

THE UNITY GAIT OF TARBIYAH ISLAMIYAH IN ISLAMIC EDUCATION IN MINANGKABAU

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Abstract

In the early 20th century, Islamic scholars in Minangkabau are divided into two groups: the old and young groups. The old group is those in the field of faith committed themselves to the Ahlus Sunnah wal Jama'ah from Abu Hasan al-Asy'ari and Abu Muslim al-Maturidi. In the areas of worship, they are attached to Syafi'i. Although not all of them embrace the teachings of the congregation, in principle they admit the truth of mu'tabarah as defense from the young group. There are two main issues in that decision. The first is periama, the preservation issues of Sunniah Syafi'iyah. The second is Minangkabau traditional preservation issues. These problems are summed up in one of the PERTI objectives, the results of the Bukititnggi congress which reinforce and strengthen adat nan kawi, syara' nan lazim in each country. The old group in Minangkabau strongly holds Syafi'i to be the foundation of every move in their struggle to both social and civic education.

Keywords: *The unity of Tarbiyah Islamiyah, Islamic Education*

A. Introduction

Once upon the time, the beauty of Minang made contact with various cultures. This culture contact has brought changes in the attitudes and outlook of life in society. From a wide variety of cultural penetration into Minangkabau, apparently teachings and Islamic thought which plays an important role in that changes. In addition, Minangkabau

society faithrul customs that exist in their communities, so the custom named *basandi syarak, syarak basandi Kitabullah*.

The success of Islamic teachings that fall into the pattern of the Minangkabau people's lives can not be separated from the successful of the implementation of education that exist in Islam itself. The assertion of Muhammad Athiyah al-Abrasyi about patterns and an ideal Islamic education of freedom and demokrasi and independent (al-Abrasyi, 1978: 30), presumably in accordance with the spirit of Minangkabau society, hence the educational institutions of Islam rises, especially the institution "teacher-student" called *Surau* or *Madrasah*, both managed by the Youth and Old generation. *Madrasah* that appears in Minangkabau are *Thawalib, Muhammadiyah, Tarbivah Islamiyah* and others. All *madrasah* became Minangkabau landscap as an eocean science of religion from the beginning until now. Therefore, the movement of *Paderi* considered as the most radical Islamic movement ever exist in Indonesia, starting from Islamic institution "*College of Koto Tuo*" Likewise *PERMI* (Association of Muslim Indonesia), the largest Islamic movement nationality born outside of Java who were exterminated by the Netherlands in the 1930s, his headquarters is in Islamic educational institutions Youth, Sumatra *Thawalib*.

B. History of PERTI

In the early 20th century Islamic scholar at Minangkabau divided by two groups, namely The Old and Young Generation. The group of Old Generation are they who are expert in *Akidah* and committed themselves as *Ahlu Sunnah wal Jama'ah* teachings of Abu Hasan al-Ash'ari and Abu Muslim al-Maturidi and in the areas of worship attach to *Syafi'i*. Although not all of them embrace and practice the teachings order, in principle they admit the truth of the congregation is viewede *mu'tabarah*, instead they are called to defend and attack Youth Generation.

Both congregations, as well as *Shafi* and *Ahlussunnah wal Jama'ah*, according to some chroniclers whon have mastered the

teaching of Islam in Indonesia in general and Minangkabau particularly (Multima, 1997: 32). This system according to the Old Generation are being threatened by the reform movement launched by Youth Generation. Therefore, the Old Generation feel obligate to maintain and fortify the understanding that has been considered to be established by Minangkabau community. Additionally, for these reasons, there are some other reasons older generation feel called to do an action in defending themselves.

According to Rusli A. Wahid, there is another more important reason is to stem the flow of modernization that encourages Muslims to diligence and immediately take the law form Al Qur'an and hadith without using the opinion of scholars who are experts. This movement, according Rusli A. Wahid is extremely dangerous, because scholars are now eligible for diligence as required in the science of Ushul Fiqh (Alaiddin Koto, 1997: 33).

The ways which used by Old Generation to maintain their position are same as the method used to attack their youth generation. That is, if the Youth publishes the magazine, then The Old-also publishes a magazine. If Youth launched an offensive through the recitation (tahligh) in surau, then The Old was doing similar things that more aggressively attack that they received and also more incentive replies they send.

One thing noted is that not all opinions and ideas of renewal launched by Youth who opposed all out by Old Generation. Youth steps to change the education system from the system of Surau to system of madrasah turned out to be accepted by the Old. For example, Shaykh Abbas as one of the characters the Old started up madrasah as established by the Youth in Bengkawas 1918 and Islamiyah School at Aur Tajungkang in Bukittinggi in 1924 (Hamka, 1974: 31-32).

Furthermore, Sheikh Abba's steps was followed by Sheikh Sulaiman Arrasuli by changing new Surau as a place to teach became high madrasah as the youth. This is done by Sheikh Sulaiman Arrasuli in 1926 after receiving a letter from Sheikh Abbas that encourages

him to change the education system from surau into the madrassah system. The proposal was greeted with enthusiasm by his student at that time. At the first, name of Sheikh Sulaiman Arrasuli madrasa namely "Tarbiyatuththulab", but with consideration it is not impressed imitated of the Youth's madrasah that is Sumatra Thawalib, so the madrasah named "Tarbiyatul Islamiyah" (Rush, 1985: 36). Then Sheikh Sulaiman Arrasuli's step was followed by several other scholars of the Old such as Shaykh A. Wahid Tabek Padang Japang, Sheikh Muhammad Jamil Jaho Padang Panjang, Sheikh Arifin Batuhampar and so forth.

Seeing the growth and development of madrassah Tarbiyah Islamiyah above, one of The Old Generation expected, he was Shaykh Sulayman Arrasuli. He wanted to collaborate the scholars of the Old Generation in an organization, especially in the management of madrasah. He initiated a meeting scholars of The Old Generation at Candung on May 5, 1928. The meeting agreed on the born of an organization as a container to collect the madrasah managers under the auspices of The Old namely the Association of Madrasah Tarbiyah Islamiah who responsible to manage, foster and develop madrasah Tarbiyah Islamiyah that has been existed.

Although never formally inaugurated, the organization was able to inspire the born of other madrasah Tarbiyah Islamiyah and at the same time making The Old generation has significant development at Minangkabau. Madrassah is multiplied and pilgrims recitation more lively.

Seeing the encouraging developments, then arises a desire from the Old for further development in their organization from deal with madrassah only into the container to unite all the Old that also oversees religious social. The desire was realized with the born of a new organization named the Unity of Tarbiyah Islamiyah (PTI) in a meeting at Candung on May 20, 1930 (Multima, 1997: 38).

From the description above, can be understood that in essence of PERTI is the organization of the Old Generation of Minangkabau in the field of faith that attach themselves in understand the teachings

of Ahlussunnah wal Jama'ah from Abu Hasan al-Ash'ari and Abu Muslim al-Maturidi, while in the field of commitment to the worship to Syafi'i. Even if not all embrace and practice the teachings of the congregation, but principley they admit the truth of the congregation is viewed as mu'tabarah, and hence they are called to defend and fight for the existence of understanding and teachings.

C. Ups and Down the Educational Institutions PERTI at Minangkabau

As an Islamic organization, namely Tarbiyah Islamiyah (Islamic Education), PERTI run the concept of education in line Although this organization was never formalized the establishment, but among PERTI consensus stated that the date of May 5, 1928 as the day when this organization was born with the concept of Islamic education generally in accordance with objective of its founders from the beginning. But in fact, here and there the application of the concepts that will be external factors that are absorbed in accordance with the dynamics of the local community who are always moving.

The experts PERTI formulated the notion of Islamic education is an effort to teach the material with aspects of Islam, or Islamic breath is blown in the overall teaching materials, thus giving the opportunity to the students in building an Islamic life in their life. Indeed, infact education is an essence attempt nature education fosters students' development, both spiritual and physical, so that they are able to do something as a meaning of their presence on earth as a servant of Allah SWT and the Caliph of Allah SWT. Servitude and human Caliphate, requires a set of provisions that must be mastered as well as their capability, composed knowledge, skills, values and attitudes acquired through education and life experience.

Furthermore, the nature of education according to the agreement of the National Assembly Syura Council PERTI can be understood as a process of human interaction that is characterized by the sovereignty of educators and on the other hand there are also the sovereignty of learners should be done in a balanced and harmonious

to prepare the subject of students for their role in the future in facing the environmental life that is always changing. Improving the quality of personal life and at the same time increasing the life of society, nation and state, applying The science and technology for the benefit of people, and creating a Science and scientific charity.

Several formulations were proposed by the experts of PERTI about the meaning and the nature of education above, it appears that the education is done, which essentially is as the ultimate goal of Islamic education, which makes man as a servant of Allah SWT consciously with their servitude, in addition as well as a caliph of Allah SWT of the earth. With education, the quality of human servitude realized by worship to Allah SWT and by using education, quality caliphate realized by mastering science and technology to the natural process in accordance with the provisions of Allah for the sake of improving the lives of Muslims. Conceptually, thoughts of education, as khittah struggle of PERTI started to note at the first conference in Payakumbuh on May 20, 1930. At this conference, it was decided that this association is based on Islam according to Ahli Sunnah wal Jama'ah in wishing and according to Imam Syafi'i in the syari'ah and worship (Yunus, 1979: 98). While, the most important goal of PERTI is to develop the education and teaching of Islam in society by increasing religious broadcasting, either orally (tabligh) or magazines (publishing books, magazines and so forth), advancing social kindness and religious charities to develop surau and mosques, and founded madrassah to higher level of education. (Yunus, 1997: 98).

Observing and looking at the purposes of PERTI above, although as the goal of the organization, but essentially can not be separated from the Islamic implicit educational goals, because in the pre independence, PERTI still concerned with educational khittah and has not been contaminated by politics. From the first conference in 1930 to the second congress in Bukittinggi above, in the era of five years can be seen some ways of thought undertaken by PERTI. If at a meeting in Payakumbuh, The Old thought's concept is still in the

stage of how to develop and expand their scope by using various media (schools, tabligh and printed media) in the fight for Islamic education in Minangkabau. While, from the results of the formulation of decisions in the second meeting in Bukittinggi, PERTI more advanced by giving attention to the social environment in which they develop themselves to become a learning resource known in basic philosophy custom of Minangkabau with the nature of takambang be a teacher. This is an evident of the statement as a result of the meeting at Bukittinggi which reinforce and strengthen customary of nan kawi syara' nan.

From the results of decisions and meetings of PERTI above, in Payakumbuh and Bukittinggi, there are some impression that at least there are two things to be perpetuated and preserved by the Old organizations. First preservation of customs, that is customs that are not contrary to Islam. Second, preservation of Sunniah Syafi'iyah, namely Ahlussunnah from Imam Syafi'i. And according to the author, among the characteristics of education or education from PERTI, especially in the early days, in

From the formulation of some sense, the concept of education and organizational objectives of PERTI, it can be understood that the purpose of education of PERTI as well as educational goals of Islam, and even have value by making member of PERTI as a product that integrates with customs and understanding of Sunniah Syafi'iyah. Characteristics of education or education version of PERTI as follows, which can differentiate Islamic education version of PERTI with Islamic education particularly, and here also the space of education held by The Old in Minangkabau.

Based on the second decision of congress in Bukittinggi in 1935, there were two main problems emphasized in the decision, namely periaman, preservation the ideology's issues Sunniah Syafi'iyah, and second is problems preservation custom of Minangkabau. Both problem is summed up in one of the destination points of PERTI as the results congress in Bukittinggi, which reads

reinforce and strengthen nan kawi syara'nan lazim customs in each country.

Taufik Abdullah explained that scholars of the Old assumed that the determination to continue their struggle based on Syafi'i and base their educational programs on maintaining and strengthening the alignment between nan kawi custom, syara' nan lazim (Abdullah, 1998: 168). In general, nan Kawi custom is a good custom that does not contrast with Islam, and syara' 'nan lazim, , refers to Syekh Syafi'i even Burhanuddin Ulakan they say that they followed Syafi'i (Arrasulli, 1928: 21). The old loyalty towards Syafi'i seen in many papers they formulated that contain polemical and apologetic. among of them in the Book of linkages customary and Syara' written by Syekh Sulaiman Arrasuli, assumed that the sacred religion of Islam which is the original name of religion, according to the Ahlussunnah and as the branch according to the believing or statement of the great Imam, Alim Muhammad Bin Idris al-Syafi 'i, and that is why Minangkabau believing in Imam Syafi'i. 20 preacher Ali, another the Old Generation from the city of Padang, as cited by Burhanuddin Daya, who have a similar assumption that the religion of Islam is syari'ah prophet Muhammad SAW. According to Syafi'i boosted by natural custom of Minangkabau, no longer will be changed and exchanged. Just syarak that we will customize and good customs that we will make stronger, government legislation that we are edified. Three best argument looked and has been received by members of the seven, no longer willing to the another proposition (Daya, 1990: 16).

From the above firmly, the Old of Minangkabau that holds the Syafi'i their t to be the basic foundation in every movement of their struggle, whether good educational development goals, social and civic programmed, or embrace the government, if necessary, the power colonial government. Each of them were accommodating to the party's power no doubt since for the first time conflict with the renewal as start of reforms initiated by H. Miskin cs. until the movement of H. Rasul and friends.

As a consequence of their education concept is based on the concept of nan kawi custom, syara'nan lazim, then the path that would be taken is the path of the village, as the opposite of the village's path, as the opposite of city's path undertaken by the reformer. In other words, the orientation of the movement of The Old directed to villages, so most of the big madrassah of PERTI are located in the villages, are rarely located within the city. Meanwhile, schools of Youth, generally set up in the center of city (Suryanegara, 1995: 45-47).

Concept Nan kawi custom, syara'nan lazim, is also a reflection of the integrity and harmony between tradition and Islam. Debar Noer added that the nature of customary highly profitable Islam; or may be said that the nature of Islam has been profitable custom (Noer, 1983: 71). Islam advantageous properties can be understood by the reception things in the past that had already been embedded in custom ('urf) as long as it is not contrary to the teaching of Islam. A.A. Navis agreed that Islam is not the source of conflict in Minangkabau, between Islam and the custom of Minangkabau. Although the indigenous people with religious people are always conflicts or contested, but can also be solved by consensus. Consensus that is famous in Minangkabau is the consensus Hill Marapalam. In this consensus has been tied to an agreement between the religious man with the traditional authorities regarding their respective positions in society.

Since the consensus in Marapalam Hill, it was the establishment of religious life in society. Religiosity which was established by the dominant ideology of Syafi'i and recognized by historians, not only in Minangkabau, but also in the whole archipelago. Establishment in Minangkabau in post consensus, not just so smooth, especially in an atmosphere in favor of the colonies that profit them, always disturbed. In addition, western observers always see the conflict between the customs and religious in order to separate the members of the society. Ironically there are parties that require cunning of the colonizers was to piggyback on personal ambition and faction.

Based on the concept and philosophy of *nan kawi* custom, *syara' nan lazim* is one of the basic characteristics of educational PERTI, they succeeded in fostering mutual understanding with indigenous people and groups of *Naqsyabandivah*. Their perseverance maintain the religious ideology that has existed in society, PERTI, has been the author alluded above, it gets a lot of support from the *Minangkabau* community. Therefore, educational institutions PERTI growth flourish, even extends beyond the limits of its homeland.

Another feature of the education PERTI in the early days is the thoroughness of their attention in earnest their neighborhood and they tapped as a source of learning, in terms of modern education is known as learning resource, which means that the social environment in the context of the teaching-learning process. Noeng Muhadjir (1993: 19) argued that learning resource may interpret as an educational tool, can also be interpreted as an environment. Something becomes an educational tool when it functioned to help the teaching-learning process. By learning the source expected that reasonable human interaction that contain intentions and activities to help each other in a way that is normative to achieve the level of development of a better individual.

One means learning resource developed in *Minangkabau* is the mosque. The mosque in ancient becomes a center of education for young generation of people. At this mosque learnt religious matters, such as reading the Holy *Al Qur'an*, praying, and personality of twenty others, indigenous tribute and also in the mosque developed art of children that does not conflict with religious morals, such as arts *silat*, *randai*, *dzikir*, *selawat dulang*, whistle, and so forth.

Because member of PERTI close to the leaders, of course it's easy for them to enter the mosque, so it is no wonder every mosque near to *madrassah* PERTI occupied by students in their *madrassah*. Every mosque is usually headed by a chairman of the disciples, to enforce the discipline that has been set. System living in mosque occupies the positive impact for students and the surrounding community. Therefore, the evaluation of the most decisive is the

student village community itself, whether it is successful or not. He was told to be a preacher, priest, preaching, leading prayers and so forth.

Such the driving factor that makes madrassah Tarbiyah Islamiyah experienced periods of ups and forward, as well as an elite personality factors that lead to those madrassah, as Syeikh M. Jamil Jaho and others. Charismatic, reliability of knowledge and their concentration in the world of education, can not be doubted. Besides that it also discipline is also very crucial factor.

The ekstem factors thta contributed to the growth of educational PERTI, youth setbacks educational institutions such as Sumatra Thawalib, because of its involvement into practical politics with PERMI. Based on that factor, Burhanuddin Daya stated that even though Sumatra Thawalib as universities still alive, but it was not all the figures and leaders focus on coaching, of course life was in decline. In the case, at the end decades of the 30s and early 40s are the glorious years and years couples PERTI educational institutions.

From the maps of Islamic educational institutions movement in Minangkabau in the end of colonial period above, can be obtained suggestion that the decline of young people educational institutions with Sumatra Thawalib, so Minangkabau soceity gaze at educational institutions of the Old as an alternative to educate children. Thus, it seems clear that factors supporting the rise of educational institutions PERTI in the pre-independence and even its existence is required by the Minangkabau community in order to foster religious life for future generations.

Furthermore, if the first period as the heyday for PERTI, then entered the second period, namely the period of independence, PERTI entered into the gray hallways for the world of education. What factors are causing heavy clouds that blanketing educational institutions PERTI at this time, can be seen in the following description.

Already understood, in the early era of independence for PERTI is politics era, since acquiring an independence, the

Indonesian government hasve an opportunity for community organizations to take part in politics. This opportunity is not wasted by PERTI to claim themselves to be a political party on November 22, 1945. But ironically, the involvement of their elite figures in politics, the impact on the original khittah (developing Islamic education in the broadest sense) has misses the point, even it brings deterioration if can not be stated the destruction at all. However, there may be a political factor as a cause factor for the deterioration of PERTI, but the involvement of their intense figures in the world, political factors seem dominant cause of the deterioration.

In addition, the articles of association as a party equipment, it can be supposed to change the orientation, although the still shows firly the personality as founder of Sunniyah Syafi'iyah, but portion of the education concretely been minimal. It can be seen in article 2 basic party compiled since becoming a political party and perfected on the 16th congress IX in 1962 in Jakarta. In principle party above, can be seen that beside to the consistent to the ideology of Suniyyah Syafi'iyah, Pancasila democracy ideology, and ideology of the state in accordance with the nature of Indonesian independence, however, apparently has not shown explicitly in its articles yet, the problems concerning the education and teaching. Then for the next article, article 4, mentioned that the problem of education, but already occupy priorityin the third numbers, such as a program of maintaining the independence of the nation and the Republic that become a golden bridge to the spiritual and physical of the people; against colonialism and imperialism in all aspects; promote teaching, education and intelligence of the society; deepen a love of religion, nation, and the country; intensify broadcasting and defense of Islam: improve the economy and prosperity of the society.

So at least the portion of education in basic budget organization's bylaws, compared with the previous constitutions, also participated indirectly make reflux madrasshs run by organizations of PERTI. By the intention of PERTI to take part in the political and added the additional tool for party that provide opportunities for the

functionaries involved in the world, produce more internal conflicts and finally the sacred and noble task in fact be the main task is to foster education and teaching is undermined.

Education and politic become two parts requires dynamic and intellectual reasoning with all kinds of systems. Educational side be neglected, while politics is full of all deceit, become seizure a land for teaching from local leaders, even into universities, madrassah in fighting over the leadership of madrasah is not uncommon to get rid of potential figure eliminate campus of madrasah, so unconsciously education of PERTI loss of power that is expected to work on it.

As mentioned above, politic produce more conflict, although on the other hand have a contribution in making figures of national level, such as Sirajuddin Abbas and Rush A. Wahid, who since the mid-1950s until the 1960s alternately topped the peak of party, can not avoid this conflict. Even conflict continued among them slandering each other. And this is the second factor, once the political factor was the cause of the decline of Islamic education which is managed by PERTI.

Conflict as a political product that is full of deceit was spread throughout the exponent and devices within the organization of the Old, starting from the center to the regions, even the walls of campus of madrasah. At the central level seen decades of conflict and not being reconciled between A. Rusli Wahid with Sirajuddin Abbas. At the local level of West Sumatra for example between the camps of M Yunus Said with Tarbiyah camp. After the political factors and internal conflicts are rooted in PERTI, other factors that is not less share in the triumph of the institutions of The organization of the old. That are factors that occur beyond the desire and their power.

These factors are as follows: first, the event known as the Regional Rebellion PRRI between 1958 until 1960. The upheaval causes madrasah Tarbiyah Islamiyah in Minangkabau can not go on as usual, all the activities and the learning process at a standstill and students return to their villages. Even after the upheaval, madrasah Tarbiyah Islamiyah reopened but from year to year demand dwindle

moreover most of the facilities educational have been damaged because of the above events. These are not only suffered by the Old educational institutions, but also struck schools of Thawalib and other Islamic educational institutions in Minangkabau; second, changing the public mindset in educating their children. Education is considered as an economic investment and their children after graduation is expected to become civil servants. Intention of the communities in educating their children had changed, deviated in accordance with the changing times. Interest for the study of religion is reduced resulting madrassah shortage of takers.

This sort of thing into become a tendency since the new order. In addition, the government establishing madrassah in a country rapidly. Both levels of Aliyah and Tsanawiyah. It's clear that the government is better in every aspect of private madrassah, so that people are interested to educate their children to madrassah programmed by government.

Furthermore, the progress of Science and Technology, contributed to a less favorable impact on the lives of madrassah Tarbiyah Islamiyah in the period of the new order, as the revelation of the source, where Madrasah Tsanawiyah Islamiyah in Minangkabau has been rolled by the times that have changed at that time. Changing times have led to change values, causing too many lives are adversely affecting educational institutions of PERTI, because of assumption that they have been old-fashioned and outdated.

The conditions as above, further aggravated by the outbreak of the uprising G.30.S/PKI, which is among the officials PERTI allegedly biased involved and "secured" by the authorities. By securing leaders of PERTI by military concurrent with G.30. S / PKI, there was the great changes in politic and situation organizational structural shifts in PERTI.

The impact of the split for madrassah is worsen, which previously had been too severe. In fact, in early decades of the 80s, although both parties had admitted back to the original khittah but the forms have not been seen in daily practice. Both sides are still dazzled

by the political game, while the educational institutions, which are still alive are forced to walk alone and take care of themselves.

Thus lessening the atmosphere of the old educational institution in Minangkabau. Ironically, because of the lack of attention and concern on the part of organizations, educational institutions PERTI out of control, no longer will they pedomani to take a path of Sunniah Syafi'iyah that become the original guidance. Therefore, due to many madrassah that had labeled Tarbiyah Islamiyah, now has changed its name to other names, such as Madrasah Tsanawiyah and Madrasah Aliyah, even not a little turned into a public school. This, among other things seen in Riau, Painan and Pasaman. Even in Pasaman Ampalu West Pasaman, several changes of name happened, first Madrasah Tarbiyah Islamiyah, the PRRI (Revolutionary Republic of Indonesian Government) turned into SMP (Junior High School), then after PRRI, reexchanged become PGA 6 years, then shortages interest and die, and finally at the end of the decade of the 80s back into Madrasah Tarbiyah Islamiah. In fact, it is not uncommon for government, such as in Payakumbuh, the birthplace of the author.

After going through hard times until the early decades of the 80's, entered the mid-decade came a fresh breeze, with cascading funds from the government to help facilities and infrastructure necessary for private schools, especially madrasah Tarbiyah Islamiyah run by government(read: Golkar) so the color of madrasan life was changed that is run by organizations of the Old. The atmosphere would have been different though still labeled Tarbiyah Islamiyah, but the character and personality of Sunniah Syafi'iyah certainly is not as thick as in advance anymore.

Thus journey of ups and downs educational institutions run by PERTI in Minangkabau. Educational institutions run by PERTI normally in 1995, has been enlivened by 21 734 students from 88 pieces madrasah, 1,844 faculty members and 267 management personnel. This data was obtained from the Office of DPD Tarbiyah Islamiyah level 1 at West Sumatera. The above data does not include Kodya Bukittinggi and Kodya Sawahlunto. According to the officer

does the data from the two regions that have not been entered, if incoming data, the officer put the figure of 100 pieces for the number of madrassah and reached 25,000 people to the number of students, considering the area of Bukittinggi as one of the bases and the birth of organizations PERTI itself.

D. Perspective of PERTI in Islamic Education

For PERTI, presumably education is the most appropriate vehicle for transforming the values of Islam to the environment members. Because through educational institutions that will be born by members of PERTI that is strong to be able to hold the next struggle in the future. In carrying out this mission, it is certainly not out of the system is Sunniah Syafi'iyah personality.

Although PERTI trying to maintain its commitment as an Ahlussunnah Wal Jama'ah and Syafi'i, but in the amplementation education can not be separated from the culture that developed in the society, especially in the realization of the implementation of the system educational institutions under its management.

In carrying out the mission above, PERTI can not dodge and influence of the dualism educational systems, that is form of educational systems for Muslims to religious and general education, where religious education is pursued as a reflection from the transformation activities of religious values while general education has a mission to transform science that is free from the values of Islam.

Religious characteristic of religious education rised learners that understand of the general material. Instead of general characteristic of general education typicallly printed learners who only know about the general material, but the blindness of religious material. As a result, the child's personality will be split, not intact, on the one hand can run shari'ah religion but can not develop the potentials possessed, while on the other hand can develop the potentials but can not run a religious requirement. Thus, a second product that educational institutions can not establish the child's

personality as a whole in accordance with Islamic education that emphasizes both of them.

Morality offset by the breadth of knowledge and skill really stressed by Islamic education, so learners become fully human, moralist, mastered knowledge and have skills. The provision of religious material that is focused on the naturalistic action at every level of education will also be an obstacle in creating educational Islam, because Islam is only understood by pupils only as an act of ritual and not touching in the social aspects, science and Islamic technology. Teachers and students' curriculum in the educational process will determine the success of education. Curriculum and teachers must be first renewed. Islamic education curriculum renewal means the effort in transforming the values of Islam, either textual or contextual into a set of educational curriculum with its rules. While teachers' renewal is coaching attitude, the development of knowledge and skills provisioning. Teachers should be integrated figure which guarantees for the realization of Islamic values to the students perfectly.

Curriculum teachers and students in the educational process will determine the success of education. Curriculum and teachers must first be renewed. Islamic education curriculum renewal means the effort to transform the values of Islam, either textual or contextual into a set curriculum. Renewal being a teacher is coaching attitude. the development of knowledge, skills and aptitude. Teachers must be an integrated figure which guarantees for the realization of Islamic values to the students perfectly.

Such conditions the above is indeed alarming, education of PERTI on one side is expected will rise really PERTI, but on the other hand, the value of knowledge is transformed through education has not fully describe the Islamic vision. Additionally, living environment that has been ravaged by the globalization of world culture. This is the dilemma education of PERTI, so that the educational goals will only be a lot of the theoretical formulation which may not be realized as long as the condition is still enveloped

the world of education in PERTI. Thus, leducation of PERTI decreased, do not hit the target as a vehicle in creating members of PERTI who are strong, just as the institution that product diploma whether the quality is questionable.

So now how should education of PERTI be organizedso that the creation of beings PERTI is intact which can enable themself as khalifahtullah fil ard met. In this case Saharman, offers to reform the educational curriculum of PERTI. A blending of general education system with religious education.

Faced with the globalization era that is currently dominated by Western culture, members of PERTI expected not stricken and moved, even if they can afford colouring that era with a strong faith and a solid scientific insights. In anticipating that problem, Syafrizal, as the graduation of of Tarbiyah Islamiyah Candung and Lecturer of Faculty at IAIN Imam Bonjol offers a mastery of a foreign language that is quite mature. especially Arabic.

The statement above, hopefully that it is time for PERTI to have professional education system and functional, such as periods of glory at that time. Since the purpose of Islamic education in general, want to realize a complete quality of human being, who is able to play its role as khalifatullahfil ard, so the unified education system continued, presumably will be able to be implemented by educational institutions of PERTI that has obtained the facilities and infrastructure for it. By having a great curriculum, have a future prediction, coupled with an effective methodology,PERTI to be able to deliver learners to the gate of the ideal society aspired.

E. Conclusion

Departing from the description above, can be understood that the gait of PERTI in Islamic education in Minangkabau have ups and downs. When the bearers who are trusted in the education still in the line of the organizations,PERTI educational progress. But, when put forward practical politics, the education that manages will setback. Moreover,

when the management and administration are not reliable applied, so the education of PERTI become a deep slump.

The revival of education PERTI can be realized when the experts want to think and formulate operational concepts are evident in the educational process. Additionally, in formulating concepts, education experts of PERTI should also undertake activities that can ensure the values of Islamization and teaching to transform to the members, so both of values was used as an ideology, realized in attitude and action, defended and championed and the challenges of the times, and finally the values of Islam an a whole imbued beings PERTI. Policy makers' today need to take steps that have been undertaken by their predecessors, one of them is held a community based on approach with the philosophy of Minangkabau, nan kawi customsyara' nan lazim, so that PERTI can bounce back in the reform era.

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