

Conference Paper

Fiqh-Sufistic: Orthodoxy of Islamic Education in Minangkabau

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Abstract.

The findings of this study reveal that Islamic Education in Minangkabau is heavily influenced by the Islamic Orthodoxy style, which is deeply rooted in classical Arabic texts referred to as the Kitab kuning intellectual tradition. This style of orthodoxy encompasses various fields of knowledge, including theology, jurisprudence (fiqh), and tasawuf (Tarekat Mu'tabarrah). The establishment of surau as an Islamic Education Institution in the 18th century AD is historically linked to this style of orthodoxy, which has persisted as the mainstream scientific tradition in madrasas and pesantren in Minangkabau even into the 21st century AD. Notably, through its adherence to Islamic orthodoxy, pesantren education is crucial in fostering religious moderation in Minangkabau. This study employs qualitative methods with historical and phenomenological approaches to analyze the historical documents and phenomena of pesantren in Minangkabau. Data collection techniques include observations, interviews, and documents in the form of manuscripts and archives, while data analysis is carried out through data reduction, presentation, and conclusion. The use of these rigorous and systematic methods ensures the reliability and validity of the findings, which have important implications for the field of Islamic Education in Minangkabau. The subject of this study pertains to Madrasah Tarbiyah Islamiyah Canduang.

Keywords: orthodoxy, fiqh-sufistic, Islamic education, Minangkabau

1. Introduction

Islamic education in the archipelago has three types of institutions[1]. First, the recitation of the Qur'an, namely the educational process for reading and memorizing the Qur'an[2]. Educational institutions like this are the oldest and most important in Islamic education. Studying the Qur'an is intended for beginners in studying Islam. Second, pesantren. In this context, the education system is through boarding students in a certain location. Pesantren are the oldest Islamic educational institutions in Indonesia, which until now have become an alternative to continue to maintain Islamic cultural heritage. Third, madrasas, namely schools sponsored by the government, in teaching Islamic education[3].

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Various variations of Islamic educational institutions in this archipelago, pesantren are the earliest Islamic educational institutions. Pesantren is the first religious education institution founded by Muslims in Indonesia. In a simple and very limited form, this educational institution has existed since the arrival of Islam in the archipelago[4]. In the context of Minangkabau, education similar to pesantren is known as surau[3]The very first large surau in Ulakan, Pariaman was a strong center of the Syattariah Order led by Sheikh Burhanuddin and his caliphs since the late 17th century[5]. Surau Tarekat Naqsyabandiyah had previously existed in the Darek area or around 50 cities, and flat land[6]. The famous large surau in the 50-city area is the surau Syekh Abdurrahman Batuhampar[3]. In the context of Minangkabau, surau and tarekat cannot be separated, the tarekat culture is so strong and rooted in the traditions of the Minangkabau people that it cannot be separated from the surau's role as a traditional Islamic educational institution. All the Tarekat that developed in Minangkabau organized themselves through their respective surau's[7]. The scientific tradition pioneered by Sheikh Burhanuddin in the late 17th century AD was influenced by the network of Indonesian scholars, especially Sheikh Abdurrauf Singkel who reconciled Fiqh and Sufism. [8]. the blended formulation of Fiqh-Sufistic which began in the 17th century AD in Minangkabau, then became a more established formulation centuries later in Islamic education in Minangkabau. This formulation is what is meant by Islamic Orthodoxy in Islamic Education in Minangkabau.

Surau in Minangkabau exists as a transmission of Islamic orthodoxy. Furthermore, this style of Islamic orthodoxy is rooted in classical Arabic texts which are better known as the intellectual tradition of the yellow book. Theology, jurisprudence (fiqh) and tasawuf (Tarekat Mu'tabarah) are the main sciences that develop in surau's in Minangkabau.[7]. Through the transmission of surau's, Islamic Orthodoxy has formed an intellectual network in Minangkabau since the 17th century AD. In the 20th century, surau's in Minangkabau underwent modernization into Madrasas (Pesantren). [9]. Scholars such as Syekh Sulaiman Arrasuli and Syekh Muhammad Djamil Jaho still maintain this style of orthodoxy with a more modern madrasah (Pesantren) format. In the 21st century AD, the Madrasa founded by Syekh Sulaiman Arrasuli, namely the Madrasah Tarbiyah Islamiyah Canduang, still maintains the style of Islamic orthodoxy as its main science.

Through Islamic orthodoxy, Madrasah Tarbiyah Islamiyah plays a very important role in maintaining the mainstreaming of religious moderation in Minangkabau. Through the pattern of Islamic orthodoxy, the Ulama and Madrasah Tarbiyah Islamiyah as the transmission center always try to dialogue Islam and Tradition and not be opposed. Syekh Sulaiman Arrasuli himself wrote the book "*Pertalian Adat dan Syara*". So that in

the 17th to 20th centuries AD, the transmission of Islamic orthodoxy in Minangkabau Islamic Education seemed to be the mainstream in the religious understanding of the people in Minangkabau. [10] This condition seems to continue into the 21st Century AD.

2. Method

This research is a Field Research study with a qualitative method. This research uses a historical and phenomenological approach. Through a historical approach, it is assumed that all events can be traced by looking at how and when they occurred, where, why, and who was involved in these events. The Phenomenological Approach is used to look at the phenomena that occur in the midst of the reality of Madrasah Tarbiyah Islamiyah. The locus of this research is Madrasah Tarbiyah Islamiyah Canduang.

The research data collection technique is Observation. Observation is a technique of collecting data on the things under study by going directly to the Madrasah Tarbiyah Islamiyah Canduang to see and observe the daily activities of learning at the pesantren. Interviews, and data collection was also carried out using a free guided interview technique to informants, free in the sense of being informal and rigid. Guided in the sense of not only letting the interview process flow as it is, but also directed toward the study in this research. Documentation, a search of documents, archives, manuscripts, and academic literature related to Madrasah Tarbiyah Islamiyah Canduang.

Systematic data analysis was carried out in the following stages; Data reduction. The data or information that has been collected is then grouped according to the topic of the research problem. In the context of this research, the grouping of topics. Data presentation. After reducing the data, then it is arranged systematically and grouped according to the type and pattern. After that, the data is presented in narratives so as to form a series of meaningful information according to the research problem. Conclusion drawing and verification. After data reduction and data presentation have been completed. Furthermore, researchers make conclusions. Conclusions are drawn based on the 2 previous stages. After the conclusion, the next step is verification. Verification is carried out by seeking new, more in-depth data to support the conclusions that have been obtained. Data verification is carried out to avoid misinterpretation of previously found data.

3. Result and Discussion

3.1. Islamic education: between orthodoxy and heterodoxy

In the online KBBI dictionary it is written that orthodoxy means adhering to official rules and teachings. Meanwhile, heterodoxy means deviating from official beliefs. In terminology, orthodoxy and heterodoxy are general terms for religions, although initially, they were only popular in the Christian world, such as the terms Orthodox Church, Orthodox Catholicism, and so on. Judging from the history of the word, in fact, the word orthodoxy-heterodoxy itself originates from the Greek vocabulary. If the word orthodoxy comes from the word *orth* which means true and *doxa* which means teaching, so orthodoxy means true teaching. Whereas heterodoxy, the origin of the word is *hetero* which means similar and *doxa* which also means teaching as above. So heterodoxy means teachings that are similar, but not true. This meaning is in line with the meaning in The Encyclopedia of Religion. It is written there that orthodoxy is adherence to official teachings, while heterodoxy is a deviation from official teachings. From the meaning of the word above, in short and easily, orthodoxy is the true teaching, the official teaching, the standard teaching. While heterodoxy is a teaching that is not true, a deviant teaching, unofficial teaching, nor is it standard[11].

In the context of Islamic Education, Orthodoxy refers to the style of Islamic teachings which are transmitted through traditional Islamic Education Institutions such as Pesantren, surau, and Dayahs. This traditional Islamic educational institution grows and develops in line with the entry and development of Islam in the archipelago.

Azra said the Islamic paradigm that developed in the archipelago and was spread through pesantren, surau and dayah, had three aspects of understanding and practice that were accepted by the majority of authoritative 'ulama. First, Ash'aria theology. Second, according to Azra, the fiqh adopted in Indonesia is basically Shafi'i. Despite this, it can accept the other three Sunni schools of thought. Third, aspects of Ghazaliyah Sufism and Abu Junaid Al Bagdadi. This Sufism can be practiced individually and through the practice of the Muktabarah order. The existence of this paradigm of Islamic orthodoxy is transmitted through the study and study of the Yellow Book. Through traditional Islamic Education Institutions in the Archipelago, Islamic orthodoxy has become the main stream of religious understanding of the Archipelago society since the arrival of Islam to the Archipelago until today. [8].

Pesantren are the oldest Islamic educational institutions in Indonesia, which until now have become an alternative to continue to maintain Islamic cultural heritage. Pesantren consistently strive to present their identity as a center for the study of tafaqquh fi al-din (understanding Islamic teachings), which maintains Turats as Islamic orthodoxy to build

a peaceful Islam. [12]. Pesantren grow and develop through the paradigm of Islamic orthodoxy, which cannot be separated from and is rooted in classical Arabic texts which are better known as the intellectual tradition of the yellow book. Theology, jurisprudence (fiqh) and Sufism are the main sciences extracted from the classic book called the yellow book. These texts become the main guide for the pesantren community in living life as good Muslims in the modern world and global society[13].

In contrast to Islamic orthodoxy, heterodoxy is interpreted as an Islamic paradigm that is not rooted, unofficial and does not have the standardization of the majority of authoritative scholars. If referred to by Nasr Hamid Abu Zaid, this orthodoxy tends to bring a moderate religious paradigm and heterodoxy closer to an extreme religious paradigm. In Indonesia, this heterodoxy paradigm is also developing in the world of Islamic Education, especially after the reform[14].

After the reformation, Pesantren and Islamic schools emerged in Indonesia which had relations with extremist movements. This model of Pesantren and schools, when examined, does not refer to turats or yellow books which have been used for centuries as the main and mainstream science in Islamic Education. Pesantren and schools of this model have an affiliation with a transnational religious ideology that has no historical roots in the archipelago.

With the emergence of quite massive Pesantren and heterodox models at this time, the study and strengthening of Islamic orthodoxy in Islamic Education Institutions have found its *raison de etre*.

3.2. Surau and tariqa: fiqh-sufistic geneology in Minangkabau

Around the 17th century AD, a network of Middle Eastern and Archipelagic scholars was formed which contained neo-Sufism intellectuals. This network of scholars was formed because of the large number of Indonesian Archipelago scholars who performed the pilgrimage and at the same time studied at Islamic transmission centers in Haramain.[8].

In contrast to earlier Sufism, neo-Sufism places greater emphasis on adherence to sharia (fiqh). Starting from here, the shift in the scientific tradition of traditional Islamic education (surau) in Minangkabau then moved towards the fiqh-sufistic scientific tradition, as a new formula between Islamic exotericism and esotericism. In addition to the mystical tendency of Sufism which is increasingly directed to its mu'tabarah style, fiqh is increasingly being used as a benchmark in determining the behavior of every Muslim in living this life. However, this fiqh is not in a puritanical style which

is less tolerant of local traditions, nor is it in a formalistic style which emphasizes the formalization of the religious law it is guided by. [3].

The very first large surau in Ulakan, Pariaman was a strong center of the Syattariah Order led by Sheikh Burhanuddin and his caliphs since the late 17th century[15]. Syekh Burhanuddin is a student of Syekh Abdururuf Singkel (Mursyid Tarekat Syattariyah) in Aceh[16]. Through the surau he founded, Syekh Burhanuddin continued his teacher's thoughts of reconciling between Shari'a and Sufism, or known as *fiqh-sufistik*. In addition, According to Azra[8]and Dobbins[17]that the Naqsyabandiyyah congregation had developed in West Sumatra in the mid-17th century AD by Jamaluddin. He first studied in Pasai, then continued his scientific journey to Bayt al-Faqih, Aden, Haramayn, Egypt, and India. After returning from his scientific journey he stopped in Aceh first before continuing on to West Sumatra. Jamaluddin has a work entitled *Lubab al-Hidayah*, this work is based on the teachings of Ahmad 'Ibnu' Alan al-Siddiqi al-Naqsyabandiyyah[18].

At that time, as explained by Hamka, there were two places that became the center of the development of the Tariqa in West Sumatra. First, in Ulakan. The congregation developed in this area is the Syattariah Order which has been taught from generation to generation by Sheikh Burhanuddin. He received the diploma from the tarekat from Syekh Abdurrauf in Aceh, which he received from Syekh Ahmad Qusyasyi in Medina. Second, in Cangking Ampek Angkek, Agam. The tarekat that developed in this area was the Naqsyabandiyyah order. The Naqsyabandiyyah Order was developed by a scholar known as *Tuanku Nan Tuo*. He once studied with Sheikh *Tuanku Nan Tuo Mansiangan* who was none other than a student of Sheikh Burhanuddin. *Tuanku Nan Tuo* is assisted by his very loyal student named Jalaluddin. [19]. Based on data owned by the Netherlands as written by AWP. Verkerk Pistorius in his article *De Priester En Zijn Invloed op de samenleving in de Padangsche Bovenlanden* (the influence of the clergy in West Sumatra society) in 1868. He presented data about the surau which developed in the 19th century AD as follows: 1). Surau Taram, is the largest surau with 1000 students, 2). Surau Koto Tuo, the number of students is around 220-300 people, 3). Surau Cangkiang, the number of students is around 400 people, Surau Pasir, the number of students is around 300 people, 4). Surau Laboh-Tanah flat, the number of students is around 200 people, 5). Surau Padang Lilinang-Tanah Datar, the number of students is around 100 people, 6). Surau Simabur, the number of students is around 200 people, 7). Pangean Surau, the number of students is around 100 people, 8). Surau Piei (Laras Salajoe), the number of students is around 300 people, 9). Surau Muara Panas, the number of students is around 150 people, 10). Hanou City Surau, the number of students is around 200 people, 11). Surau Kasih, Larang Saniang Bakar, the number of

students is around 150 people, 12). Surau Singkarak, the number of students is around 100-150 people, 13). Surau Calou Sijunjung, the number of students is around 300-400 people, 14). Surau Padang Sibusuk, the number of students is around 150 people.

At the beginning of the 20th century AD, several large surau existed as follows: 1) Tanjung-Sungayang surau which was founded by Syekh Taib Umar in 1897 AD. 2) Parabek Bukittinggi surau was founded by Syekh Ibrahim Musa in 1908 AD. 3) Surau Padang Japang was founded by Sheikh H. Abbas Abdullah. 4) The Padang Panjang Iron Bridge surau was founded by Syekh Abdul Karim Amrullah in 1914 AD 5) The Canduang Baso Surau Bukittinggi was founded by Syekh Sulaiman Arrasuli. 6) Surau Jaho Padang Panjang was founded by Sheikh Muhammad Jamil Jaho. 7) Surau Tabek Gadang Padang Japan was founded by Sheikh Abdul Wahid[20].

The great scholars at this time were Sheikh Sulaiman Arrasuly, Sheikh Muhammad Jamil Jaho and Sheikh Abdul Wahid. These three scholars are still trying to maintain the fiqh-Sufistic formulation in Islamic Education in their surau's. Although this effort was challenged by the Islamic Education Modernization Movement in the early 20th century AD in Minangkabau[7].

The existence of the surau as an Islamic Education Institution in Minangkabau cannot be defended against the Islamic Education Modernization Movement that developed in the early 20th century AD. Syekh Sulaiman Arrasuly and other scholars modernized their surau into a Madrasah Tarbiyah Islamiyah. The existence of Madrasah Tarbiyah Islamiyah is a continuation of the surau scientific tradition. Syekh Sulaiman Arrasuly formulates the curriculum at Madrasah Tarbiyah Islamiyah while maintaining the Fiqh-Sufistic paradigm.

The combination of fiqh-sufism which strongly influences the intellectual tradition of the Islamic education system has resulted in the emergence of the mindset and behavior of the Madrasah Tarbiyah Islamiyah community which concerns the treasures of Islamic knowledge which are always in the flow of "normative-mystical" formulations. One of the implications is that the teaching and learning process that takes place in Madrasah Tarbiyah Islamiyah seems to be dominated by religious dogmatic thinking models rather than factual rational thinking. That is why the tradition of religious life among the Urang Siak is richer in religious ritual practices which in turn have created a more ritualistic type of life and religion when compared to modernist Muslims. This ritualistic religion does not prevent them from being open to modern life. Syekh Sulaiman Arrasuly, for example, often holds music events and invites famous singers in his area to commemorate Islamic holidays in his surau. This habit was even classified as taboo and was even forbidden by some scholars in Minangkabau at that time.

3.3. Fiqh-sufistic: curriculum patterns in Madrasah Tarbiyah Islamiyah

Syekh Sulaiman Arrasuly is a major figure among the old clerics in transforming their surau education system into a madrasah education system. Inyik Canduang as he is usually called is one of the students of Sheikh Ahmad Khatib al-Minangkabawi in Mecca.

Syekh Sulaiman Arrasuly completed his education in Mecca in 1907. Syekh Sulaiman Arrasuly opened the halaqah by building his own surau, known as the New Canduang surau. This new surau is not the first surau in Canduang, previously Syekh Sulaiman Arrasuly's father already had a middle surau and to the south, there was his older brother's surau called Upper surau. The education system that is enforced is also the same as the surau system in general[21]. As explained by Baharuddin Arrasuly, all the subjects mastered and studied by Syekh Sulaiman Arrasuly in Mecca, are taught through the halaqah system in this New Canduang surau. Halaqah starts at 07.30 and until 13.00, low lessons are learned in the morning and later in the day the lessons will be higher. Every day Sheikh Sulaiman Arrasuly teaches 10-15 books. The halaqah at the New Surau was attended by hundreds of Urang Siak from various regions in Minangkabau. At this time the absence system has not been implemented for every Urang Siak or student who attends this halaqah, so they may be free to attend or not attend the halaqah without any commitment and rules.

In 1926, Syekh Sulaiman Arrasuly modernized the education of the Baru surau which he managed to become the Canduang Tarbiyah Islamiyah Madrasah. This was done after he received a letter from Sheikh Muhammad Abbas from Bukittinggi. This letter contains a call to change the surau education system into a madrasah. Syekh Sulaiman Arrasuly's efforts were effective in attracting the trust of the Minangkabau people to study at Madrasah Tarbiyah Islamiyah Canduang.

In its development, based on the meeting on May 5, 1928, the changes to the Tarbiyah Islamiyah Canduang Madrasah inspired the changes of other surau's to become madrasahs as follows: MTI Tabek Gadang, MTI Jaho, MTI koto Nan Ampek, MTI Gobah Tilatang Kamang, MTI Kapau, MTI Simpang Batu Hampar. In 1936, MTI experienced a very significant development with the birth of 26 new MTI madrasahs, namely: MTI Kamang Mudik, MTI Kamang Hilir, MTI Simarasap, MTI Sicincin, MTI Koto Baru Solok, MTI Bukittinggi, MTI Tiakar, MTI Batu Balang Harau, MTI Sungai Jaring, MTI Sonsang Agam, MTI Ngungun outside the city of Bukittinggi, MTI Matur Maninjau, MTI Miskin Padang market, MTI Simpang Haru, MTI Sumpur Padang Ganting Batusangkar, MTI

Tanjung Barulak, MTI Koto Baru Rao-Rao Tanah Datar, MTI Muaro Labuh, MTI Kampung Baru Pariaman, MTI Sungai Janih, MTI Batang cotton,

The modernization of the surau into Canduang Tarbiyah Islamiyah Madrasah by Syekh Sulaiman Arrausly is his creative attempt to maintain orthodoxy in the fiqh-sufistic formulation which has taken root in Minangkabau.

Based on research conducted by Bruinessen revealed that Fiqh is the most important branch of Islamic religious knowledge in the Islamic intellectual tradition in the Archipelago. Fiqh contains various concrete implications for individual and community daily actors. Bruinessen added that fiqh is the prima donna and core of education in every Islamic educational institution such as pesantren, surau and others throughout the archipelago. [13].

The fiqh-Sufistic formulation which is the orientation of education in Madrasah Tarbiyah Islamiyah in question is a curriculum that pivots to the pyramids of Kalam, Fiqh and Sufism. This pyramid of knowledge is a religious paradigm based on the understanding of Ahlussunnah wal Jama'ah. Sirajuddin Abbas explained that the Ahlussunnah wal Jamaah which is understood in the Madrasah Tarbiyah Islamiyah environment is a people who understand Islamic teachings in accordance with the Prophet Muhammad and his companions. [22].

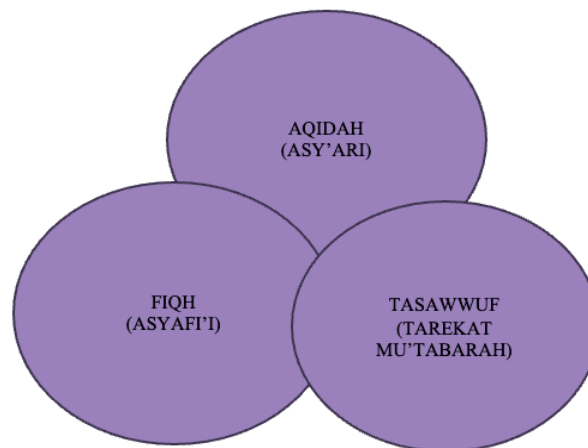


Figure 1: The Formulation of Education's Orientation in MTI.

This understanding of historical reality was developed and formulated by Abu Hasan al-Asy'ari and Abu Mansur al-Maturidi in the field of Aqidah, Imams of the four schools of thought (Imam Hanafi, Maliki, Shafi'i and Hanbali) in the field of fiqh and the Mu'tabarah congregation. However, in its fiqh development, Madrasah Tarbiyah Islamiyah prioritizes practicing and giving fatwa according to the Shafi'i school of thought. This can be seen

from the books used in the learning process in fiqh subjects. Syekh Sulaiman Arrasuly himself taught his students to give a fatwa using the Syafi'i school of thought because this school is well-established and is believed by most of the Minangkabau people.

Syekh Sulaiman Arrasuly seeks to maintain Islamic orthodoxy like this for several reasons. First, the Syafi'i school is considered to be a "middle way" between the Hanafi school which is too rational and the Maliki school which is too traditional. So that this middle-way format is compatible with the context of Minangkabau society. Second, to prevent the past trauma caused by the Paderi movement in the 19th century AD from repeating itself, so that the implementation of worship is more secure. Third, the old clerics believe that this school was the first to enter the Minangkabau region.

Syekh Sulaiman Arrasuly's firmness in establishing fiqh-sufistic formulations is clearly evident from the books taught at Madrasah Tarbiyah Islamiyah, which apart from containing various branches of knowledge of Arabic also prioritize teachings and approaches to Islamic laws developed by Imam Syafi' i and his followers and books on Sufism.

The science of monotheism is studied at Madrasah Tarbiyah Islamiyah since grade I. The book that is used as a reference for this lesson on monotheism is *Al-Aqwāl al-Mardhiyyah*, which was written by Syekh Sulaiman Arrasuly. This book was indeed written by Sheikh Sulaiman Arrasuly as a beginner class reference. The book *Al-Aqwāl al-Mardhiyyah* examines the nature of twenty. This means that the paradigm of Tauhid *Ahlussunnah wal Jama'ah*, especially Imam Asy'ari, has been introduced in the early classes at Madrasah Tarbiyah Islamiyah. The study of Fiqh is also studied in the early classes at Madrasah Tarbiyah Islamiyah. Azra said that fiqh was the first and main subject taught in all Islamic educational institutions in Minangkabau. Pupils of Madrasah Tarbiyah Islamiyah are first taught the basics of Islam and then guided to correct behavior through the teaching of shari'ah. The books of fiqh studied at the Tarbiyah Islamiyah Madrasah are books written by the scholars of the Syafi'i school of thought, then in the final class, the students of the Tarbiyah Islamiyah Madrasah study the *Bidāyat al-Mujtahid* book so that the students of the Tarbiyah Islamiyah Madrasah have an open view of differences. in fiqh. In the last class, students of Tarbiyah Islamiyah Canduang are encouraged to take allegiance to the Mu'tabarah Order such as the Naqshabandiyyah Order. New tarekat pledges are recommended for high-class students so that Tarbiyah Islamiyah students in Candung must first master the fields of Aqidah and Fiqh well. The books of fiqh studied at the Tarbiyah Islamiyah Madrasah are books written by the scholars of the Syafi'i school of thought, then in the final class the students of the Tarbiyah Islamiyah Madrasah study the *Bidāyat al-Mujtahid* book so that the students of the Tarbiyah Islamiyah Madrasah have an open view of differences. in fiqh. In the

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Madrasah Tarbiyah Islamiyah Canduang is also one of the centers for the Naqsyabandiyyah order in Minangkabau. Syekh Sulaiman Arrasuly himself is one of the important caliphs of the Naqsyabandiyyah congregation in Minangkabau[23]. Every month of Ramadhan, class is closed and the activities of teachers and students at Madrasah Tarbiyah Islamiyah perform *suluk* as a form of *riyadhah* in the Naqsyabandiyyah congregation.

The religious paradigm that developed in the intellectual tradition of Madrasah Tarbiyah Islamiyah in the fiqh-Sufistic formulation also shaped the views of the Tarbiyah Islamiyah community who were able to dialogue between Islam and Minangkabau customs. This view is reflected in the characteristics of Madrasah Tarbiyah Islamiyah education which was agreed upon at the II PERTI congress in Bukittinggi and reads "*adat nan kawi, syarak nan lazim* in every Nagari". That is, the existence of Madrasah Tarbiyah Islamiyah is to strengthen Minangkabau customs and religious understanding

that are common in society. Syekh Sulaiman Arrasuly himself wrote a book entitled the relationship between adat and syarak in 1927 as an attempt to formulate the relationship between Minangkabau adat and Islam.

Formulating Minangkabau customary relations and Islam by way of dialogue between the two can be done because of the religious views that develop in Madrasah Tarbiyah Islamiyah which are oriented towards Sufi-fiqh. The orientation of Islamic education at Madrasah Tarbiyah Islamiyah pivots to the pyramids of Tauhid, Fiqh and Tasawuf to form a world view of its students which is able to respond to change without eliminating all Islamic intellectual traditions that have taken root in Minangkabau. Zainal said that the existence of Madrasah Tarbiyah Islamiyah has a very important role in maintaining the relationship between Islam and Minangkabau customs[24]. The sciences that pivot on the pyramid of kalam, fiqh, and Sufism with various variations of field accentuations that are the hallmark of Madrasah Tarbiyah Islamiyah are areas as well as media for the preservation and experience of Islamic teachings and traditions. If there were no institutions such as Madrasah Tarbiyah Islamiyah, it is certainly inconceivable which institution in Minangkabau would be able to maintain and preserve the Islamic scientific tradition that has such specific characteristics and would be able to survive any kind of social change.

4. Conclusion

This research emphasizes the pivotal role of Islamic orthodoxy, specifically fiqh-sufistic principles, in the establishment and sustenance of the Islamic educational system in Minangkabau, Indonesia. The system comprises various institutions, such as pesantren and surau, each contributing to the dissemination of religious knowledge and cultural values.

The evolution of surau to Madrasah Tarbiyah Islamiyah, spearheaded by notable figures such as Syekh Sulaiman Arrasuly, exemplifies the transition from traditional surau education to a contemporary madrasah format, while maintaining the fiqh-sufistic approach. The curriculum of Madrasah Tarbiyah Islamiyah encompasses a balanced blend of theology, fiqh, and Sufism, centered on the teachings of the Syafi'i school of thought. Such an approach preserves the unique cultural traditions of Minangkabau, while accommodating modern societal changes.

Moreover, Madrasah Tarbiyah Islamiyah plays a crucial role in bridging Islam and Minangkabau customs through its educational orientation. The integration of religious

teachings with local customs fosters a dialogue that enables the community to navigate change while preserving their religious identity. This research underscores the significance of Madrasah Tarbiyah Islamiyah in preserving and adapting the fiqh-sufistic tradition in Minangkabau, effectively maintaining a balance between orthodoxy and adaptation amidst societal transformations. Ultimately, institutions such as Madrasah Tarbiyah Islamiyah continue to shape the religious understanding of the people in Minangkabau well into the 21st century.

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