

History of the Development of Islamic Education in Sumatra (A Study of Figures and Institutions)

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Abstract

This study aims to discuss the history of the development of Islamic education in Sumatra, this research focuses on the study of Islamic figures and institutions that have developed since the early arrival of Islam in Sumatra to the present. This study uses a qualitative method, with reference to the data obtained from the search results of the literature study. The results of the study show that 1. Islam entered Minangkabau between the 12th and 13th centuries AD, through two routes namely; the route from Aceh and the path from Malacca which was introduced by merchants from Arabia. 2. Surau (as the oldest educational institution) for the Minangkabau people has a multidimensional function, not only serving as a gathering place, meeting and sleeping place but also functioning as an Islamic educational institution. 3. Among the well-known Minangkabau Islamic figures since the early arrival of Islam, among others, Shaykh Burhanuddin (1680 AD), Shaykh Abdulrahman (1777), Haji Piobang from Agam, Haji Poor from Pandai Sikek and Haji Sumanik from Batusangkar (1803)

1. Introduction

The entry of Islam into Indonesia is rather unique when compared to the entry of Islam into other regions. Its uniqueness can be seen in the process of the entry of Islam into Indonesia which is relatively different from other regions. Islam entered Indonesia peacefully brought by traders and preachers. Meanwhile, Islam that entered other regions generally went through conquest, such as the entry of Islam into Iraq, Iran, Egypt, North Africa to Andalusia (Haidar Putra Daulay, 2009). The entry and development of Islam into Indonesia is viewed from a historical and sociological perspective as very complex and there are many problems, especially regarding the history of the early development of the entry of Islam. There are differences between the old and new opinions. The old opinion agrees that Islam entered Indonesia in the 13th century AD and the new opinion states that Islam first entered Indonesia in the 7th century AD (Abdullah Aly Mustofa, 1999).

However, almost all historians state that the first area of Indonesia to be entered by Islam was the coastal area of the north coast of Sumatra, precisely in the Malacca area through

trade routes, preaching, marriage, Sufism and Sufism, as well as arts and education. The first arrival of Islam in Indonesia is not identical to the establishment of the first Islamic kingdom in Indonesia considering that the bringers of Islam to Indonesia were mostly traders, not military missions and not political refugees. They had no ambition to immediately establish an Islamic kingdom. Moreover, in Indonesia at that time there were already Hindu and Buddhist kingdoms that were numerous and powerful.

The mass conversion of society to Islam during the trade period was caused by Islam being a ready-to-use religion, the association of Islam with glory, teaching writing and memorization, expertise in healing and teaching about morals (Musrifah Sunanto, 2005). Islam, which was initially introduced by Muslim traders who made trade contacts with the local population, was eventually able to attract the hearts of the local population to embrace Islam. They married native women who had been converted to Islam, thus forming Muslim families. Islamic missionaries at that time, not only preached to ordinary people, but also to small kings. The conversion of the ruler to Islam would be followed by the people and their

supporters quickly. After the establishment of the Islamic kingdom, usually the ruler pioneered various religious activities, ranging from Islamic preaching, building mosques, to organizing Islamic education. With the establishment of the mosque as a place of worship, it was also used by the missionaries as a place for non-formal education to become a formal educational institution (madrasah and pesantren, etc.).

In this context, the author will discuss the development of Islamic education in West Sumatra (Minangkabau and surrounding areas) starting from educational institutions at the beginning of the entry of Islam and its educational figures.

2 Research Methodology

This study uses a qualitative method, referring to data obtained from the results of literature studies from printed and electronic books, scientific journals and other sources from the internet, which were then collected by the researcher to be analyzed and included in this paper.

3. Results and Discussion

3.1 The Beginning of the Entry of Islam in West Sumatra and Surrounding Areas

a. A Glimpse of the Entry of Islam in Indonesia.

The Entry of Islam in Indonesia, has been widely reported by historians, although they have different opinions about when and where Islam first entered Indonesia, but these figures put forward their opinions according to the results of their respective studies, such as those carried out by Westerners (Europeans) and Arabs themselves or other foreign nations who came or stopped in Indonesia for a certain purpose or they were traders or world explorers and others. These figures include, Marcopolo (P.A. Hoesain Djajadiningrat, 1983), Muhammad Ghor, Ibnu Bathuthah (Husayn Ahmad amin, 1999), Dego Lopez de Sequeira, Sir Richard Wainsted (Uka Tjanrasasmita, 1984). While the supporting sources for the Entry of Islam in Indonesia. Experts have put forward several theories including;

Arab Theory, this theory explains that Islam entered in the 7th century AD. This opinion was put forward by Crawford, Keyzer, Nieman, de Hollander, Syeh Muhammad Naquib Al-Attas in his book entitled Islam in the History of Malay Culture and the majority of Islamic figures in Indonesia such as Hamka and Abdullah bin Nuh. The same opinion is from Thomas W. Arnold in his book The Preaching of Islam, saying that in the 7th century AD on the west coast of Sumatra Island there was already a group of Arab villages. It has also been proven that there are Arab graves in Baros, located between Tapanuli and Aceh. Their mission was to preach Islam while trading. The Islamic teachings that were developed were pure Islamic teachings, based on the Qur'an and hadith (Bahaking Rama, 2011).

Another opinion is Hasjmy, explaining that the oldest Islamic kingdom in the archipelago was Perlak which was established on 1 Muharram 225 (840 AD) with its first king being Sultan Alaidin Saiyid Maulana Abdul Aziz Syah. Hasjmy based his opinion on ancient manuscripts, namely the book Idharul Haqq by Abu Ishak Makarani Al Fasy, and the book Tazkirah Jumu Sultan As Salathin by Sheikh Syamsul Bahri Al Asyi and the book of the silsiah of the kings of Perlak and Pasai.

European Theory, This theory came from Marcopolo in 1292 AD. He was a Venetian (Italian) who first set foot in Indonesia, when he returned from China to Europe by sea. He was assigned by the Chinese emperor to deliver his daughter who was presented to the Roman emperor, from his journey he stopped in northern Sumatra. In this area he found an Islamic kingdom, namely the Samudera kingdom with its capital Pasai (Dedi supriyadi, 2008).

Indian Theory, This theory states that Indian traders from Gujarat have an important role in the spread of Islamic religion and culture in Indonesia. Because besides trading, they are also active in teaching Islamic religion and culture to every community they meet, especially to communities located in coastal areas. Supporters of this theory include C. Snouch Hurgronje Dr. Gonda, Van Ronkel,

Marrison, R.A. Kern, and C.A.O. Van Nieuwinhuize.

This theory is also adopted by Pijnapel, he argues that Islam entered the archipelago in the 10th-11th century AD, originating from India, especially the west coast, namely Gujarat and Malabar. The reason is because Muslims in Indonesia generally follow the Shafi'i school of thought as practiced by the Islamic community in Gujarat and Malabar in western India. Also the similarities in the tombstones on the graves.

Chinese Theory, From this theory it can be seen that during the Tang Dynasty (9th-10th century) the Ta-Shih people were already in Katon (Kan-fu) and Sumatra. Ta-Shih is the term for Arabs and Persians, who at that time had clearly become Muslims. However, there is no evidence that the native Indonesians in the places visited by Muslim traders were Muslim. The existence of the colony, as far as can be justified, is suspected that the Arab traders only stayed to wait for a good season for shipping (Taufiq Abdullah, 1991).

It was only in the following era that the inhabitants of this archipelago converted to Islam, starting from the indigenous population in the Muslim merchant colonies. By the 13th century AD, Muslim communities were already present in Samudera Pasai, Perlak, and Palembang in Sumatra. Persian Theory, This theory states that the first to come were missionaries from Persia (Iran), around the middle of the 12th century AD, on the grounds that the first Islamic kingdom in Indonesia was called Pase (Pasai) and came from Persia. In addition, Shiite theology is very developed in Indonesia. Among the supporters of this theory is P.A. Hoesein Djajadiningrat. He based his analysis on the influence of Persian Sufism on some of the mystical teachings of Islam (Sufism) in Indonesia. The teachings of manunggaling kawula gusti Syakh Siti Jenar, are influenced by the teachings of Wahdat al-wujud al-Hallaj from Persia.

Another reason is the commemoration of Ashura or 10 Muharram as one of the days commemorated by the Shiites, namely the day of the death of Husain bin Ali bin Abi Thalib in the Karbala field. In Minangkabau, the month of

Muharram is called the month of Hasan-Husain, in central Sumatra there is a "Tabut" ceremony, namely carrying "Husain's coffin" to be thrown into the river or into the sea (Bahaking Rama, 2011).

b. The Entry of Islam in West Sumatra (Minangkabau)

Based on the theories of the entry of Islam in Indonesia, there is sufficient evidence that Islamic missionaries had arrived in West Sumatra (Minangkabau) long before the establishment of the kingdom in Minangkabau, namely around the 8th and 9th centuries AD. This is marked by the formation of Muslim communities at that time in several areas around the northern coast of the island of Sumatra and several other areas, which also encouraged the formation of Islamic kingdoms. This is supported by the conditions and political situation of Hindu-Buddhist kingdoms that were in decline, so that they were exploited by Muslim traders to gain political and trade advantages. They supported the areas that emerged and areas that declared themselves as Islamic kingdoms, namely the Samudera Pasai kingdom on the northeast coast of Aceh.

The issue of the entry of Islam into Minangkabau until now is still assumed to be two things, namely: First; Islam entered through the east coast of Minangkabau or East Minangkabau. This eastern route theory is based on the intensive trade route through the rivers flowing from the Barisan hill range to the Malacca Strait which can be navigated by traders to obtain pepper and gold commodities. This trade activity is estimated to be the beginning of contact between Minangkabau culture and Islam. This cultural contact then became more intensive in the 13th century when the Islamic kingdom of Samudra Pasai emerged as a new power in the Malacca Strait trade area. At this time, Samudra Pasai had even controlled part of the pepper and gold producing areas in East Minangkabau. Second; the intensive trade activity on the west coast of Sumatra in the 16th century AD as a result of the fall of Malacca to the Portuguese, has also influenced the intensive spread of Islam.

At this time, the influence of the power of Aceh Darussalam was very large, especially on the west coast of Sumatra. Bahaking Rama put forward the same thing that Islam entered Minangkabau through two routes, namely; First; via Aceh via the west coast of Sumatra. Second; from Malacca via the Siak River and Kampar River and to the center of Minangkabau. From both routes brought different teachings. From the west coast (Aceh) the influence of syarak (syare'at) is stronger than the influence of custom which results in the title of Sutan or Bagindo having to be from father to son.

But on the mainland (Malacca) the influence of custom is stronger than the influence of syarak, so that the title of penghulu and other titles are passed down from mamak to son not from father to son, so that with the establishment of the Minangkabau kingdom, the law or regulations in the country apply two laws, namely Customary Law, while Islamic regulations are called Sharia Law. The establishment of Islamic kingdoms in Sumatra, apart from accelerating the process of Islamization, also encouraged the development of Islamic-nuanced culture, especially those related to several aspects of community life, including trade, marriage, art, Sufism, politics and education.

Another opinion, even as a new opinion, states that basically, the entry of Islam into Indonesia and West Sumatra, was not on two separate paths or frameworks, but was a whole unit, because West Sumatra (Minangkabau) was one of the sea trade traffic areas since the trade contact between West Asia and the Archipelago. The important position of this region is supported by the active trade traffic of the Malacca Strait, which has even been going on since before the birth of Islam, where, several main trade commodities come from here. For centuries the eastern coastal area of Minangkabau has played a role in the gold and spice trade, especially pepper which is produced in large quantities around the Kampar Kiri and Kampar Kanan river basins.

The reality of trade activities in the waters of the Malacca Strait is the basis for the opinion that Islam has entered Minangkabau

since the 7th or 8th century AD, including the results of the Seminar on the Entry of Islam into Minangkabau held in Padang in 1960, which concluded that Islam had entered Minangkabau since the early centuries of Hijriyah. Mahmud Yunus (1971) disagreed with the results of the seminar in Padang in 1960. He said that Islam entered Minangkabau only in the 12th century AD. The reason used for this was the discovery of the oldest Islamic grave in eastern Minangkabau (dated 521 H./1128 AD), namely the grave of Commander Nizamuddin Al-Kamil which was found in the Bangkinang area (on the banks of the Kampar River).

However, in his other book, Mahmud Yunus (1983) also stated that the first bringer of Islam to Minangkabau was Burhanuddin Al-Kamil who was buried in Kuntu, dated 1610 H/1214 AD. He came with Abdullah Arif from the Arab lands to Aceh. Abdullah himself lived in Aceh, while Burhanuddin went directly to Minangkabau. The latter figure is the one who is still remembered by the Kuntu community with the name Sheikh Burhanuddin, as the spreader of Islam in this region. This opinion is in line with what was stated by M.O. Parlindungan, He mentioned that there was a commander named Burhanuddin Al-Kamil who died and was buried in Kuntu village, on the banks of the Kampar river in 610 H (1214 AD). If the archaeological evidence of the dating of these two tombstones can be used as a basis for estimating the entry of Islam, then it can be concluded that Islam had entered the Minangkabau region in the early 13th century or perhaps some time before the 13th century. Different from what was previously stated.

In other sources it is also stated that Islam entered Minangkabau via the west coast of Sumatra earlier, namely around 1184. In the Muballighul Islam manuscript, (hereinafter referred to as: the MI manuscript) it is told of an Arab trader who was stranded on the west coast of West Sumatra (Padang) in 580 H./1184 AD. He is considered to have introduced Islam for the first time in the west coast of West Sumatra. Muballighul Islam, History of Three Islamic Preachers Who Developed Islam in Aceh and Minangkabau, This manuscript was written in

the 1930s using Arabic Malay script. From the information he gave at the beginning of this manuscript, he admitted that what was written was a copy of an old book he found in Surau Tuanku Paseban with a manuscript received from someone about Sheikh Abdur Rauf and Sheikh Burhanuddin (hereinafter referred to as the MI manuscript) If this history is connected with what was stated by M.D.

Mansoor that since 1128 there had been efforts by foreign Muslim traders from Perlak and Pasai to control the pepper producing areas around the Kampar Kiri and Kampar Kanan rivers, then it is estimated that Arab traders had been conducting trade voyages around the west and east coasts of Minangkabau since the beginning of the 12th century. It's just that the spread of Islam by traders who came from the west coast did not spread to the interior of Minangkabau as was done by preachers/traders who passed through the east coast. This is due to the difficult geographical conditions and the difficulty of traveling between the west coast and the interior.

3.2 Forms of Islamic Educational Institutions and Their Figures.

a. Informal Education.

In the early stages, Islamic education took place informally, where preachers gave exemplary examples in their daily attitudes, so that the people they visited became interested in embracing Islam and emulating their behavior. After a Muslim community was formed in an area, the first concern was to establish a place of worship (mosque), as a place to perform the five daily prayers, Friday prayers once a week and twice a year to perform the Eid al-Fitr and Eid al-Adha prayers. In addition to mosques, there are also places of worship called langgar, which are smaller than mosques and are used only for the five daily prayers.

With the establishment of mosques, preachers also used them as a place to carry out various activities; both religious activities, social activities, including educational activities. Even educational activities that took place in mosques and were still simple at that time were greatly felt by the Muslim community, so it is not

surprising that they have high hopes for mosques as places that can build a better Muslim community. Initially, the mosque was able to accommodate educational activities needed by the community. However, due to limited space and space, it began to be felt that it could not accommodate the enthusiasm of the community who wanted to learn. So various developments were carried out gradually until the establishment of Islamic educational institutions that specifically functioned as a means to accommodate learning activities according to the demands of the community at that time, such as surau and pesantren.

b. Surau

In West Sumatra, especially in Minangkabau, the term surau is known, according to the Great Dictionary of the Indonesian Language, surau is defined as a place (house) where Muslims perform their worship (prayer, recite the Koran and so on). Surau has been known as an Islamic educational institution. However, this term was already known before the arrival of Islam, only that surau in the Minangkabau customary system belongs to a tribe or community as a complement to the rumah gadang which functions as a place to meet, gather, hold meetings, and a place to sleep for boys who have reached puberty and elderly parents. The function of surau did not change after the arrival of Islam, only its religious function became more important which was first introduced by Sheikh Burhanuddin from Ulakan Padang Pariaman, he studied sharia with Sheikh Abdurrauf in Aceh. In 1100 H/1680 AD, he returned to Ulakang to build a surau and teach sharia. At this time, the existence of the surau, in addition to being a place of prayer, was also used by Sheikh Burhanuddin as a place to teach Islamic teachings, especially tarekat (suluk).

As a traditional educational institution, the surau uses the halaqah education system. The material taught at first was still around learning the hijaiyah letters and reading the Qur'an, in addition to other Islamic sciences, such as faith, morals and worship. In addition, for the upper level, they began to be taught the

science of tajwid and songs, tadarrus, qasidah songs and reciting the Koran and books of worship.

After the Qur'an study, it was continued with the study of the book. The subjects in the study of the book generally consist of the science of Nahwu and Sharaf (Arabic grammar), the science of Fiqhi, the science of Tafsir, and other religious books. They study during the day (after the dhuhur prayer) and at night (after the maghrib prayer). From the study of the Qur'an and the study of the book which is so dense with subject matter, it can be understood that the Minangkabau people from an early age have a fairly strong understanding of Islam, so that after completing their education at the surau, they have the basis or capital to continue their education at Islamic educational institutions abroad. So that many Islamic reform figures come from abroad and adhere to different beliefs, then devote themselves to the land of Minangkabau to make improvements.

Surau not only functions as an Islamic educational institution, but also as an educational institution for tarekat. This second function of surau is more dominant in its development in Minangkabau. Each surau in Minangkabau has its own authority, both in the practice of tarekat and the emphasis on branches of Islamic knowledge. The tarekat practices developed by each surau have more mystical content than sharia. This symptom can be seen, even though Islam has been adopted by the community, practices that are contrary to sharia are still carried out, especially by the rulers (traditional groups).

Surau, like Islamic boarding schools, also have special characteristics. There are suraus that specialize in instrument science, such as Surau Kamang which specializes in the science of mathematics, ma'ani. Surau Kota Gedang, in the science of tafsir and faraid, surau Sumanik. Meanwhile, surau Talang specializes in nahwu science.

Surau as a place for Sufi practice or tarekat is not something strange, because the first surau built in Minangkabau by Burhanuddin Ulakan was to practice the teachings of the tarekat among the people of Minangkabau, especially

followers of Sheikh Burhanuddin Ulakan. Surau Ulakan, as written by Azyumardi Azra, is the center of the congregation, the students who studied at Surau Ulakan, also built surau in other places modeled after Surau Ulakan itself, which was the prototype of the surau congregation.

c. Reform of Islamic Education in Minangkabau and Its Figures

The reform of Islamic education in Minangkabau began in the 20th century, making it one of the first regions in Indonesia to undergo modernization in this field. Traditional educational institutions known as surau transformed into modern Islamic education institutions, a change accelerated by several reformist scholars from Minangkabau. Traditionalists in the region viewed the expansion of modern Islamic education systems and institutions as a direct threat to the existence of surau. Consequently, they believed that surau should adopt elements of modern education, particularly classical systems and structured curricula in various forms and names.

One notable development was the establishment of the Sekolah/Madrasah Adabiyah, which emerged as a response to the modernization of Islamic education in Indonesia. This madrasah was equivalent to the HIS school, where religious education and the Qur'an were taught as mandatory subjects. In 1915, the school received subsidies from the Dutch East Indies government and changed its name to Hollandsch Maleische School Adabiyah. Founded by Sheikh Abdullah Ahmad in 1909, this was the first madrasah in Minangkabau to adopt modern educational practices, using desks, tables, and blackboards.

In 1910, Sheikh M. Thalib Umar established the Madras School in Sungayang (near Batusangkar), which focused on in-depth study of major Islamic texts. By 1923, this institution was renamed Diniyah School, and in 1931, it became Al-Jami'ah Islamiyah, later changing again to Al-Hidayah Islamiyah, which also introduced junior high school and other programs.

The Diniyah School was founded on October 10, 1915, by Zainuddin Labai El Yunusiy in Padang Panjang. This afternoon school not only taught religious subjects but also general studies. In 1923, Rangkayo Rahmah El Yunusiyah established a girls' branch called Madrasah Diniyah Putri in Padang Panjang. The Muhammadiyah organization entered Minangkabau in 1927, led by A. R. St. Mansur, and established numerous madrasahs that continue to thrive in the region.

In Palembang, notable madrasahs included Madrasah Al-Quraniyah, founded by Kiyai H. Muh. Yunus in 1920, which offered both Ibtidaiyah and Tsanawiyah levels. At its peak, the school had 400 students and five teachers. Another institution, Madrasah Ahliyah Diniah, was established by Ki Masagus H. Nanang Misri in the same year, also offering Ibtidaiyah and Tsanawiyah levels.

Surau Jembatan Besi was the first to implement a classroom system in its teaching process, eventually becoming known as Sumatera Thawalib Padang Panjang under the leadership of Sheikh Abdul Karim Amrullah (Haji Rasul) in 1921. The name Sumatera Thawalib, meaning "Students of Sumatra," was inspired by the youth organization "Jong Sumatranen Bond," which had been founded in Jakarta in 1918. This marked a shift from the surau system to a school system, incorporating general subjects into the curriculum. That same year, Sumatera Thawalib Parabek Bukittinggi was established under Sheikh Ibrahim Musa.

One year after Surau Jembatan Besi transformed into Sumatera Thawalib, Sheikh Abdullah Ahmad, its founder, moved to Padang and initiated the formation of the Persatuan Guru-Guru Agama Islam (PGAI) in 1919. This organization brought together several reformist scholars in Minangkabau to unite for the common goal of upholding dignity, improving conditions, and assisting Islamic teachers in advancing Islamic education. Among the modern Islamic schools established by PGAI were Normal Islam in Padang, which was later replaced by Sekolah Menengah Islam (SMI) in Bukittinggi and Sekolah Tinggi Islam (SIT) in Padang. On May 20, 1930, Sheikh Sulaiman Ar-

Rasuly convened a meeting of Minangkabau Shafi'iyah scholars, leading to the formation of a social and educational organization called Persatuan Tarbiyah Islamiyah (PTI).

Following Indonesia's independence on August 17, 1945, the Department of Religious Affairs was established on January 3, 1946, to manage religious matters, including education and madrasahs. However, despite being under the auspices of the Department, madrasah education only received minimal guidance and oversight at first. This situation persisted until the issuance of the famous Joint Ministerial Decree (SKB) on March 24, 1975, which aimed to reintegrate Islamic education into the national education mainstream. This policy significantly impacted madrasahs, allowing their diplomas to hold equal value to those of public schools, enabling madrasah graduates to continue to higher public schools, and facilitating transfers from madrasahs to equivalent public schools.

With this SKB, the definition of madrasahs became clearer as educational institutions equivalent to schools, although their management remained under the Department of Religious Affairs. In the late 1980s, the Islamic education system entered an integration phase with the enactment of Law No. 2/1989 concerning the national education system, which helped to elevate the status of madrasahs as Islamic educational institutions. However, challenges arose, as highlighted by Malik Fadjar, who expressed concerns that while the format of madrasahs became clearer over time, the content and vision of Islamic education continued to evolve. These concerns were addressed with the passage of Law No. 20 of 2003 on the National Education System, which provided opportunities for madrasahs to compete with public schools, further emphasized by Government Regulation No. 55 of 2007 on Religious Education and Religious Learning.

3.3 Islamic Education After Independence

After Indonesia's independence on August 17, 1945, then on January 3, 1946, the Ministry of Religion was formed to handle the

issue of diversity in Indonesia, including education, especially madrasas. However, in subsequent developments, madrasa education, although already under the auspices of the Ministry of Religion, was only limited to guidance and supervision. This situation lasted until the issuance of the famous Joint Decree of the 3 Ministers on March 24, 1975, which attempted to restore the backwardness of Islamic education to enter the mainstream of national education. This policy had a very big influence on madrasas, because first, diplomas could have the same value as equivalent public schools, second, madrasa graduates could continue to higher public schools, third, madrasa students could transfer to public schools of the same level.

With this Joint Decree, madrasas obtained a clearer definition as educational institutions that were equivalent to schools even though their management remained under the Ministry of Religion. However, in the next development, in the late 1980s, the world of Islamic education entered an era of integration with the birth of Law No. 2/1989 concerning the national education system, the existence of madrasahs as educational institutions with Islamic characteristics increasingly gained their place. But this became an obstacle as feared by Malik Fadjar "when the format of the madrasah from time to time became increasingly clear, while the content and vision of Islam continued to change." Malik Fajar's concerns have been answered with the birth of Law No. 20 of 2003 concerning the National Education System, which provides opportunities for madrasahs to spur themselves on the same as schools, even opportunities for madrasahs to be more competitive in the world of education are increasingly clear after the issuance of Government Regulation of the Republic of Indonesia. No. 55 of 2007 concerning Religious Education and Religious Education.

4. Closing

Islam entered Minangkabau between the 12th and 13th centuries AD, through two routes, namely; the route from Aceh and the route from Malacca. Islam was introduced by

Arab missionaries and traders who settled in eastern Minangkabau, especially in the river basins that flowed to the center of the Minangkabau kingdom in the interior. The expansion of the Samudra Pasai kingdom to eastern Minangkabau greatly influenced the intensive spread of Islam in this region and other Minangkabau regions. The Islamization process took place peacefully, because it was introduced through local wisdom approaches in the local cultural environment.

In addition, the initial approach taken by the missionaries in a persuasive and acculturative manner towards the customary laws adopted by the community, made the Islamization process easier where they were, even as the beginning of the fusion between Islam and Minangkabau customs, a consensus was born that read; "Adat basandi Syara' Syara' basandi Adat." Therefore, as the saying goes, "Adat and Syara' are like aur with a cliff". Surau (as the oldest educational institution) for the Minangkabau community has a multidimensional function, not only functioning as a place to gather, meet and sleep but also functioning as an Islamic educational institution, the Minangkabau community is an open society, meaning a society that does not close itself off from accepting change. So that in the end the changes that occur become a threat to the continuity of the surau institution as an educational institution.

But behind that, the surau has been able to produce great scholars who are respected both in Minangkabau and outside Minangkabau. The Islamic education renewal movement in Minangkabau, which was initially initiated by three Minangkabau scholars who had studied in Mecca, where they received a wide welcome among the Minangkabau community, including from Islamic figures who manage educational institutions (surau-Suraus, etc.). These three figures brought reform ideas that were obtained in Mecca, one of the ideologies they received was the "Wahabiyah" ideology which aims to cleanse Islam of all traditions/customs that conflict with the purity of Islamic teachings, but their movement did not run smoothly because they

received challenges from traditional defenders.

As a result, these two groups were involved in a conflict which was later called the Padri War (1803-1837). Even though they faced challenges, their movement continued to run according to the ideals of their struggle, so that from this renewal movement, they gave birth to great, well-known ulama, where they founded or changed the "Surau (khalaqah) education system to a "Classical" system and became the center of Islamic education throughout the Minangkabau region and its surroundings..

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