



The Transformation of Surau Functions and the Distortion of Educational Values in Minangkabau

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<p>Article Information: Received: 10 May 2025 Revised: 10 January 2026 Accepted: 2 April 2026 Published: 4 April 2026</p> <p>Keywords: Distortion, Educational Value, Function of Surau, Minangkabau Tradition, Modernism.</p>	<p style="text-align: center;">Abstract</p> <p>“Surau” in Minangkabau should be a place to educate the community. The objectives of this study were to determine the factors causing changes in the function of surau and how it impacts to the understanding and practice of educational values in Minangkabau society. This study was conducted in Surau Gadang Syekh Burhanuddin, Ulakan, Padang Pariaman, West Sumatra. This study was a qualitative by a case study approach, data collection was carried out by observation, interviews, and documentation. The data obtained were reduced, presented, conclusion, and verification. The results of this study indicate that the factors that influence changes in the function of surau were internal and external factors. The internal factors come from the community itself, i.e., the distortion of community understanding of surau, the decline in the role of ulama and tuanku, and the decline in the quality of community faith. External factors include the influence of the modernism which causes traditional values to fade and be replaced by renewal values. Surau no longer functions as a social institution in society, because there are other institutions and social institutions that are considered more relevant by the community. The impact of changes in the function of the surau on the understanding and practice of educational values of the Surau Gadang Syekh Burhanuddin community includes a shift in the educational paradigm, changes in the understanding of customary and social values, and the loss of media for preserving art and culture which will threaten the sustainability of Minangkabau identity and traditions. These results are expected to provide recommendations for stakeholder to restore the surau function to its original historical.</p>
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INTRODUCTION

The development of Islamic education in Indonesia is closely intertwined with the arrival of Islam in the Archipelago, where education became a primary priority (Yunus, 2008). Nizar (2007) adds that ulama play a central role in the Indonesian Islamic education system; they serve not only as educators but also as spiritual leaders and moral role models for the community. According to Asrohah (1999), during the early stages of Islamic proselytization in Indonesia, education was conducted through the *balaqah* system—an informal teaching method in the form of small study groups located in mosques, *musholla*, *surau*, *dayah*, or the homes of ulama. The *balaqah* system allowed ulama to transfer religious knowledge to students directly and personally. The development and teaching of Islam took place across various regions of the Archipelago, including Minangkabau.

Islamic education in Minangkabau flourished due to the vital role of the *surau*, which became an essential element of community life in the region (Navis, 1994). The *surau* serves a crucial function as a center for education and instruction within religious, customary (*adat*), social, and cultural contexts (Azra, 2017). Besides functioning as a place of worship, the *surau* is where the younger generation receives Islamic education, such as learning the Qur'an, *fiqh* (jurisprudence), and *akhlak* (ethics). Equally important, the *surau* serves as a space to instill Minangkabau customary values, teaching ethics, social norms, and the philosophy of "*adat basandi syarak, syarak basandi Kitabullah*" (custom is based on Sharia, Sharia is based on the Book of Allah). Beyond religious and customary aspects, the *surau* functions as a center for social and cultural activities, where the community gathers for deliberation (*musyawarah*), mutual cooperation (*gotong royong*), and the preservation of traditional arts. Thus, the *surau* helps produce a generation that not only masters religious knowledge but also understands and appreciates local culture. It also plays a role in creating conditions that support the interaction between Islam and village society (Rasyidi et al., 2025; Rifat et al., 2020; Toha et al., 2024). Through activities at the *surau*, the community can interact directly with Islamic teachings delivered by ulama or teachers residing there. This relationship enables the community to integrate Islamic teachings into daily life, thereby strengthening the spiritual and social bonds within the community.

The *surau* as a traditional Islamic educational institution in Minangkabau was first introduced by Sheikh Burhanuddin with the goal of training students to become ulama capable of spreading Islamic teachings. As Islam expanded, the *surau* was utilized as a vital asset in disseminating and introducing the fundamental concepts of the Islamic religion. The arrival of Sheikh Burhanuddin in the late 17th century was marked by the establishment of a *surau* in Ulakan Pariaman, which served as the starting point for the formation of Islamic education that subsequently spread to various regions. This success was influenced by the ability of the Syattariyah Sufi order (*tarekat*) brought by Burhanuddin to accommodate local traditions, as the Sufi teachings within the order facilitated the acceptance of Islam in Minangkabau (Hidayat, 2011).

The *surau* has contributed significantly to shaping the character and intellect of the Minangkabau people (Alfurqan et al., 2025; Syafrida et al., 2025; Syaifullah et al., 2024). It has produced many great ulama and figures known at both national and international levels, including Buya Hamka, Muhammad Yamin, Agus Salim, Mahmud Yunus, Muhammad Natsir, Sutan Sjahrir, Tan Malaka, Bung Hatta, and Rahma El-Yunusiah (Abidin & Effendi, 2004). These figures were educated in the *surau*, which taught them Islamic values, *adab* (etiquette), and *akhlak*. As a traditional Islamic educational institution that once thrived and played a major role in educating the character of the younger generation, the function of the *surau* should be restored as a foundation for education and the transmission of Islamic values, as well as a medium for internalizing Islamic teachings in the community's daily life.

However, in recent decades, there has been a significant shift in the function and role of the *surau* in Minangkabau. The public's understanding of the *surau* has begun to diminish; it is now often functioned merely as a place for prayer and basic Qur'anic literacy for children, and some *surau* are no longer used at all. This issue is further complicated by social, economic, and cultural changes that influence the community's mindset, causing the *surau* to lose its

authority and influence in educating society. This phenomenon is clearly reflected in the current condition of the Minangkabau youth, who demonstrate a lack of understanding and connection to their own cultural roots. The younger generation often fails to grasp the customary values that serve as moral guidelines, leading to an increase in cases of immorality and moral decadence, such as free association and juvenile delinquency, which contradict both Islamic values and Minangkabau customs.

This shift in function has also occurred at Surau Gadang Sheikh Burhanuddin Ulakan, one of the historic *surau* in Minangkabau. Formerly, this *surau* served as a center for Islamic religious education, where students (*santri*) delved into various aspects of life, including Islamic education, custom, art, and culture. However, with the passage of time, the function of this *surau* has undergone changes. This transformation reflects the dynamics occurring within traditional Islamic educational institutions in Minangkabau.

Currently, Surau Gadang Sheikh Burhanuddin is recognized as one of the important cultural heritage sites in West Sumatra. The designation of this *surau* as a cultural heritage site aims to preserve ancestral heritage so that it remains remembered and appreciated by future generations. However, while cultural heritage status provides protection for the physical continuity of the *surau*, it also brings its own consequences. Surau Gadang is now viewed more as a tourist object and a place for historical recreation, inviting visitors to enjoy its architectural beauty and immerse themselves in stories of the past (Pramayoza & Yuliza, 2023; Putra et al., 2025). Consequently, the primary function of the *surau* as a center for religious education, custom, and character development is increasingly marginalized. Many people visit the *surau* only to enjoy the atmosphere or reminisce about its history, without understanding the essence of the spiritual and cultural education that should be inherited. The Islamic tradition views civilization not only through physical remains such as buildings or artifacts but emphasizes the transmission of knowledge, *akhlak*, and religious understanding passed down to the next generation. If the *surau* is preserved only as a physical symbol without revitalizing its primary function as a center for learning and cultural preservation, the noble values once held in high esteem will continue to erode. Therefore, efforts to preserve Surau Gadang should not be limited to its physical structure but must also include revitalizing its role as a center for education and the dissemination of knowledge, which has long been the core of Minangkabau religious and cultural traditions.

In relation to this, Vajra et al. (2019) argue that the role of the *surau* in shaping the character of today's Minangkabau society is increasingly fading. Research by Islami et al. (2024) on returning the function of the *surau* as a Minangkabau identity through the elaboration of Madrasah Diniyah Awaliyah (MDA) reveals the presence of neo-functionalist values in the current Minangkabau educational system. The shift of education from the *surau* to the MDA brings complex implications for the application of the philosophy *adat basandi syarak, syarak basandi Kitabullah* in the social life of the Minangkabau people. Restoring the *surau*'s function can be achieved by utilizing MDA concepts and methods, adding subjects on Minangkabau customs, and through synergistic cooperation between these two educational institutions. Based on the facts above, the existence of the *surau* in Minangkabau remains critically important given the reputation of the Minangkabau people as a religious and Islamic society; thus, the dynamics occurring within the *surau* are essential to study. As

suggested by the study of Anggi et al. (2025), Surau Cubadak Palayangan in Nagari Balah Hilia continues to be relevant in shaping the character, morals, and Islamic identity of the Minangkabau people. However, no specific study has been conducted at Surau Gadang Sheikh Burhanuddin, Ulakan Tapakis, Padang Pariaman, particularly regarding the factors causing the shift in the *surau's* function and its impact on the understanding and practice of educational values in Minangkabau society. The results of this study can provide new insights into the cultural complexity and social dynamics in Minangkabau, as well as provide a basis for further discussion on efforts to maintain and develop local wisdom in the current era of globalization. Thus, this research is relevant not only for academics and researchers in the fields of anthropology and sociology but also for policymakers concerned with the preservation of cultural heritage, education, and local wisdom.

RESEARCH METHOD

This research is a qualitative study using a case study approach. This approach positions the researcher as the primary instrument who examines a specific case or phenomenon in depth. The research was conducted at Surau Gadang Sheikh Burhanuddin, located in Jorong Tanjung Medan, Ulakan Tapakis District, Padang Pariaman Regency, West Sumatra. This *surau* is a historical site of significant value in the development and dissemination of Islamic teachings in Minangkabau. The study took place over a period of three months, from November 2024 to January 2025.

Data sources in this study are divided into two categories: primary and secondary data. Primary data were obtained directly through interviews and observations. The primary data sources in this research include the *surau* administrators (*tuanku*), ulama, traditional leaders (*pemuka adat*), community figures, and the local community living around the *surau*. Meanwhile, secondary data consist of supplementary data obtained through the analysis of pre-existing sources, such as books, reports, journals, or other forms of documentation (photos and videos).

The data collection techniques in this research utilize several methods: in-depth interviews with primary data sources and observation by directly observing and recording the objects (Surau Gadang Sheikh Burhanuddin and the surrounding community) to obtain broader data and insights. Furthermore, documentation involves collecting data from secondary sources, such as archives, traditional records, and documents related to Surau Gadang Sheikh Burhanuddin Ulakan. These documentary data serve to strengthen the findings from interviews and observations. Data analysis was conducted using thematic analysis techniques, which include several stages: data reduction, where data collected from interviews, observations, and documentation are reduced by selecting, simplifying, and categorizing the data to focus on main themes relevant to this research. After the data are reduced, the next step is data display in the form of narrative text that describes patterns regarding the factors causing the shift in the *surau's* function and its impact on the understanding and practice of educational values in Minangkabau society. Subsequently, conclusions are drawn, referring to new findings previously unrevealed, which may take the form of descriptions or a clearer understanding of an object that was previously poorly

understood. Finally, verification is performed by re-examining the analyzed data to ensure the consistency and validity of the research results.

RESULTS AND DISCUSSION

Surau Gadang Sheikh Burhanuddin is located in Jorong Tanjung Medan, Nagari Ulakan, Ulakan Tapakis District, Padang Pariaman Regency, West Sumatra. This *surau* is one of the significant historical sites in the dissemination of Islam in Minangkabau. Sheikh Burhanuddin was born in 1646 in Sintuk, Padang Pariaman Regency. He lived between 1056–1111 Hijri or 1646–1699 AD (Azra, 1999). Sheikh Burhanuddin received his education in Islamic sciences, including *tafsir* (exegesis), *hadith*, *fiqh* (jurisprudence), *tawhid* (theology), *tasawuf* (mysticism), and the Syattariyah Sufi order under the guidance of Sheikh Abdurrauf as-Singkili, a renowned scholar and Mufti of the Aceh Kingdom (Samad, 2003). In 1680 AD, after completing his studies in Aceh, Sheikh Burhanuddin returned to the Minang highlands accompanied by troops, as his return faced opposition from influential figures in VII Koto Sungai Sarik Pariaman. These figures opposed the arrival of the group from Aceh, believing it would undermine their authority and the prevailing religions (Hinduism-Buddhism) they practiced. After winning the conflict, a companion of Sheikh Burhanuddin named Idris Khatib Majolelo, a prominent figure from Tanjung Medan Ulakan, built a *surau* on his ancestral land (*tanah ulayat*) to serve as both a residence and a teaching center for Sheikh Burhanuddin. This *surau* became the first of its kind and the precursor to religious educational institutions in Minangkabau. Over time, the *surau* rapidly developed into a center of higher learning, with smaller *surau* established around it, inhabited by students from various regions across Minangkabau, Riau, and Jambi (Azra, 2013).

The Thoughts and Core Teachings of Sheikh Burhanuddin

Sheikh Burhanuddin spent approximately 30 years studying in Aceh, which significantly influenced his mindset through the teachings of his mentor, Sheikh Abdurrauf as-Singkili. The moderate approach of Sheikh Abdurrauf, which reconciled *wujûdiah* and *syubûdiah* thought, shaped Sheikh Burhanuddin's religious attitude and performance in disseminating Islam in Minangkabau (Sholihin, 2005). The religious understanding he acquired in Aceh was later developed in Minangkabau through the Surau Tanjung Medan Ulakan educational institution, adhering to the Shafi'i school of thought in matters of worship and transactions (*muamalah*), and following the *Ablussunnah Wal Jama'ah* (Sunni) tradition in theology (*akidah*) (Hamka, 1974). He practiced the Syattariyah Sufi order, following the intellectual tradition of Sheikh Abdurrauf, who was a caliph of the Syattariyah order and a student of Sheikh Ahmad Qusyasi in Medina (Fathurahman, 2008). Several core thoughts and primary teachings of Sheikh Burhanuddin include:

The Teachings of the Syattariyah Order: a balance between outward practices (*sharia*) and inward practices (*tasawuf*), ensuring that followers do not only perform formal ritual worship but also strive to improve and refine their souls and character. Sheikh Burhanuddin emphasized the importance of *dhikr* (remembrance) and *wirid* (litany) as primary means of remembering Allah and maintaining spiritual closeness to Him (Istadiyantha, 2007). He also taught that a disciple must pass through specific spiritual stages to reach the level of *ma'rifatullah*—the true recognition of Allah—which can only be attained through a profound

inner journey. He placed great emphasis on moral and ethical development by instilling the concept of *tazkiyah an-nafs*, or the purification of the soul from reprehensible traits. Thus, the Syattariyah order taught by Sheikh Burhanuddin does not merely focus on formal worship but also on forming individuals with noble character and a pure soul.

Harmony between Custom (*Adat*) and Sharia: One of the most significant ideas proposed by Sheikh Burhanuddin is the principle of *adat basandi syarak, syarak basandi Kitabullah* (custom is based on Sharia, Sharia is based on the Book of Allah). The maxim *syarak mengato adaike mamakai* means that Islam provides the religious decree while the custom implements it. *Adaike buruak* (ignorant/pre-Islamic customs) are discarded, while *adaike yang baik* (Islamic customs) are adopted, meaning that beneficial customs aligned with Islamic norms must be maintained while harmful ones contradicting Islamic values must be abolished (Saleh, 2002). As Minangkabau customs had become an essential part of community life, Sheikh Burhanuddin did not oppose or eradicate them in his proselytization; instead, he sought to harmonize custom with Islamic teachings. This thought became the foundational philosophy accepted by the Minangkabau people to this day—a balance between custom and religion where both do not conflict but rather support one another.

Surau-Based Education: Sheikh Burhanuddin placed education as a vital component in forming a faithful and pious society. Consequently, he established the *surau* to function as a center for learning and proselytization. According to Al-Attas (1996), the goal of education in Islam is to produce humans who are not only intelligent and skilled but also possess high moral and spiritual awareness. Students (*santri*) did not only acquire religious knowledge such as *fiqh*, *tafsir*, *hadith*, and Syattariyah mysticism, but were also equipped with practical skills useful for daily life, such as farming and trading. The educational system implemented in Sheikh Burhanuddin's *surau* prioritized an approach that emphasized a close relationship between teacher and student. A teacher did not merely transmit knowledge but acted as a spiritual guide assisting the student's inner development. The learning process was conducted gradually, beginning with a basic understanding of religion before advancing to the application of Sufi teachings in life.

Wise Proselytization (*Dakwah*): Sheikh Burhanuddin applied a method of proselytization full of peace and wisdom. He did not impose Islamic teachings on a society that, at the time, still strongly maintained traditional beliefs (*jabiliyah* character inconsistent with Islamic values). Instead, he prioritized a persuasive approach through gentle teaching, noble character, and exemplary behavior. This approach proved effective, as the Minangkabau people gradually began to accept Islam as their faith without significant conflict with the long-standing customs embedded in their lives. This harmonious method allowed for a peaceful acculturation between Islamic teachings and local culture.

The Functions of Surau Gadang Sheikh Burhanuddin in the Past and Present

The Surau Gadang established by Sheikh Burhanuddin played a vital role in shaping Minangkabau society. Originally, the functions of Surau Gadang Sheikh Burhanuddin encompassed various aspects of life, including:

Religious Function, serving as a center for religious education that taught various Islamic sciences such as *fiqh* (jurisprudence), *tafsir* (exegesis), *hadith*, and *tasawuf* (mysticism). In this *surau*, students (*santri*) did not only study religious theories but also received direct

spiritual guidance from Sheikh Burhanuddin. This guidance aimed to develop the inner aspects of the students, increase their piety, and deepen their understanding of Islamic teachings. This is in line with the concept proposed by Al-Attas (1991) that true Islamic education must encompass all aspects—physical (*jasadi*), intellectual (*fikri*), and spiritual (*ruhi*)—which can only be holistically achieved through the approach of *ta'dib*.

Customary (*Adat*) Function, the *surau* functioned as a complement to the *rumah gadang* (traditional house); thus, Surau Gadang also served as a sleeping quarters for adolescent males who had reached puberty and as a place to preserve Minangkabau customs by integrating these customary values with Islamic teachings. In addition to studying religious sciences, students were taught *sembah kato* (traditional etiquette of speech), *petatab petitih* (customary aphorisms), and various customary values that had long been part of Minangkabau community life. This aimed to ensure that the younger generation not only understood religious teachings but could also maintain and preserve existing traditions.

Social Function, playing an important role in supporting the social and economic welfare of the Minangkabau people by teaching practical skills such as farming and trading. Furthermore, Surau Gadang became a place that strengthened social solidarity among community members by providing a space for them to interact, share knowledge, and support one another in various aspects of life.

Art and Cultural Function, serving as a site for the preservation of Minangkabau arts and culture. The *surau* became a vessel where various arts such as *silek* (martial arts), *baindang* (traditional music), *randai* (traditional theater), and other cultural practices were taught and preserved as cultural heritage for future generations. These cultural arts were not merely forms of entertainment but contained values reflecting the local wisdom and traditions of the Minangkabau people.

Currently, Surau Gadang Sheikh Burhanuddin has undergone a major shift in its functions and roles compared to the past. Along with changes in time and community lifestyles, the *surau*'s functions are now more limited. Surau Gadang is currently used only as a place for the five daily prayers, a center for children to learn to read and write the Qur'an through the Qur'an Education Center (TPQ), and a location for weekly religious gatherings held after dawn (*ba'da subuh*) and on Thursday nights (*malam Jum'at*). In addition, the *surau* has become a religious tourism destination that attracts visitors wishing to learn about the history of Islamic development in Minangkabau and the significant role of Sheikh Burhanuddin in the dissemination of Islam in the Minangkabau region.

Factors Causing the Shift in the Function of the Surau in Minangkabau

The change in the function of Surau Gadang Sheikh Burhanuddin did not occur abruptly; rather, it is the result of a long process influenced by various internal factors within the Minangkabau community itself. One of the primary factors is the distortion of understanding and a shift in the community's mindset, which now perceives the *surau* merely as an ordinary place of worship, similar to a *musholla* whose function is limited to formal religious activities such as congregational prayers and routine recitations. This narrowing understanding indicates a distortion of the historical and cultural values previously deeply embedded in the *surau* as the center of spiritual and social life.

Furthermore, another internal factor contributing to this functional shift is the declining role of central figures such as the ulama and *tuanku*. These charismatic figures were once highly respected and played an active role in providing spiritual and moral guidance to the community. However, over time, the regeneration of ulama and *tuanku* has become increasingly difficult due to a lack of successors possessing equivalent scholarly capacity and charisma. This has led the *surau* to lose the leadership figures who served as role models, causing the community to gradually abandon the *surau* as a center for education and character building. Moreover, the declining quality of the community's faith has served as an internal factor accelerating this change. Indications of this decrease in religiosity can be seen in the shift toward an increasingly materialistic life orientation. While Minangkabau life in the past relied heavily on the religious and customary values taught in the *surau*, attention is now more focused on economic achievement and modern, individualistic lifestyles. Consequently, the tradition of gathering at the *surau*, which once served as a means of social and spiritual interaction, is being abandoned.

These internal factors are further reinforced by external factors, particularly the modernism movement—which serves as an inspiration for modernization—and the currents of globalization that have brought significant changes to the community's mindset and way of life. According to Nasution (1991), modernism in Islam refers to the ideas, movements, and efforts to renew understanding, customs, and old institutions to align them with new conditions arising from the development and progress of modern science and technology within the Islamic body (Chande, 2023; Haq, 2023). Industrialization, urbanization, science, and technology are the primary pillars of the modernization process. Modernization has altered the social order by introducing formal educational institutions deemed more credible in providing knowledge. The *surau*, which was once the center of informal education, has begun to be replaced by schools and *madrasas* that possess more structured educational systems. The tide of globalization has also introduced various new values and lifestyles that change the community's perspective on local traditions and culture. Foreign cultures that are more practical and appealing to the younger generation are gradually replacing the customary values taught in the *surau*, causing it to lose its attraction as an educational center (Alfurqan et al., 2025; Sabri et al., 2022).

The combination of these internal and external factors has gradually shifted the role of the *surau* from a center of religious, customary, and cultural education to a mere site for formal worship. Consequently, the primary function of the *surau* as a means of character building for the younger generation based on religious and customary values has begun to be marginalized. The younger generation, no longer exposed to education in the *surau*, experiences a gap in their understanding of local traditions and values. This affects not only the quality of faith among the youth but also accelerates the loss of the Minangkabau identity traditionally passed down through *surau* learning. Without efforts to revitalize the *surau*'s function, there are concerns that this change will result in weakened social cohesion and the loss of the noble values that have served as the foundation of Minangkabau life.

The *surau* is an essential element in the social system of the Minangkabau community, where every element has a specific function that complements others to maintain social harmony and cultural continuity. However, over time, the *surau*'s function has undergone

degradation due to its inability to adapt to social changes triggered by modernization and globalization. Modernization has brought significant changes to lifestyles and community needs, leading many old values and traditions to be considered irrelevant to current conditions. A social system can only survive if it is capable of adjusting to environmental dynamics and community needs. As a traditional institution, the *surau* can no longer meet the needs of modern society regarding formal education, social activities, or cultural transmission. Roles previously held by the *surau* have now been taken over by modern institutions such as formal schools, organized agencies, and various social communities better suited to the demands of the era. As a result, the *surau* is slowly losing its essential function and is being abandoned by the community, especially the younger generation.

Nevertheless, this does not mean the *surau* has entirely lost its potential. Revitalizing the *surau* as part of a more modern social system (capable of meeting contemporary needs) could be the solution to restoring its role in community life. This aligns with the opinion of Kurniasih (2021), who states that a revitalization process is necessary to reconstruct Islamic education so that it can survive in the era of modernization and global competition. In the context of the *surau* in Minangkabau, this requires efforts to adapt its functions to contemporary needs, such as transforming it into a center for religious activities and education that is more inclusive and adaptive to changing times without losing the essence of Minangkabau tradition (Hanif et al., 2025; Kallabe et al., 2026). In this way, the *surau* will not only survive but also be able to resume its vital role in shaping the character of the community and maintaining socio-cultural balance.

Impacts of the Shift in Surau Function on the Understanding and Practice of Educational Values in Minangkabau Society

The transformation of Surau Gadang Sheikh Burhanuddin from a center of community life into a limited place of worship has brought various impacts on the understanding, practice, and educational values within community life. Surau Gadang, which once played a vital role as a vessel for teaching Minangkabau customary values and traditions—such as *silek*, *petatab-petitih*, and *sembah kato*—now finds its functions restricted to worship and religious tourism. The younger generation increasingly lacks the informal, custom-based education traditionally passed down through the *surau*, leading to a diminished understanding of Minangkabau culture. Historically, Surau Gadang Sheikh Burhanuddin also functioned as a site for learning social values, such as respecting elders, maintaining etiquette, and strengthening communal bonds. Children were taught to live in togetherness and mutual assistance through direct practice in daily life. With the loss of this social function, the understanding of Minangkabau customary values among the youth around Surau Gadang Sheikh Burhanuddin is fading. Today, these values are predominantly taught within family or school environments, but no longer through direct experience within the *surau* setting.

Furthermore, the shift in the function of Surau Gadang Sheikh Burhanuddin has encouraged a paradigm shift in the community's view of education. While religious and customary education in the *surau* previously emphasized character building (*akhlak*), society now prioritizes formal education oriented toward economics and career advancement. This shift has eroded the spiritual and moral values that once served as the primary foundation of education. The *surau*, which formerly served as an informal educational hub for children and

teenagers to grasp Minangkabau customs and culture, is now limited to basic religious instruction such as reading and writing the Qur'an. Activities that teach social skills, such as deliberation (*musyawarah*), mutual cooperation (*gotong royong*), and the preservation of traditional arts, are no longer conducted at the *surau*. Consequently, the younger generation has lost a place to learn about custom and culture firsthand. Holistic education—which integrates religious, customary, and social elements—has declined, resulting in a limited understanding of local wisdom values.

Finally, the function of Surau Gadang Sheikh Burhanuddin as a medium for cultural preservation, including traditional Minangkabau arts such as *baindang*, Islamic poetry (*syair*), *randai*, and the martial art of *silek*, is no longer practiced. As a result, these traditional arts, which were once an integral part of *surau* life, are losing their space and are only taught in formal art institutions. The impact of this change is a reduced exposure of the youth at Surau Gadang Sheikh Burhanuddin to their authentic culture, which in turn lowers their sense of ownership over Minangkabau cultural heritage. Furthermore, the younger generation tends to prefer foreign cultures perceived as more relevant to modern life (Nguyen et al., 2025; Spielmann et al., 2020), exposing them to external values that are not always aligned with their own cultural identity (Davidson & Liu, 2020; Foy & Gruber, 2022). The change in the function of Surau Gadang Sheikh Burhanuddin has brought significant impacts on understanding, educational practices, religious values, and traditional preservation in Minangkabau. If this condition persists without revitalization efforts, the noble values once upheld by the Minangkabau people risk disappearing with the changing times. The *surau*, which was once a vessel for spiritual, moral, and custom-based education, now requires greater attention to function once again as a learning center that builds the character and identity of the younger generation.

CONCLUSION

The shift in the function of the *surau* in Minangkabau is influenced by two primary factors: internal and external. Internally, the changes stem from the community itself, including a distortion in the public's understanding of the *surau*'s role, the declining influence of ulama and *tuanku*, and a decrease in the overall quality of religious faith. Externally, the rapid currents of modernization have caused traditional values to fade, being replaced by modern or reformist values. The impact of this functional shift on the understanding and practice of educational values at Surau Gadang Sheikh Burhanuddin includes a shift in the educational paradigm, changes in the perception of customary and social values, and the loss of a medium for preserving arts and culture. Ultimately, this condition leads to a decline in character, morals, and ethics in community life, while threatening the preservation of Minangkabau identity and traditions.

This research is limited by its focus on a single research locus, namely Surau Gadang Sheikh Burhanuddin in Ulakan; therefore, these findings may not fully reflect the dynamics of functional shifts in other *surau* across Minangkabau that possess different sociocultural backgrounds. Furthermore, due to time constraints, the analysis of the long-term impacts of these shifting values has not been comprehensively captured. Consequently, future research is recommended to conduct comparative studies between various historical *surau* in West

Sumatra and to utilize a longitudinal approach to measure the effectiveness of *surau* revitalization efforts in safeguarding the identity of the younger generation against the tides of globalization.

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