

**THE CHARACTER DISCOURSE OF MINANGKABAU CULTURE
(MATRILINEAL)
IN GUS TF SAKAI'S NOVEL AND SHORT STORIES**

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Abstract

Matrilineal Minangkabau culture are in marginalized and subjected to violent attacks in the vortex of globalization epistemic capitalistic culture. Thus, the principal issue is how the matrilineal Minangkabau culture character discourse in the target epistemic violence in the literary works of Gus tf Sakai. The violence is at the facts that are not able to disclosed historical, social and political over the years, but it is only disclosed literature. One is the issue of humanitarian discourse on culture.

Literature is a cultural issue to be explored, dismantled and examined; about "something" behind all of it, which must be read, there is data and facts in it, which had been hidden. All it allows to be explored in the study of cultural studies and postpositivistik, the postmodern paradigm. This study used the theory of deconstruction Derrida, intertextual Kristeva, Foucault's discourse to unpack and read the cultural discourse.

With this study found a form of matrilineal Minangkabau culture character egaliti, and independent community, but has become a flake due to epistemic violence. Stunami happened already knocked down culture of Minangkabau culture.

Keywords: cultural studies, discourse, character matrilinael culture.

B. INTRODUCTION

The issue of matrilineal Minangkabau culture discourse character can be read on a trail "heartbeat" of culture, the literature, the rate is in Gus tf Sakai's Novel and Short stories. Cultural studies no longer be objects, artifacts, structures, but lived cultural practices in the postmodern paradigm. Discourse here refers to the ideas of Foucault (1980:149), the study of discourse related to the socio-cultural practices, the issue of how the truth is obtained and formulated, how knowledge is power in the system of education strategies. With the system reads character education strategies matrilineal Minangkabau culture here seems to be able to answer what happens epistemic, ontological and axiological.

While in this decade, the blueprint of postmodern discourse, the fact that no pure facts, there are facts in fiction and there is fiction in the fact. In the fiction turned out to be a fact. Fiction apparently can not be present in pure fiction true identity, even, it is not impossible, it is impossible to be present pure fiction, without the slightest bit of the fact (Zoest,1980:3). Reality for humans, according to Junus (1985:3), can not be separated from the imagination, people are not likely to see a reality without imagination. While the word Kleden (2004:434.435), which always faced problems, is the fact that there are many in the literature, and many works of fiction that exist in the social sciences, is it still reasonable to distinguish literature from scientific papers stating that convey the reality of the imaginary, and others convey the fact that the empirical or that contains fiction and others convey the facts?

C. DISCOURSE; A COLLAPSED NATIONS EDUCATION SYSTEM

Text character Minangkabau culture discourse, in the beginning of the study cultural studies traces, marks, or cultural semiotic system. Discourse that can be found in the text surau, in the short story Sakai's Pakiah of Pariangan, the text back to question how exactly the surau education system in Minangkabau. The question was sued surau truth that the education system is a system of Minangkabau culture discourse of character education. Of course the problem will refer to the data and facts from historical reality. In the field is found, there are some opinions say that the education system is a system formed surau in colonial products as an attempt to re-definition of the identity of inferiority issues (*minderwaardigheid complex*) against the Dutch who developed. In another sense, Minangkabau nation's education system is not, nothing, apart from the education system that was built by the Dutch East Indies's authority.

The statement will allow it to be acceptable when addressed to Sumatra Thawalib, Normal School, Dinniyah Putri. The education system is indeed present in the reign of the Dutch East Indies and formed the modern education system (at that time called the era of progress). If the education system surau is a product of the colonial discourse of the possible data and historical facts fairy tales just so stories, about long before the Dutch got into Minangkabau, which is about the presence of surau in Ulakan (Pariaman) and surau Koto Tuo in Cangking, then the presence of surau in Pariangan (Minangkabau cultural center), surau Parabek, surau

Inyik Canduang, surau Batu Hampar and many surau-surau in nagari scattered before the war Tuak and Opium (Dutch Government Padri call it war). Then what will be denied the fact that proposed by Dobbin (2008:191), who says Adityawaman build a surau near Bukit Gombak, the author thought it was a Limo Kaum mosque is today.

D. TRACES OF MINANGKABAU EDUCATION SYSTEM

Sakai surau text that are contextually related socio-cultural, and will be questioned; whether the findings also denied M. Yusuf philological research (in an interview) about *nagari* Pariangan (as villages center of the Minangkabau culture mythology) is a study center, study Minangkabau nation long before the war Tuak and Opium (Padri). In the *nagari* Pariangan, there *surau gadang* (now called the big mosque) is surrounded by approximately 36 surau, there to this day there are thousands of manuscripts.

There the gathering and study the entire flow of the congregation that is in Minangkabau, including three major tarikat, namely Samaniah, Syatariah and Naksabandy. This is where the Minangkabau kings crowned, King Pagaruyung no exception. This fact existed long before the Dutch entry, long before before Sheikh Burhanuddin Ulakan prevail. May be said to be a substantially *Minangkabau University*. In another sense in Minangkabau culture has a spiritual center, education, science, and political strategy.

Discourse surau education system is formulated as production of colonial way of thinking would be contrary to the data and facts methods and materials in the discourse of the education system surau. In the education system does not teach human surau to be slaves or servants, but rather to educate people to the independent character. Independent character education is clearly the anti-colonial way of thinking, not a colonial way of thinking. In the education system surau all men are leaders and will be held accountable later by God, then the principle of indigenous Minangkabau culture is natural spreading education to be a teacher, which is an epistemic respect for nature. Nature is not to be conquered (*disungkahi*) as epistemic West. In epistemic "be a teacher" that nature is positioned as subject and object, science insight here in character; with the understanding that the nature studied valued and respected, not explored, finished, conquered the West as epistemic. Nature has in Islamic terminology. Therefore, how it could be argued that the educational system surau is a way of thinking that is emerging production by the colonial era and was once a strange and paradoxical.

Of text surau Sakai will be brought ideas to the data and facts about the hundreds or even thousands of manuscripts were found in the mosque and was taken by the Dutch government to Leiden or to Europe. The script was not written in Latin or Dutch language but Malay in Arabic script, then the contents of the text that is neither education to become the nation's colonial mentality or the mentality invaders. All manuscripts in the library was pretty much KITLV Netherlands, thus, how it could be argued that the surau education system is the production of colonial thinking, or something that is presented to construct a definition of inferiority children colony. Similarly Tambo Minangkabau (as in the Tambo [SB], Sakai's novel), each orientalis and Indonesian researchers, found that each (no matter how different versions in each village) Tambo opening prayers at the start of the preamble of the Prophet Muhammad Saw., and historical origins of Iskandar Dzulkamain, then the origin of Mount Merapi and nagari Pariangan. Tambo is a fact written by the Ulama, or Muslim nation that has Minangkabau, and the writing is in the surau. Then there are also those who say all manuscripts written in surau it just happened to Dutch colonial times, and production systems thinking and discourse surau as pruduk supervised by the colonial government of the Dutch East Indies, as Abdullah Abdul Kadir Munsyi (philologist research Sweeney, 2005) who wrote under the supervision of the UK, so much corrupted text Munsyi writing in accordance with the interests of the British government, as studied by Sweeney. If indeed Tambo written in the Dutch East Indies government oversight would be found that the text is affected by the Dutch rule, and how the text in Nagari Sembikan of Malaysia, which occurred long before the Dutch entry.

Then of text surau Sakai will be taken contextually within the realm of intertextual relations to the research thesis Azra (2003:8). How surau was actually in Southeast Asia, which is a broad term, (Patani, Malaysia, Central Sumatra, South Sumatra, Minangkabau, etc..) Intended to surau and breaking. Suspected by Hasibuan (2013:7.8) surau of Muslim culture; to trace the origin of the Arabic word *Shura* meaningful deliberation, while the opinion of the Hindu and Buddhist religions refer to the Sanskrit language, *Sura* means place. After the entry of Islam in Minangkabau, surau adopted in Muslim culture (Minang), but Gazalba (1989:314) says mosque is a relic before Islam. No one else findings revealed that the mosque is a discourse text reproduction colonial Dutch East Indies government thinking. In a nation of Minangkabau culture, surau institutions in fact exist in any group (*kaum*), any group can be said to have a surau in Minangkabau. Then surau is one of the requirements of a tradition. Surau is one element of the any group (large family sapaui, sapaui). The nagari had a *surau gadang* (within the last 50 years, better known by the name of the mosque), and the predicted surau is also one important element of Nagari. Thus the whole system is of course made in the days of the Dutch East Indies government, because of the argument that says that the surau is a production of colonial discourse. It becomes impossible and difficult to empirically accepted and rationalist,

caused surau institutions in each of the rational course would not be made Dutch government, because it serves to resist occupation.

Short story Sakai was allowed to re-remind repertoire of Minangkabau culture education system that existed long before the reign of the Dutch East Indies. Minangkabau culture in this case to be able to move forward in the future of civilization it should depart from the text basis of culture itself. How was a text that grow in the future is a text which has strong historical roots culture. Thus surau text of contextual and factual data is the nation's education system Minangkabau culture.

E. CHILDBIRTH EDUCATION SYSTEM LEADERS AND INTELLECTUAL

Short stories, *Pakiah of Pariangan* as text, text can be said to be a problem associated with the text "pakiah saringgik" Azra (2001:37). According to Azra, Hamka have called the world *tangkelek* and *saruang* cloth, which contrasted with the world of shoes and *pantolan*. It was not much different from that proposed by Radjab (1974:18) about the tutor and traditional scholars, who teach reading Al Qur'an in nagari. Radjab describe them only wearing *taluk balanga* and *saruang* boxes without sandals, while school teachers running with closed jacket, pants and shoes.

World "pakiah" according to Azra've got a bad paint seals in the community so that it says as a symbol of backwardness, (which is so obvious why this question to form in the minds of the Minangkabau) while the school world is a symbol of progress. At first glance the text Azra certainly seem contrary to the text pakiah Sakai positive. However, when observed more in, the opposite is not true, because pakiah Sakai brings the remnants of its glory in the positive side, while Azra from the negative reality into the dark days. It is not impossible that the two texts is the text dialogue.

The text presents problems of education Sakai surau in Pariangan, namely in the Nagari center of Minangkabau culture mythology. Told in the Nagari stands a Minangkabau School, which is rooted in tradition, they knew him by its ancient name, the surau. In between all that, they become *pakiah*, namely requesting alms to the nagari. Being *pakiah*, or often called *mamakiah*, according to Sakai is a mental curriculum, a method to educate students into the patient, steadfast, papa, be nothing. They undergo a program begging not to get something from someone else, but to train yourself and find something in them. It is expected that they build train mentality humility, patience and calmness. The program will expose them to the real world to be able to practice patience and quiet times when a person puts ash, rice bags to them, face gaze cynical or insulting, so that they can conquer the pride in themselves. Different things, otherwise stated by Azra (2001:37) on the side of the negative view of people who are full of artificial (in the Minangkabau language; *rancak di labuah*), that it is according to their *pakiah* requesting or begging (an ugly sigma; who lasted until day this) that traveled from market to market, week to week, from house to house, carrying *buntia* (*buntil*). Buntia are small sacks of flour (or made of cloth) and then used to collect *sedekahan*, either in cash or in the form of rice or food. According to Azra, *mamakiah* like this is considered to be a symbol of the decline of education in the public discourse surau Minangkabau society in the Dutch East Indies. *Mamakiah* phenomenon that makes education increasingly less mental surau with the natural progress of the education system offered by the Dutch government. The text is not a short story Azra text, but the text of his research.

Thus why Sakai presenting the positive side of the world surau education; whether merely nostalgia or romanticism of the past. Certainly too weak to say so just because there is something behind the text. Sakai with text that describes education pakiah surau beautiful and full of wisdom, and satire into something tragic reality presented by Azra. Dialog text such as the continuation of the text Navis, the surau education has long collapsed.

This phenomenon raises the question, which is why the education system surau sink and collapse? Is it true that the issue of drowning or collapse due to problems *mamakiah*. But in fact, the base of the cave-in was caused by the Minangkabau defeated Tuak and Opium [Padri] in 1870, and the second is due to the Minangkabau own nation would surrender surau education (according to Azra [2001:41] This is only the first blow, while Abdullah [2001:83] have called transform; my taste is not quite right; this is secularization) to the Dutch government into a village school, which was introduced *volkschooleen*, it happens a massive and successful as Elizabeth Gref noted. With the understanding that the surau education system managed by the Minangkabau people, by the people themselves, the government is now handed over to the Dutch East Indies, and the Dutch government did become *volkschooleen* total secularization. Meanwhile, long before that, in Java programs *volkschooleen* Dutch government was rejected by the world *pasantren*, because the Java community considers it a *Belandanisasi* process. As a result of the rejection, *pasantren* still alive and victorious.

According to Elizabeth Gref (in Azra,2001:41), which examines the rise of elite Minangkabau in the Dutch East Indies, said; natural spirit of progress was the one who gave birth to Indonesian national figures (which in fact he says is thanks to Dutch government education system), which starts from *volkschooleen* kind and level of education system that is managed by the Dutch government. Indeed, many experts are of the opinion that the Dutch education system was the one who managed to successfully give birth to national figures, not education system surau.

But certainly can be questioned; is it true that the situation? At the same party, of course ironic and tragic, because how could the Dutch want to create a school that would give birth to those who would oppose and get rid of them. In another sense, it is not likely that the actual figures are not born by the Dutch education system itself, may be the nation matrilineal Minangkabau culture conditions were essentially character (character) independent (independent), egalitarian, fraternity, communality, cosmopolitan, rationality, skeptic, Islamic (Navis, 1999:25,26,31) which makes them rise to challenge the rule of the Dutch East Indies (character Minang culture still remain dominant until after independence). They can be said figures "rebels" of the Dutch education system. Figures that can be counted on the fingers, while the Dutch government education system is only to educate hundreds (thousands) of Minangkabau generation to be employees and character and ambtenard faithful.

As the Marah Sutan, the adoptive father Engku Syafei (Navis,1996:10), that the Dutch East Indies government education system is much different from the education system in the Netherlands itself. The education system in the Dutch East Indies clear to make their students become employees of the Compagnie slave (not made to give birth to a national figure). For that reason Engku Syafei sent by Marah Sutan to the Netherlands in order to learn how the methods of education in the Netherlands itself actually. According Marah Sutan, that the education system in the state enacted the Netherlands itself certainly much different from that applied in the colony. The education system in The Netherlands it has been successfully educating the nation, amounting to a little become a nation that is able to colonize the eastern nations which amounted to much, which is located deep in the earth behind. Education in the colony only to foster interest to simply "can eat" of wage labor, "to be the slaves of rice", for the "employee mentality", "servant of the state". Thus, it would be difficult to logically acceptable if the education system implemented by the Dutch East Indies government would give birth to national figures.

All of that can be attributed to what was said by Abdullah (2001:98), on (all the time) there are people who ask Agus Salim. He questioned why Hatta that only holds a doctorate in the east, while Dr. Mohammad Nazif is a doctoral (first doctorate in law at the time of the Dutch East Indies, the Dutch East Indies government education system), but only became a Dutch official. Agus Salim replied that it is not the Koto Gadang Nazif. That Nagari Koto Gadang village which is used as a pilot project by the Dutch East Indies government schools. In history, until the time of independence, Nagari Koto Gadang village is said to be "advanced" in education, almost in every house occupants educated to graduate. Abdullah Nagari Koto Gadang call in West Sumatra has a tradition of bureaucracy (may be called a character or character servants of colonial bureaucrats loyal slave = nation), the other is independent, before finally giving up on the New Order government. At the top end of the New Order, 80s, Minangkabau nation has lost it's predominantly independent aspiration (lost character), has been included in the birocatisation of mind, said Abdullah. From the story it can be said Abdullah Hatta figure is a figure of an illegitimate child of the Dutch East Indies education system, while the Dutch East Indies education system spawned almost everything sweet for government bureaucrats. The Hatta with several other national movement leaders are people who do not successfully sterilized (tamed), so that the cultural roots are still there in him and it turns out to grow with flourish.

Education surau successfully converted into volkschoolen, is the second factor to collapse (sinking) surau, faktal factors, as for the first result of the defeat of the war Tuak and Opium. Third, the education system is due to hand over to the Indonesian government is continuing the colonial education system to this day. In the third case, it is clear school-based programs with systemically secular bureaucrats "separate" or sterilize in total; of (1) cultural (traditional) Minangkabau (2) the religion of science and technology; if there is any culture and hence, it is clear that systemically marginalized sterilized and location. As the religion Graves (2007:152) a ban on reading the Quran in the classroom. Meanwhile, surau education system, in effect, combines the discipline (1) cultural (traditional), (2) religion, (3) the integrity of science and technology in the spirit of Minangkabau culture. However, the Dutch East Indies government sterilization with so fine that it does not feel (like Minang song lyrics; *iyu santiang aka rangik nak; alah padiah sajo mangko taraso* [It is true, mosquitoes intelligent, kid, it hurts, feels new]), as an educational program to control and master the colonized nation, and fatal; The program was followed by the Indonesian government to this day.

With an education system that has been sterilized of Minangkabau culture by the Dutch East Indies government, it is natural that many generations have Minang *vrij denker* (freethinker), liberal, secularism and various streams. It is understandable why many present literature stream into a persistent challenger Minangkabau culture, since the days of the Dutch East Indies until independence. It becomes no rubber stamp that said Minangkabau culture backward and old-fashioned, which is actually the culture of his own people (this answers the question Mahayana [Kompas, 15/09/1991]). Some novels are born leading the nation with a loud voice Minangkabau defiantly Minangkabau culture, such as Siti Nurbaya, Salah Asuhan etc No exception Hamka who perform self-taught education was affected, Hamka as scholars and writers were challenged Minangkabau culture, before he finally realized. In this last decade, they indict the nation Minang text as text bastard. Case Afnorizal Abukasim et al., See main report newspaper *Hahuan* (Padang), dated 13 January 2013

Newspaper *Singgalang* (Padang), dated 14 January 2013, the paper Dedi Navis, "Minangkabau Insulted Again". Newspaper *News Singgalang* (Padang) dated 05 January 2013 "Hot in Facebook Problem matrilinea".

The sinking of the education system surau, according to Azra, in fact it is not possible institutional sabagai rise, as it is. He was just so memorable and historical past. Due to that borne by the Minangkabau nation is no longer born cleric in Minangkabau, even is true, what is said by Gus Dur (Anwar in Kompas, 18/3/1996), that the Minangkabau already barren, no longer bore scholars. Though this problem (as said Gus Dur page.) Have long complained of by Buya Hamka, Datuk Palimo Kayo, and some old ulama in Minangkabau, but not many people who responded at the time, but when a character figure from Java to speak, a new commotion (this is not impossible that one of the products of the schools that made the mental colonial government).

The tragedy of this is contained in a short story is satire Sakai. Text stories that actually leads to the contemplation of how a nation experiencing collapse, namely the nation was thrown down by the education system itself. The first strategy is to be carried out by a nation to rise up, in essence, is to build a culture of education is based on the spirit of the nation itself. On the other hand it is true what was done by the Dutch East Indies government, that the strategy for control of a nation is to rule the world of education. Ongoing with both finesse strategy Dutch East Indies government, the Dutch East Indies government because it is done by hand using Minangkabau nation itself. That is understandable, because the destruction of a nation not by other nations but by the hands of the nation itself. One of the signs, when a nation has begun to feel inferior to his own culture, and feel embarrassed and menstigmakan culture of his people as backward and old-fashioned culture.

F. SURAU FALL, RISE PASANTREN

Surau text presented Sakai, when text surau in Minangkabau already sunk and the rise of text pasantren in Minangkabau (this resulted in a split personality *Lelaki Bermantel* stories, as well as several other short stories and novels *Tambo [Sebuah Pertemuan]*, spiritual conflict in the novel *Ular Keempat*. This begs the question, why were the presenting Minangkabau pasantren text, and so grandly pasantren text. It appears this is not likely a sign and signified, that the world of education rooted Minangkabau culture has a very fall. Minangkabau younger generation to learn the religion of Java (prior to Mecca and Egypt), and then they bring pasantren to Minangkabau. Thus the presence of Sakai surau text, such as a desire to forget against the development pasantren text that replaces the text surau that was broken down.

But at least, Sakai text can be in a position "to remind", the text moves to a "whim against forgetting". Sakai, such as reading, there is a desire to "forget along" by the educational system of the Minangkabau nation surau. Forget condition together is a sign that refers to indeksikalitas culture has changed. There is a cultural mentality that has changed with the enormity. Minangkabau culture mentality has turned into a feudal and autocratic, one of the world pasantren sign is already grateful to bloom. The world has pasantren feudal and autocratic tradition, namely the chaplain and a nobleman (Azra,2001:48). But that does not mean the generalist Minang all nations have feudal mentality, but perhaps, the state has been dominant, there is a proven pasantren against the establishment, but its strength is weak (Azra,2001:49).

"The acceptance of" the world pasantren by Minangkabau culture is also a sign that the Minangkabau culture has "fit" with the culture Javanese. Even Maarif (in Najib,1996:164) says Minang people are more Java than Java. One of the phenomena of Minang culture mentality that is no democrat and independent is when the prince of cultural stakeholders lined up on the edge of the road in the blazing hot sun greeted officials, the officials then sat on the stands and the prince of stakeholders sementera culture was still standing in line in the heat of the sun in the field.

When at the beginning of independence can be estimated world pasantren difficult to be accepted by the people because of the nature of mentality Minangkabau Minangkabau culture democrats and independent. Changes in Minangkabau culture mentality of feudal autocratic democrats became independent; thanks to government schools and programs Hind iah Netherlands New Order government power very feudal. New Order government power program easily runs Minangkabau are falling due to the nation and lost in the throes of PRRI, as the saying goes've fallen overwritten stairs.

The abandonment of the education system surau, is a sign of the Minangkabau community development rationalistic mentality and start ruination Sufi mentality. However surau education system is identical with the Sufi world, and the world's most powerful education surau and survive is Syattari and Naksabandi tarikat system. Sufi was overcast education system, one of the factors of education pullback surau, overcast and almost extinguished fatal moral education, character and disposition. Hamka trying to construct and update the Sufi dimension by presenting modern mysticism, but it seems it was too late.

As for the big question, why the education system surau drowned, while on the island of Java, the education system pasantren reaching his prime. It was answered by Abdullah and Azra (2001:48.83) with appropriate, that in the case of Minangkabau culture cultural transformation, but in my opinion it is not likely more appropriately called secularization (Graves calls secular education, 2007:149). Minangkabau nation

voluntarily leave the education system by handing it over to the government surau Dutch East Indies, surau increasingly lost, then the education system after the roots have no tradition of Minang culture; the schools that made the Dutch East Indies government, then generation reformers Minang take the Dutch East Indies government education system with its own cultural traditions left roots. As a result the education system that has been built in Minangkabau after the Dutch government to go, not rooted in the earth of its own.

While pasantren in Java (Azra,2001:41) refused to transform the secular (cultural) proposed Dutch government, which changed the pasantren education into public schools. Thus was born cleric or chaplain remained on the island of Java, pasantren continue cultural traditions and rooted in the earth of its own, absorbing pasantren modernization (modernization is not secular) slowly in it, this is called Abdullah (2001:83) enrichment culture. So now the world pasantren triumphed in Java, even in the university pasantren there. While in Minangkabau no single Islamic universities and culture, except institute created by the department of religion, and it was from the Indonesian government (indeed there are some high school religion but is not based Minangkabau culture or paradigm). It can not also forgotten how Moh. Hatta, Bahder Johan and Hamka (Hamka,1984:74) seeks to build a faculty that examines the nature of Minangkabau culture at Andalas University, but the spirit was diverted by his successors so it just became a faculty faculty secular culture that is not based paradigm and Minangkabau culture.

In addition, in the Sufi tradition pasantren world remains well developed in addition to the rationalistic tradition, while in the Sufi tradition of Minang culture faded (and almost extinguished). Actually feudal regeneration on the other side of the world pasantren enough help to survive, but the rise of the world pasantren condition is not likely greatly assisted by the New Order government system is also very feudalistic, it is not impossible pasantren got fertile conditions. Yet the world remains pasantren thorn in the flesh for the Indonesian government, because when the end of the New Order government and Reform, pasantren always stigmatized as a place to give birth to terrorists. But until the time of the Reformation, ruler or government has not dared openly legitimize (branded) pasantren world as terrorism education system. Most of the ruler is departing from the spirit Islampobie. As a political analysis of education is fair to say that the terrorist stigma is a surrogate of the West program to eliminate systematic education and rasionalitik pasantren.

While in Minangkabau pasantren tried to build a modern, not traditional pasatren, as modern pasantren Buya Hamka in Kasang. According to Azra (2001:47,48), this is the existing alternatives, (with notes) just take substantive pasantren of the modern education system, instead of transforming the culture Javanese feudal. It is not possible is essentially the education system surau (re) constructed only in the form of a modern and pasantren name, which is a substantive take root tradition of Minang culture surau system. In the last Minangkabau culture conditions that it is quite alarming, it is proper to take real action.

G. CONCLUSION

Thus it can be thought that people really are drawn Minangkabau's education system, the education system surau. It is claimed by some expert opinion but pedapat was denied by facts and data. The base of the collapse and sinking surau education system is a result of defeat in the Opium War and the Tuak [Padri] in 1870, and the second is due to the Minangkabau own nation would surrender to the surau education becomes volkschoolen Dutch government. Dutch government did secularization in total. Third, the education system is due to hand over to the Indonesian government is continuing the strategy of the colonial education system to this day.

With an education system that has been sterilized of Minangkabau culture, it has resulted in many generations of Minangkabau culture ideologies have rebelled against themselves. Several novel born of the nation's leading Minangkabau culture containing about rebellion against itself, which is considered colonized, this is the case to this day.

Most experts believe that the spirit that gave birth to the natural progress of the Indonesian national figures of Minangkabau. The spirit was born by the Dutch government education system, not education system surau. This opinion is contradicted by the fact that the logic of the Dutch government education system will not likely give birth to those who would oppose and get rid of them.

The characters were actually born by the cultural character (matrilineal) nation Minangkabau character essentially character (character) independent (independent), egalitarian, fraternity, communality, cosmopolitan, rationality, skeptic, Islamic, it is make them rise up to challenge the Dutch government. The Dutch government education system is only to educate thousands of generations Minangkabau to be servants and slaves ambtenard loyal character.

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