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THE ISLAMIC EDUCATION STRATEGIES IN LOCAL CULTURE PERSPECTIVE OF WEST SUMATERA SOCIETY

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Abstract

Sijunjung is one of regencies in West Sumatera which has great potential resources. However, these graces are not followed by the society's thankfulness through performing Islamic values. Based on the fact, the researchers were interested to do a research related to Islamic education strategies in local culture perspective in Koto VII sub-district Sijunjung regency. The research was aimed at helping the society to be aware of making the best use of the potential things and thanks God through performing Islamic values and avoiding all God's prohibitions. The research included some elements they were Tali Tigo Sapilin which consisted of niniak mamak, alim ulama and cadiak pandai, the youth, and adults. The research was in Focus Group Discussion. The research finding was that Minangkabau philosophy in west Sumatera was in line with Islamic education strategies in Kitabullah.

Keywords: Strategy, Islamic Education, Local Culture

Abstrak

Sijunjung adalah salah satu Kabupaten di Sumatera Barat yang memiliki potensi sumber daya yang besar. Namun, rahmat ini tidak diikuti oleh rasa syukur masyarakat dengan menampilkan nilai-nilai Islam. Berdasarkan fakta tersebut, peneliti tertarik untuk melakukan penelitian terkait strategi pendidikan Islam dalam perspektif budaya lokal di Kecamatan Koto VII Kabupaten Sijunjung. Penelitian ini bertujuan membantu masyarakat untuk menyadari dan memanfaatkan sebaik-baiknya hal-hal yang potensial dan bersyukur kepada Tuhan melalui menampilkan nilai-nilai Islam dan menghindari semua larangan Tuhan. Penelitian ini memasukkan beberapa unsur yaitu Tali Tigo Sapilin yang terdiri dari niniak mamak, alim ulama dan cadiak pandai, pemuda, dan orang dewasa. Penelitian ini dalam Focus Group Discussion. Temuan penelitian adalah bahwa filsafat Minangkabau di Sumatera Barat sejalan dengan strategi pendidikan Islam di Kitabullah.

Kata Kunci: Strategi, Pendidikan Islam, Budaya Lokal

Introduction

Sijunjung regency has 3.130,80 Km² or 313.080 Ha areas with around 197.961 inhabitants in 2008 until 2009. They are spread

in eight sub-districts (54 nagari and 1 village). Most of inhabitants are in Sijunjung sub-district (32.254 people) and the least are in

Kupitan subdistrict (11.259 people)¹. Furthermore, Sijunjung regency is an agrarian territory which has hilly and lowland with many resources. These resources can be fostered for region and national construction².

The people in Sijunjung should improve their thanks for all God's bestowals Allah said "Which then of the bounties of your Lord will you deny?" To thank God, the people should worship Allah, give charity, and help someone who needs helping.

Growing Islamic values is an effort to maintain and evolve the human natural tendency and humanity to become real people (*InsanKamil*) which agree with Islamic norms. Islamic values fundamentals that should be owned are *Akidah* (belief), *Ibadah* (worship), *Akhlak* (morals), and *Muamalah* (interaction). Islamic values include guidance, direction and formation to belief the existence of God, hold on to His religion, do all His commands and avoid His bans.

In fact, people in Koto VII sub-district did not worship charity, gratitude It could be seen from their social economic changes due to land changes where agriculture changed into mine workings. Many of them were prosperous and they got higher statues. Accordingly, the people become consumptive and lavish. Their wealth gotten from gold mine, either as the employee or owner of the land, made them consuming and passing round narcotics and drugs. It was broadcasted in local newspaper Padang Ekspres: The Sijunjung Criminal Investigation Bureau Unit caught a drugs transaction in Pink hotel, Kiliranjao, Kamangbaru sub-district.³

On the other hand, gambling has spread in this regency. A speaker on Ied day also said about it that the philosophy *adat*

basandi syarak and syarak basandi kitabullah is only a slogan. The fact found that the elder join his nephew to gamble where he should ban him to do it. It shows that custom's and religion's values were ignored. Moreover, mosque as a place to worship was not well taken care and the people were unwilling to pray there. There is a slogan in Minangkabau "*Babaliak kasuran*" or go back to the mosque, but the people ignored to pray in the mosque.

Besides, the mosque is usually used as Al-quran education center or known as MDA. Recently Harian Umun Singgalang newspaper reported: "Sijunjung- The reciting Al-quran teacher SR (55) the citizen of Tambang Ameh, IV Nagari sub-district was caught by the police. He was reported by the victim's parents for raping three of his students in the mosque where he taught his students in MuaroBodi. SR is now jailed in Mapolres Sijunjung arrest. This case is handled by the head of the Sijunjung Criminal Investigation Bureau Unit".

The people also seldom gave charity and were lavish with their money. They changed from producer of foodstuff become consumptive because the land where was usually used for agriculture, now turn to be used for mine working.

The employees were consisted of male and female which caused "local love" and many sexual acts. Consequently, many families or spouse were in dispute and got divorce. On the other side, most of the miner came from Kalimantan. They had much money and seduced the indigene girls, and it caused pregnancy then. At the end of the contract, the employee went to their hometown and left their spouses widows.

The people who own ulayat land are snatching away the power and quarreling to get the land for gold mine. As reported in Sijunjung news "Due to the willingness of overbearing gold mine land, two groups of people Nagari Batu Manjular, Kupitan sub-

¹ Sijunjung dalam Angka 2010 BPS- *Statistics of Sijunjung*. Bapedda (2011:hal 128).

² Sijunjung dalam Angka 2010 BPS- *Statistics of Sijunjung*. Bapedda (2011:hal 97)

³ Padang Ekspres on Wednesday (8/4) at midnight

district Sijunjung regency was in affray. Consequently, two of them were taken to the local government clinic because of injured.”

On September 3, 2015 a massive attack happened and caused a death to a person in initial B. The accident was triggered by a problem in gold mine land. Around 19 people were jailed in Sijunjung police bureau.

On September 14, 2015 the society in Koto VII was surprised by horrendous incident. The police broke into one’s house and found two persons in initial F and D were consuming the drugs, while four others escaped.

By the facts above, the researchers were interested to do social service by involving the custom’s leaders in order to make the people aware of the planned program. Alim ulama, cadiak pandai and ninik mamak as Tungku Tigo Sajarangan, Tali tigo sapilin in west Sumatera become a gate to implement the service.

The main function of Tungku Tigo Sajarangan in MinangKabau is to help the society to hold on their custom and Islamic tenet “*Adat basandi syarak, syarak basandi kitabullah*”. They should teach them the science of custom and religion, inform Islamic values and custom into themselves, and the emphasis to change their attitude and mental to the faith and belief in Allah SWT and apply Islamic tenet in their life.

The Islamic education strategies in general proposed by Syaibany as follow: induction method (conclusion), qiyasiah method, lecturing method, dialogue method, halaqah method, history method, listening method, reading method, imla’j method, memorizing method, comprehension method, and tourism method. In implementing the service, the condition and situation of the location of servive that was in Sijunjung regency was adjusted.

Discussion

The elements included in this research were the people who directly involved in forming Islamic values to children. The elements were TungkuTigoSajarangan, the parents, and the youth.

1). Tungku Tigo Sajarangan; The leadership of *Tungku Tigo Sajarangan* consists of three elements. First, *ninikmamak* is a traditional leadership based on the pattern of continuous customs which means “*patab tumbuah hilang baganti*” in its own ethnic, in race and nagari because *tinggi tampak jauh, gadang tampak dakek* and *Padangnyo leba, alamnyo laweh. Tinggi dek dianjuang, gadang dek diambak.*

It means that his personality develop, own the knowledge, has strengths, capability, authority, well-respected, has own mind, solid (he grows up due to *dilintang pungkam*), *punya urat dan akar tunggang yang dalam, punya teras kayu yang kuat serta utuh. Padangnyo leba, alamnyo laweh. Tinggi dek dianjuang, gadang dek diambak.* His election is agreed by all the society to be a leader (acceptability)⁴.

The base of *penghulu* in Minangkabau is law, custom law. The duty of penghulu is follow the right plot, pass the common way, maintain the heritage, and guide the children and nephew or niece.

The position of *Ninik Mamak* is keeping *sako datuk* (headman in Minangkabau) from generation to generation based on the mother’s line in matrilineal system. As the leader, *Ninik Mamak* maintains, keeps, takes care, controls, and applies the custom because he is the leader and the protector. The existence of *Ninik Mamak* in society can be seen in *petatah petitih kato pusako* (proverb); *Bak baringin di tangah koto, Ureknyo tampek baselo, Batangnyo tampek basanda. Dabannyo*

⁴ Azrial Yulfian. (1994). *Budaya Alam Minangkabau*. Padang: Angkasa Raya. Hal 10

tampek bagantuang, Daunnya tampek bataduab kabujanan, Tampek balinduang kapaneban, Nan didahulukan salangkab, Nan ditinggikan sarantiang, Kapai tampek bantanyo, Kapulung tampekbarito. (Like banyan tree in the city, its root is for sitting, its stalk is for leaning, its branch is for hanging, its leaves is for taking shelter from rain and scorcher, is preceded one step, is raised one branch, to ask before going, to tell after coming⁵. *Ninik Mamak* has higher position in the society. He is the one to be asked about the solutions for the problem in the *nagari*.

Penghulu according to Minangkabau custom is the high person he is raised and appointed by his group and is called by “*datuk*”, lead his group, and is chosen based on the mother’s line. All the *nasab* heirs have right to be *penghulu* and is not impossible to be demoted. The title of the *penghulu* is the right of his group which is known as “*nan sepayung sepatagak, nan selingkung cupak adat*”. The title and position is inherited from generation to generation as long as the *nasab* heirs are still alive. Thus, raising the position of *penghulu* in Minangkabau will make someone be in the same grade with the people who chose and raise him.

The word *pangulu* (in Indonesian: *penghulu*) is originated from the word “*penggambulu*” or “*pangkalbulu*”. *Clutcher* (*penggenggam*) means a leader; therefore, *penghulu* is a speaker and kind hearted. As explained in Minangkabau proverb *Elok nagari dek pangulu, elok kampuang dek nan tuo*. *Pangulu* is the leader for the children and nephew or niece and village. It is also originated from ancient Malay, *pang* = *head* and *hulun*= *citizen*⁶

The election of Minangkabau leader passes some steps, *berlicak pinang, bertepung batu lebih dabulu*, which means *penghulu* that will be chosen should be considered well and is chosen due to his characters; so that, *bulat telah dapat digolongkan, pipih dapat dilayangkan*.

The election of *penghulu* that will be entitled *sakos* should be *tinggi karena disintakkan ruas, besar (gadang) karena dilintang pungkam*. it means that he is high is not because he raises himself but Meaning, he's tall , not for promoting themselves , but because *ruasnya* to have surged upwards; integrity with high personality as said *berpadang lapang, beralam luas*. He is strong, influential because its stalk *dilintang pungkam*. Its stalk is strengthened by the base of strong stalk (*pungkam*). this is the requirement related to the personality. The second requirement is acceptability which means he is accepted by his nephew or niece, and other group members. This is what is said high because he is heightened, *Inilah yang dikatakan tinggi karena dianjung, dinaikkan keanjungan, gadang karena diambak*.

The combination of personality and acceptability capability is needed to elect a leader. It is said that *kelapo tumbuah di matonyo*. It means that the election is suitable for someone who can bear it. In other words, *penghulu* should be able to position a thing in its place. It begins with *adat dan syarak sedundun*. It means the custom’s rules is strengthened by the religion’s rules into the way to interact in society such as purchase and sale, offering, as the proverb *berbalai bermesjid; balai mengaji adat*, while the mosque is the place to worship.

The characteristics that should be owned by *Ninik Mamak* are *Siddiq* (right), *Tabligh* (deliver) to his children and nephew or niece and other group member about the things that should or should not be done, *Amanah* (belief), he is believed because he is honest, right, never deceive, and never harm people, and

⁵ MGMP BAM Kota Padang. (2005). *Budaya Alam Minangkabau untuk Kelas VIII Semester 1*. Padang: Simpati.

⁶ Darul Ilmi. (2014). *Pendidikan Karakter Berbasis Nilai-nilai Kearifan Lokal Melalui Ungkapan Bijak Minangkabau*. STAIN Bukittinggi Press Hal 74).

Fathonab (smart), with his knowledge he leads his members and children to achieve prosperity.

Ninik Mamak should be able to make a good decision for every problem that is exist in his group. The principle of his leadership: *bapantang kusuik indak salasai (bapantang kusut yang tidak selesai), bapantang karuah indak janiab (bapantangkeruh yang tidakjernih)*. It means that every problem found in the society can be solved by a discussion.

NinikMamak is hoped to be able to become a good leader and example among his group members especially to solve the probems such as lawsuit, whether it is internal or external lawsuit.

Second, the leadership alim ulama suluh bendang innagari – suluh bright in nagari. Alimulama will discuss Islamic laws to be a grip in *syarak mangato adaik mamakaikan*, about legal and illegal, allowed and unallowed, and understand *nahwu* and *sharaf*. In general, *alimulama* will guide the people to pass the right way in the world to hereafter because Minangkabau custom is Islamic custom, *adat basandi syarak, syarak basandi kitabullah*.

The power of philosophy “*Adat Basandi Syarak, Syarak Basandi Kitabullah*” is a base for Minangkabau people. The philosophy is the result of deep thinking and is hoped that it will be applied in daily life and not only as *asshabiyah* (race pride) of Minangkabau people.

Third, the leadership of cerdik pandai grows in intelligent society whoare able to solve the problems in the society, so he is suitable to accompany *ninikmamak* and *alimulama*.

CerdikPandai is a group of people who master the custom, religion, and science. In the leadership of *Tungku Tigo Sajaranan*, *cerdik* (smart) is the ability to solve difficult condition and it relates to intelligent. *Cerdik* means knowing all life aspects to achieve internal and external goal. *Pandai* relates to professional

skill. Thus, *cerdikpandai* is the person who has the ability to solve the problem and professional skill to support his life.

For Minangkabau people, the education should be started early on, as the proverb said *ketektaaja-aja, gadang tabao-bao, tuo talupo tido*. *CerdikPandai* has a role to make rules or laws as the person who is wise and clever, *tabu dek rantiang nan kamancucuak* (knowing which branch will pierce), *tabu di daban nan kamaimpok* (knowing which thing will befall).

Islamic tenet is a guide for Minangkabau people where Islam strengthens and completes the custom. Muhammad SAW characteristics should be owned by *penghulu* in Minangkabau. Those characteristics are *siddik* means *benar*, *tabligh* means *deliver*, and *amanah* means *belief*. *Penghulu* has a wide meaning that is the person who is able to maintain and guide his group members in the world and hereafter. And *fatanah* is the perfection of *cerdik*, in maintaining religion and wealth.

The characteristic of *cerdik cendekia* means the person has capability to do his duty for both himself and the people he leads such as the children, nephew or niece, the society and nagari.

Smart in *dakwah* and *response*, means the obligation to demand their rights to others and defend themselves defending children 's nephew , Korong village and the village children . Smart in talking means that he is good at discussing or speaking. The one who has not the characteristic of *tabligh* will not be able to pass his duty, deliver or communicate something well. The bad discussion may cause misunderstanding, so it will diverge from what should be delivered.

Smart in kaji mengaji meansthe person is able to analyze the good and the bad effect or the beginning and its last. When something does not go right, *penghulu*should straighten it. *Cerdik cendekia* also never insult someone’s heart, always please and listen to others.

Humanity value includes sense of belonging, aware of right, aware of bond, readiness for service, and keep marriage relationship. *Tungku Tigo Sajarangan* should know the culture values by keeping the status, obedient, agent of change, keeping Allah as the motivation, applying Islamic values as spiritual power, dynamic to create physics-materials advance, not sacrificing humanity values.

The function of *Alim Ulama* in Minangkabau is as a guide for the people to improve their religion's knowledge and piety. The other functions are to lead religion's ceremonies such as wedding, death, and gratitudon ceremony, to control the society's behavior and the rules reverse to Islamic tenet, to teach reading Al-Qur'an and to be *imam* (the leader in praying), to receive *jambahan*.

Cadiak Pandai the person who has a comprehensive thought to solve every problem, knows up of date, and is able to anticipate every problem found in the society.

The duty and the function of *Cadiak Pandai* are to help *Ninik Mamak* in common field, to give a conderation as what he knows, to share ideas to develop *nagari*, to give instructions for the society in their daily life, to drum up the society's thinking, to apply the knowledge for the family and society.

Based on the explanation above, *cadiak pandai* in Minangkabau functions as a guide as said in Minangkabau proverb: "*Anak nagari jaan sasek di tapirimbo, jaan ngangak di tangah padang*" which means *cadiak pandai* should help the society to pass their dality life and not to go astray because of the up of date.

Finding

Based on the explanation about the leadership of *Tungku Tigo Sajarangan* above, there were several problems which caused the role and function of *Tungku Tigo Sajarangan* faded. These problems: the people deemed that they did not need custom leadership

because there were government's leaderships, such as sub-district head, regent, and governor.

Furthermore, learning about leadership in Minangkabau was not applied well to the youth; accordingly, they were lack of knowledge about the leadership in Minangkabau custom. Many people move to other place '*marantau*' and started to forget their custom.

The urban society is heterogenous and causes an obstacle to apply the leadership of *tungku tigo sajarangan* because of the custom differences. The society is occupied with their daily activity, so they ignore the custom's aspects.

Thus, the leadership of *tungku tigo sajarangan* is a minangkabau leadership bequeathed from older generation was divided into three elements: *Penghulu*, *Alim Ulama* and *Cerdik Pandai*, which have their own roles and functions. Unfortunately, their roles and functions have faded because of some factors explained previously.

Based on the problems above, the researchers try to give suggestion or solution for the problems above: First, early learning is begun by the parents, the mothers' brothers, or educational institute to the next generation to create the generation that understand the culture and custom of Minangkabau.

Second, create a forum or a group *formasyarakat rantau* to implement Minangkabau custom and keep relationship each others. It is also better to conduct an activity or event that will remind them to the custom; for example, an activity in neighborhood where the people meet to discuss Minangkabau custom such as "The leadership of *Tungku Tigo Sajarangan*".

Furthermore, Abdullah Nashih Ulwan stated that first method can be used for children's moral education is educate by modeling. According to Al-Ghazali, the children are mandate for their parents. They were born in the pure heart and their parents

will guide them to find their personality. Every single thing that the children see and listen to will form their characteristics especially in their 3 to 6 when they used to imitate their parents; so that, the parents should be careful to behave especially when they are around their children. Because family is the early school for the children, the parents especially mothers as the educators should do well to form their children's characteristics.

The mothers influence their children through their loving, acceptance, and safety for the children. On the other hand, the fathers influence their children through personality development, discipline, giving direction, guide, and support to face their world. The good modeling from the parents to their children (around age 6) will impact to their development in the future because modeling is will fast influence the children's behavior. As Allah SWT said in Al-Ahzab verse 21:

The meaning: "Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much" (Al-Ahzab: 21).

Abdullah NashihUlwan further interpreted the modeling in several forms: modeling in worship, modeling in kindness, modeling in mercy, modeling in courteousness, modeling in braveness, and modeling in faith.

The parents should model based on the children's development, so they will easy comprehend what is taught. For example, to teach them to say greeting "*salam*", both parents should apply to read *salam* when they leave or come to the home (modeling in mercy).

Second, educate by habit. Religion is a potential brought by birth which can be formed through two factors, they are Islamic education factor and good environment factor. Islamic education factor is the responsibility of the parents. According to Rasulullah SAW

utterance narrated by Muslim from Abu Hurairah,

The meaning: "*From Abiburairabra, Rasulullah SAW said nobody is born but in pure; so that, his parents make them Jew, Christian, or Majusi*" (HR. Muslim).

Environment should support the theory of the Islamic education given by applying it. In the family, the good habit of Islamic education should be applied because habit is a practice, formation, and preparation of the children's characteristics. The children tend to imitate what people do around them. It is a must that the people around them show the good habit, as Rasulullah SAW said narrated by Tarmidzi from Ayyub bin Musa.

The meaning: "*Narrated by Ayyub bin Musa from his father from his grandfather, that Rasulullah SAW said: No best gift given by a father to his son but a good magnanimity*" (H.R At-Tirmidzi).

When the children get a good guide, direction, and loving from their family, they will receive good things from what they see or listen to and the parents' control is really needed to ensure everything goes right.

Third, educate by advice. The advisors should be the parents and they should have authority on the children. The advisors should give the good and the same model or example as what they say because practice will give more influence to them.

Influenced advice will directly come to the children's heart where it is usually not persistent, so the advice should be repeated. Allah SWT said in Al-Baqarah verse 44 with the meaning: "What! Do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?" (Al-Baqarah: 44).

According to Ulwan, the advice should: first, call to satisfied by meekness or refusal; for example, Lukman's call for his son to only belief in Allah SWT, in Luqman verse 13 with

the meaning: "And when Luqman said to his son while he admonished him: O my son! Do not associate aught with Allah; most surely polytheism is a grievous iniquity" (Luqman: 13), second, storytelling method by using example and advice which will influence soul and mind. The children usually like to listen to the story; therefore, the parents should be able to choose a good story to tell. As Allah SWT said in Al-A'raf verse 176 with the meaning: "...therefore relate the narrative that they may reflect", third, direct through a will. All of parents will absolutely raise and give the best things for the future and safety of their children.

Fourth, educate by attention. The parents should fulfill both physical and spiritual needs of their children's. One of the spiritual needs is attention to the children's growth and development. Educate by attention means that the parents pay attention and follow their children's development in constructing their faith and moral, spiritual and social preparation, and physical education and scientific results. The parents especially mothers who have much more time with their children should play their role well to prepare all things for the development of their children. The good parents should correct their children with affection to build the children's optimism, credence, and hope in their life. And attention to the faith is the prominent thing to notice.

Fifth, educate by punishment. The punishment is the last method and given when other methods are not effective to change the children's behavior. The punishment is a firm action to put something back right. The punishment is actually a form of affection given when the children do not want to apply Islamic tenet because its function is to educate. The children will realize that they do something wrong when they get punishment.

The parents should pay attention to the time and place to give punishment. The

methods to give punishment: a. punish the children gently and with affection, b. keep the bad characters, c. as an effort to correct the children, the last step of other methods⁷

The parents should refrain from giving physical punishment and try to give psychological punishment first. According to NashihUlwan, the punishment is divided into two categories namely psychological and biological punishment. Psychological punishment means: a. correct the mistake by direction, b. correct the mistake by signals, c. correct the mistake by fulmination.

The psychological punishment is given to those who are in their 10. When it does not give any changes, the biological punishment may be used in order to make them aware of their mistakes.

Islamic education strategy is in line with Minangkabau philosophy because the leaders in Minangkabau apply some ways; first, give advice or call to goodness. The role of *tungku tigo sajarangan* in Minangkabau is to guide the children and nephew or niece through the philosophy: *anak dipangku, kamanakan dibimbing* which means love the children and guide the nephew or niece.

In addition, Islamic education strategy in Minangkabau is narrative. It can be seen from tambo in Minangkabau. The direction is delivered through the will, attention, and punishment which is in line with the role and function of *tungku tigo sajarangan* in Minangkabau.

CONCLUSION

Based on the explanation above, in Minangkabau society in general and in Koto Panjang, Koto VII sub-district Sijunjung regency west Sumatera in specific, the elements played important role in improving Islamic values. The research was aimed at

⁷ Zakiah Drajat, (2006). *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara (hal: 65)

examining the role of *Tungku Tigo Sajarangan* to help the youth to grow Islamic values and the parents play their role well. The researchers found that the role of *Tungku Tigo Sajarangan* was in line with Islamic education strategy stated in Alquran and Hadits. Based on Minangkabau philosophy *adat basandi syarak* and *syarak basandi kitabullah* which means custom is built on religion and religion is built on Al-qur'an.

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