# The Model and Management of *Surau* Based Education Expected by People of *Minangkabau* in Facing the Globalization Era

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## Abstract

This study is aimed to describe the model and management of *Surau*-based education expected by people of *Minangkabau* in facing the globalization era. This study employed a mixed-method approach. The intended data obtained from 12 *Surau* located in some regencies in *Luhak Nan Tigo* (Tanah Datar, Agam, Limapuluh Kota) and some regencies outside *Luhak Nan Tigo* (Padang, Solok, Sawahlunto, Padangpariaman, Pasaman). The data obtained through structured interviews were analyzed by percentage, while the data obtained through in-depth interviews were analyzed by sorting the data and compiling them according to the objectives, the results of which were then narrated. The findings of this study as follows: (1) the challenges of socio-cultural changes that are caused by the process of globalization, which in turn can threaten the existence of the philosophy of "Adat *Basandi Syarak, Syarak Basandi Kitabullah*", it is necessary to carry out educational activities that are contextualized to *Minangkabau* culture; (2) educational activities of *Surau* need to be viewed as non-formal and informal education activities; (3) the model of *surau* based education in facing the globalization era is expected to be an interesting and comprehensive center of community learning; (4) *surau* as an educational institution, it necessary to have the planning, organizing, implementation, supervision, and evaluation based on management principles.

## Keywords
model management, *Surau*, *Minangkabau*, globalization

## 1. Introduction

West Sumatra (*Minangkabau*), in the past, was an area yielding many figures, most of which obtained education from *Surau* (a smaller prayer space than a mosque). Unfortunately, the potential of *Surau* as an educational institution has begun to fade nowadays. With that being said, it considers the fact that every *Nagari* (local government or area) in West Sumatra (*Minangkabau*) has maintained the existence of *Surau*. Indeed, looking at the historical aspect, the *Surau* has produced figures with formidable characters admired not only in *Minangkabau* but also at national and even international level (Abdullah, 1966, 1971; Azra, 2017). However, the role of *Surau* as an educational institution has begun to be abandoned, crushed by the existence of schools (formal educational institutions).

In *Minangkabau*, there is a movement named "go back to *Nagari*" which refers to reconstructing the potential of *Surau* education as a concrete step to improve the quality of education in *Minangkabau* (Afrinaldi, 2009; Azra, 2017; Darwianis, 2017; Mawangir, 2015). Some considerations can be put forward in this regard. First, it relates to the Indonesian National Education System and the results of educational research. It also relates to Law No. 20 the Year 2003 on Indonesian National Education System stipulating that education is not only organized through formal channels (schools) but also through non-formal channels (courses/training) and informal channels (daily and family

education). Referring to this, then education in *Surau* can be regarded as a form of both non-formal and informal education. Such educational paths can also be regarded as out-of-school education. Moreover, in the educational fields, it can be categorized into formal, non-formal, and informal education. Non-formal education is an organized and systematic education outside the school system, while informal education is often less organized and systematic. The two last types are also referred to as out-of-school education which has a substantial contribution to improving the quality of human resources (Axin, 1976; Combs & Ahmed, 1984). In line with these views, the *Surau* can be used as a place to conduct non-formal and informal education.

Concerning educational problems, many people are caught by a narrow view of education as if it can only be done by the school. It is often assumed that highly educated people are those who graduate from college, whereas those who do not are considered poorly educated. Look closely, not a few people who did not even obtain a university education can be regarded as highly educated because they have made great attempts to learn from life, either through the channels of non-formal or informal education. An example, M.H. Ainun Najib, the famous *Kyai* (Islamic cleric) and *Budayawan* (culture expert), and Susi Pudjiastuti, the Minister of Maritime Affairs and Fisheries. Both of them even never finished high school. However, they cannot be said to be lowly educated. Conversely, those who attend higher education may not necessarily be said to be highly educated if they do not take lessons from real life, or the school cannot provide contextual learning corresponding to the demands of real-life contexts.

No one has a chance to go to school. This is so, for there are some limitations such as the rigid school system; everyone can't go to school all their lives (Hamka, 2010; Jannah, 2013). Another weakness is related to the curriculum and the purpose of learning in school. The curriculum is always left behind with the development of science and, so what is learned today is not necessarily for future needs. Moreover, our educational goals today tend to be directed to "learning to know", while it should be "learning to do" and "learning to be" (Jannah, 2013; Kusdaryani, 2012; Musyaddad, 2013; Sanyata, 2003). Therefore, what the school offers is often not functional and even meaningless to live. For example, the lessons about *Minangkabau* natures and cultures.  Students can memorize the history and philosophy of *Minangkabau*, but they do not live them in their life. Therefore, it is necessary to conduct education outside the school system, one of which is through *surau* in traditional educational background. According to Callaway (1971), in many countries, education in a traditional cultural setting contributes substantially to improving the quality of human resources. Based on the ideas that have been put forward, it serves as the basis to look back to the roles of *Surau* through the revitalization of the *Surau* as an informal and informal education institution (out of school education). It suggests that the effort should not uproot the *surau* based education from *Minangkabau* cultures. Therefore, an in-depth study on the role, function, and model of the *surau* based education expected by society in the globalization era is needed. Based on such a study, it is expected that it can produce a model of *Surau*-based learning that can answer the challenges of globalization.

## 1.1 Objectives
The objectives of this research are to formulate the model and management of *Surau* based education needed in facing the globalization era.

## 2. Literature Review
Minangkabau custom is generally understood as a rule or law that applies in the social life of the Minangkabau community. The main ones are people who live in Minangkabau, West Sumatra Province. That is, Minangkabau custom is a law based on the habits of life of the Minangkabau people since the first. In this case, the habit in question is the behavior of the Minangkabau people who are used to conducting deliberation and consensus in solving a problem. This is contained in the Minangkabau proverb, "*Bulek aie dek pambuluah, bulek kato dek mupakaik*". Thus, it appears that Minangkabau customs regulate all values of life, from the smallest affairs to the big ones, such as politics, economics, law, and education. For the Minangkabau people, customs are a different side of their culture. This is an affirmation of the understanding of culture as a system of ideas, actions, and human creations in society.

Culture is the creation of society. The work that produces (*material culture*), while the result of taste and creativity is (*immaterial culture*). Material culture consists of two very different understandings. *First*, culture is related to something abstract and is a manifestation of intellect. *Second*, culture contains a basic pragmatic sense. Material culture is a form of culture created by society that can be seen because it is in the form of objects. Nonmaterial culture is an abstraction that is passed down from one generation to the next. Customs passed down from generation to generation by ancestors have certain functions, meanings and values in society (Armiati et al., 2019; Rahman et al.,

2019; Sukamto & Suci, 1925). Minangkabau custom was formed based on the philosophy of "*Alam takambang jadi guru*" (Nature and all of God's creations are learning materials or teachers in life) (Sayuti, 2020). For the Minangkabau people, nature is everything, not just the place where they are born and the place where they will die, or the place where they live their life.

Therefore, this philosophy becomes the main rationale for Minangkabau customs. Before the Minangkabau were Muslim, philosophically the king for them was *Alua jo patuik* (Law and nature) (Yazan & Arwemi, 2018). After the Minangkabau people converted to Islam, the main guidance in the life of the Minangkabau people was the Qur'an and Hadith. This is found in the Minangkabau proverb "*Syarak mangato, adaik mamakai*" (Islamic law is a reference used in the community's customary system). Meanwhile, Islamic Law (*Sharak*) is guided by Islam which is based on the Qur'an and Hadith. Thus, everything taught in Islam is also used as the main basis for Minangkabau customs (Aziz et al., 2020).

Seen from the history and culture of *Minangkabau*, as previously mentioned, the *Surau* in the past served as an educational institution playing a major role in improving the quality of *Minangkabau* human resources who embraced the philosophy of "Adat *basandi syarak, syarak basandi kitabullah*" (Traditions should follow Islamic law, Islamic law should follow the Al Qur'an) (Abdullah, 1966, 1984; Bachtiar, 1964). In line with that philosophy, in addition to being a symbol of syarak (Islamic law), the *Surau* is a symbol of *Minangkabau* culture reflected in the existence of *Surau* (a mosque) in every *Nagari*; it has become the symbol of the *Nagari* (Stark, 2013). In the past, *Surau* not only served as a religious educational institution, but also as an educational institution of economics, politics (Wanto, 2012), and even sport (Abdullah, 1966; Azra, 2017; Mujtahid, 2011). According to the experts, such a role increased in the early twentieth century. Unfortunately, in the late twentieth and early twentieth centuries, such a role started to wane (Abdullah, 1966; Afdayeni, 2017; Azra, 2017; Mawangir, 2015; Moenada, 2011; Zulhimma, 2015).

There is a narrow view of education which states that education is only a school (Kedrayate, 2012; Widodo & Nusantara, 2020). Schools are not the only educational institutions capable of preparing skilled workers. The view on education needs to be broadened. The broadening view of education is that schools (formal systems) are not the only educational providers. Education can take place anywhere and anytime, either through one's own efforts or through the help of others. The implication of this view of education is that in addition to school (formal education), there is education in the form of informal and non-formal education (Bacquelaine & Raymaekers, 1991; Latchem, 2014). The implementation of education in Surau can become a school, if the activity is carried out in stages and continuously, such as the Qur'anic Education Center (Norqvist & Leffler, 2017).

Furthermore, if an organized and systematic educational activity is carried out in the surau to meet the learning needs of the local community and does not have to be tiered and continuous (Tobias, 1992), then it is referred to as non-formal educational activities, such as religious and cultural studies, or skills education (Ekadiani et al., 2019). As an organized educational activity, activities in the surau must be managed, equipped with various facilities and infrastructure (Noviarti et al., 2013). The management of surau education is centered on an area led by a surau leader who is assisted by several sections as needed. In terms of learning, each learning program must have clear general and specific objectives and learning materials based on the identification of the learning needs of the local community. Surau must also be equipped with adequate facilities and infrastructure (Mawangir, 2015).

## 3. Methods
This research was descriptive design. To collect the intended data, a survey was employed, followed by an in-depth interview with some key respondents. Thus, it can be said that this research employed a mix-method approach entailing both quantitative and qualitative. 12 *surau* located in West Sumatra were selected as the sample of the study. The location of the *Surau* is in some regencies in *Luhak Nan Tigo*, which is the cultural center of Minangkabau (Tanah Datar, Agam and Limapuluh Kota) and in some regencies outside *Luhak Nan Tigo* (Padang, Solok, Sawahlunto, Padangpariaman, Solok, and Pasaman). The data obtained through structured interviews were analyzed by percentage,

while the data obtained through in-depth interviews were analyzed by sorting the data and compiling them by following the objectives of the study, the results of which were then narrated.

# 4. Data Collection

**4.1 Comparison of Surau-Based Education System and Expected Management in Facing the Globalization Era**

### 4.1.1 Learning Objectives
In terms of educational purposes, current *Surau* based education still maintains the same purposes as those held in the past, which is to make the students became pious, skilled, virtuous, and cultured, particularly rooted in *Minangkabau* cultures.

Table 1. Data of The Surau Learning Objectives

| Statements | In the past | | Today | | In the future | |
|---|---|---|---|---|---|---|
| | F | % | F | % | F | % |
| The main purpose of education at the surau is for children/teenagers to become virtuous, skilled human beings who understand their culture | 187 | 67 | 177 | 58 | 225 | 75 |
| The scope of education in Surau consists of religious knowledge and general knowledge | 141 | 50 | 130 | 43 | 23 | 11 |

However, the number of respondents holding this viewpoint decreased by 58% compared to those in the past, which is by 67%. Such a decline is because of the fact, learning materials in *Surau* emphasize more on religious subjects. The religious subject is also narrowed into certain elements such as focusing on reading Al Qur'an, for example. Concerning the shift in educational objectives of the *Surau* today, the majority of respondents stated that the scope of education in *Surau* still covers several key aspects such as religious education, general knowledge, *Nagari* culture, and practical life skills.

However, the number of respondents holding this viewpoint decreased by 43% compared to those in the past, which is by 50%. In line with that, there is also a change in the order of subjects that take precedence: religious education, general knowledge, *Nagari* culture, and life skills. On the other hand, sports education is almost no longer implemented in *Surau*.

About the expected educational objectives of *Surau* in the era of globalization, it does not seem to differ from the educational objectives of the *Surau* in the past and now, that is to make students became skilled, virtuous, and cultured based on *Minangkabau* cultures. The difference is that in the future such a goal is expected by more respondents; it is from 67% to 75%. Regarding the scope of subjects in *Surau*, for the future, the scope of education subjects in *Surau* is expected to be still the same as in the past, namely, religious education, general knowledge, *nagari* culture, and life skills. It seems that the expectation of such a scope of education will be even higher in the future.

This is so, for if in the past such a goal was stated by 50% of respondents, it is in the future expected by 75% of respondents. So is the case with the preferred field of education; religious education is still regarded as the main subject. In the order of priority, although in the present time there is a shift in focus on religious education, the order remains the same as in the past, namely, religious education, *Nagari* culture, and life skills. Moreover, it is expected that education fosters the field of arts and sports education.

### 4.1.2 Students
Just as in the past, it seems that there are no restrictions on being a disciple in *surau* right now. Anyone can be a student.

Table 2. Data of The Surau's Students

| Statements | In the past | | Today | | In the future | |
|---|---|---|---|---|---|---|
| | F | % | F | % | F | % |
| Surau students consist of the surrounding community | 85 | 32 | 110 | 36 | 80 | 27 |
| Surau students consist of anyone who wants | 101 | 36 | 167 | 55 | 189 | 62 |
| Studying at the surau begins at elementary school age | 194 | 70 | 139 | 46 | 39 | 46 |

| | | | | | | |
|---|---|---|---|---|---|---|
| Studying at the surau should be until you are old | 193 | 69 | 145 | 48 | 198 | 66 |
| Girls and boys are separated during study | 223 | 80 | 113 | 38 | 210 | 70 |
| Girls and boys are mixed during study | 55 | 20 | 189 | 62 | 92 | 30 |
| Male surau students need to stay | 263 | 95 | 81 | 27 | 145 | 48 |
| Male surau students don't need to stay overnight | 15 | 5 | 221 | 73 | 157 | 52 |

Even statements from respondents related to this increased from 36% to 55%. The respondents also said that although the *Surau* is located in a *Nagari*, basically the *Surau* belongs to the Muslims. Hence, anyone can be a student. Similar to the condition in the past, according to most respondents, the learning activities in *Surau* are now for all residents from school age (6 years) to the elderly. Nevertheless, the percentage of respondents who showed such statements decreased drastically, from 70% to 46% and from 69% to 48% respectively. Besides, there was a small percentage (33%) of the respondents who stated that students have studied in *Surau* since the age of five.

Through open interviews, some respondents stated that learning activities in *Surau* are preferred for primary school-aged children. If students are graduated from elementary school, it is difficult to expect them to study in *Surau* because they are already very busy with their school tasks. In contrast to the past, today, in learning activities in *Surau*, male and female students need not be separated. That is enough to determine the seating for each female and male student. Such a statement was put forward by 62% of respondents. The same difference between the past and the present is also related to the need for boys to sleep in *Surau*. Now, according to 73% of respondents, the boys do not need to sleep in *Surau*. This is so, for if a boy sleeps in *Surau*, there is a need to control his behavior. Furthermore, through open interviews, it is known that although there are teachers who sleep in *Surau* to control students' behavior, most respondents were less confident in their ability to control the students' behavior. They stated that today it will be very difficult to find a charismatic teacher.

Similar to the past, for the future, there are no restrictions to be a student in *Surau*. Anyone can register as a student. This was stated by more respondents compared to the past, with a ratio of 36%: 62%. The same reason was also raised by respondents; although *Surau* is located in one *Nagari*, basically the *Surau* belongs to the Muslims. Therefore, all Muslims are welcomed to be a student. For the future, according to most (46%) of respondents, learning activities in *Surau* should be intended for all people from school age (6 years) to the elderly (66%). However, in a small percentage (13%), some respondents stated that studying in *Surau* in the future is not determined by age.

It depends on what material is learned. In conducting learning activities, 70% of respondents stated that in the future female and male students should be separated. This needs to be done given the very strong foreign cultural influences in terms of male and female social intercourse. Furthermore, in the future 52% of respondents said that male students do not need to sleep in *Surau*. In addition to the number of school assignments to be done by students at home, it is difficult to control the behavior of students during their stay in *Surau*. Meanwhile, 48% of the respondents stated that students need to sleep in *Surau*.

### 4.1.3 Teachers
Concerning to teachers, as in the past, the background of the country of origin of teachers is not a consideration to be a teacher in *Surau*.

Table 3. Data of Suraus's Teachers

| Statements | In the past | | Today | | In the future | |
|---|---|---|---|---|---|---|
| | F | % | F | % | F | % |
| The teacher should be anyone who is able and willing | 103 | 37 | 127 | 42 | 140 | 46 |
| The teacher should be someone who is accepted by society | 79 | 29 | 83 | 28 | 91 | 30 |
| Teaching in the surau is the main job | 47 | 17 | 63 | 21 | 140 | 46 |
| Teaching at the surau is an additional job | 231 | 83 | 239 | 79 | 91 | 30 |
| Teachers with religious education background | 167 | 60 | 169 | 56 | 122 | 40 |
| Teacher education level needs to be considered | 98 | 35 | 126 | 42 | 89 | 28 |
| Teachers don't need to get special training | 222 | 80 | 216 | 71 | 89 | 29 |

Such a statement increased from 37% to 42%. The same is also demanded by respondents regarding the role of teachers in *Surau*. They are expected to have the willingness and ability to educate. They are also required to be able to adapt

to the local community well so that their existence as a teacher can be accepted by the community. Just like in the past, now the job of being a teacher in *Surau* is considered a sideline job. This was stated by 79% of the respondents. However, as noted by 56% of the respondents, the teachers need to have a religious education background. In a small percentage, some respondents were saying that the religious education background is not so decisive. Rather, it depends on their expertise by following the field of teaching they teach in *Surau*. Moreover, if the educational background to become a teacher in *Surau* was not an important point in the past, it now seems to be more important. This is evident from the increase in the percentage of respondents who said so, from 35% to 42%.

Furthermore, like in the past, before becoming a teacher in *Surau*, no special education or training is required. This was stated by 71% of respondents. The teachers, like in the past, for the future, the background of the country of origin of the teacher is not a consideration to be a teacher in *Surau*. As noted by most (46%) of respondents, the most important thing to be a teacher is their willingness and ability. Meanwhile, another 30% stated that in addition to the two components, a teacher is required to be able to adapt to the local community so that their existence as a teacher can be accepted by the community. Unlike in the past, most (55%) of the respondents stated that for the future, the job as a teacher in *Surau* should be regarded as the main job, except for incidental teaching activities.

### 4.1.4 Facilities

Today, facilities available in *Surau*, noted by most (37%) of the respondents, include books and other learning tools in limited quantities. In terms of responsibility for the facilities, 33% of the respondents stated that it was the responsibility of the board; 31% of them said it was the responsibility of the surrounding community and another 16% said it was the people's responsibility.

Table 4. Data of Surau's Facilities

| Statements | In the past | | Today | | In the future | |
|---|---|---|---|---|---|---|
| | F | % | F | % | F | % |
| Available facilities are books and equipment | 0 | 0 | 110 | 37 | 0 | 0 |
| The person in charge of the facility provider is the manager | 93 | 33 | 66 | 22 | 106 | 35 |
| The person in charge of the facility provider is the community | 87 | 31 | 54 | 18 | 66 | 22 |
| The person in charge of the facility provider is the family | 44 | 16 | 46 | 15 | 25 | 8 |

Other parties that are expected to have concern for this *Surau*'s facilities are the comers and the government. The government is expected to provide funds for it through the Regional Revenue and Expenditure Budget (APBD) or the State Budget (APBN).

### 4.1.5 Teaching and Learning Method

The Table below shows approaches and methods which is used in learning process by the Surau's teacher. The data compares the comparison between in the past, today, and the future.

Table 5. Data of Methods Used

| Statements | In the past | | Today | | In the future | |
|---|---|---|---|---|---|---|
| | F | % | F | % | F | % |
| Student oriented | 50 | 18 | 69 | 23 | 140 | 46 |
| Educator oriented | 120 | 43 | 129 | 43 | 92 | 31 |
| Practice/practice strategy | 68 | 24 | 125 | 41 | 96 | 32 |
| Lecture strategy and practice | 153 | 55 | 121 | 40 | 184 | 61 |

Similar to the past, the learning approach in *Surau* is still emphasized on the teacher-centered approach, as stated by 43% of the respondents. The teaching strategy gives more emphasis on practice, as stated by 41% of the respondents. The approach to learning in *Surau* in the future, as noted by most (46%) of respondents, should place more emphasis on students' activities (leaner centered). That is, in the learning activities in *Surau*, the teachers are required to be those who seek to create the learning process; the teachers do not have to be the only source of learning. They are required to play more roles as the facilitator. This is because, in the era of globalization and information, the source

of information is not limited to teachers and educational institutions only. Moreover, the teaching strategy is more emphasized in the search for information and practice, as stated by 61% of the respondents.

## 4.2 The Expected Management of *Surau*-Based Education in Facing the Globalization Era

By following the notion of a pattern, it refers to a systematically structured form, within which various components can interact and take place repeatedly. The pattern in this research refers to the structure and system of *Surau*-based education in which some components interact and can be done repeatedly in the future. In line with the concept of management, this section presents the research findings on planning, organization, implementation, supervision, and evaluation of education programs in *Surau* expected to fulfill the needs of the community in facing the globalization era. The findings are presented as follows.

Table 6. Data of Surau's Management

| Statements | F | % |
|---|---|---|
| Planning is needed in the management of surau education | 275 | 99 |
| Implementation of daily learning activities by teachers of each lesson | 113 | 41 |
| Lessons should be held every day | 194 | 70 |
| Supervision is needed in surau education | 264 | 95 |
| Supervision of surau education is carried out by a certain commission | 95 | 34 |
| Evaluation is needed in surau education | 272 | 98 |
| Evaluation of surau education is carried out by community | 129 | 46 |

*First*, planning. According to 99% of the respondents, all education activities in *Surau* in the future need to be implemented through a careful planning process. By careful planning, not only can it be used to control all educational activities, it can also determine the proper division of labor so that all educational activities can be efficient and effective. *Second*, implementation. According to 41% of the respondents, the implementation of daily learning activities can be given to the teacher of each subject. Meanwhile, 70% of the respondents stated that the learning activities can be implemented throughout the day. However, this does not mean that the students have to spend their whole time just in *Surau*. It depends more on which type of activities that each student engages in. *Third*, supervision. According to 95% of the respondents, the education activity of *Surau* as an organized activity needs to be supervised. To that end, 34% of the respondents stated that a special agency should be formed to manage the supervision. Some respondents openly believed that there is no need to form such an agency, yet they can request supervision from the National Development Supervisory Agency, while other respondents argued that the supervision can be given to the surrounding community.

*Fourth*, evaluation. Another aspect of management that needs to be done in the implementation of educational activity in *Surau* is evaluation. 98% of the respondents stated that the education program of *Surau* needs to be evaluated. Evaluation can be advantageous to know how successful education program is as a whole. Furthermore, it is also useful as a motivation for students, the head of boards, and the teachers as well. The aspects that need to be evaluated include the financial management, the planning and the implementation of education, the overall program, and the learning outcomes achieved by the learners. Most (46%) of the respondents stated that the evaluator should be the local community. Meanwhile, another 44% said a body formed specifically for it should be the evaluator. The rest stated that for the evaluation of the program, it is given to the program designer, while the evaluation of learning outcomes is the responsibility of each teacher. About the implementation of learning outcomes evaluation, 47% of the respondents opined that it could be implemented at any time. Evaluation of learning results can be utilized to determine classroom upgrades, learning materials, and learning success.

## 5. Results and Discussion

In terms of educational purposes, current *Surau*-based education still maintains the same purposes of those held in the past, which is to make the students became pious, skilled, virtuous, and cultured, particularly rooted in *Minangkabau* cultures (Abdullah, 1966; Azra, 2017; Maimunah, 2012; Mujtahid, 2011; Zein, 2011). By the notion of a pattern, it refers to a systematically structured form, within which various components can interact and take place repeatedly. The pattern in this research refers to the structure and system of *Surau*-based education in which some components

interact and can be done repeatedly in the future. The figure below illustrates the management and changing expected in the Surau.
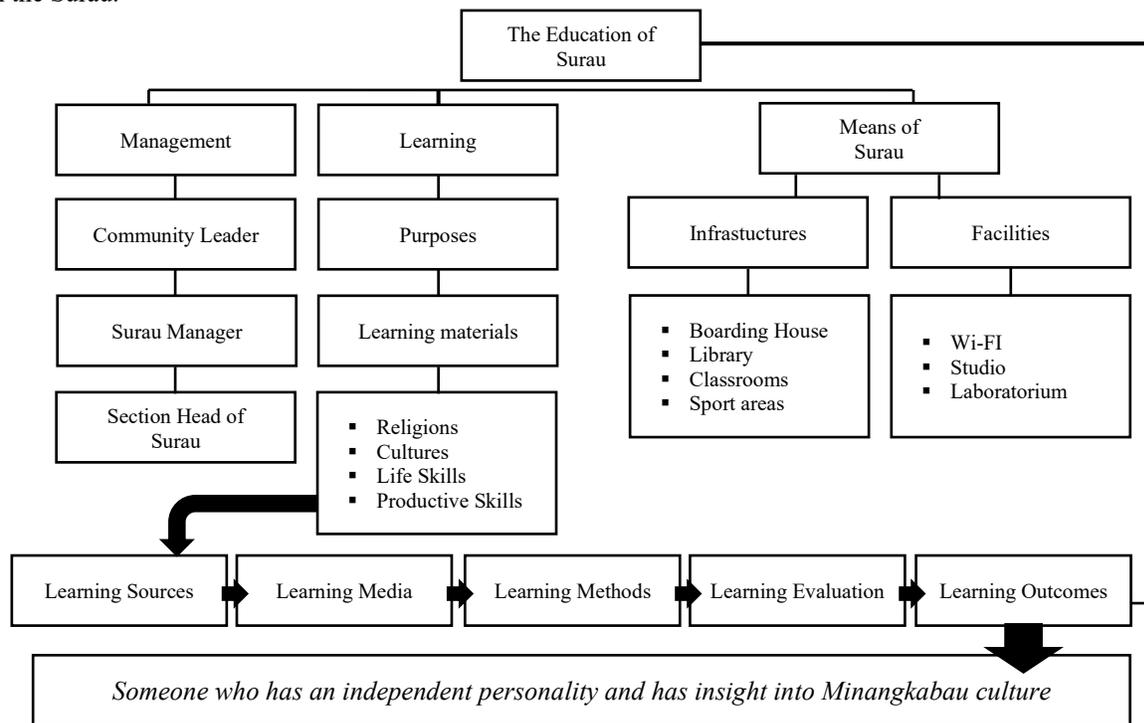


Figure 1. Management and Learning Changing Expected in Surau

Model of *Surau*-Based Education Needed by the Local Community in Facing the Globalization Era. In general, a model is a systematically structured form composed of various interconnected components to achieve certain objectives. It can be emulated and modified according to necessary needs. In terms of *Surau*-based education system, it consists of learning objectives, learning materials, students, teachers, learning hours, facilities, methods, evaluation, and funds. In line with the general term of the model itself, the components of *Surau*-based education system show the same pattern and the same model. The difference is that the model is developed to be emulated and/or modified by the contextual situation, as well as when and where the model is applied. On the understanding of the pattern and the model that has been mentioned previously, the *Surau*-based education needed by the local community in facing the globalization era is developed from the pattern of education in *Surau* itself. It should be suitable to what is expected by the community, as reflected in the information obtained through both open and closed interviews. It is also reflected on the results of in-depth interviews with experts in religion, education, and cultural customs of *Minangkabau* about the tendency of *Surau* education model in the globalization era. All information obtained about the tendency of the *Surau* education model was discussed by the research team to further formulate the expected trend of *Surau* model. Thus, it can be said that the formulation of *Surau* model that the community needs in the development of human resources in this era of globalization is the result of Delphi technique. The model consists of the following components.

*First*, learning objectives. The purpose of *Surau*-based education in facing the globalization era is to create an education that is oriented to the building of human resources which are pious, skilled and cultured, particularly based on *Minangkabau* culture. Following the mentioned objectives, if today's education of *Surau* is more focused on religious education, to face the era of globalization, the coverage of education in *Surau* needs to be restored as the past. It should not only be focused on religious education alone. Although it is not necessary to be same as the past system, education in *Surau* in facing the globalization era should include religious education, *Nagari* cultures, life skills, general knowledge, arts, and sports. *Second*, students. Ideally, in the globalization era, all people can be determined as students without looking at their age and domicile. Therefore, it is expected that the local government of *surau* to take a role as a center of community learning activities with various fields and educational materials. It is important for the students to feel encouraged in learning through *surau* based education. To this end, a teacher is

responsible to control the behavior of the students and also encourage them to attend school. Besides, the teachers are also responsible to help the students do their homework.

Third, teacher. To become a teacher in *Surau*, it does not have to be determined solely by their educational background. The more important thing is that they need to have the willingness, capabilities to teach the students and be accepted by the surrounding community also. For the teachers who have a religious education background, they are expected to be a person capable to answer the community's questions related to religious issues. For the teachers who can design a learning program, it should be noted that the program does not have to be designed for long-term and continuous learning activities. Considering the needs of the community, it can be designed in the form of a short-term and specific program. When the program ends and other needs come up, the teachers can design other learning programs that suit such demands. In this regard, it is essential to have the people who have the skills to do so and especially to build relationships with other institutions or agencies to understand more about the needs of the community. The two kinds of teachers, as having been mentioned in the previous section, should become permanent teachers. Although they already have sufficient formal education background, they are still required to take particular training before becoming permanent teachers in *surau*. On the other hand, the teachers who are in charge of educational activities designed for short-term educational programs and training are not required to be permanent teachers. The teachers can be anyone who has willingness and capabilities that suit the design of the program. Considering the teaching hours, and dedication of the teachers, they should get a decent salary to appreciate their work. The amount of the salary can be based on their teaching hours and responsibilities.

*Fourth*, facilities. In the globalization era, the local government of *Surau* needs to have adequate facilities. The facilities can include (1) a range of books related to religion, general knowledge, technical guidance on specific skills, and literature, (2) resting rooms for teachers and students, (3) sports grounds, and (4) entertainment facilities such as television, video games, and Wi-Fi. In short, the local government needs to provide various facilities that are both fun and educative. The responsibility regarding the management of facilities and infrastructure is submitted to the board. In the early stages, the procurement of various facilities and infrastructure can be budgeted through the Regional Revenue and Expenditure Budget (APBD) and State Budget (APBN). In long term, if zakat (alms-giving or tax under the Islamic law) management can be managed by *Nagari*, it is expected that some of the collected zakats can support the education of *Surau*. Nevertheless, it is ideal that the *Surau*-based education can be independent by utilizing a variety of potentials that exist around the local environment. Take, for instance, *Surau*-based education can establish various business units that not only can function as a source of funding but also as a learning facility for their participants. *Fifth*, learning methods. The learning approach should be learner-centered. The teachers are required to be those who seek to create the learning process; the teachers do not have to be the only source of learning. Therefore, the teachers need to take a role as a facilitator. This is so, for the source of learning material in the globalization era is not limited to teachers and educational institutions only. The teaching strategies, thus, need to emphasize the independent efforts of learners in searching information and how they can analyze, utilize and apply it to their life. If the students have difficulty in applying the various information that they obtain, thus, in that case, the teachers need to take a dominant role to give more careful education to the students.

*Surau*-based Education in the Globalization Era. The existence of *Surau* based education in the era of globalization must be managed with proper management. To that end, every organization of educational activities in *Surau* needs to have planning, organization, implementation, supervision, and evaluation suitable to their needs. The educational activity in *Surau* needs to be carefully planned. The planning includes the form, content, time, and evaluation process, and learning outcomes. Because of the existence of various practical learning activities that are brief and continuous, the planning of such learning activities can be done at any time by the teacher who acts as the designer of the education program in *Surau*. However, there should be also a more general plan of *Surau* based activities. Such a plan can be designed once a year, based on deliberations of all related parties in the implementation of educational activities in *Surau*, and then socialized to all levels of society.

The design of educational programs of *Surau* in the future can no longer be like the conventional design; it is unwritten and known only by the directors and teachers. The design must be written and documented so that the program of *Surau* education activity is not only recognized by the limited circles but also known by all parties who are involved in the activity. By the importance of the role of planning in the educational activities of *Surau* in the future, therefore, the variety of learning activities in *Surau* needs to be categorized. The learning activities can be tailored to the needs, the availability of time, and the level of learning of each student. The student grouping can also help the teachers manage the learning hours. Moreover, the students grouping also can facilitate the heads of *Surau* in supervising the

program. The management of *Surau* based education in the future needs to be implemented by a clear organizational structure. By a clear organizational structure, the duties and responsibilities of each person in *Surau* are clear. The management of education of *Surau* also needs to be implemented based on detailed and relatively fixed guidelines. Therefore, *Surau* must have a basic bylaw to manage such things. The structure of the *Surau* based education management in the future can comprise advisory boards, main committees, divisions, and sections. In terms of *Surau*-based education, the organizational structures should consist of community leaders such as *ninik mamak, alim ulama, cadiak pandai, bundo kanduang*, and youth leaders. Although it is necessary to involve various parties in the educational activities in *Surau*, the administrators or committee are preferred to those who live with the community. This is so, for they will be responsible and trusted by the community.

Technically, the implementation of daily learning activities can be given to the teacher of each subject, yet it is still under the control of two permanent teachers of the religious subject and of the general subject who also take a role as an educational program designer. The learning activities can be implemented throughout the day. However, this does not mean that the students have to spend their whole time just in *Surau*. It depends more on which type of activities that each student engages in. Although the education of *Surau* does not necessarily have to be equated with the formal educational activities in school. It is expected that *Surau*-based education can be non-formally and informally implemented with flexible schedules and regulations. Most importantly, the students can achieve the objectives of learning optimally though they do not have a face-to-face learning process with the teacher. However, though the regulations in *Surau* are not as strict as those in the formal school, some regulations that should be obeyed by the students still need providing. The most important components including in the regulations include learning activities, time management, and manners.

As an organized activity, *Surau*-based education needs supervising. To do so, it is necessary to establish a special division responsible for such a matter. However, for an early phase, the committee can request supervision from National Development and Supervision Agency to monitor the education program. It is projected to implement the educational activities run in accordance to the planned program. Besides, this attempt also plays a role in the prevention of irregularities (whether it is intentional or not), as a benchmark to measure to what extent the objective has been achieved, and as a guidance on the implementation of future activities. The things that need to be supervised include financial management, the quality, and the orderliness of program implementation. Another aspect of management that is essential to *Surau* based education is evaluation. It is beneficial to measure how successful the entire education program is and is useful to motivate the students, teachers, and committee. The aspects that need evaluating include the financial management, planning, implementation of the overall education program, its generative impact, and the learning outcomes achieved by the learners. For the evaluation of the overall educational program and its impacts can be managed by the program designer through cooperation with the division of evaluation regular basis, at least once a year or at the end of a learning program. For the evaluation of learning outcomes, it can be submitted to each teacher of each subject area. Evaluation of learning outcomes can be used to determine classroom upgrades (if necessary), learning materials, and learning success.

## 6. Conclusion

Based on the background of the study, the theoretical review, and the research findings in the field, the conclusions of the study are drawn as follows: (1) To face the challenges of socio-cultural changes that are caused by the process of globalization, which in turn can threaten the existence of the philosophy of "Adat *Basandi Syarak, Syarak Basandi Kitabullah*", it is necessary to carry out educational activities that are contextualized to *Minangkabau* culture. To that end, the function of *Surau*-based education as an educational institution needs to be maintained, developed, and improved. (2) Educational activities of *Surau* need to be viewed as non-formal and informal education activities. This means that *Surau*-based education can function as complementary, supplementary, and replacement of formal education. (3) by the views and functions of the second point above, the model of *Surau*-based education in facing the globalization era is expected to be an interesting and comprehensive center of community learning. It is not only concerned with teachings of faith, but also in all areas of learning which are based on Islamic teachings. (4) In the realization of *Surau* as an educational institution, as described in three points, it necessary for modern education management to have planning, organizing, implementation, supervision, and evaluation based on management principles.

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