surrounding community or for sheiks who own agricultural land; the surrounding community will voluntarily help work on the sheik's agricultural land, the results of which will also be distributed to the community. In contrast to Siulak, teachers who teach in Surau are not paid, nor are they given garden land to work on, and later, the results are shared with the community. However, students in Surau Tinggi, when they want to celebrate Eid, are given firewood by the teachers in Surau as a thank-you for providing knowledge to students (Saida Tina, 2023).

Furthermore, many people were motivated by religious leaders to emphasize the importance of education, so many went out of Siulak to study education. Finally, they returned to establish MTI in 1957. At the same time, Surau Tinggi was moved to the Siulak Panjang Mosque. From then on, the activities of Islamic educational institutions in Surau Tinggi decreased, and the community made Madarasah their priority. This caused Surau Tinggi to decline in activity, fade away, and even cease to exist. This shows the changing dynamics of Islamic education in Siulak. However, it is important to remember that Surau, a traditional Islamic education institution, must still be considered and preserved as part of the history and culture of Islam in the

archipelago.

Shalihin (2023) explained in his professor's inauguration speech at Building J Uin Imam Bonjol Padang that surau in Minangkabau is still strong and still used as a place to study religion and will not become a memory. Especially in the interior of Minangkabau, the surau remains upright even though one of its functions has changed into a madrasa for education, and another function has changed into a place to preserve culture. However, what makes sure that it still exists today is spirituality, which is the main basis. Unlike in Kerinci and Siulak, in particular, surau, which used to be a place to learn religion and exchange ideas, no longer exists. Islamic educational institutions should be maintained in addition to madrasas.

In facing the development of modernization in Islamic education, maintaining the existence and role of Surau as a center of Islamic education has important significance. Surau is more than just a place where the learning process takes place. However, it is also a guardian of traditional values, spirituality, and Islamic knowledge with its unique characteristics. By maintaining the existence of Surau, a valuable heritage will be preserved for future generations.

The activities of Islamic education institutions in Surau Tinggi have decreased significantly. This decline was caused by many people who prioritized formal Islamic education in madrasah. In addition, Surau Tinggi was moved to the current Siulak Panjang Mosque because of problems with the land occupied by Surau Tinggi. Since then, the Surau Tinggi educational institution has had only a few activities except prayer. Although there are modern Islamic educational institutions in Siulak, it is important to remember that the institutions in Surau Tinggi should not be ignored or even abandoned. On the contrary, Islamic educational institutions in Surau Tinggi must still be maintained and defended as part of the development of these Islamic educational institutions. Even though there are already modern Islamic education institutions, the institution of Islamic education in Surau should still be maintained.

Factor Analysis of High Surau No Longer Used by The Community

There were several Siulak people at that time who brought the initial changes in Islamic education from traditional to modern or from non-formal

Islamic education to formal Islamic education, namely madrasah, as the author obtained information in the field obtained information, that Buya Kadir Arief, Mad Darakah, Ibn Thaif Thasimi, Dahlan Ahmad, and Ghazali Thaib (Dahlan Ahmad). This change was made because they had felt and seen formal Islamic education outside Siulak, so some of them discussed with several figures of alums from various MTIs in Siulak about the idea of establishing formal Islamic education, namely MTI; the help of great community enthusiasm warmly welcomed the idea. With the community's full support, starting from collecting donations, collecting materials from the forest, and working together in the construction process, finally, a simple Madrasah in Siulak in 1957. This was also revealed by Ghazali (2023), who revealed that with the large number of Siulak people who went to study outside Siulak, there was finally motivation to build a Madrasah known as MTI in 1957. Here, the community began to change from the understanding of traditional to modern education, such as formal madrasahs. This educational institution embodies changes in Siulak society in the approach to education, switching from traditional to modern education represented by formal madrasahs, because before that, traditional education, such as surau in Siulak.

The above explanation aligns with modernization theory by referring to changes in Islamic education in Siulak from traditional to modern (surau tinggi - MTI), especially in formal education such as madrasah. This change is reflected in the efforts of figures such as Buya Kadir Arief, Mad Darakah, Ibn Thaif Thasimi, Dahlan Ahmad, and Ghazali Thaib, who pioneered formal Islamic education in Siulak. They were inspired by their experiences and observations of formal Islamic education outside Siulak. *Modernization* is the process by which society moves from traditional to modern, with formal education being one important indicator of this change. These figures' efforts to discuss establishing a formal madrasah with alums from various MTIs in Siulak show their aspirations to adopt the modern educational institutions they see outside the area. This change process involved the leaders and the full support of the Siulak community, which was evident from their participation in collecting donations and building materials and through gotong royong in the process of building the madrasah. This is the importance of community participation in modernization. With the

establishment of formal madrasahs in Siulak in 1957, there was a shift in the approach to education from traditional ones, such as Surau Tinggi, towards modern education represented by formal madrasahs. This also reflected a change in the thought patterns and values of the Siulak community towards a more modern and structured direction, in line with the concept of modernization.

So, the community left the traditional Islamic educational institution (surau) for Madrasah because many young people from Siulak left the Siulak area to pursue higher education elsewhere. They experience a more structured formal education and see the benefits regarding knowledge, skills, and future opportunities (Tarmizi, 2023). After returning to Siulak, they felt that the change to formal madrasah education would provide similar benefits to the local community (Dahlan Ahmad, 2023). In addition, the change to Islamic education institutions in Siulak was due to the desire to deepen Islamic education. Although Surau is an important place for religious instruction, some people realize that Islamic education in Surau needs to provide a deeper understanding of religion (Sirajun Abas, 2023). With madrasahs, people can deepen their understanding of religion and other disciplines related to religion (Sukardi, 2023).

Nowadays, there is an increasing awareness of the importance of formal education. Along with the times, awareness of the importance of formal education in enhancing individual potential and facing the challenges of the modern world. People are beginning to realize that formal education provides greater advantages in terms of access to employment opportunities due to having a diploma. In addition, surau education generally needs to provide an adequate structure and curriculum to meet formal education needs. This factor also makes people feel that surau education needs to provide an adequate foundation for knowledge and skills (Elismawati). Support from the government and religious organizations, the local government also played a role in encouraging the change from surau to madrasah in Siulak. It is assumed that the modernization of Islamic educational institutions in Siulak is due to the influence of Muhamadiyah in Kerinci, which combines general education with Islam (Fikri et al., 2022). Every society must experience change. These changes can be in the form of social values, social norms, patterns of behavior, social organization,

arrangement of social institutions, power of authority, social interaction, and others. Changes in society can arise from within (internal) and outside (external). Likewise, changes in one area will directly lead to changes in others. Surau, as an Islamic educational institution, experienced a decline and emerged into MTI-MTsS (Zahraini, 2021).

CONCLUSION

The beginning of the journey of Islamic education in the Siulak community outside of Kerinci in 1935 marked an initial movement towards religious knowledge outside their local community. At that time, several young men from Siulak began their journey to study religion in places outside the Kerinci region, marking the first push towards increased religious knowledge among the local community. In 1951, a traditional Islamic educational institution called Surau Tinggi was established in Siulak. In 1957, the Siulak community began to leave the traditional Islamic education institution (surau tinggi) in favor of a formal Islamic education institution (MTI-MTsS). The large number of Siulak people who went to study outside the area became an important motivation for the construction of this madrasah. This change marks a shift in the educational approach of the Siulak community, from traditional education represented by surau to modern education realized through formal madrasah education.

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Informan:

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