

Designing and Developing a New Model of Education Surau and Madrasah Minangkabau Indonesia

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Abstract

The purpose of this research was to design and develop a new model of education surau and madrasah minangkabau (SMM) Indonesia. The method used is educational design research with phase: preliminary research, prototyping phase and assessment phase. The participants of this research are 120 social religious activists as practitioner and 3 experts. The instrument used is validation and observation sheets. Means and standard deviation are calculated for finding the level of validity and observation of implementation of prototype. The result show that the characteristics of prototype are organization, minangkabau knowledge, pedagogical competencies and social awareness. At process of design, a new model education SMM develop based on the as reality and good practical education. At construction of model, a new model education SMM is constructed by spesific program. At modernization of the education system, a new model education SMM must consist Islamic and indigenes Minangkabau value. At flexible pedagogies and intervention, a new model education SMM require new pedagogical ideas or themes and a special intervention from Islamic universities and stakeholders. In conclusion, design and develop a new model SMM Indonesia have the relevancy and internal consistency to stop the "stationary phase or run slowly" of surau and madrasah.

Keywords: *New Model Of Education, Surau And Madrasah Minangkabau (SMM)*

Abstrak

Penelitian ini bertujuan untuk merancang dan mengembangkan model pendidikan baru surau dan madrasah minangkabau (SMM) Indonesia. Metode yang digunakan adalah penelitian pengembangan, yang terdiri dari 3 fase yaitu preliminary, prototype dan assessment. Partisipan penelitian berjumlah 120 orang aktivis sosial religius sebagai praktisi dan 3 orang ekspert (ahli) Instrumen yang digunakan adalah lembar validasi dan observasi. Penghitungan nilai rata-rata dan standar deviasi dilakukan untuk

menentukan tingkat validitas dan implementasi prototipe. Hasil penelitian memperlihatkan bahwa karakteristik prototipe penelitian adalah organisasi, pengetahuan adat minangkabau, kompetensi pedagogik dan social awareness. Pada aspek proses perancangan, model baru pendidikan SMM dikembangkan berdasarkan realitas dan praktik pendidikan yang baik. Pada aspek konstruksi, model pendidikan SMM memuat nilai keislaman dan adat minangkabau. Pada aspek pedagogik dan intervensi, model baru pendidikan SMM memerlukan pedagogik dengan tema baru, dan intervensi yang khusus dari Perguruan Tinggi Keagamaan Islam dan stakeholder. Sehingga disimpulkan, perancangan dan pengembangan pendidikan model baru SMM Indonesia telah memiliki kriteria relevansi dan konsistensi internal dalam penelitian pengembangan.

Kata Kunci: Model Pendidikan Baru, Surau And Madrasah Minangkabau (SMM)

Introduction

Islamic education prepares the students to be able to carry out the role that requires the acquisition of knowledge about the teachings of Islam and/or be an expert in knowledge of Islam and the teachings of Islam.¹ There are three dimension of Islamic education are *tarbiyyah*, *ta'dib* and *ta'lim*.² Islamic education can be divide as formal, in-formal and non-formal education. *Surau* and *madrasah* is one of the forms of Islamic non-formal education institutions in West Sumatra. *Surau* is a traditional Islamic educational institutions, and *madrasah* is a modern Islamic educational institutions. In new terminology of education, *surau* and *madrasah* is an open educational system. Because, the scope of non-formal education is distance learning and open educational system.³

Surau and *madrasah minangkabau (SMM)* also as a social work education institution. This institution have varyous factors that have shaped the development of social work education such external funding, students,

¹ Ministry of Religion Affairs RI, "Law of Products." <http://www.kemenag.go.id/>. Accessed April 2014.

² Raudlotul Firdaus Binti Fatah Yani and Mohd. Syah Jani, "Islamic education: the philosophy, aim and main features," *International Journal of Education and Research* 1, no.10 (2013): 1-18. Retrived on www.ijern.com

³ Claudio Zaki Dib, "Formal, non-formal and informal education: concept/applicability," *Cooperative Networks in Physics Education*, (New York: American Institute of Physics, 1988): 300-315.

and various internal tensions resulting from conflicting visions.⁴ There are greater attention to skills training as a component of competency-based social work education.⁵ For example, the characteristics of China's social work education development since the economic reform of 1978 and present the challenges, opportunities, and future prospects for the professionals.⁶ Then, the potentials participants and representatives of agencies assume a status of equality in the decision-making process for program development in continuing education.⁷ Currently well-developed lines of theory and research on motivation in education focus on its expectancy aspects, especially as they apply in achievement situations that call for striving to attain specific goals.⁸ Cause it the need to adopt a developmental perspective, traces its history, describes its key features, and outlines implications for social work education with reference to the educational needs of a new century.⁹

Surau and madrasah minangkabau (SMM) is a part of distance education. The significance of distance education to the development of individual learners is based around five themes: access to education, adjustment to new learning environments, individual development, knowledge and awareness of learners in context, and the importance of understanding the learner's perspective of distance education.¹⁰ There are six factors associated with the success of the course development process: course definition, faculty perception of student abilities, textbook selection, the

4 David M Austin, "The institutional development of social work education," *Journal of Social Work Education* 33, no 3 (1997):599-612. DOI: 10.1080/10437797.1997.10778897.

5 Ron Toseland and Gil Spielberg, "The development of helping skills in undergraduate social work education: model and evaluation," *Journal of Education for Social Work* 18, no. 1 (1982): 66-73. DOI: 10.1080/00220612.1982.10671591.

6 Yingsheng Li, Jui Wen Han and Huang Chien Chung, "Development of social work education in China: background, current status, and prospects," *Journal of Social Work Education* 48, no. 4 (2012): 24-34. DOI: 10.5175/JJWE.2012.201100049.

7 Victor I. Howery, "Continuing education: program development, administration, and financing," *Journal of Education for Social Work* 10, no. 1 (1974): 34-41. DOI: 10.1080/00220612.1974.10672330.

8 Jere Brophy, "Toward a model of the value aspects of motivation in education: developing appreciation for.." *Educational Psychologist* 34, no. 2 (1999): 75-85. DOI: 10.1207/s15326985ep3402_1.

9 James Midgley and Michelle Livermore, "The developmental perspective in social work," *Journal of Social Work Education* 33, no. 3 (1997): 573-585. DOI: 10.1080/10437797.1997.10778895.

10 Cynthia White, "Contribution of distance education to the development of individual learners," *Distance Education* 26, no. 2 (2005): 165-181. DOI: 0.1080/01587910500168835.

extent of faculty/developer conflict, faculty flexibility, and faculty/developer working relationships. Course development success was indicated by timeliness, smoothness, and satisfaction with the course product¹¹ and new learning design in distance education is relevance with the impact on student perception and motivation.¹² Many institutions producing distance education courses employ teaching-learning specialists, who are most commonly known as instructional designers. The suitability of instructional design as a framework for educational development is questioned, since it is a prescriptive science and course design is an ill-defined problem.¹³ Open and distance learning gives learners control of the time, place, and pace of learning, often being characterized as flexible learning that the wider applicability of the measurement method in the context of lifelong learning.¹⁴

According to history, the term of *surau* comes from and use at the kingdom of *Pagaruyung* West Sumatra Indonesia. *Madrasah* come from the Arabic, appears and used along with the development of Islam in Minangkabau West Sumatra Indonesia. The use of *madrasah* became more popular in the early 20th century or during development of *Muhammadiyah* as Islamic organization in West Sumatra Indonesia. At the classical, *madrasah* also as higher education, but now *madrasah* used for primary and secondary education institutions. *Madrasah* is still use in Indonesia and despite a shift in meaning, because of the adaptation of some of the terms of the English language as a university, school and college.¹⁵ In the Dutch colonial era, *surau* is an educational institution and studying *Sufism*.¹⁶ *Surau* also is a place *silek*, a martial art form *Minangkabau*. *Surau* is also a special place for people to

¹¹ David E Brigham, "Factors affecting the development of distance education courses," *Distance Education* 13, no. 2 (1992): 169-192. DOI: 10.1080/0158791920130203.

¹² Rob Martens, Theo Bastiaens and Paul A Kirschner, "New learning design in distance education: the impact on student perception and motivation," *Distance Education* 28, no. 1 (2007): 81-93. DOI: 10.1080/01587910701305327.

¹³ David Kember, "Action research: towards an alternative framework for educational development," *Distance Education* 19, no. 1 (1998): 43-63. DOI: 10.1080/0158791980190105.

¹⁴ Colin Tattersall, Wim Waterink, Pierre Hoppener, and Rob Koper, "A case study in the measurement of educational efficiency in open and distance learning," *Distance Education* 27, no. 3 (2006): 391-404. DOI: 10.1080/01587910600940463.

¹⁵ Syamsul Nizar and Mohd Syaifudin, *Contemporary issues on islamic education*, (Jakarta: Kalam Mulia, 2010), 9.

¹⁶ Maimunah S Moenada, "Surau and modernization of education in the dutch east indies period," *Journal of Social Budaya* 8, no. 1 (2011): 41.

socialize information.¹⁷ The next functions, *surau* as (a) cultural center, (b) the complementary building of *rumah gadang* of *minangkabau*; (c) center of dissemination information; and (d) a traditional Islamic educational institutions.^{18, 19}

At preliminary, the complex problems found at *minangkabau* society that associated with *SMM*.²⁰ The complex problems are the liberal education is more important than the Islamic education, the waning role of *minangkabau* traditional social institutions, Islamic non-formal education is not considered and the religious social activists are unnoticed. Then, we have identify problems associated with a framework based on literature review, such as identification of Islamic non-formal education in *minangkabau*; organization; *minangkabau* knowledge, pedagogical competencies, the socio-economic and social awareness pupils. The result of preliminary show that in-depth analysis of the problem found that education *SMM* is "poor condition". To solve these complex problem need a participatory educational and spesific support program.

Then, we have consolidation with focus group discussion with activist social religious in three districts are *Sumani Solok*, *Lubuk Jantan Tanah Datar* and *Palangki Sijunjung*. Focus group discussion aims to unify the vision, mission and goals of a participatory educational and spesific support program team. The result of focus group discussion are *first*, research institutes is the parent organization of team participatory educational. *Second*, there are three groups of team participatory educational: science, technology and economic, social and religious, and education and psychology. *Third*, the team is committed to the program and considered able to work according to their individual expertise. *Fourth*, the works are to identify the important issues, to

¹⁷ Seiji Murao, "A cultural anthropological study of body techniques for protection: the case study of Indonesian minangkabau," *Ars Vivendi Journal*, no. 3 (2013): 51.

¹⁸ Mohd. Natsir, "Role surau as traditional Islamic education institutions in Padang Pariaman West Sumatra (surau Syaikh Burhanuddin)," *Pedagogi, Journal Science of Education* 12, no. 2 (2012): 39-46.

¹⁹ John T. Sidel, "Book review, Muslims and matriarchs: cultural resilience in Indonesia through jihad and colonialism by Jeffrey Handler," *Journal of Islamic Studies* 21, no. 2 (2010): 328-331.

²⁰ Fachrul Rasyid, "Development of dynamics TPA, TPSA and MDA at West Sumatra," *Workshops of training teachers TPA/TPSA/MDA West Sumatra*. Padang, West Sumatra (2009).

choose a problem according to the vision, mission and objectives of institutional development, to choose issues according to their respective fields and to report and discuss intensively fellow team members as well as with other team members.

The finding preliminary also shows that important issues are *masjid* and *surau* as a center of Islamic activities is not good. The teachers have low income and low competence of pedagogic. The local governments are not concern to resolving this issue. There is a tradition to go abroad. After discussion, the findings are reduced to a single issue is how to find a new model of education that will be act in the *SMM*. The selection of this issues is assumed can be reflect and to solve that all the problems.

The preliminary result also shows that *SMM* Indonesia is considered as a part of Islamic non-formal educational institutions. The results also showed that the profile of the *SMM* was under the minimum service standards set by Indonesia government regulation. These results are based on an indicator that some of the firstly, management and organization; identity, vision and mission, as well as management. The second indicators are the curriculum, lesson planning, teaching practices, evaluation of learning, teachers or educators and students. The thirdly indicators are media and learning resources; infrastructure, facilities and instructional media. The fourth indicators are funding and accountability.

Based on the findings of preliminary research, the prototype of a new model of education *SMM* will be designing and developing with specific characteristic are organization, *minangkabau* knowledge, pedagogical competencies and social awareness. The purpose of this study is to design and develop a new model of education *surau* and *madrasah Minangkabau (SMM)* Indonesia.

Materials and Method

This is an educational design research with phase: preliminary research, prototyping phase, and assessment phase.²¹ The research question is

²¹ Tjeerd Plomp, "Educational design research: an introduction," In *An introduction to educational design research*, by Tjeerd Plomp and Nienke Nieveen, (Netherland: retrived on www.slo.nl/organisatie/international/publications. 2010), 9

“what is the relevancy and internal consistency of a new model education surau and madrasah minangkabau (SMM) Indonesia?”

The activity of preliminary research are needs and context analysis, review of literature, and development of a conceptual or theoretical framework for the study. Then, the prototype is design with characteristic meet four components: organization, minangkabau knowledge, pedagogical competencies and social awareness. The quality of prototype is determine by formative evaluation with experts review.²² Revision of prototype is conduct after formative evaluation. The result should demonstrate the valid and usable prototype. If not so, the prototype should be revised and formative evaluation is re-done or a cyclical.²³

Research Participants, Instruments, and Technique of Data Analysis

The prototypes can be just paper-based for which the formative evaluation takes place via expert judgments (3 experts of instructional technology education, Islamic education and language). Observation on implementation of a new model of education SMM is conduct with 120 social religious activist as practitioners come from three district are *Sumani Solok, Palangki Sijunjung* and *Lubuk Jantan Tanah Datar*. This study use validation sheet (score of validity = 79.50 and score of reliability = 75.49 in α Cronbach) and observation sheet (score of validity = 81.28 and score of reliability = 70.09 in α Cronbach). Score of expert judgments and observation on implementation of a new model education SMM is calculate with descriptive statistics (*mean and standard deviation*).²⁴

Prototyping Stage

The result of relevancy and internal consistency of a new model education SMM Indonesia based on characteristic validity and observation on implementation. The result characteristics prototype of SMM has been designed with four components are organization, *minangkabau* knowledge,

²² Martin Tessmer, *Planning and conducting formative evaluation* (London: Kogan Page. 1993), 35.

²³ Plomp, Tjeerd. 2010. "Educational...", 11.

²⁴ Lorraine R Gay, Geoffrey E Mills and Peter W Airasian, *Educational research, competencies for analysis and application*, 9th, (New Jersey: Pearson education, 2009), 198.

pedagogical competencies and social awareness. Then, we design a matrix of prototype. The result of matrix is show on Table 1. These characteristic is use to design prototype a new model education *SMM*. This guide contains some of the activities that will use to improve some aspects in this model. The matrix format refers to the Trim's report.²⁵ The next activity was to test the validity of the prototype. The result of validity is show on Table 2.

Table 1
Matrix Prototype Designing and Developing a New Model Education
SMM

No	Educational Design Research (Plomp, 2010)	Construction of Model				
		organizational	Minangkabau knowledge	pedagogical competence	social awareness	
1	Preliminary Research	existing condition	●	●	●	●
2	Prototype phase	design prototype	●	●	●	●
		expert review	●	●	●	●
		Revision	●	●	●	●
3	Assessment phase	summative evaluation	●	●	●	●

(●) show the component on matrix

²⁵ Bambang Trim, "Confidential document prepared by bambang trim for tiga serangkai," *Seminar and workshops papers and textbook*, (Padang: IKAPI West Sumatra, 2012). 1-21.

Table 2
The Validity Score of Characteristics a New Model Education SMM

No	Aspect	Indicator	Result of assessment ($\chi \pm St. Dev.$) (n experts = 3)			
			not valid	less valid	valid	very valid
1	Organization	vision	0.00 ± 0.00	0.00 ± 0.00	2.00 ± 2.83	1.33 ± 1.89
		mission	0.00 ± 0.00	0.00 ± 0.00	2.00 ± 2.83	1.33 ± 0.94
		goals	0.00 ± 0.00	0.00 ± 0.00	3.00 ± 4.24	0.00 ± 0.00
		article association	0.00 ± 0.00	0.00 ± 0.00	3.00 ± 4.24	0.00 ± 0.00
		strategic plan	0.00 ± 0.00	0.00 ± 0.00	2.00 ± 2.83	1.00 ± 1.41
		work program	0.00 ± 0.00	0.00 ± 0.00	3.00 ± 4.24	0.00 ± 0.00
		procedure	0.00 ± 0.00	0.00 ± 0.00	2.00 ± 2.83	1.00 ± 1.41
2	Minangkabau knowledge	value of <i>indigous Minangkabau</i>	0.00 ± 0.00	0.67 ± 0.94	1.00 ± 1.41	1.33 ± 1.89
		socio-economic of <i>Minangkabau</i>	0.00 ± 0.00	1.33 ± 0.47	1.00 ± 0.12	0.00 ± 0.00
3	Pedagogical competencies	opening	0.00 ± 0.00	0.00 ± 0.00	1.00 ± 1.41	2.67 ± 3.77
		explaining	0.00 ± 0.00	0.00 ± 0.00	2.00 ± 2.83	1.33 ± 0.94
		questioning	0.00 ± 0.00	0.00 ± 0.00	3.00 ± 4.24	0.00 ± 0.00
		reinforcement	0.00 ± 0.00	0.00 ± 0.00	1.00 ± 1.41	2.67 ± 3.77
		variation	0.00 ± 0.00	0.00 ± 0.00	2.00 ± 2.83	1.00 ± 1.41
		media	0.00 ± 0.00	0.00 ± 0.00	2.00 ± 2.83	1.33 ± 1.89
		class room management	0.00 ± 0.00	0.00 ± 0.00	1.00 ± 1.41	2.33 ± 3.30

		closing	0.00 ± 0.00	0.00 ± 0.00	2.00 ± 2.83	1.00 ± 1.41
4	Social awareness	the role of government	0.00 ± 0.00	0.68 ± 0.94	2.00 ± 2.82	0.00 ± 0.00
		the role of <i>minangkabau</i> institution	0.00 ± 0.00	0.00 ± 0.00	3.00 ± 4.23	0.00 ± 0.00
		the role of parent	0.00 ± 0.00	0.61 ± 0.94	2.00 ± 2.83	0.00 ± 0.00

Note: χ = means, St. Dev.= Standard Deviation. $\chi > 3.20$ is very valid; $2.40 < \chi \leq 3.20$ is valid; $1.60 < \chi \leq 2.40$ is less valid; $\chi \leq 1.60$ is in-valid

The prototype of a new model education *SMM* design in the form of guidelines that includes organization, *minangkabau* knowledge, pedagogical competence and social awareness. Based on the result of expert review, the validity score of characteristics a new model education *SMM* show that the prototype to obtain an average value valid with twenty indicators (see. Table 2). This prototype still has shortcomings. The shortfall is less explored *minangkabau* knowledge and social awareness and format of writing and packaging are not perfect. Finally, we conduct revision the prototype.

Assessment Phase

Assessment phase conduct based on summative evaluation that the implementation of a new model education *IMM*. The result of implementation of a new model education *SMM* show on Table 3.

Table 3. Result of Implementation of a New Model Education SMM

No	Aspect	Indicator	Region of Participant		
			Sumani (n practitioners=35)	Lubuk Jantan (n practitioners=60)	Palangki (n practitioners=30)
1	Organization	mission	yes	yes	yes
		goals	yes	yes	yes
		article association	yes	yes	yes
		strategic plan	yes	yes	yes
		work program	yes	yes	yes
		procedure	yes	yes	yes
		2	Minangkabau knowledge	value of indigeneus <i>minangkabau</i>	traditional <i>minangkabau</i> speech, <i>muhadarah</i> , <i>tahfiz al-Quran</i> , Islamic art and worship experience practice activities
socio-economic of <i>minangkabau</i>	training of the cultivation honey bees <i>Apis cerana</i>			not	not
3	Basic skill of teaching	opening	yes	yes	yes
		explaining	yes	yes	yes
		questioning	yes	yes	yes
		reinforcement	yes	yes	yes
		variation	yes	yes	yes
		media	yes	yes	yes
		class room management	yes	yes	yes
4	Social awareness	closing	yes	yes	yes
		the role of government	yes	not	not
		the role of <i>minangkabau</i> institution	yes	not	not
		the role of parent	yes	not	not

Design and Develop a New Model of Education SMM

Design and develop a new model of education *SMM* can reflected in some aspects: process of design, construction of model, modernization of education system, flexible pedagogy and intervention.

At process of design, a new model education *SMM* develop based on the as reality and good practical education. As it is written previously, the related condition was identified as preliminary research such the complex problems in social and associated with *SMM*.²⁶ Design and develop a new model education *SMM* is also construct based on educational design research²⁷ or/and developmental research.²⁸ This result showed that the product has met the fundamental aspects of the study. It is the logical consistency and the conformity between the expectation and reality.²⁹ This product has also met another qualification that was designed through identification process.³⁰ The product was designed through cyclical process in the activities of design, assessment and revision. The formative evaluation³¹ was done at once and reflected in systematic documentation.³² Educational design research a new model education *SMM* also done in order to meet minimum service standards Islamic educational institutions that its category of non-formal education in Indonesia.³³ This regulation contains minimum service standards as reference for managing and benchmarks in developing

²⁶ Fachrul Rasyid, "Development of dynamics TPA, TPSA and MDA at West Sumatra," *Workshops of training teachers TPA/TPSA/MDA West Sumatra*, (Padang, West Sumatra, 2009), 1-16.

²⁷ Tjeerd Plomp, "Educational...", 10.

²⁸ Rita C Richey, James D Klein and Wayne A Nelson, "Developmental research: studies of instructional design and development." In *Handbook of research on educational communications and technology*, edited by David Jonassen, (Washington: Association for Educational Communications and Technology, 2002), 1101.

²⁹ Nienke Nieveen, "Formative Evaluation in Educational Design Research," Edited by Tjeerd Plomp and Nienke Nieveen, *The seminar conducted at the East China Normal University, Shanghai (PR China) November 23-26, 2007*, (Enschede: SLO Netherlands Institute for Curriculum Development, 2010), 89-102.

³⁰ Rita C Richey, James D Klein and Wayne A Nelson, *Developmental...*, 1102.

³¹ Martin, Tessmer, *Planning...*, 35.

³² Tjeerd Plomp, "Educational...", 11.

³³ Director of Islamic Education, "Decision number 3201 year 2013 on minimum standards of madrasah diniyah ta'miliah," (Ministry of Religion Affairs Republic of Indonesia, 2013)

Islamic religious education.³⁴ So, the process of design a new model education *SMM* develop based on the as reality and good practical education is a part of a new model of education *SMM*.

At construction of model, design and develop of a new model education *SMM* is constructed and supported by spesific program are development organization, identify knowledge *minangkabau*, improving basic skill of teaching and social awareness. The result development organization show that associated with the management of the organization, this event has helped to strengthen the organization of *SMM*. These findings are based on indicators has been the establishment of organizations working forum of religious social activist, the organization has had a basic budget, profiles, work programs, guidelines and other organizational identifier. This result also shows that this organization would be beneficial for teachers, is a forum for teachers in the classroom and improve competence and as forum of teacher communication. So, the value of indigenous *minangkabau* integrated to traditional and socio-economic of *minangkabau* is a part of a new model of education *SMM*.

The result of identify knowledge *minangkabau* show that value of indigenous *minangkabau integrated* traditional and socio-economic of *minangkabau*. These activities are *minangkabau's* speech, *muhadarah*, *tahfiz al-Quran*, Islamic art, worship experience practice activities and training of the cultivation honey bees *Apis cerana*. These activities conduct in three districts. So, the value of indigenous *minangkabau integrated* traditional and socio-economic of *minangkabau* is a part of a new model of education *SMM*.

The results of the strengthening pedagogical competence can increase of pedagogical competencies of religious social activist. The competencies are teaching preparation, teaching skills and the use of learning technologies and psychological learners. These result is conduct after training of participants with preparation of teaching, microteaching and the ability to understand the psychology of students. So, the improving pedagogical competence and social awareness is a part of a new model of education *SMM*.

³⁴ Ministry of Religion Affairs RI, Law...2014.

At modernization of the education system, a new model education *SMM* must consists Islamic and indigenes *minangkabau* value. As non formal education, *SMM* is a traditional institution that have essentially tradition education that sees compatibility between the inculcation of religious values and the acquisition of modern knowledge and dispositions.³⁵ There are characteristics of modernization of Islamic education are the public input into the education system and its must involve three variables: the modernization of administrative, structural differentiation and expansion capacity and the perspective of the development of culture and economic, and traditional Islamic educational institutions.³⁶ There are so many benefit when the modernization is applied in to *SMM*. This institution will be contribute particularly in assisting the development of children, cause the Islamic education has role in character building of students.³⁷ Its share the same vision a world in which all children get the best possible start in life, in which all children have access to free, high-quality, basic education; in which all children are protected against measles, malaria and malnutrition, are free from the terrors of war and have ample opportunity to grow to their full human potential.³⁸ The *madrasah* education is need to protecting and educating children in Islam.³⁹

The modernization of the education system is also will get back the old memory function of *SMM*. In the Dutch era, *surau* serves as an educational institution of Islamic education and *Sufism*.^{40, 41} The *surau* function also as special places that unite the faith of individuals with society and body techniques with the teachings of Islam, based on religious practice.⁴² *Surau* is also as the center of community, such as a place of prayer,

³⁵ Charlene Tan, "Educative tradition and Islamic schools in Indonesia." *Journal of Arabic and Islamic Studies* 14 (2014), 47-62.

³⁶ Azyumardi Azra, *Surau, traditional Islamic education in transtition and modernity*, (Jakarta: PT Logos Wacana Ilmu, 2003).

³⁷ Ansar Sumbul Khan, "Role of Islamic education in character building of young generation: a case study from secondary level institutes of Karachi," *Educational Research International* 3, no. 2 (2014)

³⁸ UNICEF, *Investing in the children of Islamic world*, (New York: UNICEF, 2005).

³⁹ Robert, S Platt and U A Syah, *Madrasah education: protecting and educating children in Islam*, (Birmingham UK: Relief Worldwide Working Paper Series No.2013-01, 2013).

⁴⁰ Maimunah S Moenada, "Surau...,54.

⁴¹ Hiruko Kushimoto, "Islam and modern school education in journal pengasuh." *Studia Islamika, Indonesian Journal for Islamic Studies* 19, no. 2 (2012), 207-250.

⁴² Seiji Murao, "A cultural..., 51.

a chant, religious study, dormitories for students to learn. *Surau* is also a place to celebrate holy days of Islam, where mysticism, a meeting place, a bed youth, traveler's inn, as a complement to the longhouse in building custom systems *minangkabau*, the center of information and dissemination and the traditional Islamic educational institutions.⁴³ The educational process carried out by young and old *Minangkabau* in the *surau* ^{44,45} Another article examines the role of the *surau* from another aspect is the role of the *surau* on the psychological aspect⁴⁶ and the role of the *surau* in the socio-cultural aspects of *Minangkabau*.^{47,48}

The modernization of the education system in *SMM* also will show on the integration of learning approaches and functions. It also need enhancing the ability of reviews those working directly with young people, developing a strong focus on entrepreneurship, improving partnership working and cross-sector innovation, extending the evidence base through focused research and impact analysis, and also to including non-formal education and learning in youth guarantee plans.⁴⁹ So, the modernization of the education system is a part of a new model of education *SMM*.

At flexible pedagogies, a new model education *SMM* require new pedagogical ideas or themes. A new pedagogical idea or themes has six major components namely learner empowerment, future-facing education, decolonization education, transformative capabilities, crossing boundaries and social learning. The flexible pedagogies require a comprehensive consultation process.⁵⁰ There are ways that can used to improve the quality of

⁴³ Mohd. Natsir, "Role...", 46.

⁴⁴ Hamka, *Islam and the indigenous Minangkabau*, (Jakarta: PT. Pustaka Panji Mas, 1984).

⁴⁵ Hamka, *My father, CV's Dr. H. Abdul Karim Amrullah and religious struggle in Sumatra*, (Jakarta: Umminda, 1982).

⁴⁶ Afrinaldi, "The reconstruction of educational's surau in minangkabau (an analysis of psycho-social)." *Ta'dib* 12, no. 2 (2009): 192-200.

⁴⁷ Silvia Hanani, *Surau, local asset scattered*, (Jakarta: Haifa Press, 1997).

⁴⁸ Wisran Hadi, "The history of surau in minangkabau." *Paper presented at workshops of empowerment movement back to surau*, (Padang: Empowerment Bureau Social, Education and Sport Secretary West Sumatra, 2007).

⁴⁹ Jhon Bamber, *Developing the creative and innovative potential of young people through non-formal learning in ways that are relevant to employability*, (European Commission Youth: Expert Group Report, 2014).

⁵⁰ Alex Ryan and Tilbury Daniella, Tilbury. *Flexible pedagogies: new pedagogical ideas*, (USA: The Higher Academic Education, 2013).

pedagogy *SMM*. There are reforming instructional objectives, improve qualification of teachers, enhance the curriculum, reproduce learners, develop learning strategies, improve the welfare of teachers and employees and build characteristics of institutional *madrasah diniyah*.^{51,52} So, the flexible pedagogy is a part of a new model of education *SMM*.

At intervention, a new model education *SMM* require a special intervention from Islamic universities and stakeholders. Researchers from Islamic universities have to explore themes an empowering of *SMM* such as participatory education, community based research and research policy etc.^{53, 54, 55, 56} Because the implementation of the research based method in the teaching of Islamic education has proven appropriate both in concept and in practice.⁵⁷ The themes are (a) the political economy of alternatives forms of learning and education; (b) The nature of an integrated yet diversified basic education system; (c) the establishment of a common core curriculum and minimum is criteria for quality and resourcing; (d) the different models of integration at the institutional and system levels; (e) the role of the state and the possibilities for partnerships; (f) balances between quality and equity, and (g) development of national frameworks for quality assurances, assessment and qualifications.⁵⁸

A special intervention is also the role of higher education that will be see when the vision, mission and goals are clear about the participation of universities to solve the problems that arise in society. The implementation of the results of research faculty can implement in the community. The important role of Islamic universities towards a new model education *IMM*

⁵¹ Mujamil Qomar, *Promoting Islamic Education*, (Bandung: PT. Remaja Karya, 2014).

⁵² Syamsul Nizar and Mohd Syaifudin, *Contemporary...*,30.

⁵³ Lorraine R Gay, Geoffrey E Mills and Peter W Airasian, *Educational...*, 198.

⁵⁴ Badrun Kartowagiran and Hasrul Maddini, "Evaluation model for Islamic education learning in junior high school and its significance to students behaviours," *American Journal of Educational Research* 3, no. 8 (2015), 990-995. DOI. 10.12691/education-3-8-7.

⁵⁵ Aqsha Maimun Lubis, "Effective implementation of the integrated Islamic education," *GJAT* 5, no. 1 (2015), 59.

⁵⁶ Abdul Muthalib, "Islamic education research problem," *Journal of education and learning* 6, no. 2 (2012), 81-86.

⁵⁷ Abas Asyafah, "Research based instruction in the teaching of Islamic education," *Springer Plus* 3: (2014), 755.

⁵⁸ Wim Hoppers, *Nonformal education and basic education reform: a conceptual review*, (Paris: International Institute for Educational Planning, 2006), 4-24.

implemented in the program of research and community service. Research and service institution in the college must provide "space" to the faculty or research team or teams noticed to do more activities that are empowering. The empowerment has many benefits for the internal universities. The empowerment for the community also make a good image for the institution.

A new model of education *SMM* is also require next intervention from stakeholders. Ministry of Religious Affairs of the Republic of Indonesia should be more discussion with religious social activist *minangkabau* to formulate policies and development programs, especially programs related to the development of non-formal education institutions of Islamic religion. Because the developmental research on non-formal education model requires policy, planning and research. The challenges for policy, planning and research on non-formal education need to non-formal education.⁵⁹ The present the complex challenges of integrating modern secular and traditional Islamic education is done in Nigeria.⁶⁰ The others program has implemented competency development activities, influencing the society and step to recognition.⁶¹ Because there are relationships that the concept of empowerment with the context of the development of Islamic societies. The community empowerment is a social order laying down fair and open, the process of planting independence, a learning process for the community in order to improve the quality of life, requires the participation and contribution of the community and an effort to develop community life.⁶² So, a special intervention from Islamic universities and stakeholders is a part of a new model of education *SMM*.

Conclusion

In conclusion, design and develop a new model surau and madrasah minangkabau (*SMM*) Indonesia have the relevancy and internal consistency. The aspect of the relevancy and internal consistency reflected in the process

⁵⁹ Wim Hoppers, *Nonformal...*, 34.

⁶⁰ ESSPIN, *ESSPIN Experiences, integrating the old with the new Islamic education respond to the demands of modern society*, (Nigeria: Ukaid's ESSPIN, 2015).

⁶¹ Maria Nomiku, *NFE Book, the impact of non formal education institutions on young people and society*, (Paris: AEGEE Europe, 2014), 4-16.

⁶² Supriyati, Istiqomah, "Empowerment in the context of community development Islam." *Journal of Islamic Society Community Development* 4, no. 1 (2008).

of design, construction of model, modernization of the education system, flexible pedagogy and intervention. A new model *SMM* Indonesia will significant to stop the "stationary phase or run slowly" and surau and madrasah minangkabau do not losted or will be lost in the West Sumatra Indonesia.

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