

(ISLAMIC EDUCATIONAL DYNAMIC IN MINANGKABAU (AN 86-YEAR JOURNEY OF MADRASAH DINIYAH PASIA)

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Abstract: Islamic Education in Minangkabau is one of the contributors to the Indonesian Muslim intellectuals. In the recent decade, such statement is resounded to reproduce Muslim intellectuals in the present and in the future. What and how is the history of Islamic education atmosphere in Minangkabau in maintaining its existence? This paper will explore one of the Islamic educational institutions in Minangkabau, Madrasah Diniyyah Pasia. In the world of Islamic education in Minangkabau, the name of Madrasah Diniyyah Pasia is that popular, but this Madrasah has survived though it has undergone several changes in its education system. Since July 1, 1992, the Madrasah has adopted a boarding school system. Some names recorded to have been in contact with the Madrasah are Sheikh Abdul Latif Syakur, Prof. Mahmud Yunus, Prof Zakiyah Derajat and Prof Hashim Djalal.

Keyword: Existence, Islamic Education, Minangkabau

A. Introduction

Madrasah Diniyyah Pasia is an old school and still survives until today in Minangkabau. It was established on October 11, 1928, initiated by H. Muhammad Isa who was a protégé of Sheikh Muhammad Cangkiang. Madrasah Diniyyah Pasia is located in Nagari Pasia.¹ The Madrasah, whose existence is almost one century, has experienced several reformations in the journey of its educational system. Originally, it was a Madrasah. Later it was

¹ Nagari Pasia is located in the east of Ampeng Angek sub-district of high land Agam district. It is about 3 km from Bukittinggi. Nagari pasia has an area of 0.90 KM or 90 Ha. The name of pasia was given by the newcomers witnessing that this area was covered by sand. It was assumed that the sand came from the great lava flood of Gunung Merapi.

transformed into PGAP and PGA 6 years, transformed into Islamic junior and senior high school and reverted back to Madrasah. Since July 1, 1992 it adopted the Islamic boarding school system and became Pondok Pesantren Modern Diniyyah Pasia.

These changes lead to the question of why Madrasah Diniyyah Pasia often changed its system. What are the factors causing the reformation of educational system in Madrasah Diniyyah Pasia? Are the educational philosophies in Madrasah Diniyyah Pasia unable to answer the challenge of the times? The author found that very few books tells about Madrasah Diniyyah Pasia; some of which are 50 years, 80 years and 85 years of Diniyyah Pasia books. The author has not found in the three books the conception of educational philosophy espoused by Madrasah Diniyyah Pasia. Since transformed into *pesantren* (Islamic boarding school), Madrasah Diniyyah Pasia adopted the education systems from the Modern Islamic Boarding School of Gontor in term of its curriculum, hymn (*Oh Pondokku*), and teaching system.

The fundamental question regarding this issue is that whether or not it affects the institution identity. Pesantren Diniyah Pasia adopted the hymn usually sung at PPMD Gontor even though it already has its own hymn. One of founders of the Yayasan Pengembangan Diniyah urged the leader and staff at the school to formulate educational philosophies (*Khittah*) as the identity of Pondok Pesantren Diniyah Pasia.²

B. History of Islamic Education in Minangkabau

The first time that Minangkabau had contact with modern education was since the government of Dutch East Indies established a school in Bukittinggi called Kweekschool or **Sekolah Raja** (King's School). This school was solely established for the children from Bumi Putera, Demang and Laras and children of noblemen whose loyalty to Dutch East Indies has been proven. This school was located in Muko Tansi Birugo Bukittinggi. The number of first students in the king school was 10 students. In 1866, after 10 years of its establishment it had produced 49

² Interview with the director of Pesantren Diniyah Pasia, September 16-17, 2013.

students. Most students graduated from Sekolah Raja worked for the government offices of the Dutch East Indies as office administrators. Twelve of them involved in the world of education. These twelve graduates later pioneered and developed the modern education in West Sumatra. Due to the effort made by 12 alumni of the king's school, the Dutch finally employed the school graduates on lower ranked schools named *Gubernement*. Students in *Gubernement* were mostly indigenous people of Melayu. The school is also known as *Sekolah Melayu*.

Until the early 20th century, all students in the schools established by the Dutch were limited to children of the noblemen or merchants who paid large amount of tax. In the positive sense, these schools were the first window to modern knowledge for the Minangkabau society.³ The Dutch did not establish educational institutions for the benefit of Indonesian but for their own benefit. The school graduates were aimed to fill the lower positions in the government and the administrative staff at Dutch private companies. Dutch passed a law that in order to be appointed as a government official such as the Head of Nagari, one must meet the educational requirements set by the Dutch. The company engaged in agriculture (*Onderneming*), mines and factories owned by the Dutch also required educated and competent personnel with lower salaries. Imposing this policy, the Dutch argued that in order to advance the governance appointing local people as the head of government as Regent merely based on descent and charisma was untenable and must be replaced by trained personnels.

Minangkabau people became more aware of knowledge when they got in contact with the Islamic world. Traditional Islamic educational institutions in Minangkabau were known as *surau*. Among the famous *surau* in Minangkabau were Jembatan Besi, Sheikh Ibrahim, Musa Parabek, Sheikh Muhammad Thaib in Tanjung Sungayang, Sheikh Muhammad Rashid in Paninggahan Maninjau, and Sheikh Abbas in Padang Jopang. *Surau*, before the arrival of Islam was a gathering and study place for the youth. In some areas in Sumatra and the Malay Peninsula, *surau* is referred to the places of worship used by Muslims. Its function is similar to

³ Tim Penyusun, 1978, 50 tahun Madrasah Diniyyah, Pasir IV Angkat Candung, h. 34

the mosque as the center of religious activities and basic Islamic education. However, due to its relatively small size compared to mosques, usually *surau* is not used for the implementation of the Friday prayers and Eid prayers. In Minangkabau, *surau* is mostly more devoted to an educational institution due to its location which is adjacent to the mosque.

A.A. Navis explained that the term of *surau* in Minangkabau has been known long before the arrival of Islam. He described *surau* as a gathering place for teenagers to sleep at night and learn a variety of knowledge and skills. This function did not change after the arrival of Islam, but expanded into a place of worship and a place to spread Islamic teaching. According Azyumardi Azra, the position of *surau* in Minangkabau is similar to Islamic boarding schools in Java. However, since the Independence of Indonesia, its existence in Minangkabau gradually declined as the Islamic educational institutions in Indonesia had to follow the government regulations.

Surau was growing after a few of Minangkabau people who studied in Mecca came back to Minangkabau. Most of Minangkabau people lived in Mecca for quite a long time to study Islam such as Sheikh Abdullah Halaban and Sheikh Ahmad Khatib from Koto Tuo Balai Gurah Ampek Angkek Agam. For his Intellectual ability, Ahmad Khatib was entrusted as the imam, *khatib* at Masjidil Haram in Makkah and the *mufti* in the Shafi'i Madhhab.

In later waves, many students followed Sheikh Abdullah and Sheikh Ahmad Khatib Halaban al Minangkabawy (1852- 1915) to study in Mecca. The growth of Islamic teaching institutions in Mecca urged students from Minangkabau to follow the path of their seniors studying in Mecca and meeting Islamic scholars from various disciplines such as Sheikh Usman Khalidy Fauzi Al Jabal Kubis, Sheikh Sa'udasy Makkah and Sheikh Ahmad Ridwan Madinah. Among the students were Sheikh M. Djamil Djambek, Sheikh Abdul Latif Syakur Balai Gurah, Sheikh Sulaiman Ar Rosuly from Canduang, Sheikh Abdul Karim Amrullah from Maninjau, Abdullah Haji Ahmad from Padang and several other students. These students returned from Mecca to develop Islamic teaching in Minangkabau.

The development of Islamic thought in Egypt and Yemen also enhanced the development of Islamic thought in Minangkabau. The idea of reformation developed by M. Abduh and Rashid Rida in *Al Manar* magazine encouraged the enthusiasm of some students from Minangkabau such as Sheikh Jalaluddin Thaher. Sheikh Jalaluddin Thaher further triggered the spirit of reformation of Islamic thought in the Malay Peninsula and Singapore by publishing "*Al Imam*" magazine and establishing a school named *Al Iqbal al Islamiyah*. Abdullah Ahmad was inspired by the school founded by Jalaluddin Thaher and then set up a modern educational institution called **Adabiyah School** in Padang. Adabiyah school integrated religious and general education into its curriculum. This school would accommodate the natives who could not get into Dutch schools. Abdullah Ahmad also wrote and published a magazine called "*Al Munir*" which was published around 1930-1936. Adabiyah school received great supports from the Adabiyah congregation, especially from the merchants in Kota Padang who were the members of Serikat Oesaha led by Taher Merah Sutan. Adabiyah congregation was a community learning about Islam held by Abdullah Ahmad twice a week after he moved to Kota Padang (Abidin, M, Dr Abdullah Ahmad, the pioneers of Modern Islamic education in Indonesia).

Muhammad Djamil Djambek (1860-1947) and Sheikh Karim Amrullah (1879-1945), two friends of Abdullah Ahmad, also followed what he had done. Sheikh Karim Amrullah, better known by the name of the Inyik Rasul, established Madrasah Thawalib originated from Jembatan Besi surau in Padang Panjang (Fithri, 2013). Sheikh Thaib Umar established a Madrasah School in Batu Sangkar 1909. Zainuddin Labai established Diniyyah School in Padang Panjang while Sheikh Ibrahim Musa established the same school in Sumatra Parabek in 1921. Madrasah Diniyyah Pasia, funded by Muhammad Isa, was established in 1928.

The development of Islamic thought in Minangkabau then entered a stage of conflict or dispute between the *tuo* (the old) and the *mudo* (the youth). Consequently, it also affected the Islamic educational institutions. The *mudo* kept expanding through organizations and reformation of educational institutions. The *tuo* also followed the steps by reforming their education system

from *Halaqah (surau system)* to Madrasah education system. Madrasah system is an important advancement in the world of Islamic education in Minangkabau because both general and Islamic education were integrated into one curriculum. Learning system was no longer using *surau* where students sat in the floor and in the corner of the *surau*, cramped without proper light. Madrasah as an educational institution developed a new model in the educational process, using benches and other school equipment just like that of Dutch schools.

Islamic educational institutions during the colonial period were not only as a place to acquire knowledge but also to nurture and inspire the spirit of independence whereas after Indonesian independence, the education systems generally followed the systems made by the government.

C. Profile of Madrasah Diniyyah Pasia

Madrasah Diniyyah Pasia was established by several community leaders of Ampek Angkek and sponsored by Haji Muhammad Isa. Haji Muhammad Isa was a protégé (foster child) of Sheikh Muhammad Cangkiang. The Madrasah was established when the Islamic thought in Minangkabau progressed very rapidly, especially in the world of education. The healthy dynamics of Islamic development then produced new educational institutions. One of them was Madrasah Diniyyah Pasia. It was established on October 11, 1928 (Muslim, D, 1968). Some other figures who involved in the birth of Madrasah Diniyyah Pasia were H. Sulaiman Dt Tumanggung, J. Tuanku Tunaro and Saleh Mangkuto Sutan. The Founders of the Madrasah had a view that education is a way to educate the children to be able to break away from the colonialism.

Management Board of Perguruan Madrasah Diniyyah Pasir IV Angkat Candung, Agam District



YEAR 1928

General Chairman	: J. Tuanku Tunaro
Chairman I	: Haji Muhammad Isa
Chairman II	: Haji Suleman
Secretary	: Ruslan St Nagari
Treasurer	: Haji Mustafa
Member	: M Jamil Tk Bandaro Sati Isa Sutan Majo Indo A. Rahman Tuanku Mudo Haji Sya

Compared to other Madrasah in Minangkabau, Madrasah Diniyyah Pasia was not the manifestation of the education institution from the local *surau*; thus there was no central figure or *ulama* (a Muslim who knows a lot about islam just like the priest in Cristianty).⁴ It was born from the concern of wealthy businessmen who wanted a religious school in Ampek Angkek. Another view explained that the birth of Madrasah Diniyyah Pasia was aimed to facilitate and provide the people around Ampek Angkek the access to education since the Dutch invaders did not make ther educational institutions available for the public.

Initial management of Madrasah Diniyyah Pasia was not led by *ulama* or intellectuals. Therefore, Madrasah Diniyyah Pasia invited *ulama* and teachers to teach at the Madrasah Diniyyah. The establishment of Madrasah Diniyyah Pasia was mainly supported

⁴ Interview with Drs Mukhtiar Mukhtar, Supervisory Board of Pesntren Diniyah Pasia, September 6, 2013

by the businessmen or wealthy merchants around Ampek Angkek. This was evidenced from the establishment of the magnificent school building which is still used as the location for the Campus I of Pesantren Modern Diniyyah Pasia. Drs. H. Mukhtiar Muktar explained that during the colonial period, the building of Madrasah Diniyyah Pasia was a very representative building with seven classrooms whose walls were decorated with uniform reliefs of flower arrangements. A big clock was hung in front of the building. Apart from businessmen, the source of funding to construct the building also came from many donations given by the community in the form of *zakat*, *sadaqah*, and *infaq*.



Education facilities in Madrasah Diniyyah Pasia was quite comprehensive, encouraging the community to put their children to Madrasah Diniyyah Pasia. Madrasah Diniyyah, besides having good buildings, was also the alternative option for the community because Dutch schools were very limited to children of the upper-class community such as *abtenaar*, Dutch officials or merchants who paid large amount of tax.

The picture shows that the first graduates of the school, graduated in 1936, were 9 female and 13 male students. Some pictures also reveal that the community was very enthusiasts with Madrasah Diniyyah. It held various events every year like Khatam Al Quran, drama as a medium of da'wah and extra-curricular activities such as marching band, band group and Scout. Besides tuition fees from students, Madrasah Diniyyah also had another income from the fish farm.



Madrash Diniyyah Pasia also has the following logo:



In addition, Madrasah Diniyyah Pasia also has a hymn called Mars Diniyyah. The following is the hymn of Madrasah Diniyyah Pasia.

Diniyyah Hymn

*Sebelas Oktober tahun dua puluh lapan
Berdirilah sekolah Madrasah Diniyyah
Pengurus dan Guru semua bersusah payah
Untuk melaksanakan lancarnya sekolah*

Reff: Taman Madrasah Diniyyah
Tetap menjadi pujaan hati kami
Selalu kami bersedia
Madrasah Diniyyah lanjut usianya

Kini ulang tahun yang ke 85
Diniyyah gaya indah mengikut zaman
Bapak Ibuk guru tambah giat bekerja
Mari teman murid tambah kegiatan.

No one ever sang this song for quite a long time. The author tried to look for it for quite a long time but it could not be found anywhere. This is due to the lack of documentation about the history of this school. The alumni, mostly old people, sang the hymn again on October 13, 2013 at the Alumni MUBES (Great Council) of Diniyyah Pasia II on its 85th anniversary.

D. Periods of Education System in Madrasah Diniyyah Pasia

1. Madrasah System

Initially, Madrasah Diniyyah Pasia used the curriculum which put more emphasis on Islamic subjects (Dirasah Islamiyah) with old Islamic books as the main reference. The system of religious education in Madrasah Diniyyah Pasia was in line with the Islamic norm in Padang. This institution mainly focused on producing Islamic scholars who were intellect instead of intellectuals who were religious. Islamic education at Madrasah Diniyyah Pasia had been taught with modern systems as seen in the use of desks, blackboards, reward (gift) such as a notebook for the best student. Another progress of educational system in the school was the integration of additional lessons in the form of speech training (*muhadharah*) given once a week. The progress of education system at Madrasah Diniyyah Pasia in the early years was incredibly advanced compared to the *surau* education system, the *halaqah* education system where students sat cross-legged circularly facing the teacher.

Early leadership in Madrasah Diniyyah Pasia was served by Ust. Rahman Tuanku Mudo and continued by Ust. Ismail Saleh since 1930. Ust. Ismail Saleh led the school for quite a long time.⁵ There were 167 teachers teaching in Madrasah Diniyyah Pasia between 1928 and 1978. In the early time, it took 8 years for students to graduate from Madrasah Diniyyah Pasia. Students started from

⁵ Zaenul Arifin, dkk, 2008, Sejarah Singkat Madrasah Diniyyah, Pasia, h. 35

class 1A and 1B and continued to class II and class VII. Most of the teachers at this school were from around Ampek Angkek. Each teacher had their own specialization such as *Tauhid*, *Tafsir*, *Nahwu*, and *Sharaf*. Seventh-grade students had to take final examinations with the examiners (*mumtahirin*) from among the notorious Islamic scholars from various regions such as:

1. Mahmud Yunus from Batu Sangka.
2. Mukhtar Yahya from Padang.
3. Nasarudin Thaha and H. Zainuddin Hamidy from Payakumbuh.
4. Syekh Abbas from Padang Jopang,
5. Buya Zulkarnain from Suliki.
6. H. Ajhuri Musa from Batu Sangkar.
7. H. Baharuddin Zen, H. Abdul Rahman, H. Abdul malik Khalid, Mawardi Muhammad from Padang Panjang
8. Abdur Rahman Hanafi from Pariaman
9. Ibrahim Musa dan Bustani A, Gani from Parabek Bukit Tinggi
10. H. Abdul Lathif Syakur, H. Jalaluddin Angku Rajo Endah from Ampek Angkek.

It has been a tradition that senior students substituted the teacher who was unable to attend the class. Male and female students were separated by a *hijab* in the classroom. Male students wore sarong or trousers while female students wore *Mudawwarah (lilik)*. Madrasah Diniyyah imposed a day off school on Saturday. This was because on Saturday (Market Day) teachers and administration staff had to work in the market in Bukittinggi.

In this early period, the school was under Dutch colonization which also influenced the development of the school. During their occupation, Dutch imposed a lot of pressures demanding Madrasah Diniyyah Pasia to be able to adapt itself. During the Japanese invasion, even though short in time compared the Dutch invasion period, Madrasah Diniyyah Pasia did not only receive pressures from the Japanese but also face considerable merciless pressures

from nature.⁶ At that time, the paddy fields did not produce crops due to pest attack. However, the community had to hand over some of their corps to the Japanese as the contribution to win the Greater East Asia War. Fish farm experienced drought during this period. The *term tebat dalam tebat* emerged during this time because people had to dig a pond within a drought pond to get drinking water. People in Angkek Ampek usually sew their own clothes, but during this time, they could only cut used fabric for shorts or short *namora* taken from *pantolan* or worn coats. Some of the pants were also made from the bark of *tarap* and *goni* trees.

The community life during this period was far from being hygienic that soap was considered a luxury item. The community was a lack of food resulting in malnutrition and many people suffered from malnutrition (big knee, bloating stomach, small thighs, and calves as well as skinny bodies). Money was of no use at that time and rice was very difficult to find and was very expensive. This difficult condition influenced school development and many students could not afford to pay their school fee. Some students paid their school fee with the rice they had. As the result, the school could not properly pay the teachers. The school had to be closed for a while due to difficulties. The management board and teachers held a meeting and invited the alumni and those who loved the school in June 1943. The meeting arrived at an agreement to establish an alumni organization called BEMURDI. In addition to establishing BEMURDI, the meeting also mandated the organization to assist the development of Madrasah Diniyyah so that it could continue to operate.

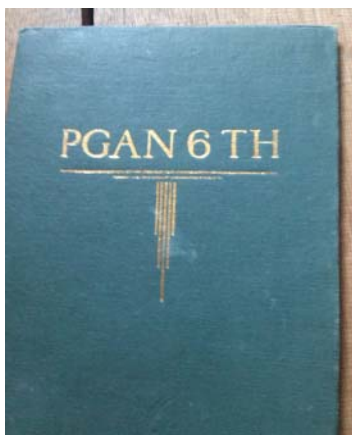
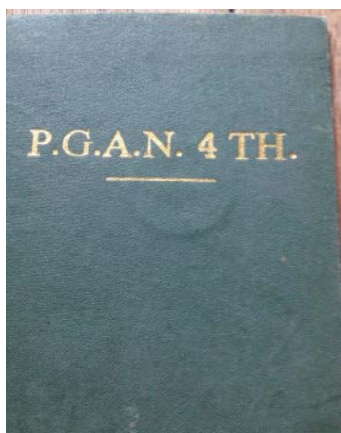
2. PGAP, PGA 6 Years, SMP Islam dan SMA Islam Education System

After the colonization, Indonesia proclaimed its independence. Indonesia started to establish its social life including its education system. For the sake of Indonesian development, the government soon established the Ministry of Religious Affairs managing issues related to religious life and education. The Ministry of Religious Affairs issued a regulation related to the private

⁶ Mahyuddin Rahman, 1978, Dari BERMURDI ke ALUMNI, Pasia, hl 99

education institution. Madrasah Diniyah adjusted themselves to comply with the regulation set by the government.

In the next development, around 1954, Madrasah Diniyah changed its name to PGAP (First Religious Teacher Education) and PGA (Religious Teacher Education) 6 Years. Students who had completed their fourth year could take PGAP or SMP national examination as EXTRANEI. The followings are the certificate of PGAN 4 and PGAN 6:



This educational system reformation was done to respond the situation demand. The school, which initially relied its funding on students and donors, could not develop its institution. Under the leadership of Ust. Ismail Saleh, the school was integrated under Ministry of Religious Affairs so that it could get funding from the government.

The reformation was also triggered by an external factor that the community wanted a teacher school, which was highly demanded at that time. Some teachers did not agree to this change such as Ust. Abdul Lathif Syakur. They rejected it because they worried that religious subjects would be marginalized since the PGAN education system did not focus on religious subjects. As the result, the main vision of the school as the place to produce Islamic scholars could not be achieved. However, Ust. Ismail Saleh as the headmaster was so dominant and so eager for the change that he finally implemented the change. The change in education system automatically resulted in the change of the current curriculum.

PGAN taught so many general subjects compared to the previous Madrasah Diniyah so that many teachers of general subjects came to teach at PGAN Diniyah. The followings are the subjects taught at that time:

Daftar Nilai Ujian Akhir PGAN 4 th.
Th. Ajaran: 1972 No. Ujian: 171

No.	Mata Ujian	Nilai	
		angka	huruf
Kelompok Dasar :			
1.	Al Qur'an / Tafsir	7/7	A
2.	Hadits / Musth. Hadits	7/7	A
3.	T a u h i d	7/7	A
4.	Ubudiyah / Akhlaq	7/7	A
5.	Kewargaan Negara	7/7	A
6.	Bahasa Indonesia	7/7	A
7.	Pendidikan Jasmani	7/7	A
Kelompok Pokok :			
1.	Fiqih / Ush. Fiqih	7/7	A
2.	Bahasa Arab	7/7	A
3.	Bahasa Inggris	7/7	A
4.	Ilmu Pasti	7/7	A
5.	Ilmu Berhitung	7/7	A
6.	I. Mendidik/I. Jiwa	7/7	A
7.	Didaktik/Methodik/ Administrasi Pended.	7/7	A
8.	Praktek Mengajar	7/7	A
9.	Ilmu Bumi	7/7	A
10.	Sejarah	7/7	A
11.	I. Pengetahuan Alam	7/7	A
12.	I. Hayat/Kesehatan	7/7	A
13.	Tarikh Islam/Keb. Islam	7/7	A
Kelompok Khusus :			
1.	Bahasa Daerah	7/7	A
2.	Perbandingan Agama	7/7	A
3.	Anthropologi Budaya	7/7	A
4.	P K K	7/7	A
5.	Menggambar	7/7	A
6.	Menulis/Khat	7/7	A
7.	Seni Suara	7/7	A
8.	Prakarya/Keputrian	7/7	A
Jumlah :		136	Selalu A exam

It can be seen from the certificate that the school taught not only the religious subject but also general subjects such as earth science, natural science, educational administration, biology, and drawing.

In the late 70s PGAN 6 years and PGA changed again to SMP Islam and SMA Islam. Various conditions led to this change including market tastes. Around 1963 and 1964, some also proposed to make Madrasah as a public school. Some board members rejected the proposal. **If Madrasah Diniyyah became the public school, it would be the Government who would manage the school instead of the public.**

Ust. Ismail Saleh was the headmaster of Madrasah Diniyyah Pasia. He led the Madrasah for about 36 years. He was a charismatic person, loved by many and had devoted to the school for quite a

long time without hoping to get something in return. The Condition of Indonesia in 1955's general election brought the Islamic party, Masyumi, in the second place after PNI. Many community leaders including Ustaz Ismail Saleh took part in the political event. However, he did not bring his political activities to the educational world. **His view was that educational institution should not be influenced by practical political ideology.**

Later on, the government policy heavily influenced the development of Madrasah. The Decree of Three Ministries No. 6/037/36 of 24 March 1975, the Decree of Ministry of Religious Affairs No. 70, 1976 about the equivalence between Islamic and general schools and the Decree of Ministry of Religious Affairs No. 5, 1977 about the equivalence between the certificate of Islamic and general Schools influenced the school development. The government policy encouraged leaders in Madrasah Diniyyah to develop Tsanawiyah and Aliyah curricula. Madrasah was led by Ustaz Ali Zaini Amran, SH. he continued to lead the school until the establishment of the Pondok Pesantren Modern Diniyyah Pasia.

Changes in the education system at Madrasah Diniyyah Pasia followed the existing demand. Philosophical foundation as the basis for making policies and their implementation had not been well formulated and were mostly influenced by the existing situation such as attempting to provide an alternative education in the colonial period. The long journey of Madrasah Diniyah Pasia implies that lack of long-term vision in mapping the value of its education system is the cause of rapid changes in the system of Madrasah Dinyah.

Since Madrasah Diniyah Pasia had not made any major improvements, it was then transformed into Pondok Pesantren Diniyah Pasia expecting that the new system would be better and able to develop a 24-hour fostering system. In July 1986 (Zainal, A. 2008), Drs. H. Mukhtar met Bapak H. Mukhtiar Mucthar met Bapak Mahyuddin St Tumanggung (a businessman in Jakarta and a community leader of Pasia) in the Community Ampek Angek Candung (IKAT) meeting at Jln Martaputra No. 5 Jakarta. Mr Mahyuddin suggested that in order to improve Madrasah Diniyah it was important to thoroughly reassess and reform its management system. Madrasah Diniyah needed to rejuvenate in order to meet

the situation demand. This suggestion was delivered to some board members of Madrasah such as H. Kahar Husein, Mansur Yasin, Drs Mahyuddin Rahman and Djabir Khatib.

Alumni, community leaders in Amapek Angek and those who care about Diniyah Pasia further discussed the idea at the meeting on September 18, 1991. The stakeholders in the meeting agreed to establish Yayasan Pengembangan Diniyah as the legal institution to implement an educational institution named Pondok Pesantren Modern Diniyyah Pasia (PPMD). Drs. H. Mukhtir Muchatar was elected as the chairman. The establishment of the foundation was aimed to develop the school in order to produce highly competitive graduates in accordance with the time demand.

3. The System of Islamic Boarding School (Pondok Pesantren Modern Diniyyah Pasia)

Pondok Pesantren Modern Diniyyah Pasia (PPMD). PPMD was established on July 1, 1992, by Yayasan Pengembangan Diniyah with the provision number of 88/YPD/PIAGAM/1992 and signed by Drs. H. Mukhtiar Mukhtar as the Chairman and Ali Umar Zaini Datuak Rajo Endah, B.A. as the Secretary. The school is located in Kenagarian Pasia, Ampek Angkek Subdistrict, Agam District, Sumatra Barat Province with the Phone Number 0752 32192, Fax 075232191, Email ypdpassi@gmail.com and website www.ppmadiniyyahpasia.sch.id. The educational organizing body, Yayasan Pengembangan Diniyyah, was established on November 16, 1991, with the notarial deed from tn. Indra Jaya, S.H. No 208, March 29, 2011, and Decree of Law and Human Right Ministry AHU-6009. AH.01.04 September 9, 2011. Drs. H. Nawazir Mukhtar, Lc. has acted as the chairman of the PPMD since its establishment.

Ust. Drs. H. Nawazir Mukhtar, Lc has worked for the school since 1991. The school started its new system since Academic Year of 1992/1993. It was believed that the system of modern Islamic boarding school was the right system to develop the school as students could be supervised day and night. Madrasah System is different with Pesantren System (Islamic boarding school) where students go home after they finish their classes. The decision to apply pesantren system instead of madrasah system was not without bases. It was adopted because the system could help the Madrasah

Diniyah survived in the community. Even though some rejected the decision, as the time goes by many parents started to entrust their children to study at PPMD in 1993/1994 Academic Year. At first, Ust. Ali Amran Zaini was the Chairman of PPMD and Ust. Nawazir Mukhtar was the director. However, Ust. Ali Amran Zaini did not fully concentrate on the school that he went home in the afternoon while Ust. Nawazir Mukhtar stayed at the school day and night with other teachers.

As the initial measure, the school boards went to Pondok Pesantren Modern Gontor asking for partnership. They asked for teachers from Pondok Pesantren Modern Gontor. Ust. Syukri Zarkasy, the chairman of Gontor responded enthusiastically so that PPMD could adopt the system in Gontor. Since then, Diniyah Pasia implemented Gontor's system with some adaptation to comply with the culture of Minangkabau. Ust. Syukri suggested that PPMD recruited the Gontor alumni as the teachers from Diniyyah Putra Zainuddin Labai in Padan Panjang which is now Nurul Ikhlas led by Ust. Reza.

Ust. Nawazir Mukhtar previously worked as the Director at Diniyyah Putra Zainuddin Labai led by Ust. Reza. Ust Nawazir Mukhtar was also the lecturer at the Institute of Arabic "AKABAH" in Bukittinggi. Different views between the two made them parted and worked on their own. Ust. Reza continued to work at Pondok Pesantren Diniyyah Putra (Nurul Ikhlas) while Ust. Nawazir Mukhtar went home to Bukittinggi. At the same time, one of Ust. Nawazir Mukhtar's colleague, H. Ilyas Khatib asked and hoped that Ust. Nawazir could continue his work at Madrasah Diniyyah Pasia. With the approval of Diniyah board members, Ust. Nawazir Mukhtar agreed to work for the school.⁷

Considering Ust Syukri Zarkasyi's suggestion, Ust. Nawazir met Ust. Reza asking for teachers at PP Diniyah Putra. With some considerations, Ust. Reza could not fulfill Ust. Reza's request. Some Gontor's alumni, however, such as Ust. Zeid Hamdani, Ust. Thohir and Ust Budiman agreed to help Ust. Nzawazir in managing Diniyah Pasia.

⁷ Wawancara dengan Ust Nawazir Mukhtar, 10 September 2013

PPMD Pasia gradually implemented the system adopted from PPM Gontor. After studying, class 1 students stayed at the school while class 2 to class 6 students went home. It continued until all previous students graduated and replaced with new boarding school students. The first graduation of the boarding school students was in 1998. Triwin Dewita was the first alumni and has worked for PPMD Pasia ever since.

Pesantren curriculum is extremely different with the previous Madrasah curriculum. The new curriculum has more subjects and most of which focused on Islamic subjects compared to Madrasah curriculum. This was one of the reasons some Madrasah boards had arguments with the *Pesantren* teachers. Former boards of Madrasah worried that the new curriculum would burden the students but the *Pesantren* teachers thought that it was a challenge for students to learn more subjects and train students in order to be ready for Higher Education.

Pesantren system was actually started in Sumatra Barat. *Pesantren* entrusted a teacher, *ulama*, *kiyai* and students learn from them. Gontor, which was developed by ust Zarkasyi adopted Minangkabau's education values to Java with some modification. It is later realized that Minangkabau did not prepare successors. As the result, educational institution was only glorious for a while and declined.

It seems that teachers did not have long term vision resulting in absent of successors. This condition is contradicted to the *Pesantren* in Java. During Orde Baru, the educational institution in Minangkabau involved in practical politic. Involvement of educational institution in practical politic was damaging as seen in *Pesantren* Thawalib Padang Panjang and Diniyyah Putri. Many teachers at Madrasah Diniyyah Pasia in the 50s involved in political parties especially Masyumi which in its social activities was closed to Muhammadiyah. Thanks that they did not bring their political agenda into the class. The great challenge faced by Islamic educational institutions in Minangkabau was that they failed to **INTERNALIZE VALUES** related to self-understanding and the position of the educational institution in the community. The fundamental difference between the previous Madrasah and the real *Pesantren* is in PANCA JIWA PONDOK consisting of

sincerity, modesty, independence, Islamic-based solidarity, and freedom with accountability.

PPMD Pasia has a vision as an Islamic educational institution to produce Muslim intellectuals. Its missions are to produce students who submit to God, master fundamental of Islamic and general knowledge, have skills, and are able to develop themselves to become Muslim intellectuals. Students study for 6 years at PPMD Pasia. They can take Junior and Senior High School National Examination after 3 years and 6 years of study respectively. The school employs special curriculum named Kulliyatul Mu'alimin al Islamiyah (KMI) which is integrated with Madrasah Tsanawiyah and Madrasah Aliyah curriculum under the supervision of Ministry of Religious Affairs.

PPMD has flagship programs such as English and Arabic conversation, memorization of Qur'an and extracurricular program. Operational fund of this educational institution comes from, Muslims, alumni of Madrasah Diniyah Pasia, expatriate, government, businesses and other institutions that do not bind with the account number of Bank Nagari Syariah Bukittinggi, 7201.02.20.01880-5 and of BNI Bukittinggi, 0059223281. The school has 3 main buildings. Campus I is used as offices and study room which located near the mosque of Jamiak Kanagarian Pasia. Campus I is an old building built in 1928. It is the asset of the school and is still used until today. Campus II consisting of female dormitory and study room is located in *orong* Cibuaik Ameh. Campus III consisting of male dormitory and study room is located near the Campus II in *orong* Cibuaik Ameh. Each of Campus II and III has a Mushalla (prayer room, usually smaller than mosque), Mushalla Jihad and Mushalla Barokah respectively. PPMD Pasia currently has some assets such as buildings and land of approximately 25,768 square meters and 620 active students.

The school has been nationally accredited. Both Junior and Senior High School levels have the accreditation of A (excellent) granted in 2014 and 2012 respectively.

E. Pondok Pesantren Modern Diniyyah Pasia: Minangkabau Heritage of Islamic Education Looking to the Future

The existence of Madrasah Diniyyah Pasia (Pondok Pesantren Modern Diniyyah Pasia) is exhilarating for the continuity of Islamic education in Minangkabau as many of similar institutions could not survive from internal and external turbulences. Madrasah Diniyyah Pasia has proved its existence as an institution from the community, by the community and for the community. *From the community* means that the school decided to be independence and professional. *By the community means* that both expatriate and local community synergically develop this educational institution. *For the community* means that this educational institution has devoted itself to the community and will continue to serve the community interest for the Islamic glory in the future.

All parties (community, government, academician, teacher) need to pay attention to this Minangkabau educational heritage in supporting its existence. Islamic education in Minangkabau must learn and take valuable lesson from the historical journey of Madrasah Diniyyah Pasia and its ups and down. Challenges are awaiting in the future, precaution strategies are much needed in order to survive by accommodating new trends in the ever-changing educational paradigm. Such changes may adapt to the existing reality, supervising system that accommodates student development, and value system able develop the institution into a better direction.

H. Conclusion

1. An educational institution that has the strong vision, independence and professional is the educational institution of Minangkabau in the future.
2. Internalization of values of all Islamic educational institutions in Minangkabau is crucial to produce graduates with good characters.

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