



conference proceeding



# SIMPOSIUM NUSANTARA<sup>9</sup>

THE 9TH REGIONAL SYMPOSIUM OF THE MALAY ARCHIPELAGO  
*Revisit Islamic Civilization and Built Environment In The Malay World*

11 & 12 December 2012  
Al-Khawarizmi Lecture Hall  
UiTM(Perak)

Organized by:  
Centre for Knowledge & Understanding of Tropical Architecture & Interior (KUTAI)  
Centre for Islamic Thought & Understanding (CITU)  
Centre for Architecture, Planning & Surveying (FSPU)  
Faculty of Architecture, Planning & Surveying (Perak)  
Universiti Teknologi MARA (Perak)  
<http://perak.uitm.edu.my/simp09>



FSPU

PAPER CODE : AR201

# LUBUK BAUK MOSQUE IN BATIPUH BARUH COUNTRY, A MINANGKABAU TRADITIONAL ARCHITECTURAL PERSPECTIVE

**Zusneli Zubir**

*Bureau for traditional Values Preservation or Balai Pelestarian Nilai Budaya (BPNB) Padang, Ministry for Education and Cultural Affairs,  
Indonesia  
zusneli\_z@yahoo.co.id*

---

## Abstract

Historically, since Islam enters into Minangkabau, Surau institutions has been coloring the process of Islamization. Not only as a center of worship, the mosque becomes the next development of a community center and educational center. Some relics of the mosque and surau traditional Minangkabau characterized each of their own. Even AA Navis in his works, ensuring traditional mosque with typical houses belonging to gonjong kelarasan of Koto Piliang principle while the roof of a mosque has to do with the typical terraced property of Caniago Bodi principle. Does A.A Navis can be justified? Bauk Lubuk surau located in the lowland of Batipuh County, Tanah Datar regency, West Sumatra is one interesting case for discussion. Of architecture, this mosque is unique, even a few visitors from the West express admiration for the building. Bauk Lubuk surau built on donated land or waqf land given by Datuk Bandaro Panjang who comes from a tribe of Jambak, Jurai Nan Ampek tribe. Built by Batipuh lowland villagers under the coordination of elders or the ninik mamak in 1896 and completed in 1901. Surau Lubuk Bauk consists of three floors which have different meanings in deciding the case at the level of village. Its architecture is disclaimed as a characteristic of the Koto Piliang. Traditional mosque symbolizes the four tribes in Batipuh Baruah County, the tribe Koto, Piliang, Tanjung and Jambak. How does the history of the Surau Lubuk Bauk? Is this true symbol of concord between Koto and Piliang? How complex is the architecture of Surau Lubuk Bauk?

**Keywords:** Architecture, Minangkabau, Surau, Tribes, and Macu Column

---

## 1. Introduction

Since discourse of babaliak ka nagari, babaliak ka surau or return to village and return to mosque has been declared in West Sumatra in the reform period, its enthusiasm has not yet produce optimal results. If we reflect on the meaning of mosque in a village, it will be contrary to the reality of the day.

According to the original definition, surau is a small building located on a hilltop or in a place higher than its surroundings, used to worship ancestors. In the history of Minangkabau, allegedly a mosque was built in the time of King Adityawarman in 1356 at Bukit Gombak. Surau which functioning as a gathering place for young people to learn a variety of science, as well as the skills and gathering place for adult males.

From a historical perspective surau<sup>1</sup>, an arena for the "maturation" and "period got off the ground" of young children, the transition from child to adult. According to Naim (1984), young boys between the ages of 7 to 10 years old is pushed out of his mother's house to stay in the mosque-surau<sup>2</sup>. They sleep and play around the mosque, or sleep with their friends on lapau-lapau<sup>3</sup>. They return to the house only at meals and wash clothes and then back again to the mosque or lapau. Mosque can be seen as a symbol of chastity (sacral), manners, and obedience to God. Lapau or kiosk are business institutions (profane), symbolizing worldliness, ruggedness, and

---

<sup>1</sup>Mosque (Surau) is a building beds boys who have legal age and parents' bed that has been aging. This function is related to customary provisions that boys do not have room in his parents' house. When Islam into Minangkabau surau undergo a process of Islamization. Its function as a place to sleep anyway, only now added as a place of teaching and the development of Islam, such as prayer rooms, and study the Koran. For more information see, Azra in Rahardjo (ed), 1985 : 156. Rahardjo, M. Dawan (ed), *Pergulatan Dunia Pesantren : Membangun dari Bawah*. (Jakarta : P3M), 1985.

<sup>2</sup> Muchtar Naim, *Merantau : Pola Migrasi Suku Minangkabau*. ( Yogyakarta : Gadjah Mada University Press), 1984. See also Taufik Abdullah, *Sekolah dan Politik : Gerakan Kaum Muda di Sumatera Barat (1927-1933)*. (Terjemahan oleh Lindayanti dan A. Guntur. Padang-Sumatera Barat, 1988) hal.19 and Tsuyoshi Kato, 2005 *Adat Minangkabau dan Merantau dalam Perspektif Sejarah*. (Jakarta : Balai Pustaka, 2005). p. 210.

<sup>3</sup> Usman Pelly, *Urbanisasi da Adaptasi : Peranan Misi Budaya Minangkabau dan Mandailing*. (Jakarta : LP3ES, 1984) p. 27.

valor. Although these institutions are very different and symbolize opposite things, but they can not be separated. Byword in Minangkabau society says, scholars goes to surau, and uneducated go to lapau.<sup>4</sup>

At the mosque, young children learn to speak in an orderly way, but in lapau they learning to argue and excel at proverb. Therefore lapau in Minangkabau is often referred to as "private parliament". People go to the mosque to listen to Islamic lectures (pituah), looking for information that they will go to lapau. People exchange information from mosque to lapau and vice versa. Even surau and lapau itself is the process of embryonic development to the tradition of intellectual debate of Minangkabau.

Surau regarding its function is one or part of an important institution in Minangkabau society, has played its role to meet a variety of community needs in the social life of society. Call it, to function as an educational institution and instruction for teenagers in Minangkabau, but it also plays a function in dissemination of information that should be in the know of people.

There is no denying, formerly surau gain a strategic role in shaping the Minang. So it is not surprising that when the mosque plays a very strategic role very well, then Minangkabau can print a series of national character and ability to be recognized nationally and even internationally.

Surau as traditional educational institutions in Minangkabau, known in some countries as the best scoring elite until the late 1960s. Literally interpreted as a mosque with limited functional. Indeed mosques and surau until now understood as the first educational institution established within the Muslim community. In the simplest sense it can be said surau plays formal educational institutions, as well as a social institution.

In the early stages, the actual implementation of the surau education can be distinguished by the mosque. According to Hasbullah, in some areas, surau serves as a boarding school.<sup>5</sup> Thus, surau throughout history of Minangkabau serves as traditional educational institution that teaches some important things, such as recite Quran, read the yellow book, learn petatah-proverb, and learn martial arts. Sidi Gazalba explain that the mosque in the traditional Minangkabau means, race, mother clan which is established as a complement to the large family, here are some families who saparuk or derived from the same offspring gather.<sup>6</sup>

Surau has an important role in non-formal institutions in a village. Even the establishment of a village requirements can be met if mosque is already in the area. Since the entry of Islam into Minangkabau via west coast of Sumatra, surau play a significant role in the history of the villages in Minangkabau.

Existence of surau then disturbed and backward as a result of modernization and religious renewal that occurred early decades of the 20th century, where the mosque is seen by many Minangkabau society is increasingly irrelevant to the "natural progress". This condition is also caused by the policy of the colonial government to establish formal educational institutions (West). Starting with low school founded by the Dutch government in Padang in 1826, primarily to meet the needs of workers in a government office or a Dutch company. Tuanku Laras Each lord racing<sup>7</sup> as setting up schools in villages where each position stands until the end of the 19th century, such a low school reached more than 106 in number.<sup>8</sup>

Although the government has noticed the natives education, teaching system applied in the administration of the schools were still racially discriminatory, so since the late 19th century in West Sumatra for example there are three different categories. First, a school for indigenous common as Nagari Schools, Schools Class I and II. Second, a school for children of nobles, officials of the Dutch civil servants and rich people like Holand Inlandche School (HIS), Meer Uitgebreid Lager Onderwijs (MULO), Algemene Middelbare School (AMS), Kweekschool. Third, a special school for European children.<sup>9</sup>

One of the speakers will describe is the discussion about the existence of Surau Lubuk in Kenagarian Batipuh, Tanah Datar, West Sumatra. Why surau is interesting to talk about?

Surau Lubuk Bauk established in 1896 has a unique architecture compared to other surau and mosque in West Sumatra. When we look, architectural dome of mosques and surau that exist in West Sumatra is in form of pursed, or similar to punden or staircase steps. Furthermore, the architecture of such triangle roof claimed by AA. Navis as the Bodhi-Caniago.

Surau Lubuk Bauk has a distinctive architecture. This mosque does not have a dome, as usual mosque or surau that exist in the present. This mosque has four gonjong as claimed by Navis as Koto-Piliang. Not only that, this surau reinforces the main pillar (Macu) extending from the first floor to the fourth floor. In addition,

---

<sup>4</sup>In lapau people arguing and talking, telling of rumors (humor), things are a little porn, and discuss political issues.

<sup>5</sup>Hasbullah, *Sejarah pendidikan Islam di Indonesia*, (Jakarta: PT Raja Grafindo Persada, 2001), p. 5.

<sup>6</sup>Sidi Gazalba, *Masjid Pusat Ibadat dan Kebudayaan Islam*. (Jakarta: Bulan Bintang, 1962), p. 8.

<sup>7</sup>Tuanku Laras, the highest office in the early natives of the Dutch government in West Sumatra. Then, removed and replaced with a Demang.

<sup>8</sup>Rusli Amran *Sumatera Barat Plakat Panjang*. (Jakarta : Sinar Harapan, 1985). p. 150-156.

<sup>9</sup>Mardjani, Martamin, *Sejarah Daerah Tematis Zaman Kebangkitan Nasional di Daerah (1900-1942)*. (Jakarta: Departemen Pendidikan dan Kebudayaan, 1977/1978). p. 32.

the building on the first floor of the house is not symmetrical like a sieve. Some architects, historians, and non-Muslim visitors who visit this mosque, express admiration for the artistic value of the building. So here's an interesting side of the mosque speakers that will be explored in further discussion.

## 2. Discussion

### 2.1 Surau Lubuk Bauk in Historical Perspective

In the history of Minangkabau, it is estimated surau had been established in the time of King Adityawarman in 1356 at Bukit Gombak. The mosque, in addition to functioning as a gathering place for young people to learn a variety of science, as well as the skills and gathering place for adult males. <sup>10</sup>

This process continues with the arrival of Islam in West Sumatra, surau also undergoes a process of Islamization, although the remains of sanctity of surau is still clearly visible, such as the peak (gonjong) reflecting the mystical beliefs and customs as well as symbols. However, the functionality remains and religious functions become increasingly important. In addition to be used as a place of worship, the mosque is also a teaching institution and cultural and social activities. In a further development in the Minangkabau, surau functions more like a boarding school in Java or cottage in Malaysia. These developments began in the mosque of Sheikh Burhanuddin established in Ulakan, Pariaman, in the 17th century after he returned from studying religion of Sheik Abdul Rauf Singkel, a great scholar of Aceh. <sup>11</sup>

In general, surau in terms of school in West Sumatra is owned and managed by a hereditary sheik. Surau usually have a lot of buildings. Even the mosque may have a building to twenty pieces or more. There is a main building, buildings for guests, the mysticism, the residence of the pupil, as well as residence sheikh. While the implementation of education usually does not have grade levels, although sometimes there is a kind of division of groups of students. Classification is usually based on the knowledge learned by the students.

The teaching methods used are lectures, reading and memorization are usually known as halaqah (studying in a circle around the teacher). There's even a special surau teaching specific sciences, such as Arabic, jurisprudence, logic, and so on. In the second decade of the 20th century, after the modernist Muslim groups began to introduce the classical style of the Dutch educational system and also forms madrassa, mosque popularity among the people of West Sumatra began to decline.

Actually surau's role as an educational institution started to compete, since the mid-19th century, when the Dutch government established schools in cities as fortresses. Since 1933 the number of surau in West Sumatra continues to decline. As for after the time of independence, only a few surau with pesantren system that still survive. From some of the surau that are hundreds of years in age in West Sumatra, one of the highlights to be discussed is Surau Nagari Lubuk Bauk.

Surau Nagari Lubuk Bauk is quite easy to reach because it is on a side road of Batusangkar-Padang. It is located in Kenagarian Batipuh, Lubuk Bauk. Nagari Batipuh including the largest compared to other Nagari which has nine faction of Jorong Kubu Kerambia, Subang anak, Lubuk Bauk, Batang Gadih, Kubu Nan Limo, Kubu nan Ampek, Ladang laweh, Batulipai, Pincuran Tujuh, Payo and Gunung Bungsu with a population of 9481 people and has an area of approximately 5121 ha. <sup>12</sup> Most of the paddy fields and the remaining is soil with 80 percent of its population living farming, 13 percent of merchants and others.

Surau building is located lower  $\pm$  1 meter from the highway adjacent to the highway of the north Batusangkar and Padang, pool and mosque in the eastern, pond and houses in the south, and the residents in the western part. Surau built on waqf land or donated land given by Datuk Bandaro Panjang, who comes from a tribe of Jambak, Jurai Nan Ampek tribe. <sup>13</sup> of site selection process is quite interesting because this place is in Lubuk Bauk, while patron of this mosque is Batipuh folk. According to Nurhayati, descendants of the mosque builders states that the laying of the first stone of the building was done in 1896 by Datuak Gurano Teno Dirajo. <sup>14</sup> Since then surau has been done work together under the leadership of Datuak Panjang of Koto ethnic origin. This new mosque was completed in 1901.

---

<sup>10</sup> "Surau di Sumatera Barat" For more information see, <http://www.republika.co.id/>

<sup>11</sup> For more information see, Rusli Amran, *Sumatera Barat hingga Plakat Panjang*. (Jakarta: Sinar Harapan, 1981). See also, M.D Mansoer, *Sedjarah Minangkabau*. (Jakarta: Bhratara, 1970), p. 29.

<sup>12</sup> "Nagari Batipuh Build Custom and Cultural", For more information see; <http://www.kabuluhak-nantuo.com>. accessed 15 Juli 2012.

<sup>13</sup> interview with Nurhayati date 1 Juli 2012 in Batipuh Baruh Kabupaten Agam.

<sup>14</sup> interview with Nurhayati date 1 Juli 2012 in Batipuh Baruh Kabupaten Agam.



Fig.1. Surau Lubuk Bauk in Kenagarian Batipuh  
Sources: Personal Documentation.

Building claimed by Navis to have Koto Piliang pattern reflected in the composition of the roof and the presence of the tower building, laden with symbolism and philosophy of life. But is this really surau villages typify Koto Piliang? From some of the informants interviewed, they reject the notion that this is a surau nagari claimed only to the tribe of Koto only. Because communally, surau Lubuk Bauk a mosque owned by the four major tribes, namely Sikumbang, Jambak, Koto, and Pisang.<sup>15</sup> Symbol of four tribes clearly delineated in four gonjong.

In 1984 surau Lubuk Bauk underwent renovations on part of the wall and some pillars which suffered damage due to age. Rehabilitation of the mosque building was not only done on the first floor, but also on the second floor. If we look carefully, this mosque is very unique, in addition to all the building materials derived from wood, four gonjong, of every connection is not taking iron wood nails, but wearing deep red pegs.

However, in 2007 when an earthquake hit Padang Panjang, Surau Lubuk Bauk is not immune from damage, especially on the top of fourth floor. Consequently mosque tower looks crooked, but by 2010 had returned to the starting position. As for the 1st floor to the 3rd floor, it does not experience any damage. Why surau is not badly damaged, such as contemporary mosques in Padang? Is this surau meet the seismic standards?

## 2.2 The peculiarity of Surau architecture

Surau Lubuk Bauk is in form of square, made of wood with a broad Surian 154 m<sup>2</sup> and a building whose height is up to ± 13 meters to the summit. Building surrounded by an iron fence with a height of 1.40 meter vault consists of three floors and one floor serves as a dome / tower located on the roof or gonjong octagonal. The gate is located on the eastern facing south (highway). While the mosque entrance is located to the east and rises through six steps. At the top of the door, there is Bismillahirrahmanirrahim Arabic writing created by carving techniques and closed by the board. At the front door there is a place for ablution or wudlu.



Fig. 2. Swimming places for ablutions in Surau Lubuk Bauk  
Sources: Personal Documentation.

Of roof is made of zinc, three tiered. The first and second roof is pyramid-shaped, while the third roof that also serves as the tower has the form of gonjong on all four sides. At the top, forming a cone roof with composition form of a pumpkin / balls.

The building consists of three floors, floor I, II, and III, measuring 12 × 12 m. First floor is the main hall for prayers and also the study of religion. On the west side there is a mihrab measuring 4 × 2.50 m. In this space there is no pulpit. The main hall is supported by 30 wooden pillars supporting the stone base resting on river stone. According to the informant, the number of poles is the same as the number of poles in traditional Minangkabau house.

<sup>15</sup> interview with Amri Lestari date 1 Juli 2012 in Batipuh Baruh Kabupaten Agam.



Fig. 3. room in floor I Surau Lubuk Bauk  
Sources: Personal Documentation.

According to the authors, the design of the first floor is very interesting, because the pillars that support the mosque walls do not stand up straight (symmetrical). Asymmetrical pole is almost the same as the existing poles in the house. Amri Lestari, a guard of surau Lubuk Bauk confirms poles are not symmetric is useful to keep the building from the earthquake. <sup>16</sup>

Built rather inclined to be resistant to earthquakes. Resistant to strong winds so in the term of Minang, the building is Cakah or steadfast when the quake hit. So if it now wear spikes, in past it used a bamboo stake.

In addition, there is also in the middle of surau, octagonal poles and central pillar carved in the upper and lower part. The walls and floor are made of the board, and on the north, south and east there are window with coverings. On the outside there is a vegetal patterned carvings. Carving is placed at the top of the arches and covered under the building.



Fig. 4. One of the carved poles located on the first floor.  
Sources: Personal Documentation.

In Figure 4 one looks poles that are on the floor of the mosque Lubuk Bauk. This looks bigger pole (pole tuo) compared to the pole that strengthens the walls of surau. Pole made by wood of malantiah installed since its inception, not only serves as a buffer floor, but also as a foundation of surau. According Nurhayati, rasuak wood is called silitan. Wood is worn not wearing rasuak or screws and nails. If rasuak has been broken, the second floor and four surau would collapse.

This Milestones there are only two in this mosque. this milestone can be considered as the first sign if we build a surau. Because if there are no milestones, then there will be no mosque. <sup>17</sup>

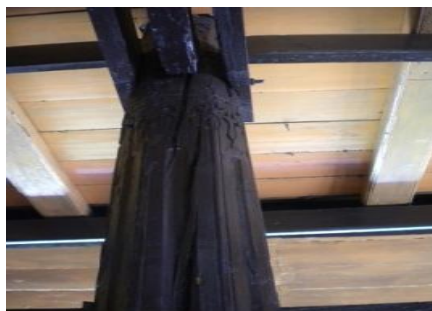


Fig. 5. Wood of rasuak that serves to lock the main pillars (milestones).  
Sources: Personal Documentation

<sup>16</sup> Wawancara dengan Amri Lestari tanggal 1 Juli 2012 di Batipuh Baruh Kabupaten Agam.

<sup>17</sup> interview with Zainun tanggal 1 Juli 2012 in Batipuh Baruh Kabupaten Agam.



In addition, on the floor of the mosque there are 36 milestones entirely associated with deep red wood (Fig. 5). What's interesting about this mosque, every milestone associated with deep red wood is not to wear metal spikes. According Zainun, such functions makes building locked. So when the earthquake strike, surau will follow the swing motion of earthquake, but it can not be tear down the building because it is tied deep.<sup>18</sup>

Floor two of surau Lubuk Bauk sized  $10 \times 7.50$  meters, or less than the floor 1. To go to the second floor one goes via a wooden staircase. In the second floor there is a main pillar (four milestones) are also given the patterned carvings similar to the pillar on the first floor. While the third floor housed squares measuring  $3.50 \times 3.50$  meters. In the middle of the room there is a pillar (Macu) with a spiral staircase to climb to the tower.



Fig. 6. Macu pillar located on the second floor, its length reaches the fourth floor of surau.  
Sources: Personal Documentation.

In figure 6, it is seen a pillar located in the second floor of the mosque. Macu pillar e, so the Minang people call it. Macu pillar generally found throughout the old mosque in West Sumatra, both gonjong architecture, gabled roofs and domes. Macu pillar generally serves as a barrier. In general Macu pillar is derived from the type of wood taken from Mount Marapi<sup>19</sup>. Also on the second floor, each pillar associated with a jeriau, as shown in figure7:



Fig. 7. Wood jeriau that serves to lock the main pillars  
Sources: Personal Documentation.

Wood serves as a buffer over second floor and third floor. Timber function is crucial because this jeriau wood weight heavily. According Nurhayati, jeriau timber functions in Minangkabau known as silitan. So people tie it not to use screws and nails, the same function with pegs. So the other functions is to hold the pole, floor two, three, and four against the strength of the earthquake. In short, when it is broken, surau Lubuk Bauk would collapse.

While the outside of the third floor, porch with a roof formed four gonjong that reflects the characteristics of Minang facing toward the four winds. Exterior wall facing porch filled with carvings that are given color red, yellow, and green ferns that take the pattern as a regular pattern on community leader or government.

<sup>18</sup>: interview with Zainun tanggal 1 Juli 2012 in Batipuh Baruh Kabupaten Agam.

<sup>19</sup> interview with Amri Lestari tanggal 1 Juli 2012 in Batipuh Baruh Kabupaten Agam.



Fig. 8. floor three of surau Lubuk Bauk in form of porch and imbues characteristic of Minangkabau philosophy. Sources: Personal Documentation.

In one area of ornamental, in every hall there are two circular carving suppressed by vegetal pattern. Engraving is reminiscent of the money motif and the crown royal of Dutch. According to the Zainun, four portico symbolizes Jurai nan Ampek Suku, religion, and the symbol of four government figures (Basa Empat Balai) of Pagaruyung kingdom.<sup>20</sup> While carving fern on the outside porch symbolizes wisdom, unity, and unity in the villages. On the outside, there are carved tendrils at the bottom and at the top there is ornate with a square pattern.

Each level in Surau Lubuk Bauk, has significance if we connect to the functions of the mosque itself. In the past, this mosque not only serves as the Koranic house, read the yellow book, learning fiqh, but also a place to learn petatah/proverb and silat or martial arts. While in the evening surau serves as a resting place for men. In addition, surau Lubuk Bauk from the past until now worn by the prince, teachers, and *cadiak* or scholar to discuss and find solutions to problems that occur in Nagari Batipuah Baruah. Here's the function and role of each floor in the Lubuk Bauk surau.

1. First floor serves to read the Koran for children and to show the *Pasambahan kato*. In addition, the first floor also serves as a meeting of *tigo tungku sajarangan* or local scholars the issues going on in the villages.
2. When the issue is not discussed thoroughly and not meet an agreement, it will be taken to the second floor.
3. If the issue has not yet encountered the word consensus, it will be brought to the third floor.
4. Although the word consensus is not met, then on the fourth floor, the whole matter resolved. The two men who represent the elder or *ninik mamak* will be heading to the top of surau, they cast a gaze toward the river (near the mosque).



Fig. 9. The fourth floor of surau serve as a peak interpreted as evidence of human submission to the authority of Allah. Sources: Personal Documentation

From the above story, it is a reflection of the nature of democratization in Minangkabau. The whole question of what happens sought through consultation to gain common ground (consensus). If all issues can not be resolved, then the limited human capacity to think is brought to return to Allah. At this level, people are asked wisdom in addressing the issue with a clear heart.

<sup>20</sup>interview with Zainun tanggal 1 Juli 2012 in Batipuh Baruh Kabupaten Agam.



### 2.3 Epilogue

Looking at the current state, where the mosque is no longer getting a strategic role in shaping the Minang, Minangkabau apparently is no longer able to print great figures who can influence public opinion nationwide. The number of figures Minang known today, most of them are the former who taste how the coaching is done in the surau. Although the mosque is still used to study the Koran or Quran Education Park (TPA), but its function in the formation of children's personalities Minang is lesser now.

Surau Nagari Lubuk Bauk in Kenagarian Batipuah Baruah is one of the old mosque interesting to talk about. Surau is unique in terms of artistic and rich artistic aesthetic. Surau is basically owned communally by the tribes contained in these villages. Residents understand this mosque as a means of worship owned by four tribes, namely Koto, Sikumbang, Pisang, and Jambak. Then the symbol of four gonjong surau, essentially represents the four largest tribes in Batipuah Baruah.

In addition, surau nagari Lubuk Bauk has undergone a makeover since 1984 due age, but it still has a surau characteristic. One of these are two milestones located on the first floor, wood of rasuak, wood of jeriau, and milestones of Macu. Uniquely the surau does not use screws, nails or iron to keep building resilience. Even in architectural engineering point of view, by some experts argue that the mosque is resistant to earthquake shocks.

Meanwhile, addressing the different functions of surau in past and present, it is less wise felt if we equate or compare between their past and present, without considering the conditions and problems faced by the community. We are aware of the conditions and problems faced by every generation is different where the current wave of globalization and modernization has been crashing with a very powerful effect and affect people's lives ranging from urban Minangkabau in remote villages.

## REFERENCES

### Book

- A.A Navis, 1986. *Alam Berkembang Jadi Guru. Adat dan Kebudayaan Minangkabau*. Jakarta: Pustaka Grafitipers.
- Abuddin Nata, 2001. *Sejarah Pertumbuhan dan Perkembangan Lembaga-lembaga Pendidikan Islam di Indonesia*. Jakarta: Grasindo.
- Abdullah, Taufik, 1988. *Sekolah dan Politik : Gerakan Kaum Muda di Sumatera Barat (1927-1933)*. Terjemahan oleh Lindayanti dan A. Guntur. Padang-Sumatera Barat.
- Amran, Rusli, 1985. *Sumatera Barat Plakat Panjang*. Jakarta : Sinar Harapan.
- Deliar Noer, 1991. *Gerakan Islam Modern di Indonesia 1900-1942*. Jakarta: LP3ES.
- Hasbullah, 2001. *Sejarah pendidikan Islam di Indonesia*, Jakarta: PT Raja Grafindo Persada.
- Kato, Tsuyoshi. 2005 *Adat Minangkabau dan Merantau dalam Perspektif Sejarah*. Jakarta : Balai Pustaka.
- Mahmud Yunus, 1979. *Sejarah Pendidikan Islam di Indonesia*. Jakarta: Hidakarya Agung.
- Maksum, 1999. *Madrasah Sejarah dan Perkembangannya*. Ciputat: Logos.
- M.D Mansoer, 1970. *Sedjarah Minangkabau*. Jakarta: Bhratara.
- Martamin, Mardjani, 1977/1978. *Sejarah Daerah Tematis Zaman Kebangkitan Nasional di Daerah (1900-1942)* Jakarta : Departemen Pendidikan dan Kebudayaan.
- Naim, Muchtar, 1984. *Merantau : Pola Migrasi Suku Minangkabau* : Yogyakarta : Gadjah Mada University Press.
- Pelly, Usman, 1984. *Urbanisasi da Adaptasi : Peranan Misi Budaya Minangkabau dan Mandailing*. Jakarta : LP3ES.

Rahardjo, M. Dawan (ed), 1985. *Pergulatan Dunia Pesantren : Membangun dari Bawah*. Jakarta : P3M.

Rusli Amran, 1981. *Sumatra Barat hingga Plakat Panjang*. Jakarta: Sinar Harapan.

Sidi Gazalba, 1962. *Masjid Pusat Ibadat dan Kebudayaan Islam*. Jakarta: Bulan Bintang

S. Nasution, 1987. *Sejarah Pendidikan Indonesia*, Bandung: Jemmars.

Sumarsono Moestoko, 1979. *Pendidikan di Indonesia, dari Jaman ke Jaman*. Jakarta: Depdikbud.

#### **Website**

“Surau di Sumatera Barat” <http://www.republika.co.id/>

“Nagari Batipuh Membangun Adat dan Budayanya”, <http://www.kabalahak-nantuo.com>. Diakses tanggal 15 Juli 2012.

#### **Informant**

1. Nurhayati (70 years) dated July 1, 2012 at Batipuh, Agam Regency.
2. Amri Lestari (62 years) dated July 1, 2012 at Batipuh, Agam Regency.
3. Zainun (67 years) dated July 1, 2012 at Batipuh, Agam Regency.