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Surau and Modernization of Early 20th Century Islamic Education Case of Western Sumatra (Minangkabau)

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ABSTRACT

The study aims to investigate the Surau transformation and modernization in the development of Islamic education in the early 20th century in Western Sumatra. The method used is a library study. In general, Surau, as a center of Islamic learning, has an important role in the development of Islam and the understanding of its teachings. Surau has been the birthplace of many of Minangkabau's great scholars and has played a role in nurturing the spirit of nationalism against the Dutch colonization. Besides, Surau is also one of the oldest Islamic educational institutions in Western Sumatra. In addition to serving as a place of worship such as prayer and teaching, Surau is also a place to study various religious sciences such as fiqh, mantiq, and tafsir. Fiqh became the main focus of the defense at Surau. Surau's transformation into a madrasah was marked by a shift in learning patterns from the tradition of sitting on a chair to using chairs, tables, and desks. The modernization of Surau into a madrasah has expanded steadily in several locations in Western Sumatra such as Padang, Highlands, Sungayang, Baso, and other locations. Characters such as Syeih HM Thaib Umar, Abdul Ahmad, Abdul Karim Amarullah, Jamil Jambek, Sulaiman Arrasul, and others are recognized as the main drivers of Islamic modernization in Minangkabau.

Keywords: *Surau, Modernization, Islamic Education, Early 20th Century, Minangkabau*

INTRODUCTION

The existence of Islamic educational institutions in Minangkabau has undergone a very significant development. Starting with the surau education system, the Minangkabau region succeeded in giving birth to the great Islamic scholars and intellectuals who had a stake in the development of Islam in Nusantara in the past. For more than four centuries, surau educational institutions have played an important role in the development of scientific traditions in the country. The intellectual tradition of Islam seems to have found a very suitable place for the growth and development of all forms of Islamic scientific tradition and many gave birth to genius ideas about Islam that eventually became an Islamic identity and entity in Minangkabau. Thus surau has played its function as a place of transformation of Islamic science. The surau education system that once existed in Western Sumatra is interesting to study. Although today the function of surau has undergone a shift, the educational system applied in surau should be understood by the present generation so that its educational values can be actualized in a modern context. Islam is a universal religion that teaches its followers various aspects of life, both that are worldly and that are ukhrawi. One of the aspects taught in Islam is to oblige his people to seek science and knowledge, to carry out education, because with education man can obtain the supply of a good and directed life. In the history of Islamic education, as well as in the other parts of the Islamic world goes according to the tendency of Islamic movements in general, in politics, economics, social, cultural, educational and other. At the beginning of the 20th century there were some changes in Islam which in the broad lines can be described as a resurrection, renewal, even enlightenment. The educational institutions are able to produce an elite that knows these momentums and at the same time can place itself in the leader of this history, then it has actually performed its function of bringing Indonesia to the eve of the Islamic dawn as a sign of the rising of the sun that will shine on nature.

METHODS OF RESEARCH

The research "Surau and Modernization of Early 20th Century Islamic Education: The Case of Western Sumatra (Minangkabau)" was conducted using the Library Research method, namely by analyzing the content of books and related literature relevant to the topic through Library Studies. In data analysis, the research uses historiography to understand the historical and social contexts that influenced the development of Islamic education in Western Sumatra in the early 20th century. Thus, this study could highlight the role of surau in the modernization of Islamic education in Western Sumatra in the early 20th century and how the Islamic community in Minangkabau adapted to the pressure of Dutch colonization and the development of secular education.

RESULT AND DISCUSSION

Surau's Understanding

Surau or langgar is a small building for the worship of the Muslims. Surau or Langgar was originally a cultural element of the Malay tribe and is related to beliefs. After Islam entered Nusantara, Surau became Islamic building. Once upon a time, Surau was a meeting place, a gathering place and a

bed for young men and older men, especially doubts. In addition to Minangkabau the building is also found in Mentawai, and called Uma, in East Toraja called Lobo, in Aceh called Meunasah, and in Java called Langgar. The term Surau in Minangkabau was known before the advent of Islam. Surau in the custom Minangkabau belongs to the tribe or people as a supplement to the house that serves as a place of meeting, gathering, meeting, and bed for the boys who have grown old and their parents who are old. The existence of this Surau is strengthening its position because of the Minangkabau community structure that adopts the Matrilineal system. According to the customary rule that men do not have a room in their parents' house, so they are required to sleep in Surau. This fact makes Surau a very important place for the development of the Minangkabau generation, both in terms of science and other practical skills. Surau is the oldest basic education institution in Western Sumatra.

The function of the Surau did not change after the advent of Islam, only its religious function became more important. The Surau or Langgar for a place to study the Qur'an and a place for prayer five times. Surau was first introduced by Sheikh Burhanuddin in Ulakan, Pariaman. In this time the existence of Surau beside as a place of prayer is also used as the place of learning the Quran, teaching the teaching of Islam and as a resting place. Surau has an important role in the Islamic education system in Minangkabau, Surau is a traditional Islamic educational institution in Minangkabau that cannot be separated from the history of the Islamization of Minangkabau culture itself. An important aspect of surau as an institution of Islamic education as well as possessed by the practitioners is the emphasis on oral knowledge (hafalan) by studying classical texts. Surau as a traditional educational institution, using the education system of halaqah. The teaching process is through lectures, reading and memorizing. The teaching material was first taught to learn hijaiyah and read the Qur'an. In addition, study other Islamic sciences, such as faith, morals and worship. Gradually, Surau's existence as an Islamic educational institution was progressing. There are two types of Surau education in this era, namely.

a) The teaching of the Qur'an

There are two levels of learning: a low level of education,

- 1) a learning to understand the alphabet of the Quran and a reading of the Qur'an. In addition, studied the way of wudhu and the methods of prayer performed with the method of practice and remembering, the faith in particular relates to the nature of twenty learned by using the technique of remembering through songs, and the morals done with the stories of the Prophet and the other shaleh people.
- 2) Higher education, that is, education reading the Qur'an with songs, texts, dancing, and tajwid.

b) The study of the book of the material of education in this field includes:

sharaf and nahu science, fictional science, interpretation and other sciences. How to teach it by reading an Arabic book and then translated into Malay. After that, it was explained what it meant. The emphasis on this level is on the aspect of fervor. In the early days, the books studied on each of the educational subjects still referred to one particular book. After the Minang Kabau scholar who studied in the Middle East returned to his homeland, the sources used began to undergo shifts. The books used in every educational material are all kinds of things. This is because they returned not empty-handed, but with many sources.

The method of education used in Surau when compared to modern methods of education, the method of teaching has advantages and weaknesses. Its advantages lie in the ability to memorize

theoretical loads of science, while its weaknesses lie in its ability to understand and analyze texts. On the other hand, these educational methods are misapplied. Many students can read and remember the content of a book, but can't write what is read and spoken. Surau serves as a sociocultural institution, that is, a meeting place for young people in an effort to socialize themselves. Surau also serves as a lodging and resting place for travellers on the journey. In addition, Surau also serves as an Islamic educational institution as well as a religious education institution. Each Surau in Minangkabau has its own authority, both in the practice of tarekat and in the emphasis on the sciences of Islam. This symptom is known, although Islam has been adopted by the society but practices that are contrary to the Shariah are still practiced mainly by the rulers. (kaum adat). Seeing the situation of the people, then Sheikh Abdurrahman, one of the scholars of Stone Hampar, tried to make people aware with a persuasive approach and he succeeded. This success did not immediately eliminate the practice of bid'ah and khurafat in some other areas. In order to give understanding to the people about the religion of Islam, Sheikh Abdurrahman established the Surau known as "Surau Dagang".

The situation warms up and divides the people into two fortresses: the first fortress that rejects the modernization driven by indigenous peoples assisted by the Dutch colonialism, and the second fortress is represented by religious leaders (Kaum Priori) who are already persuaded to see practices of life that are far from religious values. With the momentum of the return from Mecca "three sets" H. Miskin from Pandai Sikek, H. Piobang from Agam and H. Sumanik from Batusangkar, I did the renewal but with a tough and radical approach. These worshipers were also assisted by other worshippers like my Lord Nan Renceh and my Lord called "Tiger Nan Salapan" in Agam. The efforts of the priests have at least succeeded in arousing the spirit of Islamic nationalism against the invaders. Although in the end this movement failed to destroy the idea of renewal. Surau as an Islamic educational institution began to decline its role because of some things. First, during the war many Padri Suraus who were destroyed were burned and many Sheik died, second, the Netherlands began to introduce public schools, third, young Muslim intellectuals began to establish madrasah as a form of their disagreement with the practices of surau that are full of khurafat, bid'ah, and superstition. The expansion of young intellectuals by establishing madrasahs has threatened the existence of Surau as an educational institution. In order to preserve its existence, the Traditional Orthodox Church held a major meeting in Bukittinggi on May 5, 1930 which resulted in the decision to form the Islamic Tarbiyah Association. (PTI). The other decision of the meeting was that the Islamic educational institutions incorporated into the PTI should be orderly according to the pattern developed by the Young Intellectuals. Thus, the Traditional Ulama had no alternative to saving the Surau education system except to rebuild it as done by the Youth Intellectual. As an Islamic educational institution, Surau's position is very strategic both in the process of Islamic development and in understanding the teachings of Islam.

Even Surau has been able to impress the great scholars Minangkabau and nurture the spirit of nationalism especially in expelling Dutch colonialism. Among the alumni of Surau Education are Haji Rasul, AR. Sutan Mansur, Abdullah Ahmad and Hamka. Based on the above explanation, it can be concluded that Surau is the oldest Islamic educational institution in Western Sumatra. The Surau is a place of worship and prayer, and it is also a place to study the sciences of religion: fiqh, mantiq, and tafsir. The science is very emphasized, because many of the people of Minangkabau are committing acts that are contrary to the laws of Islam, such as gambling, drinking, binge, sakar, and other evil acts.

Curriculum in Surau Education.

The students who studied in surau in the early days are called the Disciple. This shows the characteristic nature of surau, because the disciple is a Sufi termalogue. In their evolution they are called "minor, "dressed," and "pants"(Al-Fakir). The use of the term fakih refers to the emphasis on fiqh or shariah in general. In surau education, there is no level or class. Sometimes there's some sort of division, but it's based on the level of competence or mastery of a particular science, not the number of years spent learning joking. The main methods used in the teaching process in surau are lectures, readings, and preservations, which are usually centred on the hallucinations. In implementing and instilling religious education in the pupils many surau-surau take specialization and famous in a particular field of science. For example, surau Kamang is known for his power in the knowledge of the Arabic language. Surau koto Gadang in the sciences of mantiq ma'ani, surau Sumanik in tafsir and fara'id; sorau Talang and Surao Salayo in the field of nahwu; sirau Old City in the sphere of taffir. A typical Syattariyah book written by Guru surau Ulakan in 1757 revealed a variety of subjects given to the students including Arabic, tafsir and even medicine. Modernization of Early 20th Century Islamic Education Surau reached its peak at least until the second decade of the 20th century, with a typical educational system, when the Dutch and Madrasah introduced modernist Muslim groups. Evidence shows that surau education continued to play an important role for the Minangkabau Islamic community throughout the 19th century, as every village in Minangkabau had surau to teach the Qur'an, hadiths, Arabic and other knowledge. Besides there is still and surau that survives but not much. Islamic education in Minangkabau has undergone a period of renewal of the model of education using the Islamic system of education before 1900 which is called the old system.

Modernization of Islamic Education in the Early 20th Century.

Etimologically, modernization derives from the word modern, which has been translated into Indonesian with the meaning of renewal. In Western society, "modernization" means thought, flow, movement, and attempts to change concepts, customs, old institutions and so on, so that they can all be adapted to the opinions and new circumstances arising from the advances of science and modern technology. According to Nurcholis Madjid, the notion of modernization is almost identical to the rationalization notion, that is, the process of refining old, irrational thinking patterns and systems and replacing them with new, rational thinking and systems. It's done using the state-of-the-art invention of mankind in the field of science.

Reformation itself is the mind, the flow, the movement and the effort to change the concepts, customs, old institutions, and so on, to be adapted to the new atmosphere brought about by the advances of modern science and technology. This process of modernization was the result of the advances of modern Western science and technology which then entered the Islamic world in the early 19th century. From that point on, a new phase in Islamic history began which is seen as the beginning of the modern period. Modernization is a total transformation of common life in the field of technology and social organization from the traditional to the economic and political patterns preceded by the stabilized Western nations. Generally speaking, modernization is a change of society in all its aspects from traditional society to modern society."The birth of modernization or renewal in a place will always go hand in hand with the

advances of science and technology that evolved at that time. Modernization or renewal can mean anything that has not been understood, accepted, or implemented by the recipient of the renewal, and basically such renewal is an attempt or attempt to improve the situation, either in terms of the methods, concepts, and a set of methods commonly applied in order to convey a better situation. Abuddin Nata Islamic education is the process of formation of individuals based on the teachings of Islam to reach a high degree so that it is able to carry out its functions and succeed in realizing happiness in the world and the Hereafter. Islamic education as a more specific effort is emphasized to develop the religiousity of the subjects so that they are better able to understand, live and practice the teachings of Islam. Then Abdurrahman Al-Nahlawi, who mentioned that Islamic education is a process of individual and social determination that can lead a person to submit and obey Islam and apply it perfectly in the life of individuals and societies. Muhammad Naquib Al-Attas defined Islamic education as an effort made against the pupil to recognize and recognize the right places of everything in the order of creation, thereby guiding towards the recognition and recognition of the right place of God in the Order of Being and Being.

From the above definition, one conclusion can be drawn that Islamic education is guidance, teaching, giving knowledge, demanding with affection what an educator does to the pupil of a person in the growth period so that he has a good and fulfilled personality. The purpose of Islamic education in general is the formation of the primary personality or the formation and construction of al-akhlaq al-karîma, which is the attitude and behavior praised according to the mission sent by the Prophet (peace and blessings be upon him) to the whole of mankind, in order to improve and build a noble religion. Ideally, Islamic education aimed at creating and building a glorified Akhlaq requires inheritance, cultivation and giving a good example to pupils.

The modernization of Islamic education is a knowledge that must be accepted by the Muslims in advancing education in order to face the progress of science and knowledge that cannot be defended. Another challenge facing the Islamic nation is the challenge of colonialism and imperialism, which resulted in a fierce clash between Western culture and Islamic values, to materialism, capitalism and industrialism that have successfully changed the mental systems and social structures of the Muslims. In response to the above-mentioned challenges, Muslim thinkers and intellectuals launched various modernization efforts to balance the current of progress and the challenges of the era. Modernization of education is one of the approaches for a long-term solution to the various issues of the Islamic community today and in the future. Therefore, the modernization of education is essential to the birth of a modern Islamic civilization.

Modernization of Islamic education can not be felt results in a day or two but requires a long process. In view of the importance of modernization of islamic education, then every Islamic educational institution must get serious treatment, to produce thinkers and intellectuals who are determined and reliable have a central role in life. Modernization of Islamic education can be understood as an attempt to change the curriculum, methodology, situation and education of Islam from the traditional (orthodox) to a more rational, and professional direction in line with the development of science and technology at the time.

The Islamic education renewal movement in Indonesia that took place in the early 20th century was behind several factors that prompted the renewal of Islamic Education in Indonesia, i.e. in the 1900s

many Muslims from various places wanted to return to the Quran and Sunnah, there was an attitude of opposition of the Indonesian nation against the Dutch, and there was a recognition of the dissatisfaction of the Muslims with traditional methods. The renewal of Islamic education in Indonesia is due to the presence of Islamist thinking in the field of education, which is undermined by the renewed Islamic thinking that has emerged in the Islamic world. The destruction of Islamic education is driven by two factors, namely the renewal of education that originates from ideas that arise from outside, such as the native figures who live abroad, so that when they return from the establishment bring knowledge and become supplies to carry out educational renewal in Indonesia. Then the second factor is driven by the factor of the Indonesian condition itself, because at that time Indonesia was still dominated by the Dutch, the education system in the Netherlands colonial era was discriminatory.

The reform of Islamic education in Indonesia began with the emergence of a school in Indonesia namely the school of Bharah, this school is a school that uses the system of education in a classical way, unlike other education-educations that exist in Indonesia. The values of education are undermined by the internal conditions of Islam, which no longer considers general science as a unity of science to be observed. Furthermore, more science was adopted even used comprehensively by the West who at that time had never known science. There are a number of factors that are driving the process of renewal of Islamic education: 1. The first internal factor is the pragmatic need factor of the Islamic people that very much requires an Islamic educational system that can really be used as a reference in order to impress Muslim people who are qualified, fearful, and believing in God. 2. The two external factors of Islamic contact with the West are also the most important factors that we can see. Since the beginning of the 20th century there have been some changes in Islam in Indonesia that can generally be called the resurrection, renewal, even enlightenment (renaissance). Minangkabau is considered as one of the starting points of the entry of modernist ideas into Nusantara. Other districts are still satisfied with their traditional conditions. Deliar Noer began his discussion of the origins and growth of the modern Islamic movement by first discussing the Minangkabau area. He believes that the Minangkabau region has an important role to play in spreading the ideals of reform to other regions.

The renewal or modernization movement in Minangkabau is more focused on the well-developed Surau locations. In this institute, religious teachers and young people who went to Makkah and returned to Minangkabau, then taught in their original surau, the movement developed because surau had an open relationship with society. Ahmad Khatib Al Minangkabau was the main reformist in the modernization process of this surau. Although he did not return to Minangkabau, but through his disciples who returned to Nusantara From these teachers emerged the renewal of Islam in Western Sumatra, the scientists that occurred as well as the modernization of training, especially Surau as an institution of Islamic Education. According to Ramayulis, the modernization of Islamic education is influenced by two factors, internal and external. As follows:

1. Internal factors a). Impulsion to increase resistance to Dutch colonialism b) dissatisfaction with the colonial education system of the Netherlands c) insatisfying with the experience of Islam and the application of customs in the middle of society d) desire among young people to purify the teachings of Islam.
2. External factors The influence of the thinking of the Middle East renovators figures that occurred in the late 19th century, in particular Jamal al-Din al-Afghani and Muhammad Abduh.

The important point of the change that has taken place in Indonesian Islamic Education has begun from the Minang region. In the early 20th century, Western Sumatra was marked by a period of social and intellectual turmoil. Dozens of polemical books, both in Arabic and Malay, began to be published in numerous magazines, newspapers that covered things that were turmoil of thought and currents in the understanding of the mazhab in Islamic law began to emerge. In this case, the movement of modernist Islam, or better known as the youth, is very important. The role of the Islamic educational institutions is the transformation of some of the surau in Mingkabau into a Dutch model nagari school. The difference in response between Minangkabau and Java Muslims is related to a relatively different cultural character, besides it is also related to the experience of a relative different history both in the process and development of Islamization as well as in dealing with the Dutch power. The Muslim reformist movement, which has found momentum since the 20th century, argues that reform of the Islamic education system is necessary to meet the challenges of colonialism and Christian expansion. The response of traditional Islamic educational systems such as surau (Minangkabau) and Pesantren (Jawa) to the modernization of Islamic education according to Karel Steenbrink calls it a rejection and exemplification. For that, there can be no other in their view, surau must adopt some of the elements of modern education that have been applied by the reformists, especially the classical system and tracking, without significantly changing the content of surau education itself.

Renewal of Islamic Education Minangkabau

The emergence of the movement of modernization of thought that is realized in the form of understanding of religion and education system, born from the Ulama-ulama who have modern thinking or scholars who are more popular with the reference as young people, while the scholar who upholds the old traditions in religion is called the elderly people. These two groups have different perceptions in some respects so that this religious controversy is a golden age in terms of literature in Minangkabau. The main pioneers of the reformation or modernization movement of Islamic education in Minangkabau, were: Sheikh Jamil Jambek, H. Abdullah Ahmad, H. Abdul Karim Amrullah and Sheikh Thaib Umar.

1). Sheikh H.M. Jamil Jambek (1860 M -1947 M) was born in the city of Bukittinggi, West Sumatra, in 1863. His name is Muhammad Jamil. He is the eldest son of Muhammad Saleh Datuk Maleka, a Nagari head in Kurai, Bukittinggi. At the age of 22, precisely in 1885, on the advice of a scholar, My Lord Kayo Mandiangin, Jamil began to become conscious and left the world. He then studied religion and Arabic. A year later, Jamil sent his father to study at Sheikh Ahmad Khatib in Makkah. Ahmad Kathib was the greatest scholar as a great teacher in Mecca and became a high priest in Masjidil Haram. Syehk Jamil Jambek was the first scholar to introduce the method of devotion. In 1918 he founded an institution that is still known today as Surau Inyik Djambek. The Surau is a centre of religious teaching, a meeting place for Islamic organizations and a place where food is served to the figures he invites for dialogue. In 1913 he founded in Bukittinggi a social organization, Tsamaratul Ikhwan, which also published small books and brochures on religious teachings without the purpose of profit. For several years Djambek was working in this organization, until the organization was transformed into a commercial publishing company. At that time he was no longer part of the company. He gave great impetus to renewal in Minangkabau by helping those renewal organizations.

2). Sikh H. Abdullah Ahmad, (1878 M-1933M) Sikh DR Abdullah Ahmad (born in Padang Long, 1878 He was the son of Haji Ahmad, Minangkabau scholar who was also a merchant. Abdullah Ahmad completed his primary education at a government school, obtaining a religious education from his father. In 1895, Abdullah Ahmad went to Mecca and returned to Indonesia in 1899. In 1909, after Haji Ahmad visited the Iqbal school founded by Haji Taher Jalaluddin in Singapore. He was a reformist scholar who founded the Adabiah School. (1909). In 1911-1916 founded al-Munir magazine published in Padang. The establishment of PGAI in Padang (1919) marked the birth of the Sumatera Thawalib Padanglong College (1921 in Surau The Iron Bridge that has been in place since 1914) as the future Cycling of Sumatra Thawalib in Western Sumatra. In addition to teaching Haji Abdullah Ahmad very active writing, he was chaired as the head of the journalist union in Padang in 1914. He had a very close relationship with the students of the government high school in Padang and the medical school (Stovia) in Jakarta and gave his help in the activities of Jong Sumatra Bond. Al-Akhbar magazine in 1913 (one of the news magazines) and became the editor in the field of religion of Al-Islam magazine in 1918 published by the Islamic sarekat.

3). H. Abdul Karim Amrullah, (1879 M - 1945 M).

Abdul Karim Amrullah was born as Muhammad Rasul in Nagari River Batang, Maninjau, Agam, West Sumatra, 10 February 1879. Muhammad was one of the sons who had never completed formal education. He studied in traditional education and taught in surau-surau. At about the age of 10, his father instructed him to study the Qur'an to Muhammad Shalih and Haji Hud in Tarusan, South Coast. A year later, he studied various religious sciences with his father. At the age of fifteen he went to Mecca to deepen his religious studies. He lived in Mecca for more than seven years (1894-1901) and there he studied with a number of teachers, including Sheikh Ahmad Khatib al-Minangkabawi, Sheikh Taher Jalaluddin, Sheikh Muhammad Djamil Djabek.

CONCLUSION

1. Surau is, a small building for worship of the Muslims; mushala. Surau or Langgar was originally a cultural element of the Malay tribe and is related to beliefs. Surau in the custom Minangkabau belongs to the tribe or people as a supplement to the house that serves as a place of meeting, gathering, meeting, and bed for the boys who have grown old and their parents who are old. This fact makes Surau a very important place for the development of the Minangkabau generation, both in terms of science and other practical skills.
2. Modernization of Islamic education can be understood as an attempt to change the curriculum, methodology, situation and education of Islam from the traditional (orthodox) to a more rational, and professional direction in line with the development of science and technology.
3. The renewal or modernization movement in Minangkabau is more focused on the well-developed Surau locations. In this institute, religious teachers and young people who went to Makkah and returned to Minangkabau, then taught in their original surau, the movement developed because surau had an open relationship with society.

4. Ulama who became the main pioneer of the movement of renewal or modernization of Islamic Education in Minangkabau, are; Sheikh Jamil Jambek, H. Abdullah Ahmad, H. Abdul Karim Amrullah and Sheikh Thaib Umar.
5. Surau the most celebrated in Minangkabau who have reformed themselves into Islamic education institutions are: a). Surau Tanjung Sungayang, founded by Sheikh H.M Thalib Umar in 1897 M under the new name Alhidayah and SMPI (P.G.A). b. Surau Parabek Bukittinggi was founded in 1908 M now known as Sumatera Thawalib Parabeek. c). Surau Padang Japaneese founded at the time by Shahid H. Abbas Abdullah now called Sumatra Darul Punun Abbasiah. d) Surau Bridge of Iron Padang Longitudinal established by Shaykh H. Abdul Karim Amrullah in 1914 M. now called Tawalib Padang longitudinal. e) Sulau Canduang Baso Bukittinggia founded on 1908 Sulaiman al Rasuli in Marbiyah now called Tarbiyah Islamiah

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