



# Analysis of Surau Educational Activities in Educating the Islamic Generation

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## Abstract

This research discusses education carried out outside formal schools, namely education carried out in Surau or Mushalla, the implementation focuses on Islamic religious education and Quran education in depth. This research aims to analyze how the Quran education program is based on moral values in surau. This research uses a qualitative method with an ethnographic approach, data sources were taken through in-depth interviews with five informants consisting of administrators, teachers, parents and students. The research results were; i) reading the Quran, ii) learning the science of recitation, iii) studying fiqh, iv) Islamic art and v) learning morals. This research can be used as a reference source for further research on the same issues and topics.

## INTRODUCTION

Quran education is something that is always interesting to research and provides many benefits for humans (Bil et al., 2020; Herman, 2021; Nurulqolbi et al., 2022; Widiyanarti, 2017). The Quran is a guide to life that cannot be ignored if you want to live safely in this world and the afterlife. Therefore, parents must be able to spend one to two hours of their time to provide guidance in teaching the quran to their children (Ali, 2019; Bakar et al., 2020; Nurzannah. Nurman, 2022). However, parents only teach their children to read without any special guidance from their parents, which is why people often go to the fields from morning to evening and after returning home their parents only need time to rest, without paying attention to their children in terms of Quran education, let alone The child is still at an age that still needs guidance in learning to read the Quran (Jalil, 2024).

In the process of Quran education among farming families, it really supports the process of growing and developing their knowledge, increasingly understanding and remembering learning at school and outside of school, especially in learning the Quran, children will be able to not only read when asked or in the learning process but be able to apply it in his daily activities (Fitriani et al., 2022; Ismail et al., 2019). However, because the parents were busy fulfilling their daily needs, they no longer had time to teach their children to read the Quran, so they sent them to study at the Surau so that their children's education would not be disturbed.

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Based on Law Number 20 of 2003 Article 12 paragraph 1 of the National Education System, non-formal education surau education pathways are educational pathways outside formal education that can be implemented in a tiered structure (Zohro et al., 2023). One of the non-formal education that the author means is education carried out in Surau which is organized by the community, but the education carried out in Surau is still very far behind formal education whose level of progress is very fast and even uses sophisticated and fast technology. However, education at Surau still persists today even though the students are not as many as students at formal schools (Hijjas, 2017; Wendry & Chalida, 2017).

Quran education at Surau is also an activity carried out to develop the individual as a whole and make the individual (*insan kamil*) whole and the *insan kamil* represents balanced growth and development in one's personality. In general, education at Surau can be interpreted as a learning process using certain methods so that a person can gain knowledge, understanding and behave in accordance with Islamic teachings.

Most teenagers and children spend their time playing rather than studying the Quran (Arifin et al., 2023; Monalisa et al., 2022; Zohro et al., 2023). This has resulted in a lack of interest in Quran education which can be proven by the large number of teenagers who cannot read the Quran properly and correctly according to *tajwid*, even if at a fairly small scale. One of the factors that makes today's children's Quran education weak is influenced by family factors. Now there are many parents who don't seem to care about the development of their children's Quran education, both parents prefer to work and leave their children to be looked after by grandparents at home. Social factors are also closely related to the decline in Quranic education and the rise in deviant behavior that they engage in (Hikmatullah & Teguh, 2020; Sukriyah et al., 2024).

Surau also underwent a process of Islamization, before Islam entered West Sumatra, Surau was used to worship ancestral spirits, but after Islam entered, it was transformed into a place to study religious knowledge or Quranic education. Surau's traditional Islamic education has produced a number of *ulama* and national leaders, who play roles not only at the national level but also at the international level. Even though nowadays the function of Surau has experienced a shift, the education implemented at Surau should be understood by the current generation so that its educational values can be actualized in the current context.

## METHODS

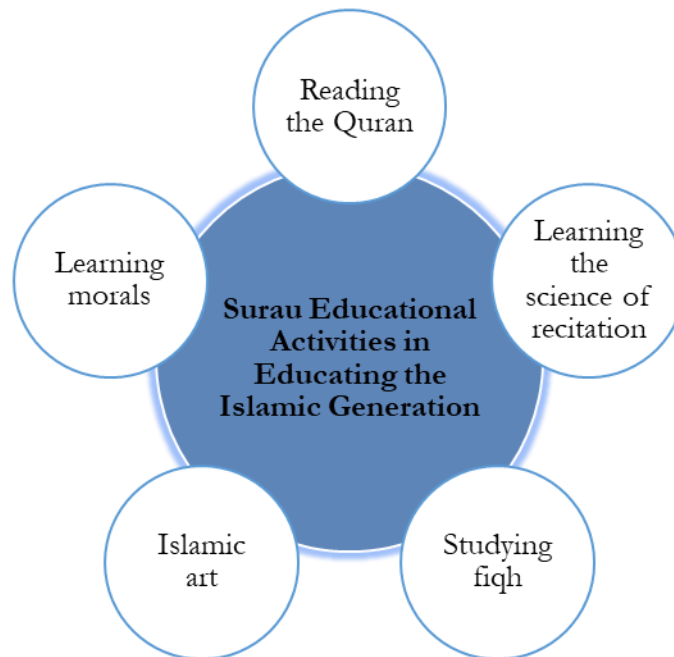
This research uses qualitative methods with an ethnographic approach. According to Altheide & Schneider, (2016); Engkizar et al., (2021); Sobarna et al., (2020); Taylor, (2001) an ethnographic approach is appropriate if this research aims to find out and explore the cultural characteristics of a person or group of people. Meanwhile Engkizar et al., (2018); Samnani & Singh, (2013); Zhou & Brown, (2015) refers to the ethnographic approach as providing opportunities for researchers to continuously and while observing the learning object. The ethnographic approach also allows researchers to explore data in detail, in depth and comprehensively. So an ethnographic approach is appropriate to use in research because of data collection and research objectives.

The research informants were five informants' two teachers, two parents and one student selected using purposive sampling techniques. The selection is based on four criteria, namely having the competence to obtain the problem being studied, being active in the field being studied, having time to provide information to researchers, and being honest in providing information according to data and facts that occur in the field (Febriani et al., 2022; Oktavia et al., 2023; Rahawarin et al., 2023). Furthermore, research data is collected through direct interviews with all

information using a set of interview protocols. Each individual was repeatedly interviewed for consistency of their answers. The results of the interviews were strengthened by direct observations made by researchers who were actively involved in several activities. All interview and observation data were then analyzed theoretically using Miles Huberman thematic analysis and then created into themes in the research results (Cantika et al., 2018; Thalib, 2022).

## RESULT AND DISCUSSION

Based on the results of interviews conducted with five informants, the results of the analysis actually found that there were five Al-Quran education programs based on moral values in the surau. These five themes can be seen in Figure 1 below.



**Fig 1. Quran Education Program Based on Moral Values at Surau**

To make it more interesting, below the author will describe excerpts from interviews with informants based on the five themes as described above. The description of the interview that will be presented by the author is an excerpt from the interview, even though the informants convey it in slightly different editorial language, it actually has more or less the same aims and objectives.

First, reading the Quran, according to the informant, this is one of the moral values-based education programs at the surau. Reading the Quran starts from after the Maghrib prayer in congregation until the 'Isha prayer in congregation. This was expressed by one person as an informant as quoted from the interview below:

*...In teaching and learning at Surau Pangka Ranggong, the first thing is starting from the sunset prayer in congregation, dhiker in congregation, prayer in congregation then praying together when the evening prayer in congregation has finished, the children start reading the Quran, then the second is reading the Quran for those who have finished reading the iqra ' and learn Iqra' for children who are still beginners then pray 'Isha prayer in congregation (I-1). ...the aim of Quran education based on moral values is so that children from Early Childhood Education onwards have morals so that they are not only good at reading the Quran, but my desire is for them to reach their goal, namely to Allah and I always install moral values. To them, especially morals towards Allah such as performing prayers, dhiker, praying and praying (I-2)*

Second, learning recitation, according to the informant, is one of the educational programs based on moral values at the surau. This was expressed by one person as an informant as quoted from the interview below:

*...As a teacher, I really emphasize on students to always pay attention to the law of reading because when we pronounce the letters incorrectly or the reading is not correct it will change the meaning and meaning of the verse, therefore I teach and explain to them the basics of the law of recitation which is carried out one by one times a week (I-2)*

Third, fiqh studies, according to the informant, is one of the educational programs based on moral values at the surau. This was expressed by one person as an informant as quoted from the interview below:

*...Fiqh recitation is carried out once a week, namely on Thursday evening after evening prayers in congregation, the aim is to teach students so that they understand how to worship Allah properly and correctly, starting from purification, prayer, dhikr and prayer (I-3)*

Fourth, the Islamic art, according to the informant, is one of the moral values-based education programs at the surau. This was expressed by one person as an informant as quoted from the interview below:

*...I created a qasidah program, namely to train children so they can appear at religious events such as the birthday of the Prophet Muhammad, isra'walmi'raj events and to celebrate Islamic holidays as well as to teach them religious values through the art of qasidah tambourine and this is done once a week at mubadharah time (I-4)*

Fifth, moral learning, according to the informant, is one of the moral values-based education programs at the surau. This was expressed by one person as an informant as quoted from the interview below:

*Moral learning that is always instilled is starting from morals towards Allah, especially in performing prayers, making dhikr and praying, if morals are towards the teacher, after finishing the congregational prayer the children are taught to shake hands with the teacher, if the parents are always taught to be filial and respecting it and also morals towards the environment such as always maintaining the cleanliness and purity of the environment (I-5)*

This research is related to moral-based moral education, as the author mentioned previously in the surau education program. First, reading the Quran for Muslims is worship of Allah. Education at the surau places the activity of reading the Quran as an integral part of the daily routine, starting after the congregational Maghrib prayer until before the congregational Isha prayer (Irmayanti, 2024). This activity is designed to take advantage of the quiet evening time, providing a conducive atmosphere for students to focus on studying the Quran.

At this time, the students sit together in the surau with the guidance of the teacher or ustadz, reading and repeating holy verses in turns or in groups (Hamdi et al., 2022). This method not only strengthens the ability to read and memorize the Quran, but also builds discipline and togetherness among students. In addition, this session of reading the Quran between two congregational prayers allows students to ask questions and receive immediate correction, thereby improving the quality of their reading in accordance with the rules of tajweed (Alhamuddin et al., 2023). This routine not only aims to hone technical reading skills, but also deepens spiritual and moral understanding, making the Quran an integral part of the students' daily lives.

Second, learning the science of recitation, Surau education places the science of recitation as a vital component in learning the Quran, with the aim of ensuring readings that comply with phonetic rules and correct pronunciation rules (Anastasya et al., n.d.; Sutrisno et al., 2022). At the surau, the santri learn various aspects of tajwid, such as the makhraj (where the letters come out), the nature of the letters, as well as the laws of reading such as *idgham* (combination), *ikhfa* (concealment), and *iqlab* (sound change). Learning is done through systematic methods, involving repetition and intensive training, as well as direct guidance from experienced teachers. In addition, the santri are encouraged to listen to and imitate famous qori'

recitations through audio recordings, which help them internalize the correct intonation and rhythm. Through this approach, surau education not only focuses on the technical aspects of reading the Qur'an, but also teaches the values of discipline, patience, and perseverance (Firdaus et al., 2023; Husna et al., 2022). By emphasizing the importance of tajwid, surau education strives to produce a generation that is not only proficient in reading the Quran, but also understands and appreciates its meaning deeply.

Third, fiqh studies in surau education play an important role in shaping children's character and religious knowledge through various recitation activities. One of the activities that is routinely carried out is Fiqh recitation, which is held once a week every Thursday evening after the congregational evening prayer (Fitri & Suriani, 2023; Furqan, 2019; Hamid, 2022; Tohet & Hayati, 2022). The main aim of this recitation is to teach students about how to worship Allah correctly and well. In this session, they are taught various important aspects of Islam, starting from purification, performing prayers, making dhikr, to praying. Through this education, it is hoped that students will not only understand the theory of worship, but also be able to apply it in everyday life, so that they can grow into individuals who are religious and have noble morals.

Fourth, qasidah tambourine education at Surau not only focuses on religious aspects, but also on developing religious artistic talent through qasidah activities which are held once a week. The enthusiasm of the children, especially the girls, looked very high when they competed with each other to play the tambourine in the qasidah group (Mutmainnah & Azhar, 2022). Although I always divide them into groups so that everyone can participate, the strong interest of the girls still dominates. This qasidah activity is not only for entertainment, but also as a means to instill Islamic values, train solidarity, and grow self-confidence. Seeing their joy and enthusiasm, it is clear that education at the surau plays an important role in shaping children's character through a fun and educational approach.

Fifth, moral learning, Education in surau emphasizes comprehensive moral learning, covering various aspects of life. Children are taught morals to God with an emphasis on performing prayer, dhikr, and praying solemnly and truly. Morality towards the teacher is also a priority, where after congregational prayer, children are taught to shake hands with the teacher as a sign of respect and gratitude. In addition, the surau instills the importance of devotion and respect for the elderly, emphasizing the values of obedience and appreciation for them (Jalil, 2024). No less important, morals towards the environment are also taught, by directing children to always maintain the cleanliness and purity of the environment around them. Through this comprehensive moral education, the surau plays a major role in forming a young generation with character, noble character and high social awareness.

## CONCLUSION

The Quran education program based on moral values at Surau has become a specialty which is carried out every day from Monday to Saturday. The positive impact of this program is clearly visible, where many students are able to continue their education at Islamic boarding schools and high schools, some even immediately become teachers at the Surau. This article has succeeded in finding five Quranic education programs based on moral values in surau, the five research results are i) reading the Quran, ii) learning the science of tajwid, iii) studying fiqh, iv) qasidah rebana and v) learning morals. The results of this research can be used as a model for Quran education in various educational institutions.



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