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## Integration Of Islamic Education In Surau Book: Traditional Islamic Education In Transition And Modernization

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### Abstract

Madrasas and Islamic boarding schools as educational institutions that exist today are not yet considered capable of developing Islamic education and other educational institutions are needed which previously gave birth to many scholars in Minangkabau and on a national scale, namely surau. Surau has become an institution that plays the best role in the process of developing the country's scientific tradition. Azyumardi Azra in his book Surau: Islamic Education in Transition and Modernization covers the objectives of Islamic education, the existence of surau educational institutions, Islamic education curriculum, management of Islamic education and the development of Islamic education directions. The historical romance of the surau as a traditional educational institution has metamorphosed into a modern Islamic educational institution. Traditional Islamic education during the transition period in the book Surau Islamic Education in Transition and Modernization is related to the changing times due to colonial factors, the needs of the Minang community, the shift in understanding of Islamic thought that was brought by the scholars from Mecca, Medina requiring Islamic educational institutions to innovate and modernize with while maintaining the basics of Islamic education.

**Keyword :** Azyumardi, Education, Surau

## Integrasi Pendidikan Islam Dalam Buku Surau: Pendidikan Islam Tradisional Dalam Transisi Dan Modernisasi

### Abstrak

Madrasah dan pondok pesantren sebagai lembaga pendidikan yang eksis saat ini belum dianggap mampu dalam mengembangkan pendidikan Islam dan di butuhkan lembaga pendidikan lain yang dahulu pernah banyak melahirkan ulama di Minangkabau maupun di skala nasional yaitu surau. Surau telah menjadi lembaga yang memainkan peran terbaik dalam proses perkembangan tradisi keilmuan negeri ini. Azyumardi Azra dalam bukunya Surau: Pendidikan Islam dalam Transisi dan Modernisasi mencakup tujuan pendidikan Islam, eksistensi lembaga pendidikan surau, kurikulum pendidikan Islam, pengelolaan pendidikan Islam dan perkembangan arah pendidikan Islam. Romantisasi historical surau sebagai lembaga pendidikan tradisional bermetamorfosis menjadi lembaga pendidikan Islam yang modern. Pendidikan Islam tradisional pada masa transisi dalam buku Surau Pendidikan Islam dalam Transisi dan Modernisasi berkaitan dengan perubahan zaman karena faktor penjajahan, kebutuhan masyarakat minang, pergeseran paham pemikiran Islam yang masuk di bawa para ulama dari Makkah, Madinah mengharuskan lembaga pendidikan Islam melakukan inovasi dan modernisasi dengan tetap mempertahankan dasar-dasar pendidikan Islam.

**Keyword :** Azyumardi, Pendidikan, Surau.

## INTRODUCTION

A simple understanding of the meaning of education as a human endeavor to grow and develop both physical and spiritual potentials in accordance with the values contained in society and culture. Various efforts have been made to instill values and norms and pass it on to the next generation to be developed in life that occurs in an educational process as a form of preserving life (Ihsan, 2015, 1). As for the perspective of Islamic education, it is not limited to cognitive aspects in the form of knowledge alone, but education also includes affective aspects which are realized as appreciation or respect for both. More than that, the concept of tarbiyah can be interpreted as an act to show devotion and even care to pray for them to get the grace of Allah SWT. Therefore, it can be said that Islamic education is an inherent part of the teachings of Islam as a whole. The purpose of education must ultimately be in harmony with the purpose of life, namely being able to get happiness in life in this world and the hereafter. The presence of Islamic educational institutions shows developments with the main purpose and function of socializing the teachings of Islam, such as the presence of surau educational institutions in the Minang land of West Sumatra, cottages in Pasundan land, Meunasah in the foyer of Aceh, Islamic boarding schools are also present giving birth to contributions with the same goals and functions as well as trying to implement Islamic values in a structured manner.

The thought of Islamic education continues to develop in line with the emergence of Muslim thinkers throughout the ages as well as changes in increasingly sophisticated technological developments. This condition also occurs in Indonesia, where Islamic education has various perspectives. One of the experts in Islamic education who often needs his thoughts in the paradigm of Islamic education is Prof. Dr. Azyumardi Azra. His thoughts on Islamic education are contained in many of his written books. Azyumardi Azra plays an important role in the process of contributing his thoughts in the formulation of the nature and goals and basic values of Islamic education. A number of works mention that Azyumardi Azra has conceptual and strategic thoughts about Islamic education such as the need for modernization of Islamic education. Suggestions for modernizing Islamic education were conveyed, including the development of human resources, studies on the development of Islam as a university discipline and the arrangement and formation of superior schools (Nata, 2014, 406). Azyumardi Azra is a reformer in the world of Islamic education in this country who has succeeded in uncovering various problems of Islamic education through his ideas and thoughts. From all of his ideas, it is concrete that Azyumardi Azra is a modernist who is committed to realizing the ideals so that Islamic education is able to bring progress to the country..

One of his books that deals with Islamic education is *Surau: Traditional Islamic Education in Transition and Modernization*. In the book, it is actually the romance of Azyumardi Azra in the city of Padang, West Sumatra, who uses a surau as a place of worship as well as an Islamic educational institution that teaches Muslim communities about Islamic education. The book *Surau* was published by Kencana publisher in print in 2017. Actually the book *Surau: Traditional Islamic Education in Transition and Modernization* tells more about the historical and socio-cultural aspects that shape the religious life of the Minangkabau community. There is no expressly found Azyumardi

Azra's thoughts on the concept of Islamic education. The contents relate to how the historical and socio-cultural Minangkabau people in West Sumatra make the surau a place for forging Islamic education, the surau is taught about the relationship between adat and Islam. The implementation of Islamic education in the community is carried out through various places, one of which is a mosque or surau. The mosque is a place for Muslims to carry out prayer activities, especially carrying out the five obligatory prayers in congregation (Afif, 2020, p. 749). Various main problems of Muslims are present in the mosque or surau such as political, cultural, religious and even social problems, then religious leaders discuss and exchange opinions to provide the best solution (Jumbulati, 2014, p. 24). The mosque is famous as a traditional educational institution with a halaqah education system with teaching materials about hijaiyah letters, studying the reading of the Qur'an, Islamic sciences such as monotheism, worship, morality. (Nizar, 2018, 18).

Azyumardi Azra in the book *Surau: Traditional Islamic Education in Transition and Modernization* has explained how the surau was made into an Islamic educational institution that existed during colonial times and was eventually eroded by the development of the world of Islamic education itself. In explaining the role of the surau as an Islamic educational institution in Minangkabau which has produced many scholars and scholars, it is as if he wants to explain that madrasas and Islamic boarding schools as educational institutions that exist today are not enough to develop Islamic education and are needed other educational institutions that used to be. has given birth to many scholars in Minangkabau as well as on a national scale, namely surau. In addition, Azyumardi Azra wants to show the contribution of the surau in Minangkabau in strengthening Islamic education in the midst of modernizing Islamic education in Indonesia as well as placing high hopes on the existence of the surau itself to always be present in the midst of Muslims. The author believes that many of Azyumardi Azra's ideas and thoughts that are implied in the book *Surau: Traditional Islamic Education in Transition and Modernization* can be one solution for how to maintain traditional Islamic education that has been eroded so that it continues to exist in the midst of advances in information and communication technology today. So it is hoped that through Islamic education there will be scholars and scholars who have a firm, firm stance and are not easily obsessed with worldly interests. Therefore, the author tries to explore the various thoughts of Azyumardi Azra in the perspective of Islamic education in a surau book written in 2017, so it is hoped that these thoughts can be expressed in a scientific study.

## **RESEARCH METHODS**

This study aims to find out how Azyumardi Azra thinks about modern Islamic education in the book *Surau Traditional Islamic Education in Transition and Modernization*. The method used in this research is the study method of character thought in Azyumardi Azra's work on Islamic education. The object of the study of the study of character in this research is a material object, namely the thoughts of the figure in his work, namely Azyumardi Azra's thoughts on Islamic education in the book *Surau: Traditional Islamic Education in Transition and Modernization*.

## **RESULTS AND DISCUSSION**

In the preface, it is explained that the purpose of writing a surau book is to show how the dynamics of Minangkabau Islam in relation to developments in the wider environment in Indonesia and the Muslim world (Azra, 2017, 6). In the prologue, it is explained how the surau is similar to the pesantren because it has almost the same characteristics. The next material in the study of the surau book is the Minangkabau surau with historical, socio-cultural backgrounds. In the discussion, it is explained about the early development of the surau, then it is also explained how the role of the surau and the early tarekat in the reform movement in Minangkabau was explained. Then Azyumardi Azra in the surau book explains about the surau as a traditional Islamic educational institution, how the leadership in the surau, students in the surau, the education system in the surau and the comparison of surau education versus secular education. During the transition period, explaining how the surau and Islamic modernism, traditional education versus modern education and the type of private school, the difficulty of the leaders of the surau to survive as a bulwark of Islamic traditionalism in Minangkabau until now. In the epilogue, Azyumardi Azra explained that recently there has been a discourse and movement back to the surau by Minang leaders, although the movement cannot be assessed, but at least the socialization is carried out to young people who better understand the surau as a mushala or place of prayer and worship. reciting the Qur'an for children. Young people in Minangkabau do not really understand that the surau is a traditional Islamic educational institution that has produced many prominent and charismatic scholars in Indonesia.

Interpreting Azyumardi Azra's style of thought in Islamic education is adhering to the modernist school of thought in education, meaning that Islamic education always follows the times. Modernization is carried out so that it can be adapted to the new insights and realities generated by modern science and technology, changing patterns of thought, flow, activity and efforts to convert old customs and institutions. Renewal or modernization is a process of change from one direction to a more ultramodern direction in various spheres of people's lives (Rosana, 2011, p. 33). Islamic educational institutions that are in accordance with what they aspire to are able to bring together science, religion and technology. Because of the classification in the basic scientific fields such as the humanities, natural, social, legal and other sciences, it is hoped that the Qur'an and the Prophet's hadith are expected to be the primary sources to give spirit to all these fields (Azra, 2013, 102). Thus, efforts to integrate religious knowledge and general knowledge in educational institutions can be carried out. Azyumardi Azra interprets the unification of religious and general knowledge in the dynamics of Islamic education giving the perception that in essence all knowledge is contained in one origin, namely from Allah Almighty, while efforts at the level of understanding and developing as evidence of manifestations of worship, there are setbacks in Islamic education. One of the factors is that there is a dichotomy between general science and religious science, whereas basically Islam does not recognize the term dichotomy of science. The thought of Islamic education is important because of 4 factors: :

1. Educational institutions as an essential forum for changes in cultural values in social society.
2. The existence of Islamic educational institutions is closely related to the process of entering Islam in Minangkabau with the nuances of its tarekat, so that there is a fusion of two cultures with local culture.
3. The presence of Islamic education as an institution does not become a dead end, but becomes a dynamic that continues to move continuously and experience development.
4. Islamic educational institutions provide unlimited conditions in opening up the intellectual views of Muslims (Nizar, 2001, 68-69).

Therefore, the education that has been implemented in the surau is interesting to study, even though the surau is currently experiencing a shift, but the implementation of the education system in the surau must be understood by the current generation, so that the content of educational values can actively be actualized. Comprehensive and consistent efforts are needed from various levels of society and Minangkabau leadership so that the surau can again exist and play an instrumental role again in strengthening Islam and the Minangkabau situation. In connection with this article, I would like to invite Islamic education experts and even people in the lower strata to make efforts on how to return the community to surau education. According to him, Islamic education at surau institutions before independence had succeeded in forming Muslim scientists on a national scale who had scientific dedication and integrity. In the surau book there is an explanation of the existence of the mosque, this is the fruit of the thought that Islamic education cannot be separated from the mosque. Every Islamic educational institution must provide a place of worship as part of the practice of the knowledge gained at the surau, so educational institutions must program prayer services in schools as a manifestation of Islamic education itself. This is reinforced by his explanation which almost equates the role of a surau with a pesantren, even though they have differences in socio-religious activities, but there is a similarity, namely the existence of worship in these educational institutions. Thus, in the book, the surau wants to put the legitimacy of Islamic education as a whole in the top position and all elements of its culture. The basic foundation for the formation and development of Islamic education is primarily the Al-Qur'an and Sunnah, the Qur'an provides the most important basis for education by practicing the values of worship, not turning back from its nature as a human being, respecting the human mind, and maintaining social needs.

The basis of Islamic education is the value of society which does not contradict the teachings of the Qur'an and Sunnah on the principle of bringing benefit and keeping away from evil for humans. The surau book explains that the development of religious education institutions for the Minangkabau community in particular makes the surau increasingly marginal. This condition is caused because the surau as an education system has not been able to accept new ideas about religious life, while the needs of the Minang community about the development of education have been felt. When the great leaders of the surau witnessed the continuous decline of the surau, until they died the surau as an institution that had succeeded in reproducing the ulama and leaders of the Minang community, still

did not show the direction of revival. This explanation shows that Azyumardi Azra wants to explain that the manager of Islamic educational institutions is important to maintain, maintain, maintain the distinctive style of education at the surau institution so that it remains an icon of education in the Minang village. The condition of Islamic education before entering the transition period, the problem of Islamic education in the surau is a problem of management or leadership of the surau institution which is related to the problem of tarekat understanding adopted by the Minangkabau community in general, which is influenced by the existence of a new tarekat, the initial cause of conflict in the management of the surau as an Islamic educational institution along with reform movement that emerged in the early 1990s. The impact of this is that there has been a shift in religious perspectives that are biased towards learning taught at surau institutions, the books taught to students who have been taught for decades have begun to be entered and compared with the books brought by the scholars. - the most recent scholars of the time. Thus, the existence of the old book study is tried to be muzakarah with the opinions of other madhhab priests. Gradually the seekers of religious knowledge turned the direction of their religious views.

In this case, the importance of comparing the understanding of Islam which was previously so strongly taught in the surau began to be discussed in the recitations at the surau, so that it became a conversation that drained the energy of the teachers at the surau and brought division of the people at that time. The situation was getting worse with the erosion of the surau as an Islamic educational institution that was increasingly eroded by the inclusion of various educations created by the Dutch at that time, so that Islamic education inevitably experienced strong rivals. Implicitly there is a need for surau innovation in the Islamic education system due to the development and atmosphere of continuous change. The young ulama from the elderly agreed to modernize the surau as an Islamic educational institution in order to compete with the surau established by the young ulama, however, that the modernization carried out by the young ulama and the elderly would in time erode the original nature of the surau education itself. This is due to the fact that young ulama and old people will not be able to maintain suraum education and even follow the flow of educational developments that have emerged in Minangkabau society. Surau is not able to maintain its existence if it only wants to compete with educational institutions in Minangkabau society, the authenticity of the surau as Islamic education is lost because it follows the times. Along with the development of the surau institution, there is a process of cultural and scientific transformation in the next generation of Minangkabau, the knowledge gained from the surau is not only about religious knowledge, but includes knowledge needed in everyday life such as self-defense, indigenous knowledge, ethics and more.

Surau in this era functioned as an educational institution that provided two levels of education to students, namely education at the basic level and observation education deepening religious knowledge, students received basic education at the age of about 5 to 9 years with the teaching material was the Koran (tahsin learning to read). Al-Qur'an), fasting, zakat, hajj, prayer, taharah (fiqh worship) to the material of monotheism and other basic Islamic teachings taught by Malin (teacher). In the learning process at the surau

there are various methods used to adapt to the situation and circumstances of students, and in accordance with the teaching material to be delivered, this is not without the aim of making it easier for students to understand teaching material, especially with regard to the tarekat, in terms of the level of difficulty in understanding teachings. the tarekat at the highest level, it is necessary to convey with a special method some of these methods are :

- a. The exemplary method, namely the teacher in the teaching process is gentle, non-violent, persuasive
- b. The private method, which is done face to face or individually, is even known as the individual guidance method.
- c. Halaqah method, which is a teacher surrounded by students in giving lessons or known as the collective method
- d. Lecture method, this method is used in teaching material about the stories of the Prophets and companions or relating to good morals, the teacher gives material advice in front of the students.
- e. The memorization method, which is used in relation to twenty properties of material, interpretation, sharaf, introduction of hijaiyah letters and nahwu science, is even carried out using certain rhythms (Azwar, 2015, p. 115).

The interesting thing and not found in modern education today is that parents fully entrust Malin or the teacher at the stage of studying education at this surau. When accompanying their children to recite the Koran to the surau, parents can see giving gifts such as Nasi Sa Sia, Siriah Langkok, Pith Sasuku Pambali Oil, Sabungkuih Cigarettes, Rattan Haluih Sabatang or Lidi Saganggam (rice serantang, complete betel, half rupiah for oil, cigarettes) a pack of rattan or a handful of sticks. Ulama's surau are the most common in Minangkabau as a forum for in-depth study of Islamic religious knowledge, such as the one in Ulakan Pariaman which was built by Syekh Burhanuddin Ulakan and other surau were built in each student's hometown when they successfully completed their education Among the surau that have a relationship with the pattern of the Syatariyah congregation of the Ulakan Pariaman congregation are as follows: :

- a) The Surau of Sheikh Tuanku Nan Tuo in Koto Tuo
- b) Surau Sheikh Bintungan Tinggi in Pariaman
- c) Sheikh Uwai Fifty Surau in Malalo
- d) Surau Sheikh Janguik Hitan Lubuak Ipuh
- e) Surau Sekh Muhammad Natsir in Koto Tengah Padang
- f) Surau Syekh Buyung Mudo Island-Puluik Pesisir Selatan
- g) Surau Kapeh-Kapeh Paninjauan (Firdaus, 2014, p. 23)

By sitting around facing the teacher or idolqah reading yellow books or bald Arabic books including monotheism, fiqh, interpretation, sharaf, nahu and Islamic dates is a method of learning and content of subject matter in this surau (Afdayeni, 2017, p. 62). As the best and appropriate means for educating the surau community, it is the main foundation of the nagari which consistently applies the values of deliberation in implementing the adat basandi syarak, syarak basandi kitaullah, patronage from indigenous peoples and persetujuan tigo sajarangan, bundo kanduang to rang mudo as the main initiator. manifests the concept of growing from the roots of the nagari itself (Abidin,

2016, p. 55). The position of the surau as an Islamic civilization in Minangkabau has a large enough role, so that in the history of customs it is often mentioned that the surau is a place for broadcasting Islam. Initially, the teachings on customs were given to students when they finished studying the book after the evening prayer took place, the students were introduced to various customary terms and social rules and the usefulness of proverbs in the layers of social life, so that students tried to integrate religious and customary teachings that were mutually exclusive. side by side and complete without any dispute. Along the way, the surau education does not apply grade levels or students are classified according to their level of knowledge, in other terms, students are given the right to freedom to choose the study group they want. In the process, there are no learning facilities as found today, but there is only the yellow book which is the primary source in learning (Ramayulis, 2011, 259). With regard to the method of delivering teaching materials in surau education, it can be understood in the following subjects: :

*First, students are introduced to the basic names of hijaiyah letters, then easy-to-understand forms of hijaiyah letters such as dots, shapes on letters, then after understanding thoroughly the students are taught punctuation marks such as tanwin. This low stage is generally followed by students aged 6 to 10 years, so it takes quite a long time even months, uniquely at this stage students chant the hijaiyah letters accompanied by rhythms or songs typical of their own region with the aim of make it easier for students to memorize.*

*Second, namely practicing prayer movements, starting from memorizing prayer readings carried out by students in groups, at the next stage students are taught about the law of taharah and the pillars of prayer in rhythm or song..*

*Third, giving stories of the prophets and pious people as a medium of moral learning in order to gain wisdom and set an example for students by using the expository method..*

*Fourth, teach about faith such as knowing the mandatory, impossible, jaiz and twenty properties by memorizing it with a rhythm or song, but there are obstacles in this activity due to the large number of memorization so that the students' lack of ability to understand the meaning of what is memorized (Furqan, 2019, p. 16).*

The function of the surau was in the past as the main center of Minangkabau community activities along with the development of the times and the community experienced a setback, with all its limitations and simplicity. great Islam. Reality makes it clear that the decline in surau educational institutions is that the interest of the people around the surau to study at the surau has drastically decreased every year. The younger generation's view of the surau is increasingly surau because this does not promise material pleasure, because their view says that pleasure in the material is achieved by taking formal education (Natsir, 2012, p. 43) On the other hand the presence of other institutions further worsens the image The surau in the eyes of the public is like the birth of a successful modern Islamic boarding school experiment in Minangkabau for several years which was dazzled by Buya Hamka as the main initiator. The presence of pesantren is not only as a provider of religious teachings to their students, but is able to prove their identity as a superior and successful educational institution. The explanation shows that the modern Islamic education system has relevance to Islamic boarding schools, it turns out that madrasas are not an ideal education system for Muslims today, because they have



not been seen as being able to replace the position of the surau which has no distance from the Muslim community. Islamic boarding schools that adopt the classic books that were taught at the surau can still be maintained like the lives of students who can monitor their daily religious experiences in Islamic boarding schools which are also similar to surau, mosques as a gathering place for Muslims to carry out worship have become icons of modern boarding schools. Azyumardi Azra explained that Islamic education in modern times can still be maintained with the old values or distinctive features of the surau through the development of modern Islamic boarding schools, however the measure of the success of Islamic education in Azyumardi Azra's view in the surau book is the result of a written test by showing the advantages of the Buya Hamka pesantren which success to get the best value. In addition, the measure of Islamic success in addition to cognitive ability is also effective ability, namely the attitude that is measured by Azyumardi Azra from the number of scholars giving birth. The characteristics and characteristics of basic Islamic education in Islamic education should not be lost in the swallow of time. These characteristics and characteristics, for example, place the mosque as a center for education and religious practice in Islamic institutions. Therefore, Islamic education should provide mosque facilities as an icon of Islamic educational institutions.

The existence of a mosque in the surau must also be filled with religious activities such as the practice of praying, doing muzakarah (exchanging ideas about concepts of religious practice and so on). In the book, the surau wants to emphasize the importance of educational institutions producing scholars who have integrity like previous scholars who are able to examine and establish laws on religious issues in society. Ulama as educators of the people can be role models because they are the successors of the Prophet's will. So the professionalization of educators in Islamic educational institutions should not erode, let alone eliminate the values of al-taqwa in carrying out education by no longer having sincerity in teaching. Although it is recognized that educational professionalism in carrying out educational tasks requires no small amount of money, it does not change the paradigm of an educator who says that teaching is worship. Sincerity and independence in carrying out Islamic education activities, as happened during the education period at the surau, are very important to produce noble attitudes in educators and students. There is a desire that Islamic educational institutions not only produce students who are knowledgeable in the general and religious fields and have a clerical attitude, but also have a Sufi attitude in the midst of the changes in modern times. Because the practice of Sufi attitudes to students can produce humans who are able to have noble character, not easily influenced by the pleasures of the world and a place to maintain their Islamic existence in the midst of time. In today's era of education, the success of a student after getting respect from his teacher in the form of a diploma conveys the rights of a student, where they can spell their knowledge to anyone..

Islamic education today, of course, educational qualifications determine whether a person can be used as a teacher or not, because it requires the certification of an educator as a guarantee of ability and proficiency in carrying out educational tasks that have occurred during the surau education. In the past, the position of surau education was seen as the most important thing and became a barometer in the process of the Minangkabau

community becoming obedient and well-behaved Muslims, people who were subject to customary law and became an enlightened community in all fields. A person's need for surau education is in accordance with his individual needs, if he still needs enlightenment on the sciences that are presented at the surau, then it remains his choice, but if he wants to leave the surau at any time then it is enough for him as an educated person. Regarding the method used in Islamic education, Azyumardi Azra in the book of surau prioritizes methods that are able to develop the reasoning power of students, because the surau is widely used by the halaqah system, where the teacher conveys material around students. Based on the objectives contained in the achievement of Islamic education with the realization of character based on Islamic values, the expected change objectives are related to the character of students, society and the environment (Azra, 2018, 6-8). The surau book shows that there are weaknesses that can erode the existence of Islamic education, namely depending on knowledge and leaders, the weak point of the surau is seen when it only relies on the knowledge, piety and charisma of Tuanku Syekh, it can be ascertained that the shine and decline of the existence of the surau can disappear in time. Briefly with the death of Tuanku Sheikh, the explanation wants Islamic education not only to depend on aspects of knowledge and leadership in educational institutions, but must build a strong system, so that if there is a change of leadership, the continuity of Islamic education can continue to be carried out properly by the administrators. in the next time.

## **CONCLUSIONS**

Azyumardi Azra's thoughts on Islamic education in the book *Surau: Islamic Education in Transition and Modernization* include the objectives of Islamic education, the existence of surau educational institutions, Islamic education curriculum, management of Islamic education, and the development of the direction of Islamic education. The historical romance of the surau as a traditional educational institution has metamorphosed into a modern Islamic educational institution.

Azyumardi Azra's thoughts on traditional Islamic education during the transition period in the book *Surau: Islamic Education in Transition and Modernization* are related to the changing times due to colonial factors, the needs of the Minang community, the shift in Islamic thought understanding that was brought under the leadership of the scholars from Mecca Medina requiring Islamic education institutions to carry out innovation, and modernization while maintaining the basics of Islamic education.

Azyumardi Azra's thoughts on modern Islamic education in the book *Surau Islamic Education in Transition and Modernization* include the integration of modern education curricula plus Islamic education, changes in Islamic education management, Islamic education systems and professional management. The change of Surau into a boarding school does not have to eliminate the legacy of previous thoughts which in the end goal of Islamic education gave birth to scholars who have integrity, knowledge and become role models in the life of the nation and state.

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