

Manifestation of the Values of Modernity in Syech Sulaiman Ar-Rasuli

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At the beginning of the 20th century, Minangkabau was faced with a turmoil of thought which later gave birth to unique social dynamics in society. This turmoil was then responded to by various groups, one of which was the Minangkabau clerics. Syech Sulaiman Ar-Rasuli is one of the scholars who responded to this turmoil by making various changes, especially in Islamic education in Minangkabau. This study aims to find modern values initiated by Syech Sulaiman Ar-Rasuli in his role as a scholar in Minangkabau. This study uses a qualitative approach with historical research methods which consists of four stages, including: (1) heuristics, collecting information from various primary and secondary sources. Primary sources were obtained from documents directly related to Syech Sulaiman Ar-Rasuli, while secondary sources were obtained from various literature reviews; (2) critical sources, done by comparing various sources to obtain valid and credible data; (3) interpretation, explaining the data obtained; and (4) historiography, building historical narratives based on the data obtained. The results of this study indicate that the modern values that appear in the character of Syech Sulaiman Ar-Rasuli are manifested in the policies implemented in managing the Islamic Education Institution at Madrasah Tarbiah Islamiah (MTI) Candung. Apart from that, this figure is also active in the PERTI modern organization.

Article History

Received: 20
December 2022
Accepted: 6
October 2023
Published: 1
March 2025

Keywords

*Syech Sulaiman Ar-Rasuli,
Minangkabau,
Modernity*

How to cite:

Naldi, H., Syafrina, Y., & Lionar, U. (2025). Manifestation of the Values of Modernity in Syech Sulaiman Ar-Rasuli. *Humanus: Jurnal Ilmu-Ilmu Humaniora*, 24(1), 12-25. DOI: 10.24036/humanus.v24i1.121000

Introduction

The Islamic modernization movement in Minangkabau in the early 1900s divided the Minangkabau ulema into two factions, namely the Old ulema group and the Young ulema group (Abdullah, 1971). The dynamic that occurs between “Young People” and “Old People” is a manifestation of the efforts of various elements of Minangkabau society to find new formats for various social and religious issues (Syafrina, 2015). A new form that

can be used as a foundation for achieving and realizing the dreams contained in modern times.

The turmoil between the kaum tuos (kaum tua) and the kaum mudo (kaum muda) had created religious dynamics in Minangkabau society at that time. This dynamic has aroused the interest of many researchers to explore Islamic thought in Minangkabau through various perspectives. Kahn (1993) a Dutch researcher mentions the early 20th century period in Minangkabau as an era of religious upheaval. He further stated that religious discourse at that time was in the realm of intellectual debate which then gave birth to various channels for spreading ideas, such as magazines, educational institutions, and organizations.

Scholars from the two groups maintained their stance through various works written in the form of books and magazines. Abdullah Ahmad, as part of the youth group, published al-Munir magazine (1911-1916) to continue the ideals of Islamic reform in the archipelago which had been pioneered by Shaykh Thahir Jalaluddin (1869-1959) through his magazine al-Imam in Singapore (Naldi, 2006). What is more, Abdullah Ahmad in 1909 was founded the first modern school in Minangkabau, namely the Adabiyah school in Padang (Noer, 1982). In the following year, various *Madrasah* were established in Minangkabau such as the Diniyah School in Padang Panjang, and the Diniyah Madrasa in Batusangkar. The existence of a *Madrasah* is designed in the pattern of a modern Islamic school that teaches religious and general subjects. One of the uniqueness of the madrasa is the implementation of tiered classes with a classical system.

The rapid progress in the modernization of Islamic education carried out by kaum mudo has encouraged the kaum tuos not to remain silent. The kaum tuo responded to the youth movement, Shaykh Muhammad Khatib Ali Padang (1861-1936) collaborated with Datuk Sutan Maharaja to publish the Suluh Melayu magazine which was intended to stem Al-Munir's influence. Apart from that, the kaum tuos also carried out educational modernization which was driven by Shaykh Sulaiman Arrasuli in Canduang. Interestingly, the response to modernization by the elderly is very careful. This shows that the educational institutions organized by the old ulemas are by no means static because they creatively and gradually adapt themselves to changes in the environment. Shaykh Sulaiman Arrasuli through Canduang's new surau made significant changes to educational methods, this later gave birth to Canduang Islamic Tarbiyah Madrasah (MTI). In addition, the presence of Madrasah Tarbiyah Islamiyah (MTI) became the embryo of the birth of the Tarbiyah Islamiyah Association.

Ulama Kaum Tua is defined as a traditional cleric who maintains a Sufistic Islamic color through the surau institution. Some of the scholars from this group include Syekkh Abbas Padang Lawas, Syekh Sulaiman Arrasuli, and Syekh Muhammad Djamil Jaho. Meanwhile, the Kaum Muda scholars were students of Shaykh Ahmad Khatib Al Minangkabawi, they carried out an Islamic renewal movement in Minangkabau as well as challenged the dominance of the surau which had a Sufistic Islamic style through tariqat teachings. Several scholars from this group such as Haji Abdullah Ahmad, Syekh Abdul Karim Amrullah, and Syekh Ibrahim Musa (Hamka, 1967). Even though they are referred to as the kaum tuos, this research shows that the aspiration of modernity still colors the thoughts and actions of the kaum tuos such as Syekh Sulaiman Ar-Rasuli.

A number of writings discussing Syekh Ar rasuli generally highlight the role of this figure in the development of education in Minangkabau, especially in MTI and PERTI educational institutions (Kosim, 2013, 2019; Nisa, et al., 2019). In addition, in other writings, the author's highlight is how the efforts of sjech Ar Rasuli as an influential figure

in society strive to maintain Islamic harmony with Minangkabau customs (Asril, 2021). In other writings, it provides a more general picture of Ar Rasuli's struggle in the development of Islamic teachings and several biographical works that review his life journey and struggle as an Islamic religious figure who has a career in education and politics (Nisa, et al, 2019). In the previous studies that focused on the character of Ar Rasuli as an old scholar and his dedication to Islamic education in Minangkabau. Some writers such as Hidayati et al. have tried to see MTI Canduang as a modern Islamic education institution (Hidayati et al., 2024). Hidayati's study is a comparative study that looks at Ar Rasuli's prominence in building a modern educational institution without abandoning traditional elements. However, this article emphasizes the historical context of the early twentieth century where Ar Rasuli's thoughts and reforms were driven by the intellectual upheaval of the old and young in Minangkabau.

Cahyani and Naldi's research explains the modernization that took place at Canduang Islamic educational institutions as a movement influenced by the spirit of the new age of the early twentieth century (Cahyani & Naldi, 2020). For this reason, in this paper, it is necessary to further explore the values of modernity that developed in the early twentieth century which became an element of dialog between the old and young in determining the direction of the development of Islamic schools in Minangkabau. Based on existing writings, it can be seen that the figure of Ar-Rasuli is described as a figure who comes from the old generation (*kaum tua*) who maintain the values of customs and Islamic teachings. However, there has not been found a paper that explains how Ar-Rasuli actually also deeply understood the turmoil in the youth group (*kaum muda*) who saw dimensions of novelty in looking at the traditions and teachings of Islam itself.

This study aims to explore the value of modernity attached to Syekh Sulaiman Arrasuli. As old people, Syekh Sulaiman Arrasuli deals directly with young people who want change quickly. Responding to this, Syekh Sulaiman Arrasuli confidently took a new, better tradition while maintaining the old tradition that was still relevant. This paper tries to break out of the assumptions and polarization about the old and the young. Indeed, the idea of novelty and progressive attitudes is not impossible to come from groups that are considered conservative. The idea of "modernity" in Ar-Rasuli not only made him an important figure in the world of Islamic education, but also took concrete steps and was significantly involved in several socio-political organizations as a forum for *da'wah* and the struggle for the welfare of the people.

Methods

This research uses a qualitative approach with historical methods which consists of four stages (Gottschalk, 1975; Sjamsuddin, 2016), including: (1) heuristics, collecting information from various primary and secondary sources. Primary sources are obtained from written books by Syekh Sulaiman Ar-Rasuli such as *The Past and Present State of Minangkabau* (1938), *Maulana Syekh Soeleiman Ar Rasoeli's Advice* (1939). In addition, primary data was also obtained from interviews with Syekh Arrasuli's students at MTI Canduang, his family, and the current management of MTI Canduang. Secondary sources were obtained from various literature studies related to Syekh Sulaiman Ar-Rasuli, such as the results of research by Kosim (2000), Koto (2006), Fahmi (2019), Rumaenza (2016), Asril (2020), Nisa, et al. (2019), and Erasiah, et al. (2022). (2) Source criticism, done by comparing various sources to obtain valid and credible data. At this stage data from one source such as data from documents or MTI archives are compared with interview data to the family of Syekh Sulaiman Ar-Rasuli, the comparison is to obtain clarity and

certainty of the validity of historical facts. In addition, source criticism is also carried out by paying attention to the authenticity and authenticity of data sources, such as original documents regarding the establishment of MTI. (3) interpretation, providing explanation and understanding of the data obtained. At this stage the historical facts that have been found based on available sources are then compiled into a complete understanding. The analysis was carried out by filtering the data needed, then compiled based on the relationship between themes, such as facts about the work of Syekh Sulaiman Ar-Rasuli in building MTI. Meanwhile, interpretation is carried out through translation and providing an understanding of historical facts, in this case researchers are involved in providing views based on existing historical facts. (4) historiography, building a historical narrative into a complete writing.

Interpretation of the text is done to find the ideas that Syekh Ar-Rasuli had about adat, Islam and progress in Minangkabau. Furthermore, the ideas were found to be implemented in the way the MTI was developed and the activity of this figure in modern organisational channels that accommodate Muslims such as PERTI.

Results and Discussion

Syech Sulaiman Ar-Rasuli in the dynamics of Islam in Minangkabau

Entering the 20th Century the terminology "progress" and "modern" became so popular in the midst of Minangkabau society. The spirit of progress and modernity is everywhere. The changes and transformations that occurred in Minangkabau society at the beginning of the 20th century were the third phases of the renewal movement that took place in Minangkabau (Syafrina, 2021). Several important changes occurred in the 19th century when the position of Islam strengthened in the Minangkabau social structure after the Paderi War in the Minangkabau interior. The new terminology "Adat Basandi Syarak, Syarak Basandi Kitabullah" (Adat with Religion, Religion with the Book of Allah) and "Syarak Mangato, Adat Mamakai" (Religion says, Adat Wear) became a new reference in Minangkabau life order since the mid-19th century. Another important change was the inclusion of the Minangkabau area into the Dutch East Indies territory after the end of the Paderi War in 1838 (Dobbin, 2008; Graves, 2007).

The changes brought by the Dutch covered various aspects. Since the 1830s, the concept of Western education has been introduced in the Padang Darek region to create competent administrative staff in managing the coffee monopoly in the interior (Graves, 2007). The Dutch's pragmatic efforts to produce educated administrative staff became an opportunity that the Minangkabau people could put to good use. Western education is used as a means of survival in a new system, as an alternative in dealing with complicated life situations, as well as a stepping stone to raising status (Syafrina, 2015). Government posts became the new and highly coveted status symbol. Western education was increasingly popular in the 20th century when every family was competing to send their children to government schools. It is these influences brought about by western education and modernity which then become discourses and challenges that must be answered by Islamic groups, both young and old alike.

The presence of Islam as an important element in people's lives has had a major impact on the birth of young generations who believe in monotheism from Minangkabau. Islam is not only recognized as a genuine identity but as well as a shield that protects itself from the "dangers of Western modernity". In responding to the problems of the community and the challenges of the new era, Islam and the ideas of reform carried by its younger generation in the 20th century were determined to make Islamic values the basis of social

change in society (Abdullah, 1971). He is also expected to be the answer to the challenges of the "secular younger generation" who are experiencing euphoria towards the ideas of modernity and progress-oriented towards Western values. Seeing the enthusiasm shown by the younger group, scholars from the older group who are also involved in the field of Islamic Education took part and transformed in this new era.

Syekh Sulaiman Al-Rasuli (1871-1970) was a prominent educational figure and scholar from Minangkabau. A famous religious teacher is usually called the Shaykh. His recognized ability in understanding Islam has become a magnet for people to come and learn directly. The popular name of Syekh Sulaiman Ar-Rasuli is Syekh "Inyiak Canduang". The calling of Inyiak indicates that he is a big person, as well as an elder in various social and community affairs. Inyiak Canduang means a great scholar from Canduang, a nagari located approximately 10 km east of the city of Bukittinggi (Nopriyasman, 2018, p. 7). His character in Islamic education can be seen from three aspects, namely; (1) As a practitioner of Islamic education who is active as an educator and teacher, especially MTI Canduang; (2) As a reformer of Islamic education in his time starting from using various books when teaching at Surau Baru Canduang. After returning from Mecca, Syekh Sulaiman Al-Rasuli changed the halaqah system to a classical system at MTI Canduang. This change was followed by the old clergy; and (3) As a figure who has ideas about Islamic education which he wrote in several books (Kosim, 2019, p. 248).



Figure 1. Syekh Sulaiman Ar-Rasuli 1930 (Source MTI Canduang)

Syekh Sulaiman Ar-Rasuli is one of the important scholars among the old Minangkabau clerics who agreed on the proposal to change the Islamic education system in Minangkabau, which originally used the halaqah system to become a classical system. This is intended to deal with the development of the dynamics of Islamic education in the early 20th century. The response to these dynamics was the establishment of the Tarbiyah Islamiyah Association in 1928. The establishment of the Tarbiyah Islamiyah Association also coincided with the establishment of the Madrasah Tarbiyah Islamiyah (MTI) Islamic education institution as an educational institution that adopted the classical system (Kosim, 2013, 6).

Modernization of Canduang Islamic Education Institute

In Nagari Canduang, West Sumatra, there is an Islamic Education Institution with the style of an Islamic Boarding School. As an Islamic Education Institution, Canduang Tarbiyah Islamiah (MTI) has transformed into a modern educational institution in the first decade of the 20th century. MTI Canduang which is known today started from the surau education system with the halaqah method - one of the old learning systems that do not use chairs and tables that are often used in the Middle East (Irhas, 2018, pp. 107-108), led by Syekh Sulaiman Ar- Apostle. He taught at Surau Baru Canduang since his return from Mecca in 1907. The surau was later inaugurated as Madrasah Tarbiyah Islamiah in 1928 (Kosim, 2013, 21).

The change from the Surau education system to Madrasah was caused by the demands of the times and the modernization of Islamic education in the early 20th century which was the beginning of a series of educational reform processes at MTI Canduang (Nopriyasman, 2018, 8). Various educational institutions that had implemented madrasa-style education were applied by young Minangkabau scholars at that time, such as Syekh Abdullah Ahmad, Syekh Abdullah Karim Amrullah, and Syekh Ibrahim Musa who succeeded in attracting many students and developing madrasa-style education. Among them, Adabiyah School (1907), Madrasa Thawalib Padang Panjang (1915), and Madrasa Sumatra Thawalib Parabek (1922). In 1922 there were already 15 Madrasas that used the classical system and the modern education system (Satria, 2019, p. 17). The renewal of Islamic education required Syekh Sulaiman Ar-Rasuli to make adjustments to various practices in the education system, such as teaching methods, class methods, curriculum, facilities and infrastructure, and various other educational support matters.

Kaum mudo who continue to campaign for the modernization of educational institutions also renew their surau into Madrasas or other modern schools. Syekh Abdullah Ahmad founded the Adabiyah School in 1907, but due to many other activities, the school had to be discontinued and moved to Padang (Steenbrink, 1994, 38-39). Syekh Abdul Karim Amrullah then pioneered the presence of modern education in Padang Panjang named Sumatra Thawalib. This school later became the school most in demand by the people of West Sumatra at that time. Then other schools such as Sumatra Thawalib Parabek were founded by Syekh Ibrahim Musa (Noer, 1970, p. 56). This then shows the success of young people in modernizing Islamic educational institutions.

Various renewal phenomena that occurred resulted in Syekh Sulaiman Ar-Rasuli being increasingly in a dilemma to reform the education system. This dilemma is not because Syekh Sulaiman Ar-Rasuli does not understand the classical system or completely opposes it, but because in Mecca, Syekh Sulaiman Ar-Rasuli already knows the existence of Al-Madrasat Al-Sawlatiya which was founded by an Indian Muslim named Rahmat Allah ibn Khalid Al-Uthmani in 1874 (Satria, 2019, p. 18), but because three factors are the weaknesses of the madrasa system according to him, namely: (1) Students who study with the sheik are only students of the upper class/level, while there are many blessings and advice that they want to convey to all students. (2) Determining payment of school fees will reduce the value of sincerity, and (3) the classical system will present the view that studying knowledge is only up to the highest level (Zulkifli, 2020).

Various criticisms and suggestions have come to Syekh Sulaiman Ar-Rasuli and other older clerics regarding the traditional education system that they are still running. Young scholars often quip with old-fashioned and out-of-date titles. Also, the activities of the tariqa, which are the tradition of the old clergy, are considered bid'ah and do not have a clear foundation in the Islamic context (Nasrullah, 2008, 129-130). However, Syekh

Sulaiman Ar-Rasuli and the other older group of scholars still ignore it because they think it will only bring division like the last civil war.

The proposal to change the education system from traditional to modern by applying classical methods and using tables, chairs, blackboards, and other properties that are considered identical to modern education was also conveyed by the friends of Syekh Sulaiman Ar-Rasuli. However, the suggestion from Syekh Abbas Qadi Ladang Lawas was heard by Syekh Sulaiman Ar-Rasuli because Syekh Abbas had implemented classical education in the surau where he taught. That's why in 1926, Syekh Sulaiman began using the classical system and using all elements related to modern schools, such as tables, chairs, blackboards, and others. (Satria, 2015, p. 76).

Seeing the development of schools for young Muslim scholars who continue to progress and the students of Syekh Abdul Karim Amrullah have spread to various parts of West Sumatra, Syekh Sulaiman Ar-Rasuli discussed this issue with his friends to determine how the education system would be implemented. Simultaneously, the position of Demang moved to Tuanku Demang Datuak Batuah in 1924. In this area, Demang Datuak Batuah covered the Tilantang IV Angkek area, where he knew there were many mosques and clerics. And in terms of quantity, Syekh Sulaiman Ar-rasuli's surau has the largest number of students. because of that, Demang Datuak Batuah invited Syekh Sulaiman Ar-Rasuli to his office in Biaro in the framework of friendship and getting to know each other. The meeting between the two then took place by visiting each other (Fahmi, 2017, 51-52). Tuanku Demang suggested that Syekh Sulaiman Ar-Rasuli renew his surau by following the classical system as practiced by young ulema. (Fahmi, 2017, 53). However, Syekh Sulaiman Ar-Rasuli did not want to change his education system at Surau Baru Canduang because of some of the concerns he was afraid of.

Syekh Muhammad Abbas Qadhi Ladang Lawas also gave similar advice. Initially, they were always rejected with the view that it would eliminate various values in the educational process being undertaken. However, Syekh Sulaiman Ar-Rasuli was also increasingly worried because he received more and more suggestions from the various scholars he visited. The basis of this concern is if all of his friends later agree to follow the education pattern of the young clergy. In 1926, when Syekh Sulaiman Ar-Rasuli was teaching his students at Surau Canduang at 10 am, Sultha'in – A student of Syekh Sulaiman Ar-Rasuli, came to him carrying a letter. The letter came from Syekh Abbas which contained an invitation to Syekh Sulaiman Ar-Rasuli to be willing to change his surau into a Madrasa as applied by kaum mudo. That letter was then told by Syekh Sulaiman Ar-Rassus to his students and asked for opinions from all his students. The students agreed with this suggestion because it was caused by 2 things - the reluctance of the students of Syekh Sulaiman Ar-Rasuli to Syekh Abbas, and also because the students of Syekh Sulaiman Ar-Rasuli were already influenced by the youth. The students of Syekh Sulaiman Ar-Rasuli were very enthusiastic and asked the Syekh to realize the proposal in a short time (Koto, 2006, 57-58).

The next conversation continued at night at the house of Syekh Sulaiman Ar-Rassuli. In the discussion, Syekh Sulaiman Ar-Rasuli finally agreed to accept the suggestion, but with the condition that the lessons given should not depart from the Shafi'i school of thought and the attitude of Ahlussunnah wal Jamaah. After being convinced by Syekh Abbas Qadhi Ladang Lawas and also having discussed with the family, Syekh Sulaiman Ar-Rasuli's worries were finally removed. Syekh Sulaiman Ar-Rasuli then held a large-scale feast in Canduang which began with the slaughter of a buffalo. After that, he invited Shafi'iyah scholars who belong to the Shafi'i school of thought and adhere to Ahlussunnah

wal Jama'ah such as Syekh Khatib Muhammad Ali, Syekh Muhammad Abbas, Syekh Muhammad Jamil Jaho, Syekh Abdul Wahid, Syekh Muhammad Arifin, Angku Mudo Kinari, Angku Sasak, and so on (Putra, 2011, 202).

As part of the kaum tuo, the decision to modernize the education system in the Surau that he fosters has been a long consideration. Syekh Ar-Rasuli, with an open mind, not only made reforms at the insistence of the times but still listened to the various concerns from kaum adat (Interview, Ar rasuli, 2021). Ultimately, his wisdom made the school he developed receive support from the community and existing figures, including in financing the school buildings to be built. When the class system was implemented, the construction of school facilities and infrastructure was carried out which was funded by the Canduang community through customary procedures from ninik mamak in three alignments (Lareh), along with the head of the nagari. Not only classes, kios (shop) are also built for traders to be rented by the community, and become another source of financing for madrassas (Interview, Zamzami, January 12, 2022).

The scholars agreed to modernize education at Surau Baru Canduang, but the lessons should not change and deviate from the Syafi'i book. In 1926, the halaqah system was replaced by a classy learning system, using tables, chairs, blackboards, and so on (Rumaeza, 2016, p. 31). Therefore, in 1926 the classical system process had begun, it's just that the inauguration of the MTI had not been carried out (Kosim, 2020). Surau Baru Canduang, which became the forerunner of MTI, has specifications in the field of fiqh of the Syafi'i school of thought. The formulation of learning at MTI relies entirely on the intellectual capacity of Syekh Sulaiman Ar-Rasuli, where there is no structured curriculum, uncertain learning time, and places memorization as the main factor of learning. At the beginning of the establishment of MTI, Sheikh Sulaiman Ar-Rasuli implemented a curriculum commonly referred to as the Hidden Curriculum. Therefore, Syekh Sulaiman Ar-Rasuli did not immediately include general subjects in the curriculum in order to fortify the challenges posed by the western education system (Naldi, 2024). Syekh Sulaiman Ar-Rasuli divided the class levels into seven (7) levels and adjusted them according to the books studied. The halaqah system is maintained in the afternoon for people who are no longer able to follow the formal education system in madrasahs. The period of education at MTI Canduang is seven (7) years (Zamzami, Interview, Januari 10, 2022).

Syekh Sulaiman Ar-Rasuli's steps to reform the education system in his surau were also followed by other older Ulama. By looking at the development of the educational institutions of each of these scholars, Syekh Sulaiman Ar-Rasuli intends to unite these suraus in a joint organizational container. Sultha'in and Dhamar asked for help to lobby the older group of ulemas so they could gather again to discuss the issue. The main discussion discussed was bringing together the names of each madrasah. The first name recommended for the madrasa is Tarbiyatut Thulaab so it is considered close to Sumatra Thawalib. However, it is considered to have to avoid elements that approach a corrective attitude. Then, replaced Thulaab with Islamiyah. Finally, the name was agreed to be Madrasah Tarbiyah Islamiyah (MTI) on May 5, 1928. After that, a discussion was carried out on equalizing the curriculum and teaching system. So that the name Madrasah Tarbiyah Islamiyah or abbreviated as MTI Canduang has been attached since May 5, 1928, until now. (Son, 2011, 204).



Figure 2. MTI Canduang 1929 (Source MTI Canduang)

The modernization carried out by Sheikh Sulaiman Ar-Rasuli was also included in improving the quality standards of education at MTI Canduang. To achieve this quality improvement, it is necessary to apply the appropriate leadership model, so that the entire educational process at the institution can run efficiently and effectively. It is intended that MTI Canduang become an educational institution that is superior and has good quality. Efforts to direct the development of MTI Canduang are strongly influenced by the leadership applied by Syekh Sulaiman Ar-Rasuli. Some of the leadership used in the development of MTI, namely charismatic, paternalistic, democratic, and transformational models (Naldi, 2024).

To this day, what is taught at MTI Canduang remains as it was at the beginning of this school, referring to what Syekh Sulaiman Ar-Rasuli wanted. MTI still teaches the teachings of Tauhid Ahlus Sunnah Wal Jamaah. The system still uses classes and uses a curriculum. In principle, the material taught at MTI Canduang is to develop the potential of the students. In principle, the preparation of the curriculum at MTI Canduang is to develop all kinds of potential in students to be knowledgeable and also skilled.



Figure 3. MTI Canduang (Research Documentation, 2022)

Modernity in Organizing; Perti and Its Existence

After updating the form of madrasah institutions, curriculum, and learning methodology, and also building madrasah infrastructure, Syekh Sulaiman Ar-Rassui wanted every MTI in West Sumatra to be connected like the Thawalib School which was already connected under the auspices of Sumatra Thawalib, so then the Tarbiyah Islamiyah Madrasah Association (PMTI) was founded in 1928. PMTI's presence was chaired by Sulthani Abdullah Dt. Rajo Sampono - The first alumni of MTI Canduang, it turned out that he was able to make a lot of contributions to show the growth of the educational institution created by the old class of clerics. The effect of the presence of PMTI can also be seen from the increasing number of students in each MTI, even though the number of recitations made by kaum mudo is also increasingly lively (Koto, 2006, p. 62).

Seeing such a reality, the desire of the older group of scholars arose to make PMTI an organization that not only manages MTI-MTI, but also shelters, accommodates, unites, and becomes a forum for gathering all traditional scholars and also active in other social fields. With the help of Sulthani and Dhamrah – Disciple of Syekh Sulaiman Ar-Rasuli, the process of lobbying the Tuo clerics in the regions could finally be carried out easily. As a result, on 19 - 20 May 1930, Syekh Sulaiman Ar-Rasuli again gathered his friends of the same faith (Sunniyah Syafi'iyah) to discuss the future of MTI in the future, one of which was also MTI Canduang. They held a big conference at Surau Tangah – the surau owned by his late father, Syekh Sulaiman Ar-Rasuli. The initial process of the meeting was opened with the slaughter of a goat as a formal form of the traditional event. Decisions are taken through deliberation and consensus. Finally, it was agreed to change the name of PMTI to the Tarbiyah Islamiyah Association (PERTI) led by Sultha'in Dt. Rajo Sampono (Koto, 2006, 63).

After the establishment of PTI, there were at least 7 MTIs who joined as members of PTI. In 1930 PTI also received recognition from the Government as a group or organization that had a legal entity, so many sources and references also stated that the early year for PTI was 1930. With this legal entity status, many scholars decided to join forces. with PTI (Rumaeza, 2016, 35).

PTI, which is the organization that accommodates MTI-MTI, has succeeded in developing and enhancing the image of MTI in West Sumatra. The entire MTI-MTI in West Sumatra has the same curriculum. And in 1936, 26 new MTIs were born, such as MTI Kamang Mudik, MTI Sicincin, MTI Koto Baru Solok, MTI Sonsang Agam, MTI Matur Maninjau, MTI Kamang Hilir, MTI Bukittinggi, MTI Simarasap, MTI Tiakar, MTI Ngungun outside the city of Bukittinggi, MTI Padang Miskin market, Sumpur Padang Ganting Batusangkar MTI, Simpang Haru MTI, Tanjung Barulak MTI, Muaro Labuh MTI, Koto Baru Rao-Rao Tanah Datar MTI, Kampung Baru Pariaman MTI, Batang cotton MTI, Sungai Janih MTI, Simenep Kerinci MTI, MTI Bengkulu New Village, Bengkawas MTI, Lampasi MTI, and Bukit Batabuah MTI. These madrasahs are spread throughout Minangkabau, consisting of the levels of Aaliyah, Ibtidaiyah, Tsanawiyah, and Kulliyatul Syariyah specifically for boys and specifically for girls. In 1937 another 18 new MTIs were added. And in 1942, there were 300 MTI registered with PTI and had 45,000 students (Chairusdi, 80).

The movement made by MTI Canduang as an Islamic Education institution in Minangkabau in modernizing the education system turned out to influence the modernization of other suraus in West Sumatra. until 1930 (two years after its

establishment), the increase in quantity and quality has shown significant improvement. Therefore, it can be said that the modernization process was successfully implemented by MTI Canduang and institutionally MTI Canduang is said to represent the modernization of Islamic educational institutions in West Sumatra.

The organization that embodied MTI then experienced rapid development, not only taking part in the field of education *an sich*, but also taking part in the field of da'wah, social up to the political realm. On May 20, 1930, PMTI was changed to "Association of Tarbiyah Islamiyah, abbreviated as PTI. On 9-14 May 1932, PTI was again changed to "The Indonesian Islamic Education Association (PPII). Then the name Tarbiyah Islamiyah Association is also better known by the abbreviation PERTI. The role of PERTI also supports the birth and development of MTIs in other regions.

The name PERTI has appeared since 1937, because in Soearti Magazine No. 8 Year I, Dzulkaidah 1356 H/January 1938 AD, republished "Statuten Persatoean Tarbijah Islamiyah. In article 1 it is stated that the Tarbiyah Islamiyah Association may be abbreviated as PERTI based in Bukittinggi. It is not stated when this statute was enacted. However, this magazine was published in January 1938, and in the footnote, it is stated that this Statuten was published at the request of many people. In this way, before the January 1938 or 1937 edition, the Statutory was confirmed to have existed. Then the Statutes (Statuten) and Bylaws (Huishoudelijk Reglement) of this organization began to be formulated since the United Tarbiyah Islamiyah Conference on February 11-16 1938 M/10-15 Dzulhijjah 1356 H. The AD/ART was perfected and ratified at the Second Congress on 28 April – 5 May 1939 M/8 – 15 Rabi'ul Awal 1958. Article 1 paragraph a of the Articles of Association also states that the name Tarbiyah Islamiyah Association may be shortened to PERTI.

With the emergence of the existing MTI organizational platform, namely PERTI, more and more madrasahs are using the MTI name, both inside and outside West Sumatra. In 1937, the number of MTI was estimated to be no less than 300 schools scattered throughout Sumatra, from Aceh to East Sumatra, from Minangkabau to Jambi, to Kuantan and Indragiri (Soearti Magazine No. 5 Year I, Sya'ban 1356 H/October -November 1937, p. 11). In 1938, MTI Canduang students were estimated at 700 people, an increase from the previous year which numbered around 500 people. This significant addition came from Lampung, Tapanuli, and some even from Aceh, East Sumatra, and others. In 1939, it was reported in the Soearti magazine that the number of madrasahs that joined the MTI was 117 (Soearti Magazine Number 9 Year I, Zulhijjah 1356 H/February 1938 AD), p. 17). In Soearti Magazine No. 6 Year I, Ramadhan 1356 H/Nov-Dec 1937 M, p. 11 published —Ma'loemat Oemoem which contains the announcement of the opening of the special MTI for Putri-Bengkawas under the leadership of Hj. Syamsiyah Abbas on 15 Shawwal 1356 H. It is planned that a maximum of 100 female students will be accepted, based on available facilities. All teachers are women, MTI alumni, and have several years of teaching experience. The curriculum offered is the same as other MTIs, plus women's subjects such as sewing, cooking, household affairs, how to educate children, as well as some general lessons needed by women.

Post-independence Indonesia, PERTI turned into the PERTI Political Party. The desire to bring PERTI into the struggle for politics found its momentum when the Vice President of the Republic of Indonesia, Muhammad Hatta, proclaimed on 5 November 1945 regarding the provision of opportunities for all Indonesians to establish political parties. PERTI also held a plenary meeting of its Executive Board on November 22, 1945, with an agreement to increase PERTI's struggle by making it an Islamic Political Party and then

confirmed at the Fourth Congress in Bukittinggi on December 24-26 1945. In this conference, H. Siradjuddin Abbas was appointed as Chairman of the Supreme Party Council (DPT), and Rusli A. Wahid as Chairman of the Central Leadership Council (DPP) who replaced H. Siradjuddin Abbas. Meanwhile, Syekh Sulaiman al-Rasuli was appointed Chair of the Central Advisory Council (MPP).

In the 1955 general election, the Perti Party participated in Indonesia's national political democratic process. Perti Party obtained 7 seats in the House of Representatives. In addition, for the representation of the Perti Party in the Constituent Assembly Candidates of the 1955 Election Results, Sheikh Sulaiman Ar-Rasuli along with four other people became their representatives. In the series of Constituent Assembly sessions, Syekh Sulaiman Ar-Rasuli was then chosen as the Chairman of the First Session of the Constituent Assembly after the First Indonesian Election. The appointment was made because the members of the session considered Sheikh Sulaiman Ar-Rasuli as the oldest individual at the time, and the system was still valid in Indonesia's national political scene.

Conclusion

The polarization that occurred between the older and the younger groups at the beginning of the 20th century was a logical consequence of the group's ways of interpreting the changes that occurred at the beginning of the new century. So far, this polarization has been interpreted as a form of conflict between the older and the younger groups. However, the progress and breakthroughs made by Syekh Sulaiman Ar-Rasuli in managing the Islamic Education Institute in Canduang show that it is not true that the older group is a conservative group that completely rejects modernity brought by the West. On the other hand, the transformation of the Islamic Education Institution in Canduang completely adopted the new methods commonly used in schools formed by the Dutch. The modern Muslim generation is people who are open to change, adaptive, and critical, without abandoning their obedience to God and their cultural roots. This is what manifests in the figure of Syekh Sulaiman Ar-Rasuli. Likewise, the organization, the formation of PERTI, and how this organization pays attention to the unity of the Ummah and the continuity of education from the Institution it accommodates is another form of manifestation of the ways of modern Muslims in the sphere of intellectual association it builds.

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