

# Surau in the Past, School Now and Artificial Intelligence of the Future

## *Surau di Masa Lalu, Sekolah di Masa Kini, dan Kecerdasan Buatan di Masa Depan*

Irhas Fansuri Mursal<sup>1</sup>, Gusmira Wita<sup>2</sup>

<sup>1</sup>Universitas Jambi, Indonesia

<sup>2</sup>Universitas Negeri Padang, Indonesia

[irhasfansuri@gmail.com](mailto:irhasfansuri@gmail.com), [gusmira123@gmail.com](mailto:gusmira123@gmail.com)

| Article Information                                                                                                                                                                                           | ABSTRACT                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>Description</b></p> <p>accepted: 15<br/>September 2023<br/>revised: 12<br/>October 2023<br/>approved: 3<br/>December 2023</p> <p><b>Keywords</b><br/>Surau, School,<br/>Artifisial<br/>Intelegensia</p> | <p>Reading about the massive phenomenon of digital world development can have a big influence on the world of education. This article examines the comparison of traditional surau education, current school developments and the future of Artificial Intelligence. Surau is a traditional educational institution that forms a character based on Islam. Today's schools have the same opportunity to develop themselves through technology platforms and need to be serious about digitizing education. Artificial Intelligence helps in a world of work that is practical and requires lower costs. But don't let humans become dependent on Artificial Intelligence so that they lose their existing basic abilities.</p> <p><b>Abstrak</b></p> <p><i>Membaca fenomena perkembangan dunia digital yang begitu massif bisa memberikan pengaruh besar terhadap dunia Pendidikan. Artikel ini mengupas perbandingan Pendidikan tradisional surau, perkembangan sekolah kekinian dan masa depan Arifisial Intelegensia. Surau Lembaga Pendidikan tradisional membentuk karakter yang berlandaskan Islam. Sekolah Hari ini guru punya kesempatan yang sama dalam mengembangkan diri lewat Platform Teknologi dan butuh keseriusan dalam digitalisasi Pendidikan. Artifisial Intelegensia membantu dalam dunia kerja yang serba praktis dan memerlukan biaya yang lebih murah. Tetapi jangan sampai manusia menjadi ketergantungan dengan Artifisial Intelegensia sehingga kehilangan kemampuan dasar yang sudah ada.</i></p> |



Copyright (c) 2023 Irhas Fansuri Mursal, Gusmira Wita

## 1. Introduction

Education is one of the factors that can lead to development and change in society. Education as a social institution is always within the social system of the supporting community. Social institutions have an important position alongside family, religious and government institutions in determining the behavior of individuals and groups. Therefore, a person's personality is a product of the social system of society.

The educational needs of the 21st century require that the learning model applied in the social studies learning process be able to develop students' high-level thinking abilities. Bloom's Taxonomy includes the abilities to analyze, evaluate, and

create. In this way, the learning process produces superior human resources, able to think critically and ready to face rapid changes in global society. (Wita G & Mursal, 2021)

According to Husserl, every phenomenon has historical content, does not stand alone but is related to other events. Husserl's ideas about phenomenology are relevant to social science. The phenomenological approach in social science studies is used to understand social phenomena that occur in society by understanding the meaning of the social actions studied based on human experience. Basically, phenomenology teaches everyone to interact and learn more from the phenomenon called reality (Wita & Mursal, 2022).

## 2. Method

This research is qualitative research. The data collection techniques used were interviews, documentation studies and indirect observation. The observations made were indirect observations by observing the video of Webinar II held by the West Sumatera MOT Forum with the theme: Surau in the past, school now and artificial intelligence in the future. The data analysis technique used by Miles and Huberman (1994), namely qualitative data analysis through three stages of activities, namely data reduction, data presentation, and verification/conclusion. The collected data is processed at the data reduction stage by selecting the required data based on the research objectives, then coding and simplifying the data. Then proceed with compiling the data into a collection of meaningful information by categorizing and synthesizing the data, then the data is presented in the form of narratives and images. Then the data is verified and conclusions are drawn based on the researcher's interpretation. Triangulation techniques were used to validate the findings of this research. (Wita et al., 2023)

## 3. Results and Discussion

### A. Surau In The Past

*Surau* is a traditional space for the Minangkabau people, *Surau* is a part that must be completed by a *race* or *good* the same as other devices such as *Rumah Gadang*, *Balairung*, *Lapau*, and others. Position *prayer hall* provides restrictions that there are several people who are allowed to sleep in *Rumah Gadang* namely female family members and in-laws or *we are together*. *Surau* erected by a certain group as a complementary building *gadang house*, as a place where several families *saparuik* (comes from one stomach/offspring) under one person's leadership *chief*. *Surau* functions as a place to meet, gather, meet, and sleep for young boys who have reached puberty and elderly parents. This function is related to customary provisions, that men do not have rooms in *gadang house* at his parents' house. Room in *gadang house* established by parents for girls. (Mursal, 2016)

At the bottom of the government structure in Minangkabau society there are four forms of officials who have authority and responsibility in their respective fields. They are called *we are angry*, that is, *penghulu*, *manti*, *malin* and *dubalang*. These four people represent four groups in society; the principal represents *ninik mamak*, *manti* represent intelligentsia, *malin* representing religious scholars, *dubalang* representing the younger generation. There is a position *malin* in the nagari community government structure which is specifically in charge of religious affairs,

those who are specifically in charge of religious affairs, the activities of the surau are their responsibility. In a smaller space, whether territorial or genealogical, each group or tribe has its own or ethnic group *malin* who handles the activities *prayer hall* they; surau functionary *malin*-the one who is the imam during congregational prayers, the teacher of the Koran for children, reading at religious ceremonies in daily routines. (Mursal, 2016)

*Surau* is an inherent component, emerged and developed together in the combination of Minangkabau customs and Islamic religion. Surau is a traditional device that functions as a bed for sons who have finally returned and as a bed for elderly widowers. Surau is also a meeting place for overseas people to gather. Surau is a traditional educational institution which includes education in literary traditions, martial arts, traditional music. Apart from that, the Surau is a traditional education center and also a place for Islamic religious education including studying the Koran, jurisprudence, and religious practices. The traditional surau education system is characterized by not having a class system, no mandatory study time, and the infrastructure is still simple. Learning process at surau; lectures, reading and memorizing. (Mursal, 2018)

## B. School Now

Quoting Berry Devanda's opinion, World of Education, we try to instill new behavior in other people. He has 15 years of teaching experience. What has happened in the last 2 to 3 years has been a lot of significant changes. As a teacher, he was directly involved in the teaching and learning process in schools in America in 2013, also in Australia and now in Indonesia.

A new paradigm is being pursued by the Ministry of Education and Culture, where teachers prioritize the interests of student learning above everything else. In many cases teachers impose what they want to teach on students. In the past, teachers were charged with teaching all learning materials and topics. Now it has been replaced with a simpler curriculum with the aim of giving teachers more time to carry out initial identification and develop better learning according to students' learning needs.

Emphasis on early identification of learning readiness is critical. To find out the position of students with cognitive questions or questions *open ended* which provides the initial conditions of students. This identification is grouped and processed so that it becomes the basis for compiling learning instructions. So that what is taught is right on target and truly serves students' learning needs. There is no longer a focus on administration even though it is not as simple as intended. The use of technology is very serious nowadays to facilitate and develop teachers. Teachers receive technology training. Teachers in Indonesia are provided with 50 million digital platform accounts for teachers and students which can be used to facilitate the digitalization of education. The current school phenomena conveyed by Berry Devanda currently include:

- a) Teacher Development
  - a. Equal opportunity to develop yourself (Technology Platform)
  - b. Seriousness in digitalization

- b) Other Focus of School today
  - a. Three Educational Sins (Sexual Violence, Bullying and Intolerance)
  - b. Implementation of Learning Reflection
  - c. Positive Culture

### C. Artificial Intellegensia

Dedi Dermawan's opinion and experience as a practitioner says that technological change is so fast that the industrial world is experiencing novelty. In the past, corporations had to bring people to one place to recruit employees. Requires accommodation and transportation costs of 70 to 80 percent of the budget. After the pandemic, there was a gradual change in the system using technology. Technology that can be mixed and matched by designing learning from offline to online without abandoning the learning objectives. The learning objectives can be achieved, engagement from the participants can be obtained. In accordance with the needs analysis of the program but also the preferences of the learning system.

Now we can access Artificial Intelligence to learn, such as to search for information, there is Open AI. This application is very helpful but on the other hand it makes our people less creative. AI itself continues to develop weaknesses to minimize work plagiarism. The changing context of learning. The change from offline to online must be determined by mindset, toll set and skill set.

Learning modules that can be accessed for free and paid are all now in this system. For example, the trend in Indonesia has been seen on TikTok or on our YouTube where someone is led into a comfort zone. Is it true that he is comfortable with the learning model he has today so that he can adopt a learning model? Indonesia has a transitional generation that has started to follow technology which can be said to be a balancing act. This generation grew up in a bonded culture. The younger generation must also be able to learn from previous generations in what is called the era of collaboration.

There are two things that Artificial Intelligence technology cannot do, namely reflection, namely connecting a person's emotions and soul. So Artificial Intellegence does not yet have a methodology like scientific developments such as philosophy and other branches of science. It turns out that reflection carried out by a person regarding emotional emotions can only be done by humans. No matter how great Artificial Intelligence technology is, it cannot program emotions like humans already have. Identify program needs and technology development based on digital data through mathematical formulas and codes. We need to understand here that the goal of collaboration with technology is to maintain the culture that has been built for a long time. Technology makes work easier and practical. But don't eliminate the basic skills and abilities of humans themselves.

## 4. Conclusion

Surau used to be basic education for the soul (spirit) with education for the heart. Then combined with several movements and combinations of movements. (the internal side of oneself) then develops into the social realm of making friends. This guide gives birth to several forms of character appearance. School now. A transition that makes teachers less student-centric. However, it becomes development coaching for cognitive, affective, and psychomotor skills. By utilizing

the digital space. AI is a tool that can open many things that we usually get with limited resources. and now written documents, videos, and other things.

## Daftar Pustaka

- Mursal, I. F. (2016). Surau Dan Sekolah; Dualisme Pendidikan Di Bukittinggi 1901-1942. *Tesis*.
- Mursal, I. F. (2018). *Surau Dan Sekolah; Dualisme Pendidikan Di Bukittinggi 1901-1942*. 2(1). <https://online-journal.unja.ac.id/index.php/titian>
- Wita G, & Mursal, I. F. (2021). *The Cross Culture, and Challenge of Sustainability: Social Studies in the Frame of 21st Century Education*. <https://www.conference.unja.ac.id/ICMI/>
- Wita, G., & Mursal, I. F. (2022). *Titian: Jurnal Ilmu Humaniora Fenomenologi Dalam Kajian Sosial Sebuah Studi Tentang Konstruksi Makna Phenomenology in Social Study a Study of Meaning Construction*. 06(2). <https://online-journal.unja.ac.id/index.php/titian>
- Wita, G., Mursal, I. F., & Wirdanengsih, W. (2023). "Tudung lingkup", the Malay woman's clothing in Seberang Jambi City. *Gender Equality: International Journal of Child and Gender Studies*, 9(1), 77. <https://doi.org/10.22373/equality.v9i1.17368>