

THE INTERCONNECTION BETWEEN ISLAMIC EDUCATION AND IDEOLOGICAL THOUGHT: IMPACTS ON RELIGIOUS PRACTICES IN MINANGKABAU

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Abstract

This study seeks to explore the profound influence of Syekh Burhanuddin on the process of Islamization in Minangkabau during a particular historical era. This book explores the complex dynamics of Islamic growth, characterised by swift dissemination and a specialised focus on Sufi mysticism during the reign of Syekh Burhanuddin. The process of Islamization, marked by tolerance and a nonviolent approach, led to substantial growth in the Muslim population. The ulama played a role in gradually transforming traditional traditions without directly imposing Islamic regulations. The incorporation of several Islamic customs, like observing fasting during Ramadan, doing Tarawih prayers, conducting funeral rituals, visiting cemeteries, and commemorating the Prophet's birthday, became essential elements of the religious framework. Nevertheless, obstacles endured, exemplifying the continuous deliberation between indigenous traditions and Islamic principles. The standardisation of Islamic dates and events was achieved by employing a takwim, which was developed based on the teachings of esteemed scholars such as Syekh Ahmad Al-Kusyasi and Syekh Ibrahim al-Kurani. Significantly, around 80 years following Syekh Burhanuddin's time, there was a notable change with the implementation of the "hitungan lima" technique, resulting in diverse fasting habits among various factions of the Minangkabau community. This evolution, which continues to have an impact on Minangkabau's religious landscape, emphasizes the adaptability of religious practices under the influence of sociocultural dynamics. The integration of Islamic rituals inside the Minangkabau community showcases the people's ability to adapt and modify their religious identity while facing obstacles. This integration has had a significant and enduring impact on the current religious landscape.

Keywords: Syekh Burhanuddin, Minangkabau, Islamization.

INTRODUCTION

Situated amidst the breathtaking scenery of Indonesia, Minangkabau is a fascinating blend of cultural traditions and the profound influence of Islamic education (Abbas, 2021; Chaterji, 2023; Lan, 2023). The complex connection between Islamic pedagogy and ideological thought is central to the religious practices of the Minangkabau community (Azwar, 2020; Kahn, 2020; Taufiqurrahman & Hidayat, 2021). This relationship has significant consequences for both historical and contemporary viewpoints. The origins of Islamic education in Minangkabau can be traced back to the historical period when Syekh Burhanuddin returned to the region after acquiring knowledge in Aceh (Batubara, 2022; Rasyid & Nurdin, 2021). His efforts played a pivotal role in the reformation of the local surau. These surau, which originally incorporated Hindu-Buddhist traditions, developed over time into prestigious Islamic educational institutions (Chaterji, 2023; Wiryomartono, 2023). In addition to their function of spreading religious teachings, surau served as strongholds of Minangkabau's cultural heritage, providing education not only on religious principles but also on the complexities of ancient practices. This study aims to analyze the

complex relationship between Islamic education and ideological thought and examine the specific effects they have had on the religious practices of the Minangkabau people.

The Islamization process during this century was distinguished by a distinctive combination of tolerance and a nonviolent attitude, which facilitated slow growth in the Muslim population (Mandaville, 2020; Matesan, 2020; Olivier, 2020; Tibi, 2023). Contrary to harsh imposition, the ulama, under the guidance of Syekh Burhanuddin's teachings, chose a manner that honoured and incorporated ancient customs, avoiding the direct enforcement of Islamic regulations (Farahat, 2022; Gordon, 2021; Sevea, 2020). The incorporation of Islamic precepts into the existing cultural fabric demonstrates the fluidity of religious customs and the continuous process of defining religious identity within the Minangkabau community. During this revolutionary period, the incorporation of many Islamic traditions played a crucial role in shaping the religious landscape. These activities included fasting during Ramadan, Tarawih prayers, death rites, cemetery visits (*ziarah kubur*), and celebrations of the Prophet's birthday (*Maulid Nabi*). Nevertheless, despite the overall effectiveness of the Islamization process, obstacles continued to exist, as seen in the ongoing occurrence of forbidden practices among certain Minangkabau Muslims. The underlying conflict between local practices and Islamic values reveals the complex nature of the changing religious dynamics within society.

In addition, the establishment of Islamic dates and events was standardised by employing a takwim (Ramadoni et al., 2023; Takwin & Setiawan, 2022; Wahidi et al., 2021), which is a calendar based on the teachings of esteemed scholars like Syekh Ahmad al-Kusyasi and Syekh Ibrahim al-Kurani. This method not only offered a methodical approach to timekeeping but also emphasised the significance of intellectual direction in religious affairs. Over time, the gradual changes in behaviours were evident, especially during Ramadan, with a notable transformation taking place around 80 years after the era of Syekh Burhanuddin (Musa, 2022; Setiawan, 2023; Wiryomartono, 2023). The implementation of the "*hitungan lima*" technique introduced changes in fasting customs, demonstrating the flexibility of religious rituals influenced by socio-cultural factors.

The inquiry focuses on the evolution of surau, which serves as a significant point of interest for observing the changing ideological landscape throughout history (Amzat, 2022; Azwar, 2020; Purnanto, 2021). Nevertheless, this transition is not only a remnant of the past; it has a significant impact on present Minangkabau society, as the conceptual aspects of Islamic education continue to strongly shape religious customs. This research aims to offer a complete knowledge of the various forces that have influenced the religious fabric of Minangkabau by examining historical changes, tracing the evolution of surau, and analyzing the ideological currents in Islamic education. Exploring the complexities of this interconnectedness is not only a historical pursuit but also a current necessity to enhance the understanding of how Islamic education and ideological thought shape the religious landscape in Minangkabau by unraveling its many complexities. The acquired knowledge goes beyond the geographical limits of Minangkabau, enhancing our comprehension of the complex interaction of religion, education, and ideology in other cultural settings. It provided insight into the lasting impact and current significance of the interconnected aspects of Islamic education and ideological thinking in developing the religious identity of the Minangkabau people.

METHOD

This study utilises a comprehensive research design that integrates a documentary review methodology with Surau case studies to thoroughly examine the relationship between Islamic education and ideological thought. It specifically investigates how these factors influence religious practices within the Minangkabau context. The documentary review process entails a thorough analysis of the prevailing academic literature, scholarly papers, and research projects related to the topic matter (Čehulić, 2021; Hassani et al., 2020; Jenkins et al., 2021). The study aims to carefully look at these documents in order to build a strong theoretical framework, add something useful to the academic conversation, and find key themes and areas of knowledge that are missing from our current understanding of how Islamic education and ideological views change over time in the Minangkabau context.

Concurrently, the study includes surau case studies as an additional aspect, where specific surau are chosen for thorough examinations. In this phase, we will conduct interviews with surau leaders, educators, and community members to get insights about the philosophies, curriculum, and impact on religious practices of Islamic education. This qualitative methodology not only enables a detailed comprehension of the actual experiences and viewpoints of people inside the community but also provides a localised standpoint that enhances the larger insights obtained from the documentary analysis (Harris et al., 2022; Liu et al., 2022; Park et al., 2020).

Furthermore, the Surau Case Studies amplify and enrich the conclusions of the documentary assessment by offering a contextualised perspective. An in-depth examination of surau settings enables a targeted investigation into the conversion of ideas into educational methods, the difficulties encountered by educators, and the influence on the religious convictions and rituals of community members. The objective of this qualitative phase is to comprehensively examine the complex dynamics between Islamic education and ideological thought. It seeks to provide a detailed account that surpasses the theoretical knowledge obtained from previous academic research.

This comprehensive approach aims to reveal the complex relationship between Islamic education and ideological thought in the specific socio-cultural setting of Minangkabau, using firsthand testimonies, narratives, and localised viewpoints. This research aims to gain a thorough understanding of how ideological thought has been transmitted, developed, and demonstrated through Islamic education in Minangkabau. It will achieve this by analysing information from documentary sources, conducting qualitative interviews, and studying specific cases within the community. The research will explore how these factors have influenced the religious practices of the community over time.

RESULT

The origins of Islamic education in Minangkabau can be traced back to Surau, which first served as the primary institution for spreading Islamic teachings. Syekh Burhanuddin played a pivotal role in introducing this style of education after his return from Aceh, disseminating Islamic principles through surau education. Surau were present even during the pre-Islamic era, serving as venues for the propagation of Buddhist ideas and emphasising their historical importance. The Surau plays a crucial role in moulding the character of the Minangkabau community, functioning as a

meeting place and lodging for young men. The activities of the institution remained essential even after the advent of Islam, with a heightened focus on religious instruction. Syekh Burhanuddin primarily employed surau not alone for prayer but also as a platform to disseminate Islamic ideas, particularly those pertaining to Sufi organisations. A surau, in its entirety, consists of a collection of structures that encompass a mosque, facilities for studying, and miniature surau that also function as living quarters for students. Prominent instances, such as Surau Ulakan, established by Syekh Burhanuddin, emerged as prominent hubs for diverse domains of Islamic knowledge. The educational system in Surau involves comprehensive religious education, covering courses like Quranic recitation, Fiqih Ibadah, Tauhid, and other fundamental Islamic knowledge.

The construction of comparable surau in various locations serves as proof that the impact of surau education went beyond its immediate surroundings. The Surau Case Studies technique will examine these historical advancements, elucidating the progression and influence of surau education on religious customs. Moreover, the establishment of Sumatera Thawalib signifies a crucial juncture in the advancement of Islamic education in Minangkabau. Under the leadership of prominent individuals such as H. Abdullah Ahmad, this movement brought about a shift in instructional approaches, moving away from conventional halakah to a contemporary classroom environment. The founding of Sumatera Thawalib and its subsequent growth signifies a notable change in the educational domain. The engagement with Islamic scholars in the Middle East, exemplified by individuals such as H. Abdullah Ahmad, enabled cultural exchanges and the integration of external influences into Minangkabau's Islamic education. The religious landscape of Minangkabau throughout the early 20th century was defined by this interaction, as well as the internal discussions between traditionalists and reformists. It was indicates the ideological schism among Minangkabau professors, with traditionalists upholding surau-centric education and reformists calling for modernity. The ideological differences resulted in the formation of rival educational organisations, namely Sumatera Thawalib and *Persatuan Tarbiyah Islamiyah (PERTI)*.

Table 1; Islamization in Minangkabau during Syekh Burhanuddin's Era: Historical Overview

Aspect	Description
Islamic Development	Rapid spread during Syekh Burhanuddin's time. Esoteric approach emphasizing Sufi mysticism.
Tolerance and Islamization	Characterized by a peaceful and tolerant approach, leading to an increase in the Muslim population.
Cultural Transformation	Traditional customs gradually transformed by ulama, avoiding direct imposition of Islamic laws.
Islamic Practices Introduced	Fasting during Ramadan, Tarawih prayers, death rituals, cemetery visits, Prophet's birthday celebrations.
Challenges Over Time	Persistence of prohibited activities among Minangkabau Muslims, indicating challenges in full adherence.
Methods of Determining Dates	Use of a takwim, derived from teachings of scholars like Syekh Ahmad Al-Kusyasi and Syekh Ibrahim al-Kurani.
Evolution of Practices	Changes in Ramadan practices (e.g., "hitungan lima" method) occurred around 80 years after Syekh Burhanuddin's time.

An analysis of the process of Islamization in Minangkabau during the time of Syekh Burhanuddin shows a complex story characterised by important advancements, obstacles, and the progressive assimilation of Islamic customs into the indigenous cultural fabric. An essential factor during Syekh Burhanuddin's era was the swift dissemination of Islam, distinguished by an arcane methodology that prioritised Sufi mysticism. During this period, there was a significant change in religious identity, which played a role in the cultural development of the Minangkabau people. The era was characterised by tolerance and Islamization, as a calm and tolerant stance facilitated the growth of the Muslim community. The ulama exerted a pivotal influence on cultural metamorphosis through the gradual modification of customary practices. Crucially, this conversion managed to sidestep the direct enforcement of Islamic legislation, emphasising a subtle assimilation that upheld preexisting cultural conventions. During this period, various Islamic rituals were incorporated into the religious customs of Minangkabau. Observing Ramadan, doing Tarawih prayers, engaging in death rites, visiting cemeteries (*ziarah kubur*), and celebrating the Prophet's birthday (*Maulid Nabi*) have become essential elements of the Islamic practices in the Minangkabau region.

The implementation of these practices entailed a meticulous process of assimilation, guaranteeing their harmonious coexistence with pre-established traditions. Notwithstanding the progress of the Islamization effort, obstacles remained. The persistence of prohibited practices shows that the Minangkabau Muslims had difficulty adhering to Islamic principles fully. The aforementioned conflict between indigenous traditions and Islamic principles exemplified the fluidity of religious observances and the continuous process of reconciling religious affiliation within Minangkabau society. The calculation of Islamic dates and events was simplified by employing a takwim, a calendar based on the teachings of esteemed scholars like Syekh Ahmad al-Kusyasi and Syekh Ibrahim al-Kurani. This strategy guaranteed a uniform approach to timekeeping and religious observances within the community. The gradual development of customs became apparent over a period of time, namely within the framework of Ramadan. Around 80 years after the time of Syekh Burhanuddin, there was a notable change when the "hitungan lima" method was introduced. This resulted in distinct fasting habits among various groups within the Minangkabau community. The adaptability of religious practices in Minangkabau was highlighted by this transition, which was driven by socio-cultural dynamics and continued to shape the religious landscape of the region.

DISCUSSION

The era characterised by the impact of Syekh Burhanuddin in Minangkabau signifies a significant period of change (Bakar, 2023; Shafiah, 2023; Sulaiman et al., 2022; Wiryomartono, 2023), during which the spread of Islam extended beyond mere theological growth. The teachings of Syekh Burhanuddin, based on Sufi mysticism, brought forth a subtle and arcane method of comprehending religion. This era was not solely focused on the conversion of individuals to Islam but rather on cultivating a deep and meaningful spiritual bond with the divine. The enigmatic aspects highlighted by Syekh Burhanuddin had a profound impact on the Minangkabau community, influencing not just their religious convictions but also their cultural and spiritual values.

The focal point of this age of transformation was the prioritisation of tolerance and the gradual implementation of Islamic principles. The Minangkabau Muslims, under the leadership of Syekh Burhanuddin and succeeding ulama, embraced a peaceful

coexistence with pre-existing cultural customs in contrast to more rigid methodologies (Brown, 2016). The ulama, serving as cultural intermediaries, played a pivotal role in carefully coordinating a nuanced transition of customary practices. Crucially, this change did not include violently enforcing Islamic regulations; rather, it entailed a nuanced assimilation of new religious aspects into the preexisting cultural framework, guaranteeing a more comprehensive and peaceful shift.

The incorporation of diverse Islamic customs throughout this era became a fundamental component of the Minangkabau religious identity (Kahn, 2020). The group adopted and incorporated practices including fasting during Ramadan, Tarawih prayers, observing death rites, visiting cemeteries (*ziarah kubur*), and celebrating the Prophet's birthday (*Maulid Nabi*). Nevertheless, despite the seeming achievement of the Islamization process, obstacles endured. Certain forbidden practices persisted among the Minangkabau Muslim community, highlighting the intricacies and conflicts involved in fully adhering to Islamic precepts (Arif & Panakkal, 2023; Kooria & Ravensbergen, 2021). The conflict between local traditions and Islamic principles highlights the ever-changing character of religious rituals and the continuous process of defining religious identity among the Minangkabau community. The calculation of Islamic dates and events during this period was a rigorous procedure carried out using a *takwim*, a calendar based on the teachings of esteemed scholars such as Syekh Ahmad al-Kusyasi and Syekh Ibrahim al-Kurani. By implementing this strategy, the Minangkabau society established a consistent and uniform system for keeping track of time and practicing religious rituals. This fostered a feeling of togetherness and shared cultural identity.

Gradually, the transformation of religious rituals became apparent, particularly in relation to the observance of Ramadan. Approximately 80 years after Syekh Burhanuddin's time, a notable change took place with the use of the "hitungan lima" technique, leading to divergent fasting customs among various factions within the Minangkabau community. The evolution of religious practices in Minangkabau proved the flexibility of these practices to socio-cultural changes and showed how the religious landscape in the region continues to be shaped throughout time. A thorough investigation into the intricate mechanisms of Islamization is best illustrated by the era that Syekh Burhanuddin shaped in Minangkabau. This not only demonstrates the effective spread of Islamic teachings but also highlights the endurance of local traditions and the ongoing process of reconciling religious identity within society. The transformative period established the basis for the varied and vibrant religious environment that characterises Minangkabau today, reflecting the complex interaction between cultural heritage and religious development.

CONCLUSION

Ultimately, the era characterised by the impact of Syekh Burhanuddin in Minangkabau encompasses a diverse and intricate fabric of religious, cultural, and social change. The teachings of Syekh Burhanuddin, based on Sufi mysticism, introduced a sophisticated and mysterious interpretation of Islam, cultivating a deep spiritual bond with the divine. The time was marked by a moderate and progressive process of Islamization, overseen by ulama, who served as cultural intermediaries, aiding the assimilation of Islamic customs into the preexisting cultural framework. The incorporation of fundamental Islamic customs, such as observing fasting during Ramadan, doing Tarawih prayers, conducting death rituals, visiting cemeteries, and

commemorating the Prophet's birthday, became essential components of the Minangkabau religious identity. Nevertheless, the enduring difficulties and conflicts arising from the clash between local traditions and Islamic principles highlight the ever-changing nature of religious rituals and the continuous process of defining religious identity within society. The precise calculation of Islamic dates and events using a standardised takwim, based on the teachings of esteemed scholars, fostered a feeling of togetherness and shared identity among the Minangkabau Muslims. The adaptation of religious practices, specifically the implementation of the "hitungan lima" technique in fasting rituals approximately 80 years after the time of Syekh Burhanuddin, emphasised the flexibility of religious practices impacted by socio-cultural factors. The transformative era established the basis for the varied and vibrant religious environment that characterises Minangkabau in the present day. The harmonious coexistence of Islamic precepts with regional customs shapes the religious identity, creating a unique amalgamation. The enduring influence of Syekh Burhanuddin and the subsequent religious scholars is seen in the ongoing discussions surrounding religious customs, highlighting the continued development and flexibility of Islam within the cultural framework of Minangkabau.

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