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THE COEXISTENCE OF KAUM MUDO AND KAUM TUO: THE TRANSFORMATION OF ISLAMIC EDUCATION IN MINANGKABAU

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ABSTRACT

The coexistence of kaum mudo (Muhammadiyah and Sumatera Thawalib) and kaum tuo (Perti) in the context of Islamic education in Minangkabau reflects a significant transformation within the traditional framework of this educational system. This study aims to explore this transformation and its implications. Utilizing ethnographic methods, including participant observation and interviews, the research delves into the dynamics of Islamic education in Minangkabau society. Findings reveal a complex interplay between traditional practices and modern influences, as kaum mudo navigate their identity within an evolving educational landscape. While kaum tuo uphold traditional teaching methods and values, kaum mudo individuals engage with contemporary educational approaches and technologies. Despite these apparent differences, there exists a symbiotic relationship between kaum mudo and kaum tuo, wherein traditional wisdom is passed down alongside modern knowledge. This coexistence fosters a unique learning environment that blends heritage with innovation, preserving the essence of Islamic education while embracing contemporary advancements. The study concludes that this coexistence serves as a testament to the resilience and adaptability of Islamic education in Minangkabau, ensuring its relevance and continuity in the face of societal changes.

I. INTRODUCTION

The social, economic and cultural transformations taking place in Minangkabau, West Sumatra, Indonesia, in the 21st century have had a significant impact on Islamic education (Syahriani et al., 2024). While Islamic education has been a key pillar in shaping the social, cultural and intellectual identity of the region for centuries, rapid modernisation, globalisation and demographic shifts are posing new challenges that require adaptation and re-evaluation of traditional educational approaches (Moeis et al., 2022). Modernisation brought about fundamental changes in the approach to the delivery of Islamic education. Advances in technology and information demand the adoption of more dynamic and relevant learning methods. The use of digital media, online learning platforms and mobile applications can be an effective means of widening access to Islamic knowledge and enhancing interaction between teachers and learners (Stark et al., 2023).

Globalisation introduces new ideas and ideologies that influence religious understanding and practice. In the face of this reality, Islamic education in Minangkabau needs to emphasise an understanding that is inclusive and tolerant of differences, while maintaining local cultural values and identity (Rahmat et al., 2023). This can be achieved through an emphasis on interfaith dialogue, cross-cultural research, and an emphasis on universal human values in the education curriculum. Demographic shifts, such as internal and external migration and urbanisation, have changed the dynamics of participation and the needs of Islamic education in Minangkabau. Islamic education institutions should adopt an inclusive and diverse approach to fulfil the educational needs of different groups of people, including children, youth, adults and the elderly. Flexibility in curricula and learning programmes, as well as increased accessibility to Islamic education, can be key to reaching all levels of society (Sumbulah et al., 2022). In the face of this transformation, Islamic education institutions in Minangkabau need to review the purpose of Islamic education itself. In addition to imparting religious knowledge, Islamic education must also prepare the kaum mudo to face challenges and opportunities in an increasingly complex and globalised society. This involves developing social skills, enhancing critical thinking, strengthening understanding of human values, and encouraging active participation in community and state development.

Surau in Minangkabau has transformed into a major pillar in the formation of social, cultural and religious identity among the local community. As a traditional Islamic educational institution, surau is not only a place to learn religious teachings, but also a centre of cultural and social activities that plays an important role in the preservation and development of Minangkabau cultural heritage. However, in the midst of rapid modernisation, surau are faced with the challenge of adjusting to the integration of religious and secular education. While efforts have been made to expand the curriculum to include secular subjects such as science and maths, there remains a tension between maintaining traditional Islamic values and meeting the demands of modern education. Therefore, continuous adaptation is required by surau in order to keep up with the

times, while still maintaining the core and principles that have characterised them for centuries. By meeting these challenges, surau in Minangkabau will be able to continue to function as relevant and beneficial educational centres for local communities, while strengthening and preserving the cultural and religious identity that is a valuable asset of their heritage.

The challenge of integration between religious and secular education, surau in Minangkabau are also faced with changes caused by social, economic and technological dynamics (Abdullah, 2009). The development of information technology, such as the internet and digital media, has changed the way education is delivered and accessed by santri (Azra, 2017). Surau must update their learning methods to match these developments, so as to utilise digital media to increase learning effectiveness and expand access to religious knowledge. Changes in the social and economic structure of local communities, such as urbanisation and migration, also affect the demographics of surau. The growing number of santri from diverse social and economic backgrounds requires surau to adopt an inclusive and diverse approach to education. It is important for surau to ensure that all students, regardless of their background, have equal access to quality religious education. Surau in Minangkabau need to maintain their creativity, perseverance and commitment to strengthening their cultural and religious heritage. By continuously adapting and developing their education according to the needs of the times, surau have great potential to remain an important and beneficial educational institution for Minangkabau society. This will not only ensure their relevance in the face of a challenging future, but will also strengthen their standing as custodians of the rich values and traditions of Minangkabau culture and religion.

Kaum mudo tend to view Islamic education as more than just formal religious learning. For them, Islamic education is a spiritual foundation that guides their daily lives in facing the challenges and dynamics of modern times (Abbas & Afifi, 2022). They may be more open to inclusive and progressive approaches to religious learning, which not only cover aspects of classical texts, but are also relevant to the current social and cultural context. Meanwhile, older people, who are often more tradition-bound, may have a more traditional understanding of Islamic education. For them, classical values and continuity of tradition have a central role in religious education (Ghosh et al., 2017).

Islamic educational institutions have taken significant adaptation measures to remain relevant in the face of changing times (Afifi & Abbas, 2020). They have updated their curricula to include materials relevant to the context of the times, such as science, technology and the social challenges facing society today. The utilisation of technology is key in improving access and quality of learning, including the use of online platforms for distance learning and the use of interactive Islamic education applications. In addition, co-operation with secular educational institutions and international agencies is also an important strategy in expanding the reach and improving the quality of Islamic education (Arvisais & Guidère, 2020).

To build an inclusive and adaptive Islamic education model, educational institutions need to take more progressive steps (Aşlamacı & Kaymakcan, 2017). They should be able to accommodate the needs of a diverse society by offering a variety of educational programmes that take into account the diversity of social, economic and cultural backgrounds. An inclusive learning environment, which promotes cooperation, dialogue and cross-cultural understanding, is also crucial. In addition, the values of equality and diversity should be emphasised in every aspect of learning, to create a supportive environment for all students (Ginting et al., 2023). Collaboration with stakeholders, such as religious leaders, community leaders and other educational institutions, as well as the active participation of local communities, are also important aspects in building an inclusive and adaptive Islamic education model. By involving all relevant parties, Islamic education institutions can ensure that the education model they offer is relevant, sustainable and able to respond to the challenges of the evolving times.

Previous research that discusses between kaum mudo and kaum mudo. The Finding evolution of Islam in Minangkabau is closely intertwined with the advancement of Islamic education and dissemination occurring within the surau. The significance of surau in Minangkabau parallels that of Islamic boarding schools in Java. Similar to pesantren, surau serve as crucial hubs where scholars disseminate Islamic teachings and foster communities committed to following these teachings (Mulyani, 2014). The finding influence of Sheikh Burhanuddin on the Islamisation of Minangkabau in a particular historical period is presented. This process was characterised by the rapid spread of Islam as well as a particular emphasis on Sufi mysticism under the leadership of Sheikh Burhanuddin. Despite challenges, Islam was successfully integrated into Minangkabau culture through practices such as Ramadan fasting, Tarawih prayers and the commemoration of the Prophet's birthday. The establishment of standardised Islamic dates and the introduction of the "count of five" technique later became key events in the evolution of the Minangkabau religious landscape. This confirms the adaptability of religious practices in a socio-cultural context as well as the ongoing impact of historical influences on religious identity (Alfurqan et al., 2024). The findings indicate that the unique reform curriculum, grounded in a holistic-integrative model, nurtures students' multifaceted potentials, encompassing spiritual, emotional, intellectual, and transcendental intelligence, in a cohesive manner (Syaukani et al., 2023).

This research aims to investigate the transformation of Islamic education in Minangkabau, focusing on the concept of coexistence between kaum mudo and kaum tuo. This involves the dynamics of interaction between established ulama and the aspirations of the kaum mudo of learners in the context of religious learning. The research will address several key questions, including how traditional pesantren adapt their pedagogical approaches to meet the needs of contemporary learners and what challenges and opportunities are associated with the integration of modern subjects into the Islamic curriculum. In addition, the research will explore the views and future aspirations of young santri towards their Islamic education, as well as how established

ulama navigate the evolving landscape of Islamic education and their role in it. With this approach, the research is expected to make a meaningful contribution to the understanding of changes in Islamic education in Minangkabau, and also inform the development of more inclusive and progressive educational approaches, which can address the gap between tradition and modernity in the context of religious education in this region.

II. METHODS

This research uses a qualitative approach, mainly using qualitative methods with a focus on case studies to investigate the dynamics of Islamic education transformation in Minangkabau. The main objective was to examine intergenerational interactions in the realm of religious education, particularly between the younger and older generations. Data collection was conducted through in-depth interviews with various stakeholders in Islamic education, including ulama, surau teachers, young santri and local community leaders. In addition, direct observation was conducted in a traditional surau environment to deepen the understanding of intergenerational dynamics in religious education. Additional data was collected through document analysis, including an examination of surau curricula and related publications, to enhance understanding of changes and challenges in Islamic education in Minangkabau. Qualitative data analyses were carefully interpreted within the Minangkabau cultural and social context, to facilitate a deeper understanding of the transformation of Islamic education in the region. The research culminated in a comprehensive final report, which is poised to contribute significantly to the advancement of more inclusive and adaptable religious education practices in Minangkabau.

III. RESULT AND DISCUSSION

The History and Role of Islamic Education in Minangkabau

The socio-historical role of surau in Minangkabau has been an important reflection of the transmission and socialisation of Islam since ancient times, especially since the 14th century (Zulmuqim et al., 2020). Apart from being a formal place of worship, surau also functioned as a major centre for the spread of Islam in the region. Through an in-depth study of surau, we can see that the approach to Islamic education applied in Minangkabau reflects inclusive and egalitarian values. The process of religious learning in surau does not only take place in the formal classroom, but also in the informal setting around the surau (Hamka, 2019). The semi-outdoor space around the surau is often used as a place of learning, utilising the natural environment as an inspirational learning resource. Here, the ulama use a variety of learning media that include Minang proverbs, local religious songs and group discussions. This approach allows the ulama to deliver Islamic teachings in a contextualised manner that is easily understood by people of different ages (Irfan et al., 2023).

Aspect	Description	Impact
Curriculum	The curriculum in surau not only includes the study of the Quran and Hadith, but also interprets these texts in the context of Minangkabau customs	Islamic teachings become relevant to daily life
Learning Activities	Learning activities in surau are integrated with mutual cooperation, instilling values of togetherness and social responsibility	Forming a caring and responsible community character
Deliberation Forum	Surau serves as a democratic deliberation forum, discussing communal issues and reaching common agreements	Strengthening community solidarity

Table 1. The Role of Surau in Minangkabau Society

The educational curriculum in surau is not only limited to the textual study of the Quran and Hadith, but also involves the interpretation of these texts in the context of Minangkabau customs. For example, the philosophy of "Adat basandi Syarak, Syarak basandi Kitabullah" becomes a medium to integrate customary values with Islamic teachings (Asrinaldi & Yoserizal, 2020). This approach allows people to understand that Islamic teachings are relevant to their daily lives. Learning activities are also often integrated with direct practice in the field, such as gotong royong, which instils values of togetherness and social responsibility. Surau is also a democratic deliberation forum for local residents. Deliberations in the surau discuss a variety of matters, ranging from the distribution of crops to the mediation of conflicts between families, guided by respected ulama. This process of deliberation and consensus is a vehicle for learning for the community to reach a common agreement. In addition to being a centre for the formation of ulama and leaders, surau also have a wider impact on Minangkabau society. They function not only as places of religious education, but also as centres of social, cultural and community activities. The ulama and leaders produced by surau are often the guardians of traditional values and morality in society. They also play a role in resolving conflicts, providing spiritual guidance and spreading positive values within the community (Maftuhin, 2023).

Sheikh Burhanuddin Ulakan, for example, is known as a surau cleric who has deep knowledge and a significant role in spreading Islam in Minangkabau. Tuanku Imam Bonjol was a figure who led the Minangkabau people's resistance to Dutch colonialism. Sheikh Sulaiman ar-Rasuli is also known as a great scholar who contributed in religious, educational and social fields. Buya Hamka, on the other hand, is a prominent Indonesian scholar and writer who was raised from behind a surau. The active involvement of these great figures in various aspects of community life, including social, political, and intellectual struggles, shows that surau is not only

a place for the formation of individual believers, but also a stage for the intellectual and spiritual development of society as a whole (Taufiqurrahman et al., 2021). The role of surau in producing these great figures is clear evidence of its contribution in shaping a strong and influential Minangkabau character and identity.

Surau is a unique and important institution in Minangkabau history and social life. Their role in various aspects of life, ranging from education, integration of adat and Islam, character building, to social and cultural life, shows a significant contribution in shaping the character and identity of the Minangkabau people. As centres of religious and cultural education, surau not only teach Islamic values, but also preserve local customs and culture (ArsiH et al., 2019). Surau have an important role in shaping the individual character and identity of Minangkabau society. They are places where values such as honesty, discipline and respect for elders are taught and emphasised. In addition, surau are also places where Minangkabau customary and cultural values are instilled and preserved through the various activities and traditions carried out in them. In the socio-historical context of Minangkabau, surau is not only considered an educational institution or place of worship, but also a symbol of the identity and pride of the local community. The cultural heritage inherited by surau must be preserved and developed so that it can continue to be an integral part of the lives of Minangkabau people in the future.

Challenges of Modernisation and Globalisation

The impact of modernisation and globalisation on Islamic education has significantly altered its landscape in several key aspects (Oktaviani et al., 2020). Socially, there have been fundamental changes in the way Islamic knowledge and teachings are accessed and disseminated. The proliferation of technology and global connectedness has enabled individuals to access Islamic education resources from different parts of the world quickly and easily. This has changed the traditional paradigm of access to religious knowledge and learning. This social change has also led to complex consequences. Traditional values in Islamic education may be threatened by the influence of global values and norms that come with globalisation. Local values that have been passed down from generation to generation may be eroded by the current of modernisation that tends to favour global, more secular values. Therefore, it needs to be acknowledged that modernisation and globalisation bring challenges to the maintenance of traditional values in the context of Islamic education.

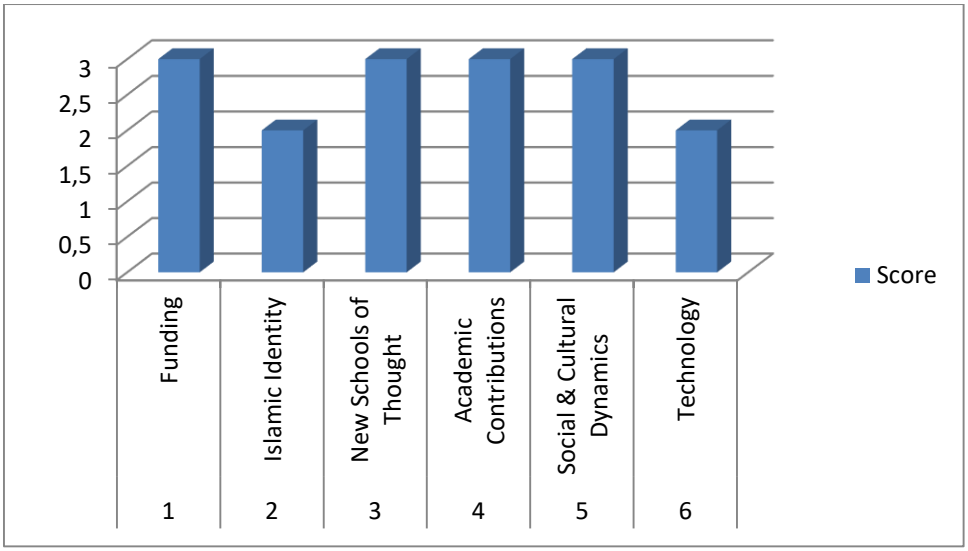


Figure 1. Impact of Globalization Islamic Education

Economically, globalisation has also had a significant impact on Islamic education. The integration of global markets has opened the door to greater and wider funding resources for Islamic educational institutions. Risks associated with dependence on global economic policies and unpredictable market fluctuations. Globalisation has brought an influx of outside cultures into Islamic societies. While this can be an opportunity for cultural exchange and increased cross-cultural understanding, it also presents challenges in maintaining cultural identity and authentic Islamic values. Global popular culture often conflicts with traditional Islamic values, creating tensions in teaching and learning in Islamic educational settings (Syahriani et al., 2023).

These cultural changes have also triggered a positive response in the form of increased awareness of a stronger Islamic identity. In response to global cultural flows, Islamic societies have emphasised the importance of maintaining their local values and traditions. This is reflected in Islamic education which focuses on learning authentic and contextualised Islamic values in an increasingly connected world (Rehman & Askari, 2010). Critiques of the impact of modernisation and globalisation on Islamic education emphasise the importance of maintaining a balance between traditional aspects and new values introduced by global flows. While there are challenges, there are also opportunities to formulate an inclusive and comprehensive approach to education that combines the rich heritage of Islamic values with global advances in technology and knowledge. Therefore, efforts should be made to protect the identity and integrity of Islamic education in the face of the dynamics of modernity and globalisation. The emergence of new schools of thought has become a significant phenomenon in the world of Islamic education. These schools often bring fresh ideas and new perspectives that affect the curriculum and pedagogy of Islamic education substantially. An objective analysis of the impact of these new schools of thought requires a careful examination of their positive and negative contributions to the development of Islamic education.

Identify the new schools of thought that are emerging and the underlying understanding of each school. Each school has its own distinctive features, be it in the interpretation of classical Islamic texts, educational methodology, or the focus of emphasising certain values in the curriculum (Crowe & Boe, 2019). An objective approach allows the researcher to understand the depth and breadth of the impact of each school. An objective analysis should involve assessing the suitability and relevance of the new schools of thought to the current social, cultural context and needs of Islamic society. An effective Islamic education curriculum and pedagogy must be able to respond to the demands of the times by bridging Islamic values with contemporary realities. In this regard, new schools of thought that provide relevant understanding and appropriate solutions to the challenges of the times are a significant plus. Objective analysis should also include an evaluation of the consistency and validity of the arguments and methodologies employed by new schools of thought. Openness to criticism and constructive intellectual dialogue is important in evaluating the scholarly and academic value of each school. Thus, a more comprehensive and critical understanding can be formed.

The impact of new schools of thought on the advancement of science and the academic excellence of Islamic education also needs to be considered in objective analyses. Did these schools succeed in bringing innovation and new discoveries in the field of Islamic education, or did they cause fragmentation and internal conflict. This question requires a careful evaluation of the academic developments that emerged as a result of the influence of the new schools of thought. An objective analysis should also consider the impact of the new schools of thought on inclusivity and plurality in Islamic education. Do they enrich the diversity of perspectives and approaches in Islamic education, or do they lead to polarisation and exclusivity. This evaluation is important to ensure that Islamic education remains an inclusive vehicle for learning and is able to accommodate the diversity of Muslim societies. An objective analysis should consider the practical implications of the influence of new schools of thought on the implementation of Islamic education curriculum and pedagogy in the field. This assessment is important to ensure that Islamic education can develop in a sustainable manner and be responsive to the needs of society.

The challenge of maintaining the relevance of Islamic education to the needs of modern times is a complex issue and requires a deep understanding of the evolving social, cultural and technological dynamics. One of the main challenges is how Islamic education can remain relevant in the face of globalisation, technological modernisation and rapid social change. Changes in technology affect the way people learn and interact with knowledge. Islamic education must be able to integrate technology into the curriculum and teaching methods to be relevant to today's digital generation. This includes developing online learning platforms, educational applications and other digital resources. Another challenge is how Islamic education can respond to changing social and cultural dynamics (Zulfa et al., 2022). Modern society tends to have different needs and demands compared to previous generations. Islamic education needs to be able to adjust its

curriculum and teaching methods to accommodate the values and aspirations of today's society. The challenge of maintaining the relevance of Islamic education also involves trying to bridge the gap between formal education and the practical needs of everyday life. Islamic education must be able to provide practical skills and understanding that are relevant to the real challenges faced by Muslim societies, both in the personal and professional realms. Another challenge is how Islamic education can remain relevant in the face of plurality and diversity in society. In the era of globalisation, Islamic societies are faced with a variety of religious understandings and interpretations, as well as diverse cultural and social backgrounds (Syahrizal et al., 2024).

Islamic education must be able to accommodate this diversity while maintaining the essence of authentic Islamic teachings. Furthermore, it is also important to address the challenge of building connections between Islamic education and the needs of the economy and employment. Islamic education needs to be able to produce graduates who are not only skilled in religion, but also relevant to the changing needs of the global labour market. The final challenge is how Islamic education can deal with the challenges and changes faced by the modern world without compromising the fundamental principles of religion. Maintaining a balance between tradition and modernity, between Islamic values and global trends, is an important challenge in maintaining the relevance of Islamic education to the needs of modern times.

Dynamics of Kaum Mudo and Kaum Tuo

Kaum mudo and kaum tuo views on the role of religion, education and moral values show significant differences, but also some similarities. Kaum tuo tend to uphold traditional values and the role of religion in daily life. For them, religion is not just a ritual, but also the main guide in making decisions and living life. Education, in the view of older people, is often seen as a means of reinforcing religious and moral values in individuals, as well as a legacy to be preserved and passed on to kaum mudo. Kaum mudo often have a more open view of the role of religion, education and moral values. They may be more inclined to combine religious values with secular or universal perspectives in their decision-making. Education for kaum mudo is often seen as a means to achieve personal and professional success, but also as a tool to gain a broader understanding of the world and its various perspectives.

Factor	View of Young	View of Old
Education Approach	More inclusive, contextualized	More traditional
Technology	Tool and resource for learning	Potential distraction
Women's Education	Driver of social change and empowerment	Focus on religious knowledge

Relevance of Knowledge	Integrate with modern life challenges	Maintain traditional interpretations
Established Ulama	Adapt to modern context	Uphold authenticity of teachings

Table 2. Differences in Views on Islamic Education

Differences in the views of these two groups can be influenced by a number of factors, including age, education, social background and life experiences. Older people, due to longer life experiences and traditions, may tend to maintain the values they inherited from previous generations. Meanwhile, kaum mudo, who have grown up in a modern era full of new information and challenges, may be more open to change and innovation. While there are significant differences between the views of kaum mudo and kaum tuo, there are also important similarities (Wati et al., 2022). Both often recognise the importance of education in shaping good individuals and providing a solid moral foundation. While there may be differences in practical approaches to religion and moral values, both kaum mudo and kaum tuo generally agree that strong moral values are an important aspect of a meaningful life. In the context of Islamic education, the differences and similarities between the views of these two groups influence interactions and relationships between the groups. Kaum mudo may seek a more inclusive and contextualised approach to Islamic education, while older people may tend to maintain a more traditional approach. Conflicts or tensions may arise if there is insufficient understanding or dialogue between young and old regarding Islamic education and religious values. However, if both groups can respect and learn from each other, they can complement each other and enrich the Islamic education experience for both parties (Dhuhri & Jakfar, 2020).

Exploring kaum mudo's hopes and aspirations about the future of Islamic education reveals a dynamic and passionate view of the role of religion in modern life. In their view, technology is not only seen as a tool, but also as a means to broaden access to religious knowledge. Kaum mudo hope that Islamic education can adopt technology wisely to enrich their learning experiences, both in understanding religious teachings and keeping up with the world. Kaum mudo's expectations also include increased access and equality in education, especially for women. They see women's education in the Islamic context as not only about imparting religious knowledge, but also as a driver of positive social change. Kaum mudo hope that Islamic education pays greater attention to women's empowerment and ensures that they have equal opportunities to develop themselves and contribute to society (Maemonah et al., 2023).

The relevance of religious knowledge to the modern world is also a major focus of kaum mudo's hopes and aspirations. They realise that religious values must be integrated with the context of daily life and the challenges of modern times. Therefore, they expect Islamic education

to not only provide a deep understanding of religious teachings, but also teach skills and understanding that are relevant to the needs and dynamics of today's society. The voices and perspectives of kaum mudo can be found in a variety of direct quotes and inspirational stories that illustrate their aspirations. From these stories, it is evident how important it is for them to have access to quality education that is relevant to their needs (Suyadi, 2019). They illustrate their passion and determination to be agents of positive change in society through Islamic education. The role of established ulama in transmitting Islamic knowledge and values in the modern era is an important subject of study in understanding the dynamics of religious education. Established ulama, with their expertise and experience, have a great responsibility in ensuring the continuity and authenticity of Islamic teachings. An in-depth critique of their role is needed to evaluate the extent to which they are able to adjust to the challenges and opportunities faced in the modern era.

The challenges that established ulama face in adapting to social and cultural change include confronting a wide array of contemporary issues that do not necessarily exist within a traditional framework (Nakamura, 2023). Globalisation, technological advances and changing social values raise new questions that require appropriate understanding and approaches from the ulama. These difficulties may include understanding Islamic laws in a modern context, responding to social issues such as human rights and gender equality, and using social media to spread Islamic teachings (Pecukonis, 2021). However, amidst these challenges, there are also opportunities for established ulama to strengthen their role in society. With their extensive experience and knowledge, they can become thought leaders of moderate and inclusive views of Islam. These opportunities include the ability to convey religious messages in a contextually relevant manner, facilitate interfaith dialogue, and act as a unifying force in society in the face of changing times. The efforts of established ulama in building relationships with kaum mudo are key in maintaining the relevance of Islamic teachings. Kaum mudo often have different perspectives and are more open to change than previous generations. Therefore, established ulama need to understand the needs and aspirations of kaum mudo and use appropriate approaches to reach out to them. This could include making use of information technology, delivering relevant messages in easy-to-understand language, and creating an inclusive and open environment for interfaith dialogue (Xu, 2013).

Intercultural tensions and negotiations in the context of Islamic education reflect complex dynamics involving the exchange of ideas, values and expectations between young and old. Tensions can take many forms, ranging from differences in religious understanding and traditional values to differences in educational approaches and the use of technology. Intercultural negotiations are important in balancing the interests and needs of each party to reach a mutually beneficial agreement. Factors fuelling interfaith tensions in Islamic education can stem from different understandings of religious teachings. Kaum mudo may have a more

open perspective towards more contextualised interpretations of religion, while older people tend to maintain the traditions and values they have received. In addition, differences in educational approaches, use of technology and career aspirations can also be a source of tension (Aljunied, 2022).

Strategies for resolving tensions between people need to be based on understanding and respecting each other's perspectives (Amir, 2022). This includes the importance of open dialogue and effective communication. The young need to respect the wisdom and experience of the old, while the old need to be open to new ideas and technological advances that can enrich Islamic education. A collaborative and inclusive approach to finding solutions is key to easing tensions and reaching sustainable agreements (Juergensmeyer, 2019). The importance of dialogue and communication between people in the context of Islamic education is strongly emphasised as the foundation for building harmonious relationships. Through open dialogue and acceptance of differences, young and old can understand and support each other in an effort to maintain the relevance of Islamic teachings to modern times. Harmony between peoples is not only important for the continuity of Islamic education, but also for the sustainability of Islamic society as a whole.

Transformation of Islamic Education

Various forms of pedagogical and curricular adaptations in Islamic educational institutions have become important highlights in facing the challenges and opportunities in the modern era. One of the observed forms of adaptation is the use of technology in the learning process (Canetto, 2019). Many Islamic education institutions now utilise information technology, such as computers, the internet and mobile devices, to improve the accessibility and quality of learning. This includes the use of online platforms to provide interactive and structured learning materials and facilitate discussions between students and teachers. Active learning methods are the main focus in pedagogical adaptation (Wasehudin et al., 2023). This approach emphasises students' active participation in the teaching-learning process, through discussions, projects, role plays and other collaborative activities. By involving students directly in learning, these methods aim to improve understanding, retention and application of the subject matter. Concrete examples include the use of case studies, simulations and practical experiments in teaching religious and moral concepts (Saputra et al., 2023).

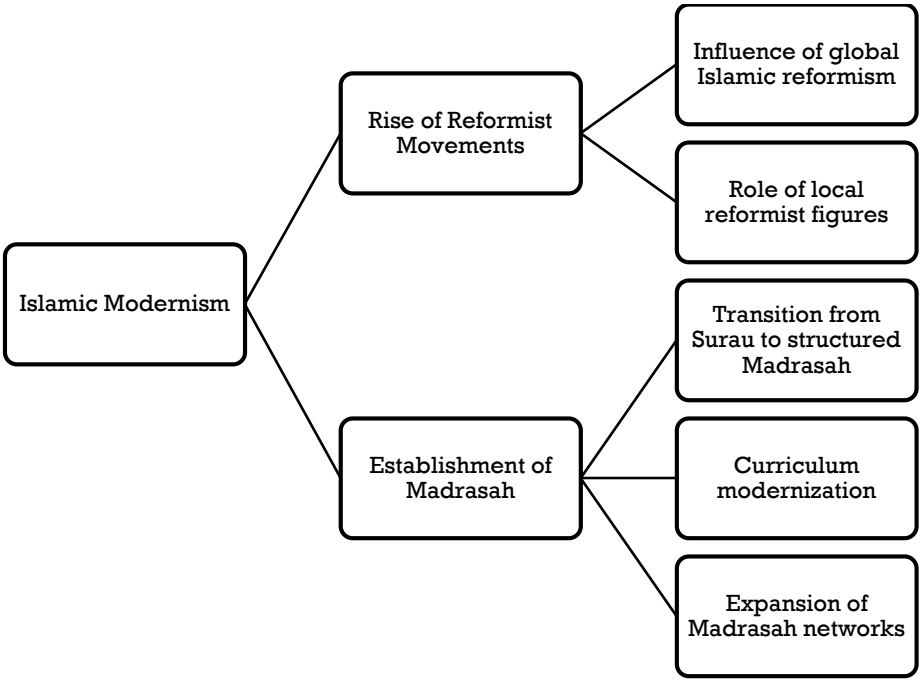


Figure 2. Islamic Education Modernism in Minangkabau

The integration of general science and religion is also an important strategy in curriculum adaptation. This approach aims to combine religious understanding with knowledge and skills in areas such as science, maths and languages. Examples of this inclusion can be seen in curriculum development that integrates religious studies with the study of social science, technology and the arts (Suyadi, 2019). The positive impacts of this adaptation include increased accessibility of Islamic education, improved quality of learning, and enhanced student skills in utilising technology. It can also increase the relevance of Islamic education to the needs and demands of modern times. However, there are also negative impacts that need to be considered, such as the risk of an imbalance between religious understanding and general knowledge, as well as the challenge of managing excessive or inappropriate use of technology in the learning process (Marzuki & Rusmono, 2020). The integration of general and religious knowledge has been the subject of much debate in Islamic education. Arguments in favour of this integration emphasise the importance of bringing together world knowledge with religious values in education (Nurmahmudah, 2023). They argue that this integration can help students understand how religious values can be applied in everyday life, while also enriching their understanding of the world as a whole. This approach is also believed to help overcome the separation between "secular science" and "religious science", which is considered to be the cause of imbalance in education (Crafoord & Fagerdahl, 2017).

Arguments against the integration of general science and religion. Some fear that this integration could blur the line between religion and science, and affect objectivity and academic freedom (Franken, 2018). They argue that science and religion have different methodologies, goals and approaches, and integrating the two could lead to conceptual conflicts. In addition,

there are concerns that this integration may lead to religious bias that may be detrimental to the development of students' critical and analytical thinking. In practice, there are different models of integration within Islamic educational institutions. Some institutions may adopt a more integrated approach, where religious subjects are closely integrated with general science subjects, while others may opt for a more segregated approach, where both subject areas are taught separately with little overlap. There are also hybrid models where integration is done through cross-subject activities or special projects (Mawardi & Ruhiyah, 2022). The challenges in implementing the integration of general science and religion are complex. One of the main challenges is finding the right balance between the two fields of study, ensuring that this integration does not compromise the existence and integrity of both. In addition, in-depth teacher training and appropriate curriculum support are required to ensure that integration is effective and sustainable. The opportunities in implementing this integration are also significant, as it can provide a more holistic learning experience and better prepare students to face the challenges of the modern world.

The role of technology and social media in the transformation of Islamic education in the digital era has become the main focus of efforts to improve the accessibility, quality and relevance of learning (Isroatul Khusna et al., 2022). The use of technology in Islamic education not only facilitates online learning, but also enables faster and more efficient information dissemination and extends the reach of communication between generations. The use of technology for online learning has become an important aspect in facing the challenges of accessibility and flexibility. Islamic educational institutions have started to adopt online platforms to provide learning materials that are structured, interactive and can be accessed flexibly by students wherever they are. This not only improves the accessibility of Islamic education for those who are in remote areas or have mobility limitations, but also allows students to learn according to their individual learning pace and style. Technology also plays an important role in the widespread dissemination of information related to religion and Islamic education. Social media, such as YouTube, Instagram and other platforms, provide a means for Islamic scholars, educators and communities to share knowledge, experiences and religious messages with a wider audience. Educational content, lectures and discussions available online can be a source of inspiration and understanding for individuals seeking religious knowledge (Zhao et al., 2020).

Communication between generations is also enhanced through the use of technology and social media (Ulfat, 2020). Kaum tuo and kaum tuo generations can interact, share experiences, and learn from each other through these platforms. This facilitates the transfer of knowledge and values between generations, strengthening relationships and deeper understanding between them. The potential and benefits of using technology and social media in Islamic education are also balanced with certain challenges and risks. One of the main challenges is the possible spread of invalid or inaccurate information, as well as the risk of possible content that is incompatible

with religious values. In addition, over-reliance on technology can also reduce direct social interaction and a more holistic learning experience. It is important for Islamic educational institutions to develop appropriate policies and guidelines on the use of technology and social media. Teacher training and student awareness on the responsible and ethical use of technology are also key in maximising its positive potential and minimising its negative risks (Nurqozin et al., 2023). The role of technology and social media in Islamic education offers great opportunities to improve the quality and accessibility of learning, as well as strengthen communication and interaction between generations. With a thoughtful and balanced approach, technology can be an effective tool in supporting the development of Islamic education that is relevant and beneficial to society.

IV. CONCLUSION

In conclusion the harmony between the kaum mudo and kaum tuo the transformation of Islamic education in Minangkabau reflects an important moment in the region's educational landscape. Through the integration of traditional values with modern pedagogical methods and technological advancements, there appears to be a promising path for Islamic education. The author believes that embracing this harmony can lead to a more dynamic and inclusive educational environment, where the wisdom of the older generation meets the innovative spirit of the kaum mudo. The recommendations of this study emphasise the importance of continued dialogue and collaboration between generations, fostering mutual respect and understanding. It is suggested that educational institutions in Minangkabau should adapt curricula and teaching methodologies to meet the diverse needs of students, utilising technology to improve accessibility and engagement. In addition, ongoing research and evaluation is needed to assess the impact of this transformation and identify areas that require further improvement. In light of these findings, the authors encourage stakeholders in Islamic education in Minangkabau to embrace change while maintaining the core values and traditions that define their cultural identity. By nurturing a learning environment that values both continuity and innovation, Minangkabau can position itself as a leader in Islamic education, guiding a generation of individuals equipped with the knowledge, skills and values to contribute positively to society.

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