

Knowledge Transfer in "Maghrib Mangaji" at Tradition "Kembali ka Surau"

F N H Zalmi¹, L Rahmi², S Nelwati³

{¹nurulzalmi@uinib.ac.id, ²lailaturrahmi@uinib.ac.id, ³sasminelwati@uinib.ac.id}

^{1,2,3}Universtas Islam Negeri Imam Bonjol Padang, Indonesia

Abstract. This study aims to describe the local wisdom of Minangkabau in the cultural "*Kembali ka Surau*." The discussion of this research is to describe the process of knowledge transfer in the tradition "*Kembali ka Surau*," in activities to celebrated this local wisdom. This study uses descriptive qualitative methods, focusing in the interpretation of knowledge in the tradition "*Kembali ka Surau*", especially in activities of *Maghrib Mangaji* and *Makan Bajamba*. This study is to see knowledge transfer in the activities from tradition "*Kembali ka Surau*" based on the SECI Model by Nonaka. The results of this study are *Maghrib Mangaji* and *Makan Bajamba* is the local wisdom to instill characterized of Islam for the younger generation, for the younger generation as the traditional leaders to active in Islamic activities in the mosque so that this tradition should be preserved.

Keywords: *Local Wisdom, Minangkabau Culture, Knowledge Transfer, Kembali Ka Surau, West Sumatra*

1. INTRODUCTION

The Minangkabau philosophy which states *adat basandi syara', syara' basandikitabullah, syara' mangato adat mamakai, alam takambang jadi guru* (adat jointed with Shari'a, Shari'a jointed the Qur'an, Shari'a says adat uses, nature stretches into the teacher) [1], [2]. That point is *syara'* words are taken from the Qur'an, *sunnah* and *fiqh* which are finally used in *adat*. The inclusion of Shari'a into the traditional prove there is a social formation in Minangkabau community [3]. The application of philosophy to the next generation for Minangkabau people can be large space, one of the places to used in integrating this philosophy in Minangkabau community can be found in non-formal education.

Surau is one of the non-formal education places of the Minangkabau community and Minangkabau leaders where this non-formal education is an education that has filled the vacuum of the local education system in the Minangkabau community. The influence of the local education to community as an overmind reconstruction the social strength from community. *Surau* functions as a gathering place and discussion about something in the Minangkabau community. Where this activity is also learning process for the community to make decision together [4]–[9].

Knowledge transfer in a community is also necessary supporting from educational activities, both formal education non-formal education. Indonesian Republic Government Regulation Number 73 of 1991 concerning non-formal education were very important to be applied to personal need as well as community needs. Education focuses on the personality development, character building and physical exercise is still needed still need control from the government. Therefore, community can carry out non-formal education activities that function to increase public knowledge in social, cultural and especially religious.

We can find knowledge transfer in non-formal education activities, especially about religious in the mosques. The mosque is one of the houses of worship for Muslims. At present, mosques are not only used as places of worship, but mosques also used as centers of non-formal education. One of them can be seen in the Minangkabau community tradition "*Kembali ka Surau*" activities.

In accordance with the statement of the governor of West Sumatra, Mr. Zainal Bakar in 2004 that since the launch of the movement to Return to *Nagari* and Return to *Surau*, there has been a positive and enthusiastic response all over West Sumatra. It's just that the revitalization of surau life in relation to the challenges of the dynamics of modern society does indeed require various strategic steps and operational tactical policies. One of these needs is the development of learning methods, curriculum formulation, funding systems, etc. [10].

Previous research on "*Kembali ka Surau*" has been carried out by Dian Purnama Sari [11] with the title "Moral Intelligence Differences Between Adolescents Who Follow and Adolescents Who Are Not Following Movement "*Kembali ka Surau* " Program. who did not take part in the Movement "*Kembali ka Surau* " program where adolescents who took part in the 92.5% program had a high level of moral intelligence when compared to adolescents who did not join the program.

Religious and moral values are prioritized in the life of the Minangkabau people and both together in aspects of life. In addition to being an educational institution for the Minang community, Surau also functions as a place to demand knowledge and knowledge that can form a high-quality person with good character, refined, virtuous, aware of authority and obligation according to situations and conditions based on thought and shame.

The Baiturrahman Mosque located at Balai Panjang village, Kenagarian Gadut, West Sumatra. Baiturrahman Mosque is one of the best mosques in Kabupaten Agam, West Sumatra. Based on the results of observations and preliminary research, the researchers saw that the tradition of "*Kembali ka Surau*" had been carried out since 2010 at the Baiturrahman Mosque, Balai Panjang, West Sumatra. This activity has become a culture for the Minangkabau community which is carried out to increase people's knowledge, including the use of libraries as a source of information sharing knowledge, one of which is Maghrib Mangaji.

2. RESEARCH METHOD

The research method used in this study is a qualitative research method. According to Creswell [12] qualitative research is a research method using an approach to explore and understand the meaning that comes from humanitarian or social problems. Qualitative research aims to obtain a full picture of a matter according to the human perspective under study [13]. The research instrument in qualitative research is the researcher himself so that the researcher must have extensive knowledge on the chosen topic so that he is sensitive in seeing the existing phenomena so that he is able to take on the meanings that appear during both visible and non-visible research.

To collect data, researchers used the method of in-depth interviews (depth interviews), where data from interviews were recorded using certain media and also assisted with other stationery. The results of the interviews that have been carried out are then made in written form, which are then read and re-examined to obtain the correct data. The interview was conducted directly with informants who participated in the tradition "Kembali ka Surau" activity in the Baiturrahman mosque in West Sumatra.

The next stage after all the data collected is data analysis. According to Miles and Huberman [14] there are three lines of data analysis activities, namely data reduction, data presentation and conclusion drawing.

3. RESULTS AND DISCUSSION



Figure 1. Baiturrahman Mosque. Source: Baiturrahman Mosque documentation, 2019

At first the Baiturrahman mosque was a small musala built very simple in 1909. Then in 1962 the mosque was built with a larger size (15m x 15m) which was later named *Surau* Baruah Kampuang, Kabupaten Agam, West Sumatra. Furthermore, in 1989 *Surau* Baruah Kampuang was built into a mosque measuring 20m x 20m and was inaugurated as the Baiturrahman Mosque on 1994. Along with the development of time, in 2001 the Baiturrahman Mosque in Balai Panjang, Kabupaten Agam, West Sumatra began construction of the second floor with a floor size 494 meters because of the needs of the community and to beautify the mosque whose position is under the highway.

Baiturrahman Mosque has a vision that is to make the mosque prime as a center of worship, fostering people and developing Islamic culture. Furthermore, to realize this vision, Baiturrahman mosque carries out several missions, the first is to develop pious charity by familiarizing the community to carry out obligatory worship and other good deeds, Islamic da'wah namely by carrying out da'wah and providing planned information for the entire community through sermon education development programs. The third mission is al Ri'ayah which is the Baiturrahman mosque mission in fostering faith, worship, morality and culture of the community and preventing something that is not in accordance with the Qur'an and the Sunnah of the Prophet. The last mission is to foster the younger generation by carrying out training and guidance for the younger generation in terms of morals, worship and other religious skills. Tradition "*Kembali ka Surau*" activity is one of the main activities in the Baiturrahman Mosque in Balai Panjang, Agam, West Sumatra, which can attract community interest in participating in this activity.

Tradition "*Kembali ka Surau*" is an appeal from the government of West Sumatra province, especially Kabupaten Agam to create Agam Madani [15]. Agam Madani means to create a religious, sustainable, fair, independent, and beautiful Agam Regency in strengthening the

foundation to achieve an independent and accomplished Agam. This is because of addressing moral issues, juvenile delinquency, even crime that began to appear among the younger generation which is one of the negative effects of modernization which has made it difficult for parents, teachers, community leaders and the government.

This awakened the Kabupaten Agam government to react with a real movement, namely by strengthening the aqeedah and increasing the practice of religious teachings and Minangkabau adat values, especially to the next generation. This is in accordance with remarks from the regent of Agam, Mr. Aristo Munandar:

Creating Agam Mandiri, Berprestasi yang Madani has been stipulated by *Perda No. 01 of 2001*, and promulgated in the Kabupaten Agam area in 2001 No.02 has a clear concept of coloring and animating the entire community of Agam which is committed to the teachings Islam and still cultivating the philosophy of the indigenous West Sumatra community *adat basandi syara', syara' basandi kitabullah; syara' mangato adat mamakai* which proves the strength of the role of religion that is able to color the character and personality as well as the order of Minangkabau society, especially in the past, therefore the concept of civil society that is being popularized by the Agam community must take root in Kabupaten Agam itself through the movement of reorganizing and carrying out a life that is has colored the lives of previous generations.

For this reason, social control is needed as a process aimed at disciplining group members and limiting fraud from group norms. One aspect of social control is religion and law. This combination of religion and law coupled with morals is a civilian life. On this basis, it is expected that the alternative that the Agam Regency community would seek to be "*Agam Mandiri, Berprestasi yang Madani*" to be implemented and re-achieved in Kabupaten Agam.

In tradition "*Kembali ka Surau*", the Minangkabau people transferred the knowledge they had to the next generation through oral to oral, better known as the oral tradition of the Minangkabau people. In its development, the oral traditions of the Minangkabau people can be grouped into four of the most common types, namely oral traditions in traditional ceremonies which tend to be formal, oral traditions related to social relations, oral traditions in the form of mantras, and oral traditions in the form of art show.

All forms of oral tradition in Minangkabau society contain various values of information such as religious information, historical information, customary information and customs, information that has local wisdom values in people's daily lives, as well as information that contains genealogies or descendants of a family in society. All information is received, developed, and passed on to the next generation through a variety of oral traditions known by the Minangkabau people (Primadesi, 2011)

In tradition "*Kembali ka Surau*" activities, Minangkabau people share their knowledge with oral traditions, transferring knowledge they have from mouth to mouth. Information conveyed by the teacher in activities tradition "*Kembali ka Surau*" using oral traditions. So that the knowledge acquired by students, they immediately practice or they record through their minds and minds [16], [17]. With the "back to surau" activities, people, especially teenagers, come to enliven the mosque and get a variety of knowledge to be applied in their lives. Because in the old days, the ancestors of the Minang tribe introduced "*tungku tigo sajarangan, tali tigo sapilin*" which meant that in Minang people there must be religion, good communication, and good martial arts. Through this tradition "*Kembali ka Surau*" activity, the Agam government, especially Baiturrahman mosque wanted to foster this philosophy in the community and youth of Desa Balai Panjang, West Sumatra.

Maghrib Mangaji is one of the "*Kembali ka Surau*" activities at the Baiturrahman mosque. Maghrib Mangaji's activities are held every Sunday-Friday starting from 07:15 to 07:45.

Maghrib Mangaji activities are Qur'an tadarus activities carried out by several people who read the Qur'an in turn. Everyone gets the portion of reading the Qur'an equally, which is 10 verses each person. The Maghrib Mangaji activity was started by a group of women first, if a group of women had all their turn then moved to a group of male.

In this maghrib mangaji activity the pilgrims who take part in the activity will read the Qur'anic verses and their translations in turn. If they have finished the Koran or are usually referred to as reciting the Qur'an, the congregation will hold a celebration of the Khatam Qur'an. "Makan bajamba" is the term for the celebration of the Khatam Qur'an from the activities of Maghrib Mangaji at the Baiturrahman Mosque. "Makan Bajamba" will be followed by people around the mosque. The female will bring food, such as rice, side dishes, vegetables, fruits and other desserts to take part in the "Makan Bajamba" activity. Starting from parents, teenagers to children will follow this "Makan Bajamba" . "Makan Bajamba" is not specifically for pilgrims who only take part in Maghrib Mangaji activities but the wider community in the village of Balai Panjang, Agam, West Sumatra may join in "Makan Bajamba".



Figure 2. "Makan Bajamba" activity

Figure 4.2 can be seen in the eating-back activity in the tradition "Kembali ka Surau" at the Baiturrahman mosque where parents, teenagers and children are seen mingling into one meal in large containers sharing food. The picture also shows that female worshipers are busy preparing food while fulfilling the demand for food needed by male worshipers.

The value of togetherness in this activity is very evident in "Makan Bajamba." They eat on one large plate. One large plate will have 5-6 people who will eat there. That is where togetherness is felt, in one group a large dish will be mixed between parents, teenagers and children. They will share food. While enjoying the food they will also mingle with each other. Here there is also a value of mutual respect that is felt because when you want to eat or take side dishes for teenagers or children, you will first let your parents eat the food. Even though they eat on one plate, mutual respect must be present at this time. When chatting with each other, here is sometimes tucked into the advice that parents will give to teenagers and children. The advice delivered can be about everyday life and also about their future. The value of loving each other is where it feels. Even though they are not the biological parents of the child, these parents will give advice about sincere life to these children.

Manovas (2004) states that knowledge transfer is the achievement of desired goals in a process of channeling knowledge by a part and absorbed by other parts in an organization or in community life. According to (Davenport, 1998) said that knowledge transfer includes two

activities, namely transmission (receiving or presenting knowledge to potential recipients) and absorption activities in individuals and groups [18].

In tradition "Kembali ka Surau" , the next activity held at the Baiturrahman mosque was the activity "Maghrib Mangaji." The activity "Maghrib Mangaji" was held after the Maghrib prayer in congregation. At 7:15 p.m. after working the Maghrib prayer in congregation, the pilgrims began this activity. This maghrib mangaji activity was only attended by 7 female and 9 male. Most of those who take part in this activity are the parents and administrators of the mosque. They take the Qur'an from each cupboard. One of the pilgrims prepares a mic for loudspeakers for those who recite the Koran.

The activity of "Maghrib Mangaji" is one of the activities in the tradition "Kembali ka Surau" carried out at Baiturrahman Mosque, Agam, West Sumatra. This "Maghrib Mangaji" activity can also be a place to learn to recite the Qur'an for each participant. They were trained to recite the Qur'an by reading about 10 verses every day. In this activity, each participant who participated had the right to correct each other's mistakes from other participants.

This "Maghrib Mangaji" activity is opened by reading alfatihah together. Then one of the female worshipers began the recitation by continuing the last Qur'an verse read on yesterday. The other participants listened carefully. The atmosphere at that moment was silent, they both learned to read the Koran well. Pay attention to the recitation that was read by other participants. If there is a reading error from the reader, the other participants will participate in improving the reading. After the activity runs for about 10 minutes, one of the participants distributes drinks to the participants of the Maghrib Mangaji activity. Each participant spends an average of 15 minutes to read 10 verses of the Koran along with their translations.

Transfer of knowledge in the process of socialization here is when each participant of the activity "Maghrib Mangaji" corrects the truth of the recitation of the Qur'an from other participants. This can be seen by conducting discussion activities, correcting reading errors where the transfer of one's tacit knowledge becomes tacit knowledge for others.

4. CONCLUSIONS

The tradition "Kembali ka Surau" is an appeal from the governor of Agam, West Sumatra. Baiturrahman Mosque is one of the mosques that carry out activities in the culture ""Kembali ka Surau." smart to communicate, and good at martial arts. This tradition "Kembali ka Surau" activity at the Baiturrahman mosque also pays more attention to the guidance to teenagers around the village. This is done to foster a sense of religious obedience and understanding of Minangkabau customs.

Knowledge transfer also occurs in the traditional "Kembali ka Surau" activities carried out at the Baiturrahman Mosque, West Sumatra. The SECI model is used to look at the knowledge transfer process at the Baiturrahman mosque. Knowledge transfer that occurs is more dominant to the process of socialization (socialization) which is the process of transferring knowledge from tacit knowledge to tacit knowledge. Where the transfer of this knowledge occurs from the previous generation to the next generation.

Knowledge transfer in the tradition "Kembali ka Surau" at the Baiturrahman mosque shows more of the oral cultural traditions that occur in Minangkabau society. The oral tradition of the Minangkabau community contains a variety of information values. The value of information contained in this "Kembali ka Surau" tradition is the value of religious information, customs, and community habits as well as local wisdom values in the daily life of Minangkabau people. All information received in the tradition of "Kembali ka Surau" is received, developed, and

handed down to the next generation through the knowledge transfer in a variety of oral traditions known by the Minangkabau community.

In other words, the tradition "Kembali ka Surau" activity that took place at the Baiturrahman Mosque in Balai Panjang, Agam, West Sumatra, transferred the knowledge possessed by the previous generation through an oral tradition where the model was used as an example of new knowledge for the next generation. This happened because of the habits of the Minangkabau people who were still thick with local wisdom values so that this oral tradition was still used in the transfer of knowledge to the surrounding community.

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