



The Role of *Surau Godang* in Improving Religious Literacy: Study at the Minangkabau Community in West Sumatra


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Info Articles	Abstract
<p>Article History</p> <p>Accepted: May 24, 2024</p> <p>Revision: May 29, 2024</p> <p>Accepted: June 10, 2024</p> <p>Published: June 22, 2024</p> <p>Keywords: Religious Literacy, Local Wisdom, Youth, Islamic Learning</p> <p>Copyright (c) 2024 Shalahuddin Al Syaifullah, Syamsul Arifin, Nafik Muthohirin</p> 	<p>This study aims to examine the role of <i>Surau Godang</i> in the process of forming community religious literacy which is integrated with the local wisdom values of the residents of Jorong, Kociak City, West Sumatra. Various religious literacy taught to children, youth, and parents is carried out in various forms, such as memorization of the Qur'an, regular religious submissions, <i>silek</i> (silat), youth seminars, and others. This article also analyzes the effectiveness of Islamic science learning methods in shaping the morals of the community and what challenges and opportunities are faced by the <i>Surau Godang</i> in forming the morals of Minangkabau youth. This research was conducted using a case study approach in Jorong Koto Kocyak, West Sumatra. Meanwhile, the data collection technique uses interview, observation, and documentation methods. The results of the study concluded several religious literacy activities that support the moral formation of Muslims, including routine recitation attended by elderly groups, as well as Qur'an memorization activities, pencak silat (<i>silek</i>), and religious group discussions for children and youth.</p>

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Introduction

Minangkabau (read: Minang) is an ethnic group found in Central Sumatra in Indonesia. The Minang ethnic group holds a variety of local wisdom, especially those related to Islamic values. Minangkabau Islamic traditions and culture contribute to the formation of the character of the local Muslim community, one of which is through the existence of *Surau*, small mosques. According to Nastir and Hufad, *Surau* succeeded in becoming a place for the dissemination of Islamic religious thoughts and activities (Natsir & Hufad, 2019).

One of the local cultural philosophies of the Minang ethnic group, namely *Basandi Syarak Custom*, *Basandi Kitabullah Shariak* (custom based on Islamic Sharia and Islamic Sharia based on the Quran). This philosophy is a guideline for the Minang people in carrying out customs that still refer to Islamic law (Fimansyah, 2020). In addition, the Minang people use nature as a source of learning and gaining life experience, which ultimately shapes social and cultural norms, as well as the way they think and behave daily (Mardatillah, 2020), this is reflected in the Minangkabau philosophy of life through *Alam Takambang Becomes a Teacher* (Rini et al., 2017).

The term *surau* in Minangkabau is better known as a place to worship and carry out recitation activities such as teaching the Quran, Hadith, creed, morals, *fiqh*, and various teachings of the tarekat that are instilled in the Minangkabau people (Mukhlis, 2017). This reality is no different from the role of mosques which are used as a place to worship and carry out Islamic activities in Java. But in Minangkabau custom, *surau* is a complement to the house *gadang* which is owned by one tribe, is commonly used as a place to meet, gather, have traditional meetings, and beds for boys and parents who have reached puberty (Mukhlis, 2017).

After fulfilling Islamic recitation activities, it is usually continued with martial arts activities (more popularly called *Silek*) (Dinata & Muchlis, 2019). *Silek* become an important part of Minangkabau culture as a manifestation of noble values that have been passed down from generation to generation (Dinata & Muchlis, 2019). *Silek* also contributes to strengthening the spirituality of Minangkabau youth. *Silek* becomes one of the Islamic cultural traditions of the Minang people which is derived from religious doctrines *Amar Makruf Nahi Munkar*, in addition to other acts of worship such as praying to the Prophet Muhammad and performing the five-time prayer (Dinata & Muchlis, 2019). By practicing martial arts, Minang Muslim youth can internalize the noble values and philosophy of Islamic teachings contained in each movement *Silek*. This art teaches the importance of Muslims being humble and dividing the country.

However, the interest of Minangkabau young people to participate in every Islamic activity in *Surau Godang* Decreased. One of the factors that underlie the degradation of the role of *Surau Godang* in the formation of religious literacy of young people because of the use of gadgets or information technology that is so practical and instant (Balqis et al., 2023). Various shows that do not reflect Islamic values on social media easily become information intake for young people every day. This is what triggers the deterioration of the mentality and character of young people, as well as their ignorance of religious literacy that has been inherited through *Surau Godang* (Agung Prihatmojo, 2020) (Rofiqah & Sitepu, 2019) (Tambak et al., 2023). Frans Hardin and Elin Nidia explained, there were 294 cases of juvenile delinquency in Padang City in 2020. According to their research, among the cases that occurred included brawls, illegal racing, drug consumption, and free sex, all of which were carried out by young people at school age (Frans Hardin, 2022). Meanwhile, Feri in his article wrote, that brawls between villages often occurred in Padang City in recent years. A total of 48 teenagers in their 17s were detained by the police for being involved in brawls between villages in Padang City in 2021 (Sahuri, Feri Hidayat, 2021).

Arya and Nia's research, which highlighted the promiscuity of students at SMK Negeri in the city of Payakumbuh, also said that 20 students were exposed to promiscuous sexual behavior. As many as 16 of the 20 students had kissed, and every time they met their partner, they had a desire to do the same. Information was obtained from the Payakumbuh city education office from as many as 34 students who were pregnant out of wedlock in all State Vocational Schools in the city of Payakumbuh (Ramadia & MS, 2019).

Through various data and the phenomenon of juvenile delinquency, researchers concluded that young people in Padang are experiencing a moral crisis, which is one of

the factors due to *Surau* as a place for religious education for the community as it has been running for a long time no longer plays a role in shaping their religious morals to the maximum (Islami, 2016). Thus, one of the efforts to restore the morality and character of young people in Padang is to reactivate the role of *Surau* Godang through various religious literacy activities, where the Islamic education model is actualized based on the local wisdom of the Minangkabau people.

Research methods

The writing of this article uses a qualitative research method with a case study approach, which is to explore in depth the object being researched, including programs, events, processes, and activities of the object being studied. For more than two weeks, the researcher conducted field observations, as well as being directly involved in various religious literacy activities at *the Surau* Godang located in Jorong Koto Kociak, Tujuh Talago District, Fifty Regency, West Sumatra City. Through this direct involvement, it allows researchers to conduct face-to-face interviews with some activists in the *surau* which include parents, youth, and children.

For additional data mining, researchers base this research report on literature sources from journal articles, books, and research reports. The variables of this study include the role of *Surau* Godang, the morals of the Minangkabau community, and control factors to ensure changes in youth behavior based on the role of *Surau* Godang. Meanwhile, the subjects of this study include the Godang *surau* which is the main subject of role and practice analysis, and religious literacy activities aimed at improving the morals of the Minangkabau community.

Results and Discussion

Engkos Kosasih defines religious literacy as the ability of individuals to understand, interpret, and apply religious teachings effectively in daily life (Kosasih, 2019). Religious literacy can also be defined as the attitude of a Muslim to act justly in thought and action, not to exaggerate, not to be fanatical in religion, not to neglect the obligations of a Muslim, and to be able to harmonize physical and spiritual needs (Fitriani, 2022). People who have an interest in the urgency of religious literacy, mean that the individual will be able to enrich their spirituality. Religious literacy can also be understood as the role of religion in life activities that contribute to the creation of peace and harmony between religious communities (Arfa-Kaboodvand, 2023). Diane L More defines it as the ability to know the intersection between religion and other lives such as political, social, and cultural life from many points of view (Judge, 2023). Likewise, according to Prohetro, as quoted by Maimunatul Habibah, who called religious literacy is the ability to understand traditions in religion which includes religious symbols, sayings, characters, doctrines, practices, and narratives (Purwanto et al., 2023) namely Unisba (Universitas Islam Bandung).

An example of a case study on the context of religious literacy of local wisdom was written in a study conducted by Angga Teguh and Isna Nurul which discussed the implementation of digital literacy culture to instill the values of religious moderation for students at a university-based Islamic boarding school in Mahad, State Islamic University (UIN) Maulana Malik Ibrahim Malang. The article focuses on the study of digital literacy culture in terms of implementation and the impact it produces, to contribute to the formation of more moderate religious thoughts and behaviors for students (Prastyo & Inayati, 2022). The article by Iin Kurniati and Nafik Muthohirin also examined the implementation of religious literacy through a form of religious tolerance carried out in the traditional ceremony of the Raju community of Mbawa village, Donggo District,

Bima Regency. According to the article, the Raju traditional ceremony is an Indigenous tradition that is carried out once a year as a form of gratitude for the harvest and is carried out by people who have diverse religious beliefs such as Islam, Protestants, and Catholics who live in an inclusive environment (Kurniati & Muthohirin, 2023).

Not only that, the research of Wardi and Nur Atika, which discussed the implementation of education through religious literacy by examining two aspects of research, namely the form and values of education based on religious moderation through Faith Building activities and the cultivation of national values through the learning of Citizenship Education, as well as the impact of education based on religious moderation can foster a broad attitude of thinking. tolerant attitude towards followers of other religions, anti-criminal, fair, and oriented towards a harmonious life (Wardi et al., 2023).

Various religious literacy activities that appear amid local communities serve to shape the mindset of the community to uphold morality, be fair, responsive to the development of the times, think openly, understand the root of the problem comprehensively and not rashly, be tolerant in understanding differences, and live Islamic law and agree to universal human order (Fitriani, 2022).

In addition to being understood as the ability to understand, interpret, and implement religious teachings in daily life, of course, in carrying out religious literacy there is a process that involves understanding moral values, ethics, and worship practices (Pambudianto, 2019). Religious literacy also includes the ability to think critically about beliefs and morals, as well as tolerance for followers of other religions. With strong religious literacy skills, individuals can enrich their humanistic spiritual treasures such as understanding their role in society, and contributing to peace and harmony between religious communities (Adiningsih et al., 2023).

In making efforts to strengthen religious literacy, several steps can be taken, including *First*, understand the essence of religious freedom, explore and study moral values, ethics, and worship practices (Muslim & Nensia, 2022). *Second*, critical thinking skills enable individuals to analyze religious teachings, examine the meaning of Quranic verses, and understand the historical and cultural context of religion (Ilyas & Maknun, 2023). *Third*, religious literacy means being able to apply religious values in daily life, so that it does not only focus on theoretical knowledge but also includes the actualization of religious values in daily activities which include ethics, morality, and *muamalah* fellow human beings (Muslim & Nensia, 2022). *Fourth*, tolerance and interfaith dialogue, helping to develop a tolerant attitude toward followers of other religions and facilitating a space for interfaith dialogue to understand differences and similarities.

Nithya Dewi explained that efforts to improve religious literacy are inseparable from the involvement of an educator. Learning style, in this case, the example of a *Shaykh* or religious teacher, has a great impact on students. Because if there is a discrepancy, it will have bad consequences for the future of the students (Chetty et al., 2019). Meanwhile, it is also important for students to have a strong spirit of learning to succeed in improving their religious literacy (Dodi & Abitolkha, 2022).

The Important Role of Surau Godang

Existence *Surau* existed before the advent of Islam, according to Sidi Gazalba in Azyumardi Azra's work, *Surau* is a cultural heritage building that complements *Rumah Gadang* as a residence for indigenous peoples inhabited by several families *Saparuik* (derived from a single line) led by a *Datuk* (chief) (Azyumardi Azra, 2017). Before the advent of Islam, *Surau* It is often used as a place for indigenous peoples to gather and deliberate with traditional stakeholders and a bed for boys who have reached puberty.

According to Minangkabau customs, *Surau* is a race, tribe, or *indu* (Nurfalina et al., 2023). Naming *Surau* sometimes reads *Suro*, which in Malay is called *Surau* which means place. This term has spread to Southeast Asia, which then spread to the Minangkabau area, Batak, Central Sumatra, South Sumatra, to peninsular Malaysia, and Pattani, Southern Thailand (Alfurqan et al., 2019).

Surau also experienced Islamization when Islam entered Minangkabau. However, this factor does not shift the role of *Surau* previously. Exactly *Surau* increasingly become a place to gather and interact with various Islamic activities, such as teaching Islamic values, as well as a place to pray and learn to read the Quran (Azyumardi Azra, 2017). Natsir and Achmad Fuad said that the presence of Islam in Minangkabau did not displace the building *Surau* become a mosque, but made adjustments to Islamic teachings by changing their function and meaning of *Surau* as defined in Islam. So very young found the existence of a mosque nearby *Surau* such as those in Pariaman, West Sumatra (Natsir & Hufad, 2019).

If in pesantren students are called *santri*, then in *surau* students are called *Siak people*, and the teacher is referred to as *Shaykh*. This is different from *Boarding* in Java, commonly known as *Kiai* (Faridi & Firmansyah, 2024). Many national figures were born because of important roles in *Surau*, such as Abdulkarim Amrullah (Hamka), Tan Malaka, Sutan Syahrir, Mohammad Hatta, and Agus Salim. *Shaykh* Burhanuddin wrote the beginning of the *Surau* in Ulakan Pariaman with sharia science learning activities, the *surau* became a sign of the struggle of civilization in Minangkabau and the identity of customs and religion, then in the book by Azyumardi Azra entitled *From Surau to Islamic Boarding School* revealed the existence of the *surau* has existed since pre-Islam, *Surau* Functions as a place to meet religious goals and customary rules (Nurfalina et al., 2023).

However, after the arrival of Islam in Minangkabau, *Surau* became a place of worship and the dissemination of Islamic knowledge, as well as a representation of Minangkabau activities in the development of Islamic teachings and science. By recognizing the spirit of life through the *surau*, morning at school and night at *Surau*, morning study, and evening recitation to recognize the wisdom of life in religious teachings and science (Furqan, 2019). Establishment *Surau* is not just a place to pray and recite the Qur'an, but as a center of civilization in the fields of religion, customs, politics, education, economy, and socio-culture of Minangkabau (Azwar & Permatasari, 2020).

Surau Godang means a large *surau* located in a small village called Jorong called Koto Kociak, Tujuh Koto Talago District, Lima Puluh Kota Regency, West Sumatra. This *surau* has an important influence on the moral formation of the community, especially on children and youth. Various religious activities are organized and become part of the traditions of the local community. The existence of *the Godang surau* still survives until now even though various Islamic educational institutions, such as *madrasas* and Islamic boarding schools, have been established and spread widely with various facilities, innovations, and progress. Until now, the *Godang surau* is still managed by indigenous peoples, both in terms of infrastructure maintenance and various religious literacy programs. Financing for the maintenance and development of the *Godang surau* comes from nomads who are diaspora to Java and various countries abroad.

The Head of the *Surau Godang Aliman Nurdin* said that the enthusiasm of young people to participate in religious activities at *Surau Godang* was very high. They are active as students to memorize the Qur'an, religious studies, and religious seminars. Their activeness is encouraged by their respective parents and the surrounding social environment (Interview with Aliman Nurdin on Monday, 19.15 pm May 27, 2024). Another administrator of *Surau Godang*, Eman Yasnizar, children who learn to recite in

the *surau* has the motivation to be able to recite smoothly (Interview with Eman Yasnizar on Monday, 20.00 pm, May 27, 2024). In the *surau*, in addition to reciting, memorizing, and learning religious knowledge, they can also meet other children and play together after the activity is over.

The excitement of learning religion in the *surau* was felt by one of the local youths named Wildan. "It's exciting and happy to be able to study and play with school friends by participating in activities at Rumah Tahfiz. I am always present at the *surau*, if there is a schoolmate who is not present, I usually pick him up at his house or if someone is lazy to go to the *surau*, I usually wait at his house until he has to be scolded by his parents so that my friend can go to the *surau* in the afternoon. I used to also actively participate in *silek activities*, but because I was tired and not strong enough to continue the activity, I finally stopped participating because my body hurt," explained Wildan (interview with Wildan on Sunday 17.00 am May 26, 2024).

The existence of the Godang *surau* has long been established in Jorong Koto Kociak. In modern times, the *surau* has undergone many changes, especially from the architectural aspect of the building. Currently, there are no traces of wood and coconut fibers that are usually used as *surau* building materials. It has all been replaced with walls so that the style of the *surau* building keeps up with the times. However, there are still old buildings that still survive such as the bathroom building for sharing, the *tabek* (fish pond) around the *surau* that is still intact, and the stairs to climb the hills because of the location of the Godang *surau* which is at the foot of the hill. Its appearance can be said to be the same as a mosque, more or less standing for 50 years.

"It is not known for sure when this surau was first established. Its existence is estimated to have existed since the 19th century. This reality can be seen from the remnants of old buildings that have become fragile, some have even collapsed and are not used," Head of Surau Godang Aliman.

The majority of the residents' elders have received education from *Surau Godang*. Through the traditional Islamic education system, the *surau* is only used as a place to study the book, recite the Quran, and practice Sufism by staying overnight for several days. Sufism activities are carried out by dhikr or known as *suluk*, until it transforms into an education system that is adapted to the modern era such as routine recitations, *tahfiz houses*, Islamic seminars, and village silat martial arts (*silek*).

In addition, various religious literacy activities in the *Surau Godang* are adjusted to the local wisdom of Minangkabau customs. These various activities play an active role in educating and shaping morals for people living in Jorong Koto Kociak, among the religious literacy activities are: *First*, routine recitation which is held 3 times a week, namely Monday and Thursday after the Fajr prayer, and Sunday after the Maghrib prayer. This activity is usually attended by parents. This study discusses themes such as the history of the prophets, the theme of the Quran, increasing piety, the obligation to keep prayers, and others. The delivery of study materials usually uses the Minang language which is adapted to the local community. During the study, missionaries usually mention Minangkabau traditional sayings, such as *adaik ba ulua jo bapatuik, food banang siku-siku-siku, kato bana indak baturuik, engeran batin nan baliku* (never distance yourself from the truth, whoever does it, this indicates that he is far from faith and his piety is very thin). After the study activities are completed, a meal is usually held together after the Isha prayer, which is prepared by the female worshippers when they go to the *Surau Godang* with a lunch filled with food side dishes. This joint meal activity aims to strengthen the friendship between residents.

Second, the *tahfiz house*, contains activities to learn to read the Quran and memorize Juz 30 which is attended by children from kindergarten, elementary to junior high school,

both boys and girls. This activity was guided by religious teachers and several young people who mastered the reading of the Quran. Tahfiz activities are carried out from Monday to Friday. During the implementation of the activity, there were four children and two young men who were still not very proficient in mastering the Quran. For those who are not so proficient in reading the Quran, they will be trained gradually until they are proficient, then if they are proficient, continue by starting to memorize the Quran juz 30.

Third, silek (silat), a village martial art attended by elementary and junior high school children were held on Tuesday and Friday afternoons. This activity aims to support the physical abilities of these children, as well as internalize Islamic values in every movement in *silek*, such as one of the basic movements of the *silek* exercise which has the meaning of self-endurance in maintaining faith. Silek activities are carried out in the courtyard of *the surau* which is surrounded by several *tabek* (fish ponds) and cassava gardens.

Fourth, seminars (workshops), and activities held once a month from institutions outside Jorong in collaboration with the *surau* aimed at Jorong Koto Kociak youth. This seminar aims to provide education to youth such as the dangers of drugs, and promiscuity in parenting in preparation for marriage this seminar activity which is widely attended and in demand by young people begins to include junior high school, high school, and college students.

Several religious literacy activities at the *Surau Godang* played a role in the process of forming the moral character of the Jorong Koto Kociak community. These various literacy activities are useful for presenting a social environment full of spirituality, and equipping the community with the values of *amar makruf nahi mungkar*. The contribution of religious literacy activities with local Minangkabau traditional wisdom in *Surau Godang* has a significant social impact on the community, ranging from children who previously often quarreled at school to being called by their parents, after actively participating in activities at *Surau Godang*, there was change to become closer to their friends and devoted to their parents. Then, the youth in the village who were once known by residents to store and even smuggle drugs until they were examined by the police, after actively carrying out activities in the *surau*, became more obedient in worship, such as going to the mosque more often and being active in social activities.

In addition to playing a role in children and youth, through routine study activities that are usually attended by parents, *Surau Godang* has an impact on elderly parents who become more active in attending *Surau Godang* activities and strengthen the bond of friendship which is marked by eating together after the study, and parents will usually invite their siblings to attend routine studies.

Social Groups	Activities Religious Literacy	Theme	Learning Paflerns
Children	Rumah Tahfiz aims to support the ability to read and memorize the Quran. The participants of this activity were 25 children.		Rumah Tahfiz activities are carried out four times a week (Monday, Tuesday, Wednesday, Thursday, and Friday). This activity is carried out after the Maghrib prayer. Monday, Tuesday, and Thursday memorization activities, Wednesday and Friday practice reading the Qur'an.

	<p>Silek (silat) aims to strengthen the children's physique and instill Islamic values in every movement, there is a philosophy taught in this <i>silek</i>, namely prayer, prayer, and silat. Usually followed by 7 to 13 children.</p>		<p>Meanwhile, <i>silek activities</i> are carried out every Tuesday and Friday afternoon.</p>
<p>Youth</p>	<p>Tahfizh House. In addition to children, it is also attended by young people, usually those who are not fluent in reading the Quran will be guided by the ustadz. For those who have mastered the reading of the Qur'an and have memorization, they will be used as a guide to listen and receive memorization deposits. Usually, 3 young men have mastered the knowledge of the Qur'an because of their religious education background, so they are used as guides in listening to memorization and guiding the process of reading the Quran.</p> <p>Seminar (workshop). Aims to educate the youth. This activity was held by parties/institutions from outside in collaboration with Jorong. The number of audiences for this seminar activity was attended by 20 to 30 youth, consisting of students, high school students, and several young people who dropped out of school.</p>	<p>The discussion of the seminar activities ranged from fostering a family, marriage, or planning a family in the future. Various topics about juvenile delinquency were also discussed, such as the dangers of drugs and promiscuity.</p>	<p>The implementation was carried out simultaneously with the child participants and on the same day and time.</p> <p>The implementation of activities is held once a month or sometimes twice a month, depending on the institution that wants to hold seminar activities.</p>
<p>Elderly parents</p>	<p>Routine Studies aims to increase the piety of worship. It is usually attended by 5 to 10 parents aged 50 to 60 years.</p>	<p>The discussion of the study included a thematic study of the Quran which was carried out on Monday Dawn by examining verses containing the stories of the prophets, the importance of maintaining obligatory prayers, and sunnah.</p>	<p>The implementation of recitation is carried out three times a week, namely Monday after Fajr, Thursday after Fajr, and Sunday after Maghrib. This activity usually invites <i>buya</i> speakers (Ustaz) from outside Jorong, during the study process usually using the Minang language. After completing the study, a meal was held together prepared by female pilgrims to strengthen their friendship.</p>

Based on the mapping, it is known that the existence of *Surau Godang* plays an active role in actualizing the religious literacy of the community in Jorong Koto Kociak. *Surau Godang* as a non-formal institution has proven to be able to maintain the values of local wisdom that are integrated with the Minangkabau philosophy *Basandi Syarak Syarak Basandi Kitabullah Tradition* (Anwar et al., 2020). This is an effort to maintain the existence of the cultural values of *Surau* with the local wisdom of the Minangkabau people which is adapted to today's modern civilization (Nuryana et al., 2020).

Children usually go to school in the morning, and the majority of young people

work as farmers, rice cultivators, and freelancers, as well as parents who have spent a lot of retirement time at home. Then, they continued their activities after the night at *Surau*, starting with Rumah Tahfiz activities for children and youth to support the ability to read the Quran and train the ability to memorize to provide benefits to students. This cannot be separated from the role of educators as important actors in the learning process and the cultivation of Islamic values as a model for students (Fahrudin, 2019). The involvement of role of the family, both parents and relatives in Jorong who have relationships between families and even neighbors, always directs, reminds, and strengthens children and young people in Jorong to go to the *surau* so that they do not spend much time at home by playing gadget and sitting around in coffee shops.

Indirectly, the activities at the *Surau Godang* have succeeded in encouraging the religious literacy of the Minangkabau community to present a community with good morals, implementing the values of *amar makruf nahi mungkar* (Supriyatno, 2019). The cultivation of local wisdom in activities in the *Surau Godang* is marked by the use of the Minang language during the learning process such as tahfiz houses, *Silek*, and routine studies. The use of the Minang language makes the process of knowledge transfer more touching and animated, like parents and children (Yasin et al., 2023). It is not uncommon to be taught Minangkabau philosophies that are taught during the learning process are usually found in routine study activities that are usually attended by elderly parents and seminars for young people.

In addition, of course, there are challenges faced by *Surau Godang* during the process of carrying out activities, such as children's *tahfiz* houses that sometimes disappear and return home during learning because they still lack interest in doing these activities, it is not uncommon for parents of children during activities to accompany them so that they do not run away and there is additional guidance. Then the seminar activity during the research found a lack of communication between parties from outside institutions that held with the management of the *Surau Godang*, resulting in the implementation time changing days. The location of the *Surau Godang* institutionally is not a formal educational institution that makes the interest of children and youth in carrying out activities sometimes still considered trivial and one-sided. Again, what needs to be implemented and presented in carrying out the activity process is an innovative and efficient learning method, especially during the *tahfiz* house research is an activity that is still undergoing a development process because of learning activities that only use traditional learning methods.

An important lesson that the researcher found during the study was the existence of family values and simplicity in the sustainability of activities in the *surau*. Such as between Jorong residents who are active in participating in activities in the *surau* by inviting each other and children and young people who are always reminded to go to the *surau*, even neighbors who are not part of the family also participate in the invitation. Simplicity is built together through *tahfiz* house activities with the equipment of small tools such as small study tables from donations, Qur'an *waqf*, and eating together with makeshift side dishes that are usually held after the Isha prayer. It does not discourage the intention to learn and becomes a form of enthusiasm for seeking knowledge.

Conclusion

This research produced findings that the existence of the *Surau Godang* in Jorong Koto Kociak still maintains its existence during today's modern education world. *Surau Godang* plays an important role in activating various religious literacy activities with local wisdom such as Rumah *Tahfizh*, routine recitation, *Silek* villages, and seminars aimed at young people.

The existence of the *Surau Godang* plays an important role in the people of Jorong Koto Kociak in transforming Islamic law, through education of local wisdom of Minangkabau culture which is instilled in activities in the *Surau Godang*. This has an impact on the formation of the character of the community in Jorong Koto Kociak, such as children, youth, and elderly parents. Various religious literacy activities in the *surau* also use the Minang language, so that the literacy activities are easier to understand by the people involved in each activity.

Religious literacy activities with local wisdom of Minangkabau culture channeled through the *Surau Godang* have brought the Minang philosophy to life *Basandi Syarak Syarak Basandi Kitabullah Tradition* namely customs that are in line with sharia and based on the Quran, the interpretation of Islamic values *amar makruf nahi mungkar*. Providing education to form an open mindset, anti-violence, forming an attitude of tolerance between religions, simplicity, and social harmony.

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