

# Profile of Non-Formal Islamic Education in Indonesia: A Case Study of *Surau* and *Madrasah* in *Minangkabau*

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**Abstract** The research was aimed at describing the existing condition of *surau* and *madrasah* in *Minangkabau* West Sumatra, Indonesia. Formerly, *surau* serves not only as the center of *Minangkabau* culture and its community activities, but also as education Islamic institution and Islam *sufi* education. Currently, *surau* is a place that is used to study the Islam particularly *al-Quran* recitation and some other religious subjects. Because of the transition of this function, it is necessary to study on the existing condition of *surau* and *madrasah* in *Minangkabau* of West Sumatra, Indonesia. This is a mixed method research. The study was conducted in four *Nagari Tanjung Alai* and *Sumani (Solok)*, *Gadut (Agam)* and *Lubuk Jantan (Tanah Datar)*. Participant of the research was stakeholders; 10 peoples, principals/managers; 53 peoples and religious social activists; 235 peoples. Interview guide and questionnaire were used as the instrument of the research. Quantitative data obtained will be analyzed with descriptive statistics. The qualitative data was analyzed by data reduction, data display, and conclusion. The results showed *surau* and *madrasah* in *Minangkabau* of West Sumatra, Indonesia is considered as a part or a form of non-formal Islamic education institutions. The results also showed that the profile of *surau* and *madrasah* in *Minangkabau* of West Sumatra Indonesia which has been converted to under the minimum service that have been established by government regulations. There are, *firstly*, management and organization; identity, vision and mission, as well as management. *Secondly*, the curriculum; instructional planning, implementation of learning, evaluation of learning, teachers/educators and students. *Thirdly*, media and learning resources; infrastructure, facilities and instructional media. *Fourthly*, funding and accountability. Hence, one of the efforts that can be done to overcome this problems is to empower the *surau* and *madrasah* *Minangkabau* West Sumatra Indonesia.

**Keywords:** *surau*, *madrasah*, Islamic non-formal education

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## 1. Introduction

The use of non-formal education is unhelpful, as it continues to give the impression that all forms of non-formal education are basically the same and can thus be address and manipulated in the same manner. Types of non-formal education are para-formal education, popular education, vocational and professional training, literacy with skills development and supplementary programs [6]. Non-formal education characteristics are found when the adopted strategy does not require student attendance, decreasing the contacts between teacher and student and most activities take place outside the institution- as for instance, home reading and paperwork. Educative processes endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for which time is not a pre-established factor but is contingent upon the student's work pace, certainly do not correspond to those comprised

by formal education, but fit into the so-called non-formal education. Then, there are some characteristic of non-formal education like (a) centralization of the process on the student, as to his previously identified needs and possibilities; (b) the immediate usefulness of the education for the student's personal and professional growth and (c) student need and oriented. Non-formal education are need to inadequate formal systems are to meet - effectively, efficiently - the needs of individuals and of the society, especially at developing countries and the inadequacy and the incapacity of formal educational models to meet the needs of individuals and of society at large must lead to the search for alternatives that escape that mold [2].

Islamic non-formal education in *Minangkabau* of West Sumatra is formed into *surau* and *madrasah*, and categorized as open system education. The scope of non-formal education, are correspondence learning, distance learning and open systems [2]. In the open system of education, it is carried out in accordance with the needs of students and to assist institutions in their formal gradual transition to the non-formal models. Before *Minangkabau*

people used to call it as *surau* but then it metamorphosed into a *madrasah*. These two types of non-formal Islamic education has a rapid change particularly in its function. Formerly it has a function as a place for Islamic education institution, and Islamic *sufi*. Currently, it is used as a center of culture and the activities of *Minangkabau* people like a place to study Islamic religion such as *al-Qur'an* recitation or a place to celebrate Islamic days, or others, as a center for information and socialization, as an Islamic traditional education institution [11].

The research questions are how is the existing condition of *surau* and *madrasah Minangkabau*? What's the profile of *surau* and *madrasah Minangkabau*? Due to the role of *surau* and *madrasah Minangkabau* been converted and is different from the colonial era. To determine the existing condition of the *surau* and *madrasah Minangkabau*, it is required some intensive studies of the condition and development of this education institution. Islamic institution education is needed for (a) the institution as a mean of strategic media for the change of cultural values; (b) tracking the existence of Islamic educational institutions cannot be separated from the process of the arrival of Islam in *Minangkabau* that has mystical nuance, and local culture acculturation (custom); (c) the emergence of Islamic education institutions in a community will be always dynamic whether in its function or its learning systems, and (d) the presence of Islamic education institutions provide its own spectrum in opening horizons and intellectual dynamics of Muslims [13].

Beside there is no exact information on the existing condition of *surau* and *madrasah* in *Minangkabau* of West Sumatra, Indonesia its self. It is the main reason why the research is conducted. The only data was got from the Office of Religious Affairs of West Sumatra in 2009. It only records the number *Taman Pendidikan al-Quran (TPQ)* and *Taman Kanak al-Quran (TKQ)* which has now reached 5,398 units. That figure is not accompanied by an analysis and evaluation of the condition of buildings and facilities, the number and skill level of teachers and the number of students and the quality of its graduates. The existing data in the Office of Religious Affairs have only the number of mosques (4,693 units), *mushalla* (4449 units) and mosque (5,714 units), or a total of 14,856 units. If the number of mosques / *mushalla* compare with *Taman Pendidikan al-Quran (TPQ)* and *Taman Kanak al-Quran (TKQ)* (5398), it means that every two and three mosques / *mushalla* / *Taman Pendidikan al-Quran (TPQ)* there is only 1 / *Taman Kanak al-Quran (TKQ)*. If that number is correct, it means that not all mosques / *mushalla* in West Sumatra has *Taman Pendidikan al-Quran (TPQ)* and *Taman Kanak al-Quran (TKQ)* or do not have any education of *al-Quran* [20].

From the preliminary research, it is shown that Islamic non-formal education that is done in *surau* and *madrasah* is mostly happened in the afternoon and evening. It is because students have to study in formal education in the morning. There are several problems appear in Islamic non-formal education in West Sumatera, for instance, it only gives lesson of reciting *al-Qur'an*, the teachers are not qualified enough since their qualification were not in accordance to it, the students are not required to have certain competencies, disciplines do not become a priority for education provider, its management is mostly done by

the board mosque or some religious social activists, and the source of funding is not good. These factors lead to a bad output of these schools.

The research objective was to describe the existing condition *surau* and *madrasah Minangkabau* West Sumatra Indonesia. Currently, the *surau* is a place that is used to study the Islamic religion particularly in *al-Quran* recitation and some other religious subjects. Some forms of *madrasah* are *Madrasah Diniyah Awaliyah (MDA)*, *Madrasah Diniyah Takmiliah (MDT)*, *Taman Pendidikan al-Quran (TPA)* and *Taman Pendidikan Seni Al-Quran (TPSA)*.

## 2. Method

This is a mixed method research. The study was conducted in four Nagari, *Tanjung Alai* and *Sumani (Solok)*, *Gadut (Agam)* and *Lubuk Jantan (Tanah Datar)*. The study involved many participants: first, stakeholders in the Ministry of Religious Affair in the district and province of West Sumatra Indonesia; 10 people. Second, the principal and or managers of Islamic non-formal education in West Sumatra; 53 people. Third, religious social activists; 235 people. The study was conducted from September to December 2014. The instrument was the interview guide and questionnaire which refer to selection guided program of the best *Madrasah Diniyah Takmiliah (MDT)* Directorate General of Islamic Education, Directorate of *Diniyah* Education and Boarding Schools of the Ministry of Religious Affairs. The interview was conducted with stakeholders include 11 aspects of non-formal Islamic education are the amount of *surau* and *madrasah Minangkabau*, infrastructure, managers, educators and education personnel, funding, community participation, user management, improvement programs, benefits and expectations. Questionnaires were answered by the principal or manager of Non-formal Islamic education includes seven aspects: identity, vision and mission, management, curriculum, educators, education personnel and students, infrastructure and funding. The quantitative data obtained will be analyzed with descriptive statistics. Then it was analyzed by following the steps proposed by Miles and Huberman. They were the data reduction, data display, and conclusion [24].

## 3. Result and Discussion

The research result is written in two forms, data from interviews and data from questionnaire given to the respondents. Interview results showed that the "parent institution" has made efforts to verify and administer the registration numbers to Non-formal Islamic education in West Sumatra. However, these efforts have not been made maximally. Thus, the researchers did not find any valid data on the number and the existing condition of Non-formal Islamic education in West Sumatra.

Based on the interview primarily to stakeholders on the amount of *surau* and *madrasah Minangkabau*, infrastructure, managers, educators and education team, funding, community participation, user management, improvement programs, benefits and expectations, it was

found, as follows; (a) There is no valid data about number of non-formal Islamic education; (b) The Islamic non-formal education has limited buildings, the learning processes are mostly done in the mosque, in a room next to the mosque or in the primary school building; (c) The managers of non-formal Islamic education is the local community and in collaboration with the board or *surau* /mosque; (d) The condition of educators/teachers is 3-4 teachers, many bachelor, but few are relevant to their expertise in the classroom; (e) Sources of funding are non-governmental funds, contributions of parents / guardians; (f) There is sufficient participation from community and no participant from government on the development of *surau* and *madrasah*; (g) There are no standard guidelines on the management; (h) There is no program of improving/developing the quality of Islamic non-formal education; (i) Islamic non-formal education provide several benefits to the development / enhancement of students' understanding on religion, such as providing literacy skills of *al-Quran*, prayer and worship; fostering students in the art of the activities of *al-Quran* recitation; forming good religious character of the students; being the spearhead in the preparation of The *National Musabaqah Tilawatil Quran (MTQ)* and (j) Stake holders hope local government and community, Ministry of Religious Affairs of the Republic of Indonesia should work hand in hand in the development of Islamic non-formal education, especially in funding through budget policy in state budget, local budget, and others.

These findings illustrate the same results with the preliminary research earlier. It portraits the existing condition of non-formal Islamic education in West Sumatra. Islamic non-formal education happened mostly in the afternoon and evening after the children school hours in formal education. Beside it also offered only the lesson of reciting *al-Qur'an* to the children. Beside the children were not needed to have any competencies after learning, the teachers were not qualified enough since their expertise was not in religion, disciplines do not become a priority for education provider, its management is mostly done by the board mosque or some religious social activists, and the source of funding is not good.

But, why *surau* and *madrasah* persisted and maintained by *Minangkabau* society? As an Islamic non-formal education institution, *surau* and *madrasah* need to be retained because both have a function in the social and religious structure in *Minangkabau*. We have a long history of *surau* and *madrasah* since the colonial era. The history associated with the social function of religion in *Minangkabau*. At the colonial era, *surau* serves as an educational institution of Islamic education and *sufi* [9]. Then, *Surau* as a special place for religious and *silek* learning that has a function to unite the faith of individuals with their society and body techniques with the teachings of Islam based on religious practice [10]. Beside there are others four roles of *surau*, they are (a) the center of culture and *Minangkabau* community activities, such as a place for prayer, a chant, religious study, dormitories for students to learn, a place to celebrate holy days of Islam, a meeting place, a bed youth, and the accommodation for others; (b) a complement to *rumah gadang* in *Minangkabau* custom system; (c) a centre and dissemination of information; and (d) an Islamic traditional education institution [11].

Recently, the needs to have an Islamic non-formal education in West Sumatra is derived from the desire of many *Minangkabau* people who really wants to provide their children with religious knowledge. It is reasonable since their children were not got it in their formal education because of limited time. Actually, there are many benefits that can be obtained through the existing of these Islamic non-formal education such as *Madrasah Diniyah Awaliyah (MDA)*, *Madrasah Diniyah Takmiliyah (MDT)*, *Taman Pendidikan al-Quran (TPA)* and *Taman Pendidikan Seni al-Quran (TPSA)* in West Sumatra. Those benefits are (a) Providing sufficient religious knowledge more comprehensively; (b) Delivering reliable participants to follow the various branches of the *National Musabaqah Tilawatil Quran (MTQ)*; (c) Providing sufficient knowledge of *Minangkabau* customs, and (d) Giving a media for learning while playing for the children after following the formal school.

In addition, according to Decision No. 3201 Director General of Islamic Education in 2013 on Minimum Service Standards of *Madrasah Diniyah Takmiliyah (MDT)*, stakeholders and organizer have their own responsibility. The Ministry of Religion responsibility is to control and provide (a) the maximum *Madrasah Diniyah Takmiliyah Awaliyah (MDTA)* education unit with the range 3 km on foot; (b) The number of students in each group should be less than 40 people; (c) It needs to have a place for worship to do practice at every education unit; (d) It should have an available room for teachers and education personnel's in each educational unit, 1 table and 1 chair for each; (e) Each *Madrasah Diniyah Takmiliyah Awaliyah (MDTA)* has to have 1 teacher for 40 students; (f) it should has 1 teacher with a qualification bachelor's religion in every *Madrasah Diniyah Takmiliyah Awaliyah (MDTA)*; (g) Each principal of *Madrasah Diniyah Takmiliyah Awaliyah (MDTA)* has a qualification of bachelor degree (S1/DIV); (h) All Supervisor of *Madrasah Diniyah Takmiliyah Awaliyah (MDTA)* has a qualification of banchelor degree; (i) Each supervisor does visitation once in a month at least 2 hours; and (j) Assist *Madrasah Diniyah Takmiliyah (MDT)* to develop curriculum and effective learning process. The responsibility of *Madrasah Diniyah Takmiliyah (MDT)* are (a) Providing textbooks that is predetermined its feasibility; (b) Providing a set of props for learning activities; (c) Having 50 titles and 10 references enrichment; (d) Each teacher works 18 jp per week with the activities of planning, implementing and guiding students' learning; (e) Conducting face-to-face learning process in class 18 jp per week; (f) Implementing appropriate curriculum due to content standards set by the Ministry of Religious Affair; (g) Teachers implement lesson plans which are prepared based on the syllabus for each subject; (h) Each teacher implement and develop assessment programs; (i) The principals of *Madrasah Diniyah Takmiliyah Awalliyah (MDTA)* do class supervision and provide feedback to the teachers as much as 2 times in each semester; (j) Teachers submit the subjects evaluation report to the principal of *Madrasah Diniyah Takmiliyah Awalliyah (MDTA)*; (k) The principal of *Madrasah Diniyah Takmiliyah Awalliyah (MDTA)* give the report conveying the semester exams and final exams to parents; (l) Each educational unit apply the *madrasah* based management [22].

To complete the profile of *surau* and *madrasah*, the researchers give questionnaire to 53 people of both principal and or manager of the *surau* and *madrasah Minangkabau* in West Sumatra. The questionnaire items were elaborated from 4 aspects, for instance, first, management and organization, covering aspects of

identity, vision and mission, as well as management. Second, the curriculum includes, instructional planning, implementation of learning, evaluation of learning, teachers / educators and students. Third, media and learning resources covering infrastructure, facilities and instructional media. Fourth, funding and accountability.

**Table 1. The Identity of Surau and Madrasah Minangkabau**

No.	Aspect	Identity (n=53)			
		yes	%	no	%
1	name of <i>surau</i> / <i>madrasah</i>	53	100	0	0
2	addresses	53	100	0	0
3	year established	50	94.34	3	5.66
4	foundation organizers	13	24.53	40	75.47
5	operational permit	2	3.77	51	96.23
6	land	5	9.43	48	90.57
7	building	5	9.43	48	90.57
8	land status	12	22.64	41	77.36
9	building status	13	24.53	40	75.47

**Table 2. The Management of Surau and Madrasah Minangkabau**

No.	Aspect	Management (n=53)			
		Yes	%	no	%
1	vision, mission and goals	17	32.07	36	67.93
2	organizers structure	18	33.96	35	66.04
3	business structure	15	28.30	38	71.70
4	business personnel task details	8	15.09	45	84.91
5	teachers' rules	13	24.52	40	75.48
6	students' rules	14	26.41	39	73.59
7	board name	17	32.07	36	67.93
8	work program	12	22.64	41	77.36
9	the council of teachers and business meetings	15	28.30	38	71.70
10	upgrading educators program	8	15.09	45	84.91
11	workforce document	7	13.20	46	86.80
12	finance document	10	18.86	43	81.14
13	Infrastructures document	8	15.09	45	84.10
14	student document	11	20.75	42	79.25
15	letter and archives document	14	26.41	39	73.59

The profile of management and organization of *surau* and *madrasah Minangkabau* include aspects of identity, vision and mission, as well as management. The data is written in [Table 1](#) and [Table 2](#). Based on [Table 1](#), it shows that all *surau* and *madrasah* have name and address, but only 2 *surau* and *madrasah* are registered and have an operating permit. From 53 *surau* and *madrasah*, there were 32.07% who have a vision in which 22.64% of them have good vision, and 13.21% *surau* and *madrasah* have a good mission. In the aspect of management, only 15.09% *surau* and *madrasah* have a job description program to improve the ability of educators and document areas for facilities and infrastructure. The highest score in the management aspect amounts to 33.07% that was the aspect of organizing structures.

Moreover, the profile of curriculum of *surau* and *madrasah* include aspects of lesson plan, implementation, evaluation, teachers and students. The profile of lesson

plans include time allocation of subjects, morals program, extracurricular programs and the availability of instructional planning documents as written in [Table 3](#). The time allocation for studying at *surau* and *madrasah* for first grade was over 30 minutes and grade 2, 3 and 4 were over 40 minutes. These results are found in all subjects taught in *surau* and *madrasah*. Those subjects are *al-Quran*, *hadith*, *aqeedah*, *morals*, *fiqh*, *tarikh Islam*, *arabic*, *silek*, and *calligraphy*. Other results which related to the planning of the learning profile is morals habituation program. We found there were 5 activities carried out such as *salam* and pray before the lesson start, habituation of polite behavior through shaking hands, *shalat jama'ah*, train the students to give *infaq* every day, and train the students to work together once in a week. These findings about planning profiles are also equipped with extra-curricular program. This extracurricular program held 1 time per week in 2 x 40 minutes. Some

extracurricular programs found were *didikan subuh*, *muhadarah*, *drum band*, *silek*, *pildacil*, *qasidah* and the art of *al-Quran* recitation.

Moreover, the findings of the study plan profile is written in Table 4. These results show that there is lack of

documents availability in the learning process of *surau* and *madrasah Minangkabau* in West Sumatra. Due to the availability of lesson plans that were only done 3.77%, and the indicator of learning outcomes were only done in 9.43 % and 11.3 % for evaluation.

**Table 3. Surau and Madrasah Minangkabau which has lesson plan document**

No.	Aspect	Lesson Planning Document (n=53)			
		yes	%	No	%
1	lesson plan	2	3.77	51	96.23
2	output indicator	5	9.43	48	90.57
3	evaluation	6	11.3	47	88.68

**Table 4. Total group and time learning of Surau and Madrasah Minangkabau**

Grade	Total Group Learning		Time Learning		
	1	2	morning	noon	night
1	52	1	7	29	17
2	51	2	7	39	7
3	52	1	7	37	9
4	51	2	6	30	17

**Table 5. Surau and Madrasah Minangkabau which have learning activities documents**

No.	Documents	Documents of Learning Activities (n=53)			
		Yes	%	no	%
1	academic calendars	7	13.21	46	86.79
2	instructional media	10	18.87	43	81.13
3	textbooks / teachers guide	48	90.57	5	9.43
4	textbooks / students guide	15	28.30	38	71.70
5	other reference books for enrichment	7	13.21	46	86.79
6	teacher attendance	19	35.85	34	64.15
7	student attendance	35	66.04	18	33.96
8	Assignments to students (task, portfolios, etc.)	14	26.42	39	73.58
9	learning outside the classroom for certain materials	27	50.94	26	49.06

There are some unique findings on the aspects of group learning number and the availability of learning activities document. Both figures are written in Table 4 and Table 5. While, the results of the learning evaluation written in Table 6. Although not all stages of the evaluation process

is done, but this *surau* and *madrasah* always have a lot of classes. The number of students in each studied group was more than 40 people with various level of learning document. The most widely available document is a teacher guide books that is equal to 90.57%.

**Table 6. Surau and Madrasah Minangkabau Learning Evaluation**

No.	Types of Evaluation	Learning Evaluation (n=53)			
		yes	%	No	%
1	daily exam results / block	11	20.75	46	86.79
2	midterm results	6	11.32	47	88.68
3	final exam results	13	24.53	40	75.47
4	final school exam results	46	86.79	7	13.21
5	final exam creator team	22	41.51	31	58.49
6	evaluation instrument	12	22.64	41	77.36
7	evaluation report book	27	50.94	26	49.06

In addition, the profile of educators, staff and students at *surau* and *madrasah Minangkabau* are presented in Table 7 and Table 8. Table 7 describes there were more female teachers than male teachers who mostly graduated from high school or equivalent. Another interesting finding was the number of students who are always there and many in each school year, as presented in Table 8.

The profile of media and learning resources of *surau* and *madrasah Minangkabau* includes facilities, infrastructure and media and learning resources. Data is written in Table 9 and Table 10. The findings of this research shows that *surau* and *madrasah Minangkabau* is lack of media and learning resources, such as a shortage of space and building, chairs, desks, blackboards, books and

props. These findings relate to the profile of funding and accountability (see Table 11 and Table 12).

**Table 7. Teachers and education personnel's of Surau and Madrasah Minangkabau**

No.	teachers and education personnel (n=53)	not having	Sex		Degree of Academic Qualification				
			L	P	< senior high	senior high	Bachelor	magister	Pesantren
1	principal	29	12	12	0	0	0	0	0
2	teachers	-	62	113	56	60	40	0	7
3	administrators	-	0	2	0	2	0	0	0

**Table 8. Number of students and the comparison of teachers-students of Surau and Madrasah Minangkabau**

No.	Academic Year	Number of Surau and Madrasah	Number of Student Grade 1-4					Number of Teachers	Teachers : Students
			male		Female		total		
			$\Sigma$	%	$\Sigma$	%	$\Sigma$		
1	2010/2011	16	588	48.43	626	51.57	1214	76	0.0626
2	2011/2012	16	602	48.94	628	51.06	1230	73	0.0593
3	2012/2013	16	557	48.52	591	51.48	1148	75	0.0653
4	2013/2014	53	1303	50.15	1295	49.85	2598	175	0.0674
5	2014/2015	16	524	49.02	545	50.98	1069	74	0.0692

**Table 9. Infrastructures of Surau and Madrasah Minangkabau**

No.	Component	Infrastructures (n=53)				
		available		adequate		
		yes	no	yes	less	no
1	Own building	46	7	14	7	32
2	classroom match group learning number	43	10	13	9	31
3	library	1	52	0	1	52
4	administration room	3	50	1	2	50
5	teacher's room	8	45	4	7	42
6	principal's room	5	48	2	1	50
7	mosque / <i>mushalla</i>	51	2	12	7	34
8	number of seats and tables match number of students	16	37	10	5	38
9	Bookshelf	9	44	6	0	47
10	filling cabinet	3	50	1	1	51
11	information board	8	45	1	4	48
12	Computer	4	49	1	2	50
13	chairs and tables accordance number of teachers	13	40	5	6	42
14	principle's chairs and tables	9	23	5	25	23
15	equipment worship ( <i>al-Quran, sarung, mukena</i> )	30	44	6	3	44

**Table 10. Media and learning resources of Surau and Madrasah Minangkabau**

No.	Lesson	Media and Learning Resources (n=53)				
		available		adequate		
		yes	no	yes	less	no
Tools and Media of Lesson						
1	<i>al-quran</i>	4	49	3	1	49
2	<i>hadith</i>	4	49	1	2	50
3	<i>aqeedah</i>	4	49	1	2	50
4	<i>akhlak</i>	4	49	2	1	50
5	<i>fiqih</i>	4	49	2	1	50
6	<i>tarikh islam</i>	4	49	2	2	49
Textbook						
1	<i>al-quran</i>	48	5	6	6	41
2	<i>hadith</i>	29	24	5	9	39
3	<i>aqeedah</i>	29	24	5	9	39
4	<i>akhlak</i>	24	29	5	11	37
5	<i>fiqih</i>	19	34	5	10	43
6	<i>tarikh islam</i>	16	37	5	7	41

The profile of financing and accountability of *surau* and *madrasah Minangkabau* based on the aspect of funding sources and financial accountability. Both of these data are written in Table 11 and Table 12. These data do not show good financial. Because students are the main source of funding (88.67%) and only 35.84% *surau* and *madrasah Minangkabau* obtain assistance from donors. So

*surau* and *madrasah Minangkabau* do not have any excess budget funds each year to run and improve the program. Nonetheless *surau* and *madrasah minangkabau* have good accountability. It is proven by all the parties are allowed to access financial reports and know the details of financial management.

**Table 11. Funding sources of Surau and Madrasah Minangkabau**

No	Sources	Result (n=53)			
		yes	%	No	%
1	students' tuition become the main source of funding	47	88.6792	6	11.3208
2	<i>surau / madrasah</i> obtain funding assistance from donors	19	35.8491	34	64.1509
3	<i>surau / madrasah</i> obtain funding assistance from the government	5	9.4339	48	90.566
4	funding sources support additional programs	5	9.4339	48	90.566
5	<i>surau / madrasah</i> have excess budget funds each year	2	3.7735	51	96.2264
6	<i>surau / madrasah</i> can seek additional sources of funds to cover the shortage of operational costs	7	13.2075	46	86.7925
7	<i>surau / madrasah</i> involve parents of students / school committee in fund raising	16	30.1887	37	69.8113

**Table 12. Financial accountability of Surau and Madrasah Minangkabau**

No	Aspect	Financial Accountability (n=53)			
		Yes	%	no	%
1	the financial managers reported to the school committee	14	26.42	39	73.58
2	the financial reports are exposed openly to the personnel manager,	48	90.56	5	9.44
3	book report of financial management can be known by all personnel of the management	43	81.14	10	18.86
		teacher	administrators	committee	External
4	anyone who has access to the financial statements	47	0	9	0
5	anyone who has access to detailed financial accounting	49	0	6	0

*Surau* and *madrasah Minangkabau* are grouped into Islamic non-formal education in Indonesia. Based on Government Regulation of the Republic of Indonesia Number 55 in 2007 concerning Religious Education and Religious Education, Chapter I General Provisions, Article 1, Paragraph 2, "Religious education is an education that prepares students to be able to carry out the role which requires the mastery of religious knowledge and/or become a theologian and practice the teaching of their religion ". According to the Regulation of the Minister of Religion of the Republic of Indonesia Number 13 in 2014 Chapter I General Provisions Article 1 paragraph 8, " diniyah non-formal education is Islamic religious education in the form of *Madrasah Diniyah Takmiliah (MDT)*, Education of *al-Quran*, Assembly of *taklim* or other similar form inside and outside *pesantren* on the path of non-formal education".

Based on research findings that have been described previously, it is clear that *surau* and *madrasah* in *Minangkabau* of West Sumatra has a management and organization, curriculum, media and learning resources as well as funding and accountability in poor condition. An explanation of some causes of such cases are described as follows. *Firstly*, the lack of availability of rules and regulations that support the implementation of education at *surau* and *madrasah* particularly about the funding and financing of non-formal education. The researchers found there are some rules about *surau* and *madrasah*: (a) Regulation of the Indonesian Government Number 55 in 2007 about Religious Education; (b) Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 14 in 2014 about Establishment of *Madrasah*

hosted by the Government and nationalization *Madrasah* organized by the Society; (c) Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 in 2014 about the Islamic Religious Education and (d) Some of the Decree of Directorate General of Islamic Education of Ministry of Religion Indonesia about *Madrasah Diniyah Takmiliah (MDT)*; No. 3201 in 2013 concerning Minimum Service Standards; No.3202 in 2013 about the guidelines development of the best *Madrasah Diniyah Takmiliah (MDT)*; No.3203 in 2013 about standards of management and assessment process of *Madrasah Diniyah Takmiliah (MDT)*; No.3204 year 2013 about content standards and competency standards graduation; No. 2352 in 2012 about Guidelines of *Madrasah Diniyah Takmiliah (MDT)* teachers' working group; No.2351 in 2012 about Guidelines of *Madrasah Diniyah Takmiliah (MDT)* principal's working group. From some of these rules mentioned above, there is no clear and tangible information about the funding of Islamic non-formal education [14-23].

*Secondly*, the lack of involvement of universities as educational institutions in alleviating the problems associated with *surau* and *madrasah* in West Sumatra. West Sumatra, actually, has many public universities and Islamic religious universities, whether it is in public and private status. One form of engagement Islamic religious universities real effort to alleviate the problem of *surau* and *madrasah* is included in the vision, mission and programs of its universities. STAIN Batusangkar as one of Islamic religious colleges in West Sumatra has done so. For example, the involvement of universities need to be real and obvious especially in the activities of social and

religion. In the document of strategic plan, the mission of STAIN Batusangkar 2012-2016 in the field of education is obviously written. "The strategic objective of the development of STAIN Batusangkar 2012-2016 is (a) Improving the implementation of education; to improve the effectiveness of education in STAIN Batusangkar; (b) Institutional strengthening; to increase public image (brand image) of STAIN Batusangkar and (c) Organization strengthening; to increase the service and support for academic administration (academic system) of STAIN Batusangkar. As for the strategic targets in the development plan are "the strategic objectives of the increasing education provision embodied in the form of institutional strengthening- Institutional strengthening objectives are embodied in the form of improving the quality of the research activities as well as the dedication and community empowerment, whether conducted by faculty and students; Organization strengthening – organization objectives are embodied in the form of increasing the activity of the various centers of research and study, both indigenous and *syara'*, education, science, language, literature and culture, law, economics, gender, politics, and human rights" [8].

*Thirdly*, the phenomenon of lack of attention given by the government, the community and parents to religious social activists such as teachers, administrators and a group of people in non-formal educational institutions. The local government does not allocate fund in the local budget routinely for the implementation of learning in Islamic non-formal education institutions in their respective regions, including in the regency or city in West Sumatra.

*Fourthly*, many studies that have been conducted by researchers and or others in West Sumatra, but they do not concern on the development of religious educational institutions, particularly Islamic non-formal education institutions. In fact, conducting a study on the development of educational institutions in West Sumatra gain many benefits. Islamic institution education is needed for (a) the institution as a mean of strategic media for the change of cultural values; (b) tracking the existence of Islamic educational institutions cannot be separated from the process of the arrival of Islam in *Minangkabau* that has mystical nuance, and local culture acculturation (custom); (c) the emergence of Islamic education institutions in a community will be always dynamic whether in its function or its learning systems, and (c) the presence of Islamic education institutions provide its own spectrum in opening horizons and intellectual dynamics of Muslims [13].

Based on the literature study, we found several studies about *surau* and *madrasah*, i.e., "Surau, Traditional Islamic Education in Transition and Modernization" wrote by Azra [1], "Islam and Adat Minangkabau" wrote by Hamka [3]; "Surau, the scattered of Local Asset" wrote by Hanani [4]. Several other studies were also relevant to this research. These studies examined about the condition and function of *surau*, [7,9,10]. Another article on *surau* in the form of novels and romance as "The Collapse of Our Mosque" [12].

The presence condition of Islamic non-formal education in West Sumatera are in insufficient condition whether in its governance, management or organization. This fact is supported by Rasyid statement in 2012. The main reasons

for these chaos are because (a) No inventory of the number of students and number of units, the condition of the facilities, methods, curriculum and quality of teachers including the ability as well as the quality of its graduates; (b) The absence of a clear hierarchy and qualifications and controlled properly and appropriately; (c) Since the past 10 years, not all mosques and prayer rooms that applied classification and specification of *Madrasah Diniyah Awaliyah (MDA)*, *Madrasah Diniyah Takmiliah (MDT)*, *Taman Pendidikan al-Quran (TPA)* and *Taman Pendidikan Seni Al-Quran (TPSA)* because of the limitations of teachers, students and the learning time; (d) any difference in understanding the types of Islamic non-formal education in West Sumatra and (e) No parent organization as the control, monitor and evaluate the entire education of *al-Qur'an* in West Sumatra [20].

Actually, the Islamic non-formal education in west sumatra has been running for a long time. Nowadays almost every *surau*, *mushalla* and mosque in West Sumatra have and organize this Islamic non-formal education. Form the observation in *Nagari Lubuk Jantan*, it was found 33 Islamic non-formal education. *Lubuk Jantan* also has *Surau Contacts Agency/ Badan Kontak Surau (BKS) Nagari Lubuk Jantan Lintau Tanah Datar* district. *Badan Kontak Surau (BKS)* has been running a little incidental activities. Because of bigger concern was given by some parties like local government, *niniak mamak*, and other communities in *Lubuk Jantan*, *Badan Kontak Surau (BKS)* is asked to empower *surau* in *Lubuk Jantan*. There was a desire to be a better from religious social activists in all matters relating to Islamic non-formal education in *Lubuk Jantan*. The existence of local knowledge can be explored to be part of the learning system in Islamic non-formal education in *Lubuk Jantan*. Thus, these conditions require the assistance of outside parties.

## 4. Conclusions

Based on the explanation of the results and discussion above, it was concluded that *surau* and *madrasah Minangkabau* of West Sumatra, Indonesia is considered as a part or a form of Islamic non-formal education institutions. The results also showed that the profile of *surau* and *madrasah Minangkabau* of West Sumatra Indonesia which has been converted under the minimum service standards that have been established by government regulations. The first four of these standards include, management and organization, covering aspects of identity, vision and mission, as well as management. Second, the curriculum includes, instructional planning, implementation of learning, evaluation of learning, teachers / educators and students. Third, media and learning resources covering infrastructure, facilities and instructional media. Fourth, funding and accountability.

We are suggest, one of the efforts that can be done to overcome this problems is to empower *surau* and *madrasah*. Many programs can be done to optimize the role of *surau* and *madrasah*, for example, by empowering the religious social activists, conducting training methods of learning and other activities. Empowerment will also restore the role of social institutions that have been lost in *Minangkabau*, because of the change of the role of

traditional structures (*panghulu, manti, malin* and *dubalang*) in strengthening the role of religion in *Minangkabau*.

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