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The Role of the Surau Education System for Elementary School Children

Miftahul Anwar^{1⊠}, Muhammad Umar Wakhid², Andi Warisno³, Afif Anshori⁴, Anan Andari⁵

^{1,3,4,5} Institut Agama Islam (IAI) An-Nur Lampung, Indonesia ² Universitas Negeri Yogyakarta, Indonesia

anak05ragiel@gmail.com, muhammadumar.2019@student.uny.ac.id, andiwarisno75@gmail.com, afifansori@uinradenintan.ac.id, andari@an-nur.ac.id

Abstrak

Surau merupakan embaga pendidikan masa awal penyebaran Islam di Indonesia, artinya selain memiliki niki sejarah, surau juga terus menampilkan eksistensi kelembagaan dalam mencerdaskan generasi bangsa. Penelitian sejarah, surau juga terus menampilkan eksistensi kelembagaan dalam mencerdaskan generasi bangsa. Penelitian sejarah, surau juga terus menampilkan eksistensi kelembagaan dalam mencerdaskan generasi bangsa. Penelitian sejarah, surau juga terus menampilkan eksistensi kelembagaan dalam mencerdaskan generasi bangsa. Penelitian sejarah penelitian mencerdaskan generasi bangsa. Penelitian sejarah penelitian mencerdaskan generasi bangsa. Penelitian mencerdaskan generasi bangsa. Penelitian penelitian mencerdaskan generasi bangsa pendidikan surau sepanjang sejarah. Dalam menyajikan hasil penelitian, peneliti melakukan empat tahap utama, yakni mengumpulkan sumber melalui heuristik, melakukan verifikasi dan seleksi data melalui kritik sumber, menafsirkan fakta-fakta sejarah melalui interpretasi, dan menyusun kronologi fakta melalui tahapan historiografi. Hasil dari penelitian ini adalah peran sistem pendidikan surau mempunyai peran penting dalam hal (1) menanamkan pendidikan karakter kepada anak, (2) menanamkan ajaran Islam sejak dini, (3) meningkatkan kualitas moral dan akhlak, (4) memberikan pemahaman tentang ajaran Islam, dan (5) Mengembangkan kemampuan beribadah, belajar, serta berkumpul dan berorgan

Kata Kunci: Anak Usia Dasar, Lembaga Surau, Sistem Pendidikan.

Abstract

Surau is an educational institution during the early days of the spread of Islam in Indonesia, meaning that apart from having historical value, surau also continues to display institutional existence in educating the nation's generation. This study aims to describe the role of the surau education system for elementary school children. This type of research includes qualitative, with historical study methods. Collecting research data through efforts to study literature such as books, journals, and regulations regarding surau educational institutions throughout history. In presenting the results of the research, the researcher carried out four main stages, namely collecting sources through heuristics, verifying and selecting data through source criticism, interpreting historical facts through interpretation, and compiling a chronology of facts through historiography stages. The results of this study are that the surau education system has an important role in terms of (1) instilling character education in children, (2) instilling Islamic teachings from an early age, (3) improving moral and moral qualities, (4) providing an understanding of Islamic teachings, and (5) Develop the ability to worship, study, and gather and organize.

Keywords: Elementary Age Children, Surau Institution, Education System.

PRELIMINARY

The Minang area (West Sumatra region) is known as one of the areas that gave birth to many scholars and scientists in Indonesia. Outsiders' interest in Ranang Minang is not only from the culinary aspect, regional tourism and the hospitality of the Minang people. More than that, the philosophy of "adat is based on syara', syara' is based on the book of Allah (al-Qur'an)" and *mangato adat ma makai* (the law determines, the custom applies). This shows that culture and religion greatly influence the values of Minang people's lives in the West Sumatra region (Yusutria & Febriana, 2018).

The orderly pattern of life order or the life system of the Minang people which is colored and characterized by religion and culture forms the basis of a balanced order of life in the ukhrawi world. The persistence of the Minang community in maintaining, preserving and developing social culture remains based on religious and cultural values. Through this, the identity and credibility of the Minang community is assessed from how well one's religion and customs are implemented. This triggers the attraction of the outside community to the people of West Sumatra (Minang area), because it has a history and development of Islam that has never stopped giving birth to great scientists and scholars, both nationally and internationally (Akhiruddin, 2015).

The connection with the history of the development of Islam in the Minang realm cannot be separated from the existence of the surau as an educational institution at the beginning of Islam entering the archipelago (especially the Minang region). The presence of a surau does not really require special facilities, let alone it is expensive, so that it can reach all villages in the West Sumatra region. The spread of Islamic teachings through the surau institution includes internal encouragement for the glory of Islam in Minang until now. Even so, the surau is actually the oldest educational institution in Minangkabau that has existed since the Hindu-Buddhist era in Indonesia, serving as a central place for gathering, consulting, spending the night (staying), as well as a place for community learning. Thus, the existence of a historical surau is also inseparable from Hindu-Buddhist history and the progress of Islam in Indonesia, especially the Minang realm (Manaf, 2012; Arsil, *et.al.*, 2023).

The existence of the sural after the presence of Islam in Minangkabau was not changed in terms of the shape and design of the place, but adapted to Islamic sharia. This means that Islam is here to respect old culture and bring newness that brings benefits according to the basis of the Qur'an and hadith. Surau education is part of the history of the development of Islamic education in Indonesia. In the early 15th century, the wall songo brought Islam to Indonesia and built mosques and surau as places of worship and education for the community. At this time, surau became one of the important educational institutions for the Muslim community, especially in terms of understanding Islamic teachings and the ability to worship (Yusutria, 2021).

Education in surau has a different system compared to modern education which has a complicated formal bureaucracy. Education in a surau rocuses more on personal relationships between surau residents than on bureaucratic formalities and complications. Therefore, discipline in the surau affords greater freedom and punishment is rarely used. If there is a violation, more often given advice than punishment. This has the benefit of accelerating learner maturity, independence, and responsibility. The main goal of education in the surau is to build the character and personality of the learner, not just to improve intellectual abilities. This can happen because of the high level of interaction within the surau community, which is actually a learning community (Khairuddin, 2019).

Surau as an educational institution is very interesting to study. Surau education emphasizes religious and moral education. Moral education at an elementary age through surau is very important because it is a period of forming one's character and personality. The surau provides a good environment for building character and morals, by providing lessons and good examples and forming personal relationships with educators and other surau members. Surau is also a medium for introducing Islamic teachings from an early age, so that children can understand and understand religious values deeply and deeply. Moral education through surau also helps form responsibility and discipline, strengthens a sense of leadership and builds self-confidence. This is useful for forming generations of good and strong characters, which will make them meaningful and beneficial individuals for their surroundings (Furqan, 2019).

During the colonial period, surau education continued despite the obstacles. After the proclamation of independence, surau education experienced rapid development and became an important part of the national education system. Until now, surau education still plays an important role in the formation of a generation of quality Muslims in Indonesia. Educational activities in the surau, such as recitations, lectures and other worship activities, are still carried out regularly to help understand and practice Islamic teachings (Satria, 2019).

In fact, relevant research on the role of surau educational institutions for elementary age children has been researched from various scientific disciplines. Among them are highlighting aspects of the character and religious literature of education in surau (Zein, 2011), surau as a traditional educational institution (Natsir, 2013), the existence of surau and schools in Minangkabau (Mursal, 2018), the history of surau as an Islamic educational institution in Minangkabau (Mukhlis, 2017), the transformation of Islamic education in Minangkabau (Fadhil, 2007), the surau and its role in the life of the Minangkabau people (Yunas, 2005), the dynamics of surau education in Minangkabau (Afdayeni, 2018), the surau and its contribution to the educational thinking potential Mahmud Yunus (Manti, et.al., 2016), implementation of the surau system in contemporary modern Islamic educational institutions (Alfurqan, et al., 2019), and modernization of contemporary Indonesian Islamic education (Rahman, 2015).

Observing the description of the literature review above at 15 understood that so far surau educational institutions have been described by previous researchers on aspects of historical studies, existence, and their contribution to Islamic education in Indonesia. Of course, there is a gap analysis on the topic to be discussed, namely the role of surau educational institutions for elementary-age children (school age) which has not been specifically studied before. On that basis, the purpose of this study was to determine the role of the surau education system for elementary-age children in shaping children's character and mental and spiritual spirit

METHOD

This type of research includes qualitative, with historical study methods. Collecting research data through efforts to study literature such as books, journals, and regulations regarding surar educational institutions throughout history. The aim is to critically analyze the role of surar educational institutions for elementary age children. In presenting the research results, the researcher carried out four main stages, namely gathering sources through heuristics, verifying and selecting data through source criticism, interpreting historical facts through interpretation, and compiling a chronology of facts through historiographical stages (Assingkily, 2021).

RESULTS AND DISCUSSION

The Function of the Surau as an Educational Institution

Surau can be known as a formal and social educational institution because of the practice of Islamic education that occurs in it. The name "surau" comes from the Hindu-Buddhist religion or from earlier religions such as polytheism, animism, or dynamism, but after the arrival of Islam, the surau underwent a process of Islamization without changing its name. The terms "violation" or "mushalla" are also often used to refer to a mosque, although they are not entirely the same. The surau appeared before the langgar or mushalla. Muslims in Java often recite prayers and recite the Qur'an while using the phrase langgar (Darmansyah, 2014). Sp. (20)

The pilgrims recite the Qur'an with the guidance of an imam (teacher) who is appointed as an educator at the surau. Apart from functioning as a place of worship, a means of spreading news, and a gathering place for the community, the surau also has a history of being one of the first Islamic educational institutions in Minangkabau, West Sumatra (Hakim, 2017). Syeikh Bischanuddin started by introducing the surau in Ulakan Pariaman. At that time, the surau had a function as a place of worship and a study room to teach Islamic principles, especially tarekat (soluk). As a result, the students of Sheikh Burhanuddin had a major influence on how the surau developed into a higher education institution for the generations that followed (Rasid, *et.al.*, 2019).

As an educational institution, this sural can be understood that in the early days of Islam, the Muslim brotherhood (tarekat) emerged as a response to the community's need to draw closer to God and learn Islamic laws taught by Islamic experts. According to Sabarudin (2015), people who follow a tarekat, which are called Sufis, learn the path set by a teacher named a sheikh and often study for years. The tarekat and its schools can easily be accepted as part of the sural system that already exists in Minangkabau without conflict and are well accepted in community life in several rural areas (Moenada, 2011).

Surau has several functions as an educational institution, including: (a) a center for the spread of Islam; (b) a place to study the Koran; (c) a place for moral development; (d) social education; (e) skills development; and (e) religious and Islamic teachings (Muslim, 2021). Parents and the community have a very important role in supporting the surau education system. They can help by providing moral and financial

support, assisting in the development of educational programs, and ensuring that their children have good access to educational resources and opportunities. Parents and the community can also play an active role in monitoring and ensuring that the quality of education their children receive is in accordance with established standards. They can also promote good educational values in the home and community environment, thereby helping to form an educated and quality generation.

Thus, it can be interpreted that the sural functions as an educational institution by providing teaching and learning about Islamic teachings and good behavior to children and youth. Surau is a place where children can learn and understand the religion of Islam, form good morals and character, and enrich their insights and knowledge. In addition, the surau also facilitates social and cultural interaction between community members, strengthens social relations and fosters a sense of solidarity and mutual respect.

Moral and Moral Values Fostered Through the Surau Institution

The moral and moral values applied in the sural are related to Islamic teachings and Minangkabau customs. Some of the moral and moral values that are applied in sural include honesty, friendliness, tolerance, courtesy, wisdom and others. These values are implemented through various activities such as lectures, discussions, and social activities held at the sural. The purpose of implementing these moral and ethical values is to form the character and personality of elementary ased children who are good and have integrity in everyday life. Therefore sural is also seen as a sacred place, which also teaches manners and obedience to God (Allah SWT). Therefore, in a sural, people must maintain their behavior and speak politely (Isnaini, 2016).

The moral and ethical values applied in the surau are a very important part of teaching and education at the institution. Surau emphasizes building good character and behavior for children and youth from an early age. Some of the values that are often applied include: (1) faith and piety to Allah, (2) obedience to Allah's law. and His Apostles, (3) drive in truth and honesty, (4) care for the environment and society, and (5) openness and tolerance. Thus, the moral and moral education applied in the surau will shape children and youth into individuals who are good, have noble character, and are able to understand and practice religious values in everyday life (Siregar, 2021).

Activities carried out by surau school children aim to form good character and manners. Wirid is a very useful activity for children to prepare themselves for problems in their lives. The results of the implementation of this wirid show that surau school children become more confident in speaking in front of many people, understand religious laws, can perform prayers properly, and understand how to organize a funeral (Surikno & Basyir, 2020).

The implementation of the wirid program for school-age children through the surar resulted in an increase in the child's personality. Through wirid, they learn to distinguish between halal and haram and understand Islamic sciences taught by ustar. As a result, they are able to improve their attitudes and actions, have good morals, and socialize well with their environment, respect those who are older and respect those who are smaller than them (Remiswal, *et al.*, 2021). The existence of good character in surar school-age children makes them respectable school-age children and receive positive acceptance from the surrounding community. With these characters, they can set a good example and be accepted as carriers of amar ma'ruf bil hal. This is one sign of success in shaping the character of school-age children.

Teaching Approach and Teacher-Student Interaction in Surau

The existence of a sheikh is very important for the sural and affects its own existence (Manaf, 2012). At first, the lessons were delivered by the sheikh himself to the students. However, because the number of students studying religion in the sural was increasing, the sheikh hired several senior teachers from his students who were already smart to help teach. These senior teachers are tasked with providing a more detailed explanation of the lessons and are also responsible for supervising and teaching students to memorize the lessons they receive (Afandi & Salam, 2022).

Students who gain knowledge are called Siak people. In the learning process at the surau, Siak people are not charged with any costs, such as school fees, boarding fees, or food expenses. Giving money by Siak people to sheikhs is rare, and if there is it is usually given voluntarily by the family According to Azra (2017), the living expenses of Siak people are usually borne by the village community adjacent to the surau, and can be picked up directly or sent by their parents.

The people of the surrounding cities, such as Payakumbuh, also participate in meeting the needs of the Siak people by delivering groceries such as rice, vegetables and other staples every Sunday. Siak people who come from faraway areas usually spread to the surrounding area every Thursday carrying a buntil (a rice container) and return in the afternoon carrying a bundle of rice and money for living expenses for a week. This is a form of support from the Siak people and the community for the development of religious knowledge through suraus (Azra, 2017).

The surar method and curriculum are two systems used in the teaching and learning process to achieve educational goals. The first method, sorogan, is when students study individually with their teachericle E and is also called the individual method. The second method, halaqah, is when the teacher sits surrounded by students and delivers lessons collectively, also known as the collective method. However, the lecture method is also used, especially in teaching moral subjects (Akob, 2021).

In terms of curriculum, the early education system in Islam only included religious studies at least until the 1990s. General subjects are not taught. Religious studies include studies of the Koran, fiqh, ushuluddin, sharaf/nahwu studies, and interpretation. During the period of change in the surau education Sp. system from 1900 to 1908, the surau curriculum underwent changes, especially in the field of book studies, with the addition of 12 types of books (Nata, 2001).

Thus, it is interpreted that the teaching approach and teacher-student interaction in the surau is more informal and family-friendly. Teachers or ustad often coordinate with parents of students to understand the needs and abilities of children. In teaching, teachers or ustad often use fun and challenging methods such as games, stories, and discussions. The interaction between teachers and students is also very close, making it easier for students to understand the material and talk to the teacher if there are problems. The use of the term "teacher" is not recognized in the surau education system in Minangkabau. Instead, they use the term "sheikh" to refer to their guru. Sheikhs play an important role and have a strong influence in Minangkabau social and religious circles.

CONCLUSION

Based on the description of the findings and discussion above, it can be concluded that the role of surau as an educational institution for elementary school-age children consists of 5 aspects, namely (1) instilling character³ education in children, (2) instilling Islamic teachings from an early age, (3) increasing moral and ethical qualities, (4) provide an understanding of Islamic teachings, and (5) develop the ability to worship, study, and gather and organize.

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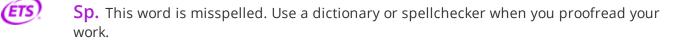


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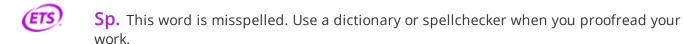
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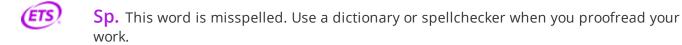
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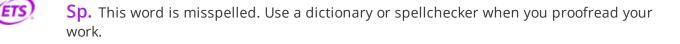




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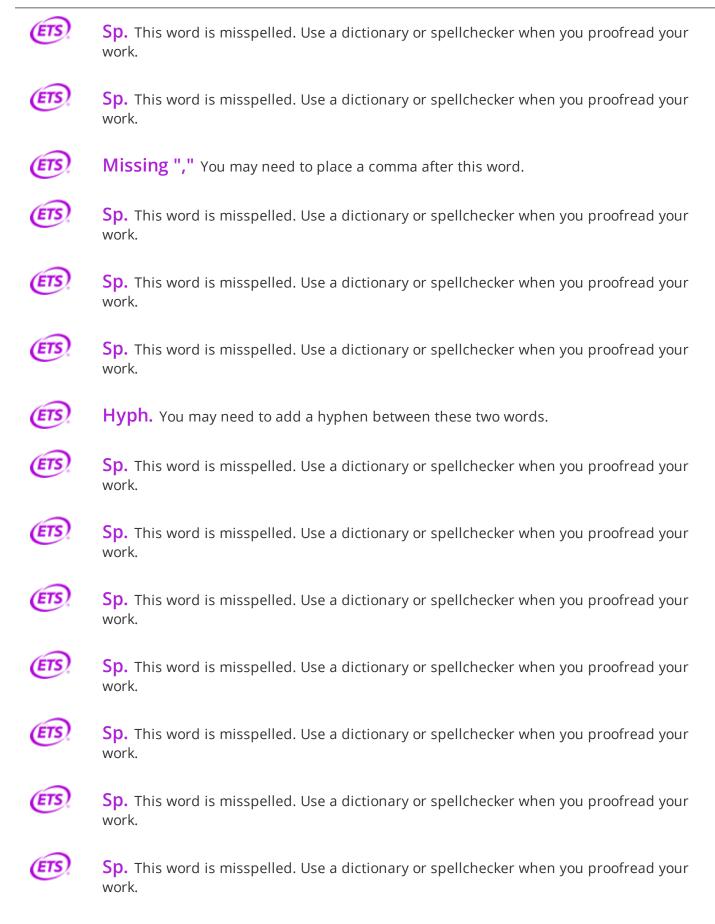
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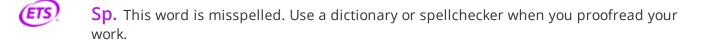
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Run-on This sentence may be a run-on sentence. Proofread it to see if it contains too many independent clauses or contains independent clauses that have been combined without conjunctions or punctuation. Look at the "Writer's Handbook" for advice about correcting run-on sentences.





Missing "," You have a spelling or typing mistake that makes the sentence appear to have a comma error.



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P/V You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.



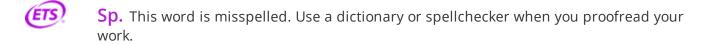
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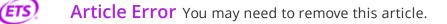
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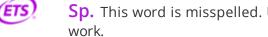
Article Error You may need to use an article before this word. Consider using the article the.



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