

THE RELATIONSHIP AND IMPACT OF SUMATRA THAWALIB PADANG PANJANG ON THE DEVELOPMENT OF EDUCATION IN KERINCI IN THE 20TH CENTURY

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Abstract

This article aims to analyze the relationship and impact between Sumatra Thawalib Padang Panjang and Thawalib Islamiyah Al Rawanilah in Kerinci. Sumatra Thawalib is one model of Islamic education reform that has provided many changes and influences on the existence and educational institutions in Minangkabau and Kerinci. Before the 19th century AD, Kerinci had received educational influence from Minangkabau. From the use of surau to the emergence of Thawalib in Kerinci, there are at least two things that were formulated, namely the impact of Sumatra Thawalib on Thawalib Islamiyah and the relationship between the two educational institutions. The research method used is the historical method, which takes four stages: heuristics (data collection), source criticism, synthesis and historiography (writing). The research results show that the presence of Thawalib Islamiyah Al Rawanilah in Kerinci was influenced by the Sumatra Thawalib Padang Panjang in the form of institutions, learning methods and curriculum. Thawalib Islamiyah Al Rawanilah is a duplication of Sumatra Thawalib with several modifications. Therefore, a synergistic relationship between the two agencies is built.

Keywords: *Islamic Education Reform, Sumatera Thawalib, Thawalib Islamiyah Al Rawanilah*

Abstrak

Artikel ini bertujuan untuk menganalisis hubungan serta dampak antara Sumatera Thawalib Padang Panjang dengan Thawalib Islamiyah Al Rawanilah di Kerinci. Sumatera Thawalib merupakan salah satu model reformasi pendidikan Islam yang banyak memberikan perubahan dan pengaruh terhadap eksistensi dan lembaga pendidikan di Minangkabau dan Kerinci. Sebelum abad ke-19 M Kerinci sudah menerima pengaruh pendidikan dari Minangkabau, dimulai dari penggunaan surau sampai kepada munculnya thawalib di Kerinci. Setidaknya ada dua hal yang dirumuskan yaitu dampak Sumatera Thawalib terhadap Thawalib Islamiyah serta hubungan kedua instansi pendidikan. Adapun metode penelitian yang digunakan adalah metode sejarah dengan menempuh empat tahapan yaitu heuristik (pengumpulan data), kritik sumber, sintesis dan historiografi (penulisan). Hasil penelitian menunjukkan kehadiran Thawalib Islamiyah Al Rawanilah di Kerinci dipengaruhi oleh Sumatera Thawalib Padang Panjang dalam bentuk lembaga, metode pembelajaran dan kurikulum. Thawalib Islamiyah Al Rawanilah merupakan duplikasi dari Sumatera Thawalib dengan beberapa modifikasi sehingga terdapat hubungan yang sinergis antara dua instansi.

Kata Kunci: *Reformasi Pendidikan Islam, Sumatera Thawalib, Thawalib Islamiyah Al Rawanilah.*

Background

The reform of Islamic education in Minangkabau at the beginning of the 20th century has led to changes in the model of Islamic education in other places. Renewal of society in Minangkabau requires renewal so that society

experiences progress, starting from education¹.

Alfurqan (2020)² suggests that the evolution of the Islamic education system starts at different levels in the world of education, mixing Islamic education with basic Islamic lessons in

¹ H. Hafizah et al., "Implementation of Abs Sbk Value in Life of Minangkabau People," *European Journal of Education Studies* 8, no. 7 (2021): 220–30, <https://doi.org/10.46827/ejes.v8i7.3817>.

² Alfurqan, "Evolution and Modernization of Islamic Education In Minangkabau," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 16, no. 1 (2020).

Minangkabau. This change also started from a struggle between the Old and Young People. This change occurred around the 1900s when the Young People launched a fierce attack on the traditional ulama centered in the surau and adherents of the *tarekat*. The Youth ulama movement does not limit their activities to traditionalist religious practices but from various aspects, especially in the aspect of education³ and the modern education system.

The wave of renewal that occurred in Minangkabau required young people to improve their management capability. In this condition, several suraus were converted into madrasas, which gave birth to the Sumatra Thawalib Islamic Education Institute, the birth of Sumatra Thawalib as a result of the modernization of Surau Jembatan Besi in Padang Panjang into a madrasa pioneered by Haji Abdullah Ahmad and Haji Rasul in 1916.⁴ This change was also followed by Surau in Parabek led by Sheikh Ibrahim Musa, Padang Japang Payakumbuh Sheikh Abbas Abdullah, Maninjau Abdul Rasyid, and Batusangkar under the leadership of Abdul Muhammad Thaib. Then many Islamic education institutions emerged with the name "Thawalib," such as Thawalib Batu Tebal, Thawalib Padang and Thawalib Tanjung Limau Simabur⁵ Some of these madrasas follow Thawalib in Padangpanjang with an educational institution and organization called Sumatra Thawalib, while other madrasas exist independently.

The reform of Islamic educational institutions carried out in Minangkabau influenced other regions in Indonesia. In Gontor, the ulama Imam

Zarkasyi emerged as a pioneer of reform. He saw that Islamic Boarding Schools indeed had many advantages but also had many fundamental weaknesses such as curriculum, methods and management⁶. Gontor Islamic Boarding School is one example *genre* Modern Islamic boarding schools in the context of the history of Islamic education in Indonesia because they are seen as the first to renew the Islamic boarding school education system in a modern way⁷. Imam Zarkasyi's success in modernizing the Gontor Islamic Boarding School by integrating Islamic boarding schools and madrasas in one system, in the curriculum he integrated formal and informal education curriculum systems. Students were not only taught religious knowledge but also general knowledge, so graduates had knowledge, morality, mental health, and work skills. For the benefit of the development of educational institutions, Imam Zarkasyi changed the status of Islamic boarding schools from private ownership to public ownership on a waqf basis, this can increase the development of educational institutions⁸.

Kerinci also received direct influence from the reform of educational institutions in Minangkabau. This is because the Kerinci area is very close to Minangkabau, and its ulama also has quite close relations. Minangkabau for the Kerinci region is one of the meccas of education. There are at least two waves of educational influence on Kerinci. The first Surau-based traditional education board. Surau is very synonymous for the Minangkabau community, then turning the surau into an educational institution and the center of order

³ Syahraini Tambak, "Metode Bercerita Dalam Pembelajaran Pendidikan Agama Islam," *Pendidikan Agama Islam Al-Thariqah* 1, no. 1 (2016); Desi Sukenti and Syahraini Tambak, "Developing Indonesian Language Learning Assessments: Strengthening the Personal Competence and Islamic Psychosocial of Teachers," *International Journal of Evaluation and Research in Education* 9.4, 2020.

⁴ Ahmad Rivauzi, "Pertubuhan Dan Pembaharuan Pendidikan Islam Di Minangkabau," *Turast: Jurnal Penelitian Dan Pengabdian* 7, no. 1 (2019): 109–26, <https://doi.org/10.15548/turast.v7i1.181>.

⁵ Fuady Anwar, "Peranan Perguruan Thawalib Padang Panjang Terhadap Pembaharuan Pendidikan Islam

Di Minangkabau," *Makalah Diajukan Dalam Diskusi Ilmiah Pada UPT MKDU IKIP Padang*, 1995.

⁶ Moh. Nurhakim, "Imam Zarkasyi Dan Pembaharuan Pesantren: Rekonstruksi Aspek Kurikulum, Manajemen Dan Etika Pendidikan," *Progresiva* 5, no. 1 (2011).

⁷ Umar Bukhory, "KH. Imam Zarkasyi Dan Genre Baru Pondok Pesantren (Refleksi Seorang Cucu Murid)," *Dirosat Journal of Islamic Studies* 1, no. 2 (2016).

⁸ Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)," *Qudus Internasional Journal of Islamic Studies (QIJIS)* 8, no. 1 (2020).

activities.⁹ The development of the surau as an educational institution and center of the order was also followed by the Kerinci region. Hence, the term "surau/surau tinggi in Kerinci" appeared. as the center of the Sammaniyah order and Islamic educational institution.¹⁰ The appearance of suraus in Islamic education centers such as Rawang, Tanjung Pauh, Koto Petai, Semerah, Pulau Tengah, Semerap, and other places is a direct influence on the presence of suraus as Islamic educational institutions in Minangkabau.

Second, the existence and influence of Islamic education institutions in Minangkabau again influenced educational institutions in Kerinci in the 20th century. Reform ideas in Islamic education also reached Kerinci, which was marked by the establishment of several madrasas in Kerinci. Abdullah Ahmad, as a youth movement, established a modern Islamic boarding school model school along with the quality of surau by carrying out reestablishment or modernization the Middle East school model. This movement conveyed by Sheikh Abdul Karim Amrullah by establishing advanced madrasa-style training, instructive changes adapted to regional needs (social interests) handled by Zainuddin Labay el-Yunusi and Rahmah el-Yunusiah who designed a professional school teaching style (*takbassus*) that up to date, although not yet complete.¹¹

This also encouraged the presence of madrasas and Islamic renewal in Minangkabau, attracting the attention of Islamic figures in Kerinci turned the educational institutions they supported,

whether in surau or mosque-based forms, into madrasas in Minangkabau. In Koto Petai Village, Madrasah Tarbiyah Islamiyah was founded, the founder of which was KH. Mukhtar Khamidi and KH Abdul Malik Imam bin Abdullah Imam. These two scholars have a direct relationship with Madrasah Tarbiyah Islamiyah (MTI) in Candung, this can be seen from their work entitled *Nazaratul Afkar* in the introductory part, the book was submitted by Sheikh Sulaiman Arrasuli in December 1969 and then the diploma was presented to MTI Canduang.¹² In Rawang, Thawalib Islamiyah Al Rawaniyah was founded, the pioneer was M. Khatib, who was a close friend of H. Karim Amrullah and Ibrahim Musa, the pioneer of the establishment of Sumatra Thawalib in Minangkabau. The change of surau to Thawalib Islamiyah al-Rawaniyah occurred in 1927 AD, which was initiated by M. Khatib together with Sumatran Thawalib alumni clerics and also supported by Mandapo in Kerinci.¹³ Initially, Thawalib Islamiyah al Rawaniyah was a traditional educational institution based at Surau Al Rawaniyah in Rawang. However, with reform ideas carried out by young people in Minangkabau, especially figures from Sumatra Thawalib, the surau was transformed into a madrasa.

The changes to the Islamic educational institutions mentioned above are needed to face various challenges and adapt to current developments. Nurcholis Madjid explained that education is not static, with this condition, the educational process must be able to respond to changes in the future. In order to adapt there are

⁹ Faras Puji Azizah et al., "Pembaharuan Islam Di Minangkabau Pada Awal Abad XX," *Rusydiab: Jurnal Pemikiran Islam* 3, no. 2 (2022): 212–28.

¹⁰ Kerincitime.co.id, "Menimbang 'Surau' Di Kerinci," <https://kerincitime.co.id/menimbang-surau-di-kerinci.html>, n.d.

¹¹ and Sabiruddin Sabiruddin Rafles, Muhammad Taufan, "Role of Abdullah Ahmad on the Modernization of Islamic Education in Minangkabau," *Khalifa Journal of Islamic Education* 1, no. 1 (2018); Miftahul Huda Rodin Rhoni, "The Rahmah El-Yunusiyah's Dedication in Islamic Education for Women in Indonesia," *International Journal on Advanced Science, Education, and Religion* 3.3, 2020; Saefudin, "The Shift in The Tradition of Islamic Education in Indonesia from The 19th

Century to The Early 21st Century," *IBDA: Jurnal Kajian Islam Dan Budaya* 19, no. 1 (2021).

¹² Nurfadliyati, "KH. Mukhtar Khamidi Dan KH. Malik Imam: Pendiri Madrasah Tarbiyah Islamiyah Koto Petai-Kerinci-Jambi," <https://tarbiyahislamiyah.id/kh-mukhtar-khamidi-dan-kh-malik-imam-pendiri-madrasah-tarbiyah-islamiyah-koto-petai-kerinci-jambi/>, 2021, <https://tarbiyahislamiyah.id/kh-mukhtar-khamidi-dan-kh-malik-imam-pendiri-madrasah-tarbiyah-islamiyah-koto-petai-kerinci-jambi/>.

¹³ Zulfan Rahman, "Studi Tentang Peranan Syekh H. Muhammad Khattib Dan Pengaruhnya Dalam Gerakan Pembaharuan Pemikiran Islam Pada Awal Abad XX Di Kerinci Jambi" (IAIN Sulthan Thaha Saifuddin Jambi di Kerinci, 1997).

efforts made by a group, organization, nation, and state to map educational development in the future.¹⁴ Suppose educational institutions respond well to the context of change through creative and intelligent innovations. In that case, the opportunity to survive will be very large. Still, if Islamic educational institutions are unable to respond, then there will be dynamic and frictional changes that occur. Sooner or later these Islamic education institutions (schools) will automatically be abandoned by the community because they are unable to respond to changes and community demands.

The development and transformation of Islamic Education Institutions are rooted in the changes that occur in society, especially social, cultural, and scientific changes. These changes continue to change from time to time. With these unstoppable changes, adjustments must be made to suit the times and currents of globalization and modernization. These changes are related to the challenges faced by Islamic educational institutions, namely, challenges from the fields of politics, culture, economics, society, and value systems.¹⁵ With the emergence of these challenges, existing institutions are born or changed to adapt to society.

Studies discuss the transformation of Islamic educational institutions in Minangkabau and Kerinci, such as the paper prepared by Fuady Anwar with the title *The Role of Padang Panjang Thawalib College in the Renewal of Islamic education in Minangkabau*, This article examines the role of Thawalib in motivating traditional educational institutions to make changes to the education system.¹⁶ Then Abdul Fadhil's article, *Transformation of Islamic Education in Minangkabau*, discusses the

challenges of traditional educational institutions in Minangkabau, namely the presence of schools founded by the Colonials, so there needs to be changes to match these schools, so transformation and renewal are needed.¹⁷ A historical study about the renewal of Islamic education in Minangkabau was discussed by Rengga Satria with the title *From Surau to Madrasah: Modernization of Islamic Education in Minangkabau 1900-1930 AD*, that the surau was the most valuable institution for Muslims in people before the introduction of Islamic reform ideas in Minangkabau, the presence of reform ideas initiated by young people forced the surau as a traditional Islamic educational institution to improve following new patterns and models. This change proves that Minangkabau society is more dynamic in dialogue with customs, traditions, Islam, and modernity.¹⁸ Still from a historical perspective, Afifi examines Sumatra Thawalib's journey from traditional education to modernization, rooted in the thoughts of its figures and initiators.¹⁹

From the research above, there has been no specific study discussing the relationship between Sumatra Thawalib and the Islamic Education Institute in Kerinci. In this position, this study is interesting because Thawalib's presence affected not only the Minangkabau region but also the surrounding areas, including Kerinci. This study is very important to explore the extent of the relationship between the two Islamic educational institutions in Minangkabau (Sumatra Thawalib) and Kerinci (Thawalib Islamiyah Al Rawaniyah) and to prove that the development of Islamic education in Kerinci cannot be separated from the development of Islam in Minangkabau.

¹⁴ Nurcholis Madjid, *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997).

¹⁵ Akmal Hawi, "Tantangan Lembaga Pendidikan Islam," *Jurnal Tadrib* 3, no. 1 (2017).

¹⁶ Anwar, "Peranan Perguruan Thawalib Padang Panjang Terhadap Pembaharuan Pendidikan Islam Di Minangkabau."

¹⁷ Abdul Fadhil, "Tranformasi Islam Di Minangkabau," *Jurnal Sejarah Lontar* 4, no. 2 (2007): 42–56,

<https://journal.unj.ac.id/unj/index.php/lontar/article/view/2385/1827>.

¹⁸ Rengga Satria, "Dari Surau Ke Madrasah: Modernisasi Pendidikan Islam Di Minangkabau 1900-1930 M," *Tadris: Jurnal Pendidikan Islam* 14, no. 2 (2019): 277–88, <https://doi.org/10.19105/tjpi>.

¹⁹ Afifi Fauzi Abbas and Abdullah A Afifi, "Sumatera Thawalib Dan Ide Pembaharuan Islam Di Minangkabau," *AL-IMAM: Journal on Islamic Studies, Civilisation and Learning Societies* 3, no. 1 (2022): 35–45.

The purpose of writing this article is to analyze the influence of the Sumatran Thawalib Padang Panjang on the reform of Islamic education in Kerinci, especially the existence of the Thawalib Islamiyah Al Rawaniyah. To achieve this study objective, there are at least two main questions in discussing this article, namely *First* what is the transformation process of Thawalib Islamiyah from a traditional institution to a modern educational institution *second* What is the relationship and impacts between Sumatra Thawalib Padang Panjang and Thawalib Islamiyah Al Rawaniyah in Kerinci?

To discuss the reforms of Thawalib Islamiyah al Rawaniyah in the 20th century AD, the appropriate method is historical research, which takes several stages. *First* stage is heuristic stage (source collection). The source collection in question is primary sources in the form of documents or other contemporary sources and secondary sources in the form of books, journals, scientific works, or research reports about Thawalib Islamiyah Al Rawaniyah. The *second* stage is critics to sources, the sources collected in the first stage are subjected to in-depth analysis to select sources that are valid and relevant to the theme being discussed. The third stage is interpretation. This stage is conducted to assess and relate one fact to another. Then *fourth* is historiography or drawing a history. To add to the existing data, the author also conducted interviews with teachers and alumnus of Thawalib Islamiyah Al Rawaniyah.

Thawalib Islamiyah Al Rawaniyah and Islamic Renewal in Kerinci

Part of Kerinci's history cannot be separated from historical records in Minangkabau because, since the beginning, Kerinci has had relations with Minangkabau both economically, politically, and educationally. The history of Kerinci starts from the arrival of Islam in Kerinci, the Dutch colonial

period, and even the Islamic Reformation in Kerinci, all of which have direct or indirect links with Minangkabau. In the early 20th AD, there was an Islamic renewal movement in Indonesia. This renewal movement was marked by the emergence of several Islamic organizations, Islamic-oriented parties, and the renewal of Islamic Education Institutions. Islamic education reform first occurred in Minangkabau. This reform movement was in the spotlight because it was the impact of an upheaval of thought between the old and the young.

This tussle of thought between the Old and Young People occurred around the 1900s when the Young People launched a fierce attack on the traditional ulama based in Surau and the *tarekat* adherents. The Youth Ulama movement does not limit their activities to traditionalist religious practices alone but rather from various aspects, especially in the educational aspect. Young people immediately adopted modern vehicles such as modern organizations, mass media publishing, and modern education systems²⁰.

In educational field, the Young People founded madrasas as a rival to the surau institutions owned by the Old People. However, the first establishment of madrasas in West Sumatra almost resembled the educational institutions in Surau. In 1906, the Madrasah located in Kamang Bukittinggi was founded by Haji Latif Syukur and introduced the use of blackboards and desks for students. Then, in 1912, he founded Madrasah Al-Tarbiyyah Al-Hasanah in the middle of the Bukittinggi rice fields by introducing a class system. The same thing was done by Zainuddin Labay and Rahmah el Yunusiah, who respectively founded Madrasah Al-Diniyyah (1915) and Madrasah Diniyyah Putri (1923). The development of this madrasa has begun to be neatly organized in terms of curriculum. It integrates religious knowledge with general science and has become a famous madrasa in West Sumatra and Indonesia.²¹

²⁰ Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII* (Jakarta: Kencana, 2013).p. 122-123

²¹ *ibid*, p. 123-124

The ideas that emerged from these reforming figures gave rise to schools that were different from traditional schools, so the Adabiyah School in Padang and the Sumatra Thawalib School in Padang Panjang were born. The differences between these schools and traditional schools are: First, these schools use the classical system. Students no longer use the halaqah (circling) system around the teacher. Second, the Adabiyah School integrates general science, so that religious subjects are not only studied. Meanwhile, Sumatra Thawalib has implemented a study of community problems, so an association was founded in this place. This association tries to meet the daily needs of students, besides that it also introduces modern teaching methods. Apart from that, it also emphasizes the application of tools in the form of the ability to master Arabic and its branches, with the aim that students can explore the necessary books themselves.²²

Steenbrink stated that one of the driving factors for Islamic change in Indonesia is changes in the field of education. Many people and even Islamic organizations are dissatisfied with traditional education methods. Therefore, several Islamic figures and organizations tried to make changes in the hope of improving both methods and content.²³

The wave of reform that occurred in Minangkabau required young people to improve. Several surau were converted into madrasas, which gave birth to the Sumatran became a madrasa pioneered by Haji Abdullah Ahmad and Haji Rasul in 1916. This change was also followed by surau in Parabek led by Sheikh Ibrahim Musa, Padang Japang Payakumbuh Sheikh Abbas Abdullah, Maninjau Abdul Rasyid, and Batusangkar under the leadership of Abdul Muhammad Thaib. Then many Islamic education institutions emerged with the name "Thawalib" such as Thawalib Batu Tebal,

Thawalib Padang, and Thawalib Tanjung Limau Simabur.²⁴ Thawalib Islamic Education Institute. It could be said that this Islamic educational institution was the first surau to use a class system in the teaching and learning process.²⁵

The birth of Sumatra Thawalib as a result of the modernization of Surau Jembatan Besi in Padang Panjang Some of these madrasas follow Thawalib in Padang Panjang with an educational institution organization called Sumatra Thawalib, while other madrasas exist independently.

The development of Sumatra Thawalib in Minangkabau developed quite rapidly. By 1928, 39 Thawalib Madrasahs had already spread throughout Minangkabau, with 17,000 students. The presence of Sumatran Thawalib in Minangkabau also began to influence Islamic educational institutions in Kerinci. Many Kerinci people studied in Minangkabau because in the 19th century, Minangkabau became one of the centers of Islamic education in Sumatra.

The presence of Thawalib Islamiyah Al-Rawaniyah began with the emotional ties between ulama in Minangkabau and Kerinci, namely H. Abdul Karim Amrullah and Sheikh H. Ibrahim Musa Parabek and Muhammad Khatib. They were students of Sheikh Khatib al Minangkabawi. When they arrived in their respective hometowns, the ulama founded traditional educational institutions. H. Abdul Karim Amrullah founded the Iron Bridge Surau, Sheikh Ibrahim Musa created a halaqah recitation called Muzakaratul Ikhwan (Jamiatul Ikhwan), and M. Khatib established a recitation at the Al-Rawaniyah Mosque.

M. Khatib received a letter directly from Abdul Karim Amrullah, and the letter was entrusted to Karim Amrullah's student from Kerinci, namely H. Azhar, who was also the teacher of Thawalib Islamiyah Al Rawaniyah later. The contents of the letter are H. Abdul Karim

²² Haidar Putra Daulay, *Sejarah Pertumbuhan Dan Pembaharuan Pendidikan Islam Di Indonesia* (Jakarta: Kencana, 2007). P. 72-73.

²³ Karel A Steenbrin, *Beberapa Apek Tentang Islam Di Indonesia Abad Ke-19* (Jakarta: Bulan Bintang, 1984).p. 28

²⁴ Anwar, "Peranan Perguruan Thawalib Padang Panjang Terhadap Pembaharuan Pendidikan Islam Di Minangkabau."

²⁵ Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia* (Jakarta: Kencana, 2009).

Amrullah offered ideas for Islamic renewal pioneered by Muhammad bin Abdul Wahab and Muhammad Abduh through modern education/madrasas and the Muhammadiyah organization founded by his comrade in arms in Mecca, namely KH. Muhammad Dahlan. As a friend of H. Karim Amrullah, Muhammad Khatib has indeed participated in the modernism movement launched by young people in Minangkabau. From his knowledge, then his teachers and friends in Mecca have indeed supported the renewal movement in Minangkabau. Further, M. Khatib agreed with the renewal movement especially updating Islamic Education Institutions from traditional to modern institution.²⁶

With the great influence of the Renewal Movement among young people in Minangkabau and H. Karim Amrullah's support and Sheikh Ibrahim Musa Parabek as well as the Kerinci Mendapo.²⁷ In 1927 Thawalib Islamiyah Al Rawaniyah was founded. The name Thawalib itself was taken from Thawalib Padang Panjang and Parabek because, at that time in Minangkabau, the trend was for Islamic Educational Institutions to emerge called "thawalib". Meanwhile, Al Rawaniyah indicated the location where this educational institution was founded, namely in Hampanan Rawang Kerinci.

According to Haidar, there are at least two factors behind the renewal of Islamic education: first, renewal that originated from outside. There were ulama figures who studied in Mecca or other areas, who then brought home the ideas of reform to the area. Second, factors that related to the condition of the homeland, which was colonized by Dutch colonialism. The Dutch implemented discriminatory policies against Islamic education

because the Dutch themselves established special schools for Dutch people and pro-Dutch local people.²⁸ Perhaps from these two factors, the presence of Thawalib Islamiyah Al Rawaniyah or its transformation from a traditional system to a madrasa system was more influenced by ideas from outside: from Makkah and Minangkabau. In Makkah, it was influenced by Muhammad Khatib. At the same time, Minangkabau itself is the central place of education for the Kerinci people. It could be said that the influence of Sumatran Thawalib was more dominant in influencing the transformation of Thawalib Al Rawaniyah.

Thawalib Islamiyah Al Rawaniyah is supported by the Kerinci natural Mendapo. Among the intellectuals and philanthropists who were the pioneers in founding this educational institution include H. Ishak Rahman, H. Said Pangeran, H. Idris Jamil, H. Muhammad Nuh, H. Bakri, H. Abdul Samad, H. Mat Rasyad, H. Mat Kamil, H. Bakhtiaruddin, H. Kamal Mukhtar, and others.

M. Khatib and Thawalib Islamiyah Al Rawaniyah are two important aspects of Islamic renewal in Kerinci. M. Khatib is a reformer figure, while Thawalib Islamiyah Al Rawaniyah is a medium used to support and spread the reformist thoughts of M. Khatib and other scholars in Kerinci.

M. Khatib has expertise in Fiqh, Tauhid, and Sufism. When he settled in Maliki Air Rawang Kerinci, he also opened a prayer service at the al-Rawaniyah mosque in 1915²⁹. There, he was confirmed as Imam and professor of the Majlis Ta'mir of the mosque. His students come from various corners of Alam Kerinci, Pesisir

²⁶ Rahman, "Studi Tentang Peranan Syekh H. Muhammad Khatib Dan Pengaruhnya Dalam Gerakan Pembaharuan Pemikiran Islam Pada Awal Abad XX Di Kerinci Jambi."

²⁷ Mendapo is defined as a leader in a country or hamlet in Kerinci, there are ten Kemandapooan in Kerinci, one of which is centered in Rawang, where Thawalib Islamiyah Al Rawaniyah was founded. Agus Fiadi, Aliyas Aliyas, and Mina Zahara, "Uteh Bateh Traditional Kerinci

Government in The Tambo Kerinci Manuscript," *Isblah: Jurnal Ilmu Usbuluddin, Adab Dan Dakwah* 5, no. 2 (2023): 303–20, <https://doi.org/10.32939/ishlah.v5i2.230>.

²⁸ Daulay, *Sejarah Pertumbuhan Dan Pembaharuan Pendidikan Islam Di Indonesia*.p. 42

²⁹ Jalwis, "AKulturasi Budaya Dalam Bangunan Masjid Raya Rawang." n.d.

Selatan/Indrapura. As a teacher, he was called Tuan Guru and Sheikh.

The study conducted by M. Khatib at al-Rawaniyah mosque uses the halaqah system in three years of education. In organizing education, he was assisted by H. Karim Kecil and H. Muhammad Husin. The teaching system he implemented were:

1. Teaching his adult students.
2. Helping teachers to teach teenage students
3. Adult students teach students who just entered studies (junior students/still children).

The education held by M. Khatib is more focused on reading the Qur'an, Arabic, Aqidah, Ethics, Worship, and reading the Islamic classical books³⁰ (specifically for teenage and adult students).

The studies carried out by M. Khatib emphasized the Arabic language with all its branches, Kalam/Tawhid, Akhlah, Fiqh, and Sufism. The understanding taught is the modern understanding in Islam. The textbooks used are generally books written by modern figures/reformers in Islam, such as Muhammad Abdul Wahab, Ibnu Taimiyah, Muhammad Abduh, and Rashid Ridha. Through this experience, he tried to get rid of societal diseases in religion, such as Tahayul, Bid'ah, and Superstition.³¹

After the formation of Thawalib Islamiyah Al Rawaniyah in Kerinci, which was a symbol of reform in the field of education in Kerinci, then Sheikh H. Abdul Karim Amrullah proposed to H. Khatib and the teachers in Rawaniyah to strengthen the renewal movement in Kerinci by establishing a Muhammadiyah Organization in Kerinci such as which was carried out in Sumatra Thawalib Padang Panjang. Sheikh H. Muhammad Khatib, Tengku Azhari, and Tengku Abdurahman Karim held a meeting with the sons of Kerinci who were studying in Sumatra Thawalib at Rumah A.R.

Sutan Mansur, and they received instructions from Sheikh H. Abdul Karim Amrullah. Based on the deliberations' results, they would establish the Muhammadiyah Kerinci branch from Padang Panjang. So those who initiated Muhammadiyah in Kerinci included Tengku H. Azhari Thaib Rawang, Tengku H. Abdurrahman Karim Rawang, H. Ishak Rahman Rawang, H. Muhammad Said Pangeran Rawang, H. Abdul Rauf Dusun Baru, H. Dahlan Pondok Tinggi, H. Abd Rahman Dayah Sungai Banyak, KH. Adnan Thaib Pondok Tinggi, KH. Dahlan Keluru, KH. Yahya Yusuf Keluru, KH. Abbas Sangkar Island, KH. Abdullah Muhammad Sungai Penuh).

After the formation of Muhammadiyah in Kerinci, the Padang Panjang branches and A.R. Sutan Mansur himself was present at the inauguration. Sheikh H. Muhammad Khatib gathered the Managers and founders of Muhammadiyah located at the Ar-Rawaniyah mosque in Rawang to coincide with the month of Ramadan in 1930, talking about the formation of Muhammadiyah branches in the villages in the Kerinci realm. At the time of the meeting, Sheikh H. Muhammad Khatib suggested that Muhammadiyah branches and Muhammadiyah *tabligh* should be formed and held at Sheikh H. Muhammad Khatib's places of study in Kerinci.

The establishment of Muhammadiyah in Kerinci faced resistance from the Dutch because, according to the Dutch, Muhammadiyah in Padang Panjang had begun to be involved in political activities that were harmful to Dutch political interests in Kerinci. Sheikh H. Muhammad Khatib guaranteed that Muhammadiyah Kerinci's activities were in the field of renewal and purification of Islam, especially in people's faith, worship, and welfare.³²

The Islamic education reform that was built in Thawalib Islamiyah Al Rawaniyah, quickly spread around Kerinci. The learning model and pattern

³⁰ In Indonesia, the Islamic classical books is popularly called "*Kitab gundul or kitab kuning*". These books are related to Islamic issues such *fiqh*, *taubid*, worship that written by classical Muslim ulama.

³¹ Rahman, "Studi Tentang Peranan Syekh H. Muhammad Khattib Dan Pengaruhnya Dalam Gerakan Pembaharuan Pemikiran Islam Pada Awal Abad XX Di Kerinci Jambi."

³² *ibid.*

began to be changed from the Halaqah system to the madrasah. The educational reform had an impact on the emergence of several madrasahs in Kerinci, namely the Madrasah Tarbiyah Islamiyah in Tanjung Pauh, Madrasah Tarbiyah Islamiyah Sebukar, Madrasah Salamul Irsyad Keluru, Madrasah Islamiyah School.³³ The impact of the presence of Thawalib Islamiyah Al Rawaniyah was also increasingly felt in the Kerinci community. The term "Thawalib" school emerged, which indicated someone who had studied in Minangkabau.

Relations between the Sumatran Thawalib of Padang Panjang and the Thawalib Islamiyah Al-Rawaniyah of Kerinci.

a. Relationship between Kerinci Ulama and Minangkabau Ulama

Since the 19th century AD, a community of ulama has been formed in the archipelago. Relations, communication, and consolidation between the ulama have created a network that forms a system called ulama kinship. Ulama relationships play a significant role, including: First, consolidation of the survival of Islamic boarding schools or Islamic educational institutions. Second, family expansion and ulama. Third, the development of Islamic educational institutions. Fourth, Islamization activities.³⁴

From the 19th century to the mid-20th century, ulama relationships were formed between several Islamic boarding schools in Java. This kinship is built through the significant spread of Islamic boarding schools. Likewise, in the Sumatra region, there are several Islamic educational institutions in the form of madrasahs that have spread out due to the influence of Islamic education reform. For example, the Sumatran Thawalib madrasa emerged in Padang Panjang, West Sumatra, which became a

pioneer in the establishment of other madrasahs in West Sumatra and even in Kerinci. The madrasahs which are united in the name of "Thawalib," become one family and form a kinship system in the world of Islamic boarding school education.

The ulama in Minangkabau and the ulama in Kerinci have had a relationship for quite a long time because, the famous ulama, especially the reformist ulama, have the same teacher in Mecca, namely Sheikh Ahmad Khatib Al Minangkabawi. Sheikh Khatib Al Minangkabawi comes from Bukittinggi and is a teacher in Mecca. He was known as a charismatic and broad-minded scholar, his knowledge is not only recognized by scholars in the archipelago but also recognized by other Islamic world scholars. Ottoman authority at that time gave him title "Tunis Bey ". At that time, this title was given to someone who has made great contributions to science, equivalent to "Doctor Honoris Causa" at this time.³⁵

Ahmad Khatib Al Minangkabawi has an important role in the movement and renewal of Islam in Indonesia. He educated and gave birth to pioneers of reform throughout Indonesia, especially in Minangkabau and the surrounding region. The students were introduced to Muhammad Abduh's ideas from the magazine *Al Urwatul Wutsqa* and also studied *Tafsir Al Manar*. In this condition the pioneers of Islamic reform in Indonesia began to be emerge. After the students have finished studying, they were given a diploma, but this diploma will be valid if students establish and form a study such as pesantren, surau, langgar, madrasah and so on and spread the thoughts of Ahmad Khatib Al Minangkabawi in Indonesia.³⁶

There are many students of Sheikh Khatib including: KH. Ahmad Dahlan, Ibrahim Musa, Karim Amrullah and Ahmad Khatib

³³ Rahman.

³⁴ Mueflich Hasbullah, *Islam Dan Tasformasi Masyarakat Nusantara Kajian Sosiologis Sejarah Indonesia* (Depok: Kencana, 2017).p. 99-100

³⁵ Eka Putra Wirman, "Peran Syekh Ahmad Khatib Al-Minangkabawi," *Jurnal Ulunnuha* 6, no. 2 (2016): 161–75.

³⁶ Fadhlan Mudhafier, *Syeikh Ahmad Khatib Al-Minangkabawy: Pemikiran Dan Perjuangannya* (Jakarta: Kemala Indonesia, 2013).

(ulama from Kerinci). These four scholars have a close relationship because they have the same thoughts and the same teacher.

Since the 19th century AD, Minangkabau has been a center for education and a destination for studying for people in the surrounding area. The Kerinci region is one of the regions that sends the best students to study in the region *darek*. *Darek* area is a term commonly used by Kerinci residents for the central educational cities in Minangkabau, such as Padang Panjang, Bukittinggi, Padang, and others.³⁷ After they studied in Minangkabau, they returned to Kerinci and established educational institutions in the form of suraus, madrasas or other forms. For example, Muhammad Khatib's students studied at Surau Batu Sungai Banyak, they continued their education to Sumatra Thawalib Padang Panjang, then after finishing studying, they returned to Kerinci and built a *madrasah badisah* in Sungai Banyak, including: KH. Abd Rahman Dayah, KH. Janan Thaib Bakri, KH. Dahlan, KH. Abd Rauf, KH. Namiri, KH. Jufri Amen.³⁸ The madrasah they founded and their place of study have a special relationship between teacher and student.

b. Teacher and Student Relationship

The relationships between scholars involved in the intellectual community are interrelated. The relationship between them was created in the search for knowledge through educational institutions such as mosques, madrasas, and *ribath*. The relationships they form create a networked community of teachers and students. The relatively high mobility of teachers and students means that the growth of this network does not limit region, ethnicity, or school tendencies.³⁹

The relationship between scholars in the form of student teachers seems quite formal when viewed from the modern academic world, with a common interest in reviving success *ummah*, thus forming cooperation, which then results in close personal relationships. This relationship was established and maintained after the students returned to their respective regions, formed their own educational institutions, and were assisted by other scholars.

The relationship between teachers, students, and educational institutions is quite active, as seen in the relationship between Sumatra Thawalib Padang Panjang and Thawalib Islamiyah Al Rawaniyah. This relationship was created because the founder of Sumatra Thawalib Padang Panjang had good relations with several pioneer figures of Thawalib Islamiyah Al Rawaniyah in Kerinci. Several teachers from Thawalib Islamiyah were graduated from Sumatra Thawalib, so both learning methods, curriculum, and so on, that were implemented in Sumatra Thawalib, were implemented in Thawalib Islamiyah Al Rawaniyah as well.

Several of M. Khatib's students who were considered intelligent and had the ability to read the bald book (Classical Arabic), were encouraged to continue their education outside Kerinci, such as to Sumatra Thawalib Padang Panjang, Sumatra Thawalib Parabek, Makkah and Kedah Malaysia⁴⁰. The reason he recommends his students to continue their education because the availability of a higher level of education there. The educational facilities were more complete, and there are more teachers who were experts in the field of Islam than at Thawalib Islamiyah Al-Rawaniyah.

³⁷ Yunasril Ali, *Adat Bersandi Syara' Sebagai Pondasi Membangun Masyarakat Madani Di Kerinci* (Kerinci: STAIN Kerinci Press, 2005).p.7

³⁸ Rahman, "Studi Tentang Peranan Syekh H. Muhammad Khatib Dan Pengaruhnya Dalam Gerakan

Pembaharuan Pemikiran Islam Pada Awal Abad XX Di Kerinci Jambi."

³⁹ Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*.p.118

⁴⁰ Suhatriis, Tokoh masyarakat Rawang. *Wawancara*, (Kota Sungai Penuh, 4 Juli 2022)

M. Khatib's students who studied Islam outside Kerinci after completing their education then returned to Kerinci. His students who had returned to Kerinci then worked together to develop teachings of the Islamic religion through education and da'wah (religious studies). They were appointed as teaching staff (auxiliary teachers) at Thawalib Islamiyah al-Rawaniyah. Among them are: H. Azhari Thaib, Tengku Abdurrahman Karim, H. Saleh Samad, H. Darus Samin, H. Bustanuddin, and Tengku Sami Karim. Among them were students who were loved by H. Abdul Karim Amrullah, namely H. Azhar Thaib and Tengku Rahman Karim.

c. Learning Model and Curriculum

Before becoming part of the "thawalib" the Islamic Education Institute in Rawang was a mosque-based education using traditional methods like halaqah. Like traditional education in Indonesia, there are several indications of this education before the introduction of reform ideas, namely:

- 1) Non-classical education. This education does not specify the length of study, so that a student can be at this educational institution and is not limited.
- 2) The subjects studied are religious subjects that use classical books, and there are no general lessons.
- 3) The methods used were *sorogan*, *wetonan*, memorization, and discussion.
- 4) There is no diploma certificate as proof that a student has or has studied at a particular Islamic educational institution.
- 5) The formation of Islamic boarding school life traditions, namely the formation of kinship between *kyai* and their students. Even though a student has also founded an institution, this relationship still does not fade⁴¹.

Since the founding of Thawalib Islamiyah Al-Rawaniyah, M. Khatib's students have studied using a modern education system. Thawalib Islamiyah Al Rawaniyah is modeled after the Sumatran education system in Padang Panjang which uses a classical system.⁴²

Table 1. The Thawalib Islamiyah Al Rawaniyah curriculum was adopted from Sumatra Thawalib Padang Panjang

Level I	Level II	Level III	Level IV	Level V	Level VI	Level VII
Islamic classical books' name	Islamic classical books' name	Islamic classical books' name	Islamic classical books' name	Islamic classical books' name	Islamic classical books' name	Islamic classical books' name
Matan Taqrib	Fathul Qarib	Fathul Qarib	Al-Muhazzab (Fathul Mu'in/Mu'inul Mubin)	Al-Muhazzab (Fathul Mu'in/Mu'inul Mubin)	Bidāyah Al-Mujtahid (Mahalli)	Bidāyah Al-Mujtahid
Matan Al-jurumiyah	Mukhtashar	Syekh Khalid	Azhari	Qatrun Nada	Ibnu 'Aqil	Ibnu 'Aqil
Matan Bina	Khalini	Taftazan	Taftazan		Ibnu 'Aqail	Ibnu 'Aqail

⁴¹ Daulay, *Sejarah Pertumbuhan Dan Pembaharuan Pendidikan Islam Di Indonesia*.

⁴² Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Hidakarya Agung, 1996).p.75

Matan Sanusi	Syarah Sanusi	Husnul Hamidiyah (Ulumul Barahin)	Husnul Hamidian (Ulumul Barahin)	Risalah Tauhid
Tafsir Jalalain	Tafsir Badlawi (Khazin)	Tafsir Badlawi (Khazin)	Tafsir M. Abduh	Tafsir M. Abduh
Hadis Arba'in	Jawahirul Bukhari	Jawahirul Bukhari	Sahih Bukhari (Muslim)	Sahih Bukhari (Muslim)
	Matan Baiquniah	Syarah Baiquniah		
	Jauhar Maknun (Jawahirul Balaghah)	Jauhar Maknun (Jawahirul Balaghah)	Talkhis	Talkhis
	Idem	idem	idem	idem
	Idem	idem	idem	idem
		Matan Sulam	Matan Sulam	
	Matan Waraqat (Mabadik Awaliah)	Mafahat Waraqat	Husulul Makmul (Jam'ul Jawami')	Husulul Makmul (Jam'ul Jawami')

The lessons taught at Thawalib Islamiyah Al-Rawaniyah are also not much different from those taught by other Sumatran Thawalibs. As a modern Islamic educational institution, Thawalib Islamiyah Al-Rawaniyah is starting to implement a modern education system. The education and teaching system used by Thawalib Islamiyah Al-Rawaniyah is a combination of the surau system and the system that applies in modern schools. There are three patterns of education and teaching implemented at Thawalib Islamiyah Al-Rawaniyah, namely:

1. Old pattern: this pattern focuses on memorization for each student.
2. Patterns of reasoning/thinking: students are given the authority to be active (independent) and guided by the teacher.
3. Discussion pattern (*mujādalab*): Students are left to debate (discussion) and then ask the teacher questions.

“Changes also occurred in the length of study period taken by students at the Thawalib Islamiyah Rawang madrasah, namely 7 years and students who had occupied grades IV and V were given the opportunity to continue their studies at Sumatra Thawalib Padang Panjang, Madrasah Thawalib Parabek, Madrasah

Thawalib Padang Japan, Madrasah Thawalib Sungayang, Madrasah Tarbiyah Canduang”⁴³.

To carry out Islamic educational reforms, Thawalib Islamiyah implemented its ideas by making changes to the books used. Before the founding of Thawalib Islamiyah Al-Rawaniyah, some used books were Al-Mahalli, Jam'ul Jawamik, Fatul Muil, Husul Makmul, Mabadi Awaliyah and Al-Bayan (by A. Hamid Hakim) and for the Fiqh book was Fathul Muin. However, when there was a renewal of the Islamic Education Institute in Rawang, the previous books were replaced with new books with the aim of clarifying the ideas of renewal contained in Thawalib Islamiyah Al-Rawaniyah. The replacement books were: Ibnu Rusyd's Bidāyah Al-Mujtahid, the book Hulasi Al-Makmul, Al-Muhazzab and the book Al-Mudawwanah, the book Sullam (by A. Hamid Hakim) and the book Bidāyah Al-Mujtahid can be maintained in use, while the book Political content, such as Izzhah An-Nāshīn by Mustafi Al-Galayani, was withdrawn from circulation (not used) due to obstruction carried out by the

⁴³ Basrial Syah, Tokoh Masyarakat Rawang. *Wawancara*. (Kota Sungai Penuh, 18 Juli 2022)

Dutch, because the Dutch did not want any resistance group to oppose them in Kerinci.

In carrying out reforms in Islam, Thawalib Islamiyah Al-Rawaniyah used new books such as *Bidāyah al-Mujtahid* by Ibnu Rusyd, *Husul al-Makmul*, the book of al-Muhazzab, the book of al-Mudawwanah and others. In these books, ideas of reform are presented and taught to the students. With the use of these new books, Thawalib Islamiyah Al-Rawaniyah has pioneered changes and reforms in the use of Islamic religious books in Kerinci.

The teachers at Thawalib Islamiyah Al-Rawaniyah tried to integrate general knowledge with Islamic religious knowledge. Students also must learn Arabic language skills so that students can master general science, Islamic religion, and Arabic.

Since the influence of Sumatra Thawalib on Thawalib Islamiyah Al-Rawaniyah, many changes have occurred, especially in the methods and curriculum because these are considered very important things in education. As stated by Haidar, there are at least three parts that need to include reform ideas, namely: First, learning methods that are not only satisfied with traditional methods. In this case, new methods are needed that are more stimulating for thinking. Second, the study material content should not rely merely on religious material originating from classical books. The third is management. This management refers to the relationship between the educational institution system and other fields in an educational institution.

Conclusion

Thawalib Islamiyah Al-Rawaniyah is the first modern school in Kerinci, the existence of this school is influenced by Sumatra Thawalib Padang Panjang, both in terms of the form of the institution, learning methods and the books used. The synergistic relationship between two modern schools is formed by two things First there is a relationship between ulama from Minangkabau

and ulama from Kerinci, such as between M. Khatib and Haji Karim Amrullah and Hajai Ibrahim Musa, all three of whom were pioneers of modern schools, have an emotional bond in the form of both being students of Khatib Al-Minangkabawi and also pioneers of Islamic reform. Second relationship between teachers and students, several pioneers and teachers at Thawalib Islamiyah Al-Rawaniyah are alumni from Sumatra Thawalib so that some of the reforms carried out at Sumatra Thawalib are also carried out at Thawalib Islamiyah Al-Rawaniyah.

The next research recommendation on Thawalib Islamiyah Al-Rawaniyah is how Thawalib Islamiyah Al-Rawaniyah is positioned from a colonial perspective. This is interesting because the Dutch supervised all movements that could trigger resistance in Kerinci, but on the other hand this educational institution brought a modern way of thinking for the Kerinci community.

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