

**SURAU IN THE MINANGKABAU REGION:  
Portrait of Traditional Islamic Educational Institutions in West Pasaman**

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**ABSTRACT**

The study aims to expose the pattern of education in surau as a traditional islamic education institution located in the minangkabau chain, west Pasaman. The pattern of education is seen in terms of the many aspects of education, educators, participants, materials and learning methods used. The western surau region is interesting because it is demographic in the west sumatran region, with its multicultural population, such as minang, mandailing, Java, and Batak, but surau as a traditional islamic education institute minangkabau continues to exist in this area. This type of research is qualitative with observation, interviews, and documentaries. The subject of this study is scholars and teachers who teach in surau, public and tribal leaders, children and youth. The study found, first, surau in the western market continues to exist on a broad scale, namely, education for children, youth, adult parents, and elderly parents. Second, educators who teach are clerics of religious science who have studied at islamic institutions such as madrasah, boarding schools, or islamic colleges. Fourth, materials that are taught mostly islamic studies, for the children's level emphasize on reading the Qur'an, youth associated with the development of Islamic Religious Education at the school/madrasah, for the parents of the taklim council emphasize on understanding the basics of akidah and guidance in practical worship, while parents and older ones place greater emphasis on tasawuf studies by the suluk method. The research has contributed to a study of the original islamic education institute of minangkabau that exists in branches that are already in contact with other ethnic groups, such as in the West Pasaman.

**Keywords** : traditional education, Surau, west Pasaman

**Introduction**

West Pasaman Regency itself is one of the 3 (three) Expansion Regencies in West Sumatra Province, based on Law Number 38 of 2003 concerning the Establishment of Dharmasraya, South Solok and West Pasaman Regencies. West Pasaman Regency with an area of 3,887.77 Km<sup>2</sup>, a population of 388,893 people with government administration covering 11 (eleven) sub-districts. Geographically, West Pasaman Regency is located between 00o 33' North Latitude to 00o 11' South Latitude and 99o 10' to 100o 04' East Longitude. Administrative boundaries of West Pasaman Regency; To the north it is bordered by Kab. Mandailing Natal, North Sumatra, in the south it is bordered by Pasaman Regency and Agam Regency, West Sumatra, in the west it borders the Indonesian Ocean and in the east it borders with Pasaman Regency, West Sumatra. (Sumber : <https://pasamanbarat.wordpress.com/pasaman-barat/>, 17 Juni2022, 15.09 WIB)



The Simpang Empat roundabout, the city center of West Pasaman Regency

The people of West Pasaman in their daily lives use the Minangkabau language with the Pasaman dialect, or a mixture of Minangkabau language with the Batak dialect (Mandailing), and or the Batak language (Mandailing) only (Interview with Fauzan).

Surau Lubuak Landua Nagari Aua Kuniang, West Pasaman District is one of the oldest surau in West Pasaman (Pasbar) which has existed since 1921. However, this Surau still exists today, which has been known since ancient times as one of the surau places for development. Islam. Looking at the Lubuak Landua surau building, it is as if we do not believe that the age of this surau is approximately 88 years old. With the age of approaching a century, this surau still stands strong even though it is still walled with boards. This building is as strong as the spirit to develop Islamic teachings in Pasbar. Surau Lubuak Landua is one of the Surau located in Jorong in the District of Pasaman, Pasbar. The location is approximately 10 Km from downtown Simpang Empat, the capital of West Pasaman Regency. According to history, it is reported that the spread of Islam in Pasbar was one of them in Lubuak Landua. And this is evidenced by the history of the old surau which still stands firmly, which until now has become a place for people to study Islam and learn silat, both of which have been inseparable in studying Islam since ancient times. According to Sheikh Mustafa Kamal, who is the 4th sheikh from the generation of Sheikh Lubuak Landua, said this surau has existed since 1921 ago which was founded by Buya Lubuak Landua I namely Sheikh Maulana Muhammad Basyir. The leadership of Sheikh Lubuak Landua until now continues to change according to the descendants that existed during the leadership of Sheikh Maulana Muhammad Basyir, Islamic learning is more focused on developing the science of Sufism and the Tarekat. (Sumber: <https://sumbar.antaranews.com/berita/134299/titik-awal-penyebaran-islam-di-pasaman-barat> , 17 Juni 2022, 15.26 WIB)

One of the important Islamic institutions in Minangkabau is Surau. Surau is an indigenous institution that has become a prominent center of Islamic teaching and also a starting point for the Islamization of Minangkabau.

(hlm 5) (Judul : Surau: Pendidikan Islam Tradisional dalam Transisi dan Modernisasi  
Penulis: Prof. Azyumardi Azra, Ph.D., M.Phil., M.A., Penerbit: Pusat Kajian Islam dan Masyarakat (PPIM) 2017 hlm. 5).

Linguistically, the word surau means "place" or "place of worship". So, a surau is a small building originally built to worship ancient ancestors (p. 23). With the arrival of Islam, the surau underwent a process of Islamization, which did not change the overall function of the surau. Surau remains a place for teenagers, unmarried men, and widowers to gather and sleep, as well as a place for boys to learn to read the Qur'an and other basic knowledge, so that they can perform prayers and rituals. other religious rituals (p. 27). Surau education cannot be separated from three components, namely the Sheikh (teacher), Siak (student), and the Surau itself. According to Mahmud Yunus (Yunus, 1996), the surau educational institution system did not have a special level or class, such as dividing the urang siak according to the number of years they spent in the surau. Sometimes, the division relates to the competency level of the ur siak, but it is not rigid; Siak people can move from one "level" to another they want. (Mahmud Yunus. 1993. Sejarah Pendidikan Islam di Indonesia. Jakarta: Hidakarya Agung)

According to M. Dawam Rahadjo in his book "The Battle of the Pesantren World: Building from the Bottom", the main methods used in the teaching process are giving lectures, reading, and memorizing. Lessons are given to the urang siak who sit on the floor in a circle around the Shaykh or teacher who reads a certain lesson. This method is called halaqah, in Javanese pesantren it is known as the bandongang method. (1985. *Surau di Tengah Krisis: Pesantren dalam Perspektif Masyarakat dalam Pergulatan Dunia Pesantren; Membangun Dari Bawah*. Editor M Dawam Rahardjo. P3M: Jakarta)

In addition to studying at the surau to gain knowledge from the Sheikh, students also play an important role in the sustainability of the surau and themselves. To support the needs and welfare of these students, surau are organized on an economic basis. This is very important, because the students are not asked for tuition fees, meals and lodging or any kind of financial responsibility. (Nata, Abuddin, Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia, Jakarta: PT RajaGrafindo Persada, 2005)

### **Method**

As a traditional educational institution, surau generally use the halaqah education system. The educational material taught is based on the level of education of the students. Education for children (Children who receive basic education aged about 5 to 9 years) at first was still about learning the hijaiyah letters and reading the Qur'an, in addition to other Islamic sciences, such as faith, morals, and worship. (Samsul Nizar, Social & Intellectual History of Islamic Education, p..25). Learning the Koran is the first Islamic education received by students at the surau. Children who study are still in the form of halaqah, without benches and tables and not having classes. When viewed from the level, there are two levels of recitation of the Koran, namely: low level, namely education to understand the spelling of the letters of the Koran (hijaiyah letters) and to read the Quran.

As for how to teach hijaiyah letters, 30 letters are first introduced, then the letters with one, two, and three dots are taught. After that, three forms of fathah, kasrah and dhammah were taught with the spelling "alif above a, alif under i, alif in front of u". Then the honors of tanwin fathatain, kasratain, and dhammatain were introduced, with the spelling "alif two above an, alif two below in, alif two in front of un". Then also taught other dignity, such as breadfruit and tasydid in various forms of sentences. Students need 2 or 3 months to learn this stage.

After the children know the letters and forms of dignity, they are taught to read juz 'Amma which begins with the letter al-Fatihah, then the letter an-Naas, al-Falaq to the letter ad-Dhuha. Only then did they read the Qur'an in the manuscripts starting from the letters

al-Fatihah, al-Baqarah, and so on until they were finished. The advantage of this method of learning to read the Qur'an in this form is that children repeat reading the Qur'an continuously until they are finished and read it with a rhythm so that it attracts children's hearts.

In addition, at this lower level, they are also taught ways to do worship, such as performing ablution, praying, and so on. Through the results of an interview with Fadhillah (7 years old): "we were taught ablution and prayer with practice, the readings of prayers were memorized together and then deposited to individual teachers". There are many materials taught at Surau, such as daily prayer, history, morals and others. Likewise, monotheism material is taught at this level, such as the twenty and the three laws of reason (mandatory, impossible, and jaiz), by memorizing and singing together so that the material is easily accepted by children. While the moral material is taught through stories such as stories of prophets and pious people, as well as the example of teachers who are shown every day. Usually the children study in the morning after the Fajr prayer. At the education level, children are taught by teachers who have been teaching in Surau for a long time.

In addition to al-Quran education and worship, moral inculcation in the Minangkabau region of West Pasaman is also taught to students by cultivating greetings and greetings in society both internally and with the wider community, instilling a culture of shaking hands with sheikhs, teachers before studying and after studying, cultivating a slightly bent path. in front of the sheikh and the teacher.

As for how to teach worship with the lecture method, the teacher explains directly to students and then explains what the teacher means. Faith lessons by memorizing the 20 traits and then explaining their meaning. While moral lessons are carried out using the story / story method and the example of the teacher. This last method must be maintained because it is needed in educating students' morals.

The upper level, namely additional low-level lessons which include lessons in reading the Qur'an with rhythm (recitations/mujawad) as well as qasidah, barzanji, recitation of the book of fiqh (perukunan) songs. In this high-level recitation there is a famous teacher, who is famous for being good at pronouncing the letters of the Qur'an correctly and with a melodious song.

The length of the Koran recitation lesson is not determined, there are 2, 3, 4 or 5 years, according to the intelligence ability of each student. It is also important to mention that in this Koran recitation, children are trained to pray in congregation, especially Maghrib, Isha, and Fajr. The purpose of surau education at this time is so that students can read the Qur'an with a rhythm and good, and do not need to understand its contents. So, in this case it is only limited so that children are able to read the Koran properly and correctly, without paying attention to understanding the content and meaning of the Koran.

#### Education for teenagers

Children who have completed Islamic religious education in Surau, there are some students who want to explore more about the science of Islam. Now also wirid teenagers, here they are given lectures on many aspects, such as fiqh, history and others. Apart from that, there is also self-development, such as learning the Minangkabau traditional patatah petiti by traditional leaders and datuak. The method used is in the form of lectures, reading, and memorization. In Surau there is also self-defense education.

Especially for education at the level of children and adolescents or adults, this education is not running smoothly, because all religious education has been transferred by the government to the level of formal education (Madrasah/School). To learn religion, children in West Pasaman are more interested in studying it at madrasas/Islamic boarding schools. Perhaps this is one of the weaknesses of this surau.

#### Education for adults and seniors

As a transmission institution of Islamic scholarship in West Pasaman in the past centuries, from the results of interviews with Rakdiman, the fact that formerly Surau Buya Siswaun Arrawi was a very famous place among students of knowledge. The manuscripts in Surau have quite distinctive characteristics, namely local manuscripts which were written by several Pasaman scholars who had studied in the holy land.

Education for adult parents places more emphasis on assemblies taklim with the lecture method. The taklim assembly emphasizes understanding the basics of faith and practical worship guidelines. This assembly is often given advice on how to die, meaning how we live but our minds must always remember death. According to Allah's promise, every time there is a beginning there must be an end. Everything that lives will end in death. While in this world we are allowed to try to find happiness but don't forget about the afterlife. We must prepare to live to die, that is what is called *idui* to die. The taklim assembly is led by an *ustadz* who has a *pesantren* education background. This taklim assembly is routinely held once or twice a week every Friday night after the evening prayer. (Fauzan interview, 18 June 2022. 12.00 WIB)

Education for elderly parents, in this Surau, 40 prayers are taught. 40 prayers are obligatory prayers that are performed in congregation at the surau for 40 consecutive days before and until the end of the month of Ramadan (Results of an interview with Yulidar's grandmother who regularly attends this education in Surau Here, all the students lock themselves in. There is only contemplation about life to death which is *husnul khotimah*).

Fauzan Interview: Traditional education in Surau has a name called *Tawajjuh* which is a way to remember Allah as much as possible (*Zikir*) led by a *Mursyid*. The implementation of *tawajjuh* is *ba'da isya* while the time limit is not determined, the implementation is according to the ability of the student. The procedure for the implementation of this *tawajjuh*, first, is arranged how to sit by sitting *Tawaru*'. Sitting *Tawaru* is the opposite of sitting *tahiyat*. Second, *Mursyid* leads the congregation to *istighfar* 25 times, verbally saying *istighfar* while the heart is directly connected asking forgiveness from Allah SWT. Third, *Murshid* led the congregation to read *al-Fatihah* which was given to the Prophet *sallallahu 'alaihi wa sallam*. Continuing to say *istighfar* 15 times after *istighfar* 15 times reading *al-Fatihah* given to parents, both living and dead. Then read *istighfar* 7 times while saying *Illahi anta* meaning *wa ridhokamatlubi*, close your eyes and look into your heart, close your lips and stick your tongue to the ceiling then say ALLAH how strong you can say it in one breath. Here the congregation began to remember Allah with his heart. The more hearts remember Allah, that's where Allah's pleasure will be found. Finally, closed with *hamdalah* and the sentence of monotheism. Until here the series of *tawajjuh* is finished.

*Tawajjuh* as part of *Suluk* worship is also carried out in congregation related to religious spirituality. The *tawajjuh* tradition is a series of spiritual activities that bring the congregation to always face God by making contact or relationships with the teacher, by looking face to face with the teacher who is teaching him some *dhikr*. (Johan, *Kepentingan Syekh Mursyid Dalam Tharekat Naqsyabandiyah*, (Khanqah Ruhani Bazi, 2015), 10.)

In carrying out this *tawajjuh* worship, the *tawajjuh* congregation is led by a *sheikh* who teaches various *dhikr* and sends the remembrance to new congregations. This system is carried out by a *sheikh* from generation to generation so that what was received from his previous teacher can be delegated to the new congregation. (Ibid)

As a Place of *Suluk* Implementation. *Suluk* is a form of worship that is traveling to Allah SWT. *Suluk* is also known as seclusion. Seclusion means staying in a quiet and lonely place so that you can worship and remember Allah solemnly and perfectly. According to Sheikh Mustafa Kamal (Buya Lubuak Landua VI) *Suluk* activities at the surau Buya Lubuak Landua are guided and based on the story of the prophet Muhammad who remained silent or

secluded in the Hira cave. At that time the Prophet Muhammad was sad to see the state of the ignorant people. Meanwhile the prophet Muhammad could not do anything, that's why the prophet retreated to the cave of Hira to beg and ask Allah for guidance on the problems he was facing. The timing of the implementation of Suluk in Surau Buya Lubuak Landua is almost the same as the implementation of Suluk in other places in general. That is, it is carried out every month of Ramadan, starting from the ten days of Sha'ban until Eid al-Fitr. Apart from these times, Suluk at Surau Buya Lubuak Landua is also usually done on the days before Eid al-Adha. The implementation of Suluk at Surau Buya Lubuak Landua was carried out by confining oneself.

The educational journey of a professor at one of the Surau in West Pasaman, namely Syekh Mustafa Kamal is a grandfather of Lubuak Landua, jorong Lubuak Landua, Nagari Aua Kuniang, Pasaman District, West Pasaman Regency. Syekh Mustafa Kamal successfully graduated from IAIN Imam Bonjol Padang and graduated in 1979 as a baccalaureate. After becoming the mother of Lubuak Landua, Muzardin worshiped more often and his fear of Allah SWT increased. Buya Lubuak Landua began activating religious ritual activities through collective or congregational activities, guiding people who wanted to do Suluk, guarding the community from various social diseases among many religious teachers and students in Minangkabau going on pilgrimage to Mecca and living there to continue their education. They were there for years, especially at that time in the Grand Mosque.

As an educational institution, in the surau there is a supreme teacher who is usually called Tuanku Syekh, all the other teachers are ordinary teachers. If Tuanku Sheikh dies, he is replaced by his biological son, and if he is absent or unable to do so, his son-in-law will replace him. Under them there are still teachers, both those who are senior students or those who are intentionally invited to teach in the surau with their competence and experience. (Samsul Nizar, *Sejarah Sosial&Intelektual Pendidikan Islam*,hal.17) Samsul Nizar,2013,*Sejarah Sosial Dan Dinamika Intelektual*, Jakarta: Kencana.

The implementation of Suluk in a special place made of wood around it is covered with a long cloth. This place is specially made for people who will do mysticism only with the size for one person. Each member of the Suluk has one place each. Suluk members can only sit in it, in a dark condition, there is nothing there, except prayer books, the Koran and Tasbih. Before carrying out Suluk, usually the Suluk congregation will be bathed first, followed by ablution and closed by reading the intention of carrying out Suluk together under the guidance and supervision of Buya. After that, the Suluk congregation entered their respective tents. They will come out of their tents according to a predetermined time, namely when the time for prayer and meal time has come. The leader of the Suluk implementation is guided by a teacher who understands Naqshabandiyah, namely the tarekat who is steeped in the science of Sufism. During the Suluk ritual, there is not the slightest visible ugliness in the morals, both to the students (congregational Suluk) let alone to the teacher. Here everything reflects piety to Allah subhanahu wa ta'ala. Because in terms of worship, they are very obedient and diligent, both sunnah worship and obligatory worship, such as praying five times a day and other worship services.

Suluk according to the Naqshabandiyah congregation is an activity that is usually carried out twice a year, namely in the months of Rabiulawal and Ramadan. This activity lasts several days, starting day and night with the aim of cleansing oneself and approaching God. Students who want to take part in this Suluk activity must be willing to take allegiance before making a promise to follow all the rules contained in the tarekat . (Wawancara Rakdiman, 17 Juni 2022. 22.08 WIB)

The prominent features of the Naqshbandiyah Order are first, strict adherence to the Shari'a, seriousness in worship which causes rejection of music and dance, and preference for dhikr

in the heart. Second, serious efforts to influence the lives and thoughts of the ruling class and bring the State closer to religion. The emphasis of the followers of the Naqshbandiyah Order is remembrance. Dhikr is repeatedly chanting the name of Allah or declaring the sentence *la ilaha illa Allah* (There is no god but Allah), with the aim of achieving a more direct and permanent awareness of Allah. For adherents of the Naqshbandiyah Order, this remembrance is carried out especially *khafi* (silent, hidden) dhikr continuously, in the morning, afternoon, afternoon, evening, sitting, standing, busy and free time. The Naqshbandiyah Order is a congregation that has a very large impact and influence on Muslim communities in various different regions. This order was first established in Central Asia and then expanded to Turkey, Syria, Afghanistan, and India. In Central Asia, not only in the important cities, but in even the small villages of this tarekat.

### **Conclusion**

Historically, Islamic education in Minangkabau, namely the surau, was quickly able to be socialized in the social order in West Pasaman. This is due to the open nature of the Minang community in accepting religious and customary teachings adopted by the Minangkabau community which has contributed to the effectiveness of the function of the surau as a place of Islamic religious education.

The existence of the surau as a religious education institution and tarekat has contributed greatly to the spread of Islam in West Pasaman with a multicultural area, apparently not only Minang people who study at Surau but also other ethnicities (Javanese, Batak, Mandailing). Although in the form of a very simple education system, it is quite systematic and effective, both in Islamic education and in the form of the personality of the people in accordance with Islamic teachings.

In its development, the surau is more focused on teaching religious education. The development and durability of Surau as an Islamic educational institution can survive until now, namely *Suluk* with the Naqshbandiyah tarekat method. By establishing comprehensive cooperation, as well as building intensive communication between traditional leaders, *Buya*/Sheikh, and the community, the surau is a traditional Islamic educational institution that still exists in West Pasaman.