



# The Phenomenological of *Mamakiah* Activities for Islamic Boarding School Students in Indonesia: What Are the Values and Goals?

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## Abstract

*Mamakiah* activities are an important aspect of santri education in traditional surau. *Mamakiah* is an activity for students to leave the mosque and go around the surrounding villages to ask alms from the community. *Mamakiah's* main goal is to meet the educational needs of underprivileged students, such as buying books and other learning equipment. In addition, *mamakiah* also provides opportunities for students to socialize with the surrounding community and add insight through direct interaction with the community. In the context of classic Islamic boarding schools in Indonesia, *mamakiah* activities are still carried out by santri. Unique activities certainly have certain values and goals. This study aims to find out what the values and goals of *mamakiah* activities are. The research method used is qualitative with a phenomenological approach. Sources of data were taken from five informants through in-depth interviews. The research findings show that there are four important aspects in *mamakiah* activities: i) bringing students and society closer together, ii) strengthening the character and toughness of students, iii) means of da'wah for students, iv) continuing the classical Islamic boarding school education system in a sustainable manner. The results of this study are expected to provide a better understanding of the role of *mamakiah* in the education of students as well as the social, religious, and skills values that can be acquired through this activity.

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## INTRODUCTION

The role of the surau as a religious educational institution has shaped the attitude and character of the Minangkabau Islamic community (Furqan, 2019). Surau is a place of complex education in shaping Minangkabau personality. Within the surau, individuals learn the religion from their Tuanku, learn customs from their mamak, and gain experience of democracy through interaction with their peer group.

The surau education system has a stronger focus on local cultural heritage and traditions, with the aim of exploring local wisdom within the Islamic community in Indonesia, also known as the Nusantara Islamic society (Rivauzi, 2019). The fights and funny stories that happened in the surau were part of the emerging social dynamics. This social dynamic provides benefits in forming a strong mental attitude in facing life's challenges. Thus, the surau can be considered as a very complex place where syarak

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(religious) and adat education takes place, while also being a place for personality development, self-confidence, and democratic education with the principle of "*duduak samo randah, tagak samo tinggi*" (together same in simplicity, different in superiority). This kind of education is not found in the formal education system of modern schools, especially in providing students with an understanding of self-identity and cultural identity (Azwar & Permatasari, 2020).

The traditional surau in Padang Pariaman area has a special term for its characters, where kyai is called buya or sheikh and santri is called us siak or pakiah (Wendry & Chalida, 2017). These educational institutions are mostly called surau, although some have changed their name to pesantren due to the modernization of education. One of the interesting habits carried out by santri is *mamakiab*, which is carried out during the mangaji holidays (Samad, 2020). This *mamakiab* activity involves students leaving the surau and going around the village carrying buntia (sacks of flour) to ask for alms from houses and shops along the way. This activity is only carried out by Islamic boarding school students and traditional surau in the Padang Pariaman area (Wendry & Chalida, 2017).

*Mamakiab* involves interactions between pakiah or students, buya or teachers, and individuals who give alms. The main purpose of this activity is to obtain alms that will be used by Pakiah for his educational needs. In the pakiah context, cultural capital owned, as stated by Agustina et al., (2016); Rahmat & Ikbal, (2021), plays a role in producing or reproducing a result. Pakiah does not operate in an empty space but is involved in social situations and relationships. By using cultural capital, Pakiah's existence in society becomes an important requirement.

*Mamakiab* aims to ask for help from the community around the surau so that the students' education can run smoothly. The surrounding community already understands the condition of the santri, so their arrival at people's homes is considered normal and does not burden the community. After the students have sufficient knowledge, they will graduate and become Tuanku. The term Tuanku comes from the Minang language which means my brother. There is also an opinion that Tuanku comes from the Acehnese language, which means someone who is pious in the field of religion (Syahril & Marjoni, 2021).

*Mamakiab* activities are one of the traditions or activities carried out by santri in Padang Pariaman. This activity is carried out as part of education in the surau, and aims to complete educational needs such as buying books, food, and so on for students who cannot afford their daily needs. In carrying out *mamakiab* activities, students are also accompanied by tuo and senior teachers who provide guidance and direction. In this case, *mamakiab* can be considered as a means of learning for students in the surau, in addition to religious learning and other academic learning. Here it is explained that students in the surau lubuak and the noble Islamic boarding school syekh Balinduang, Pilubang, Sungai Limau, are given two days a week (Thursday and Friday) to carry out *mamakiab* activities.

As the author explained in the introductory part of this article, the role of the surau as a religious educational institution has shaped the attitude and character of the Minangkabau Islamic community (Remiswal et al., 2021). The surau education system has a stronger focus on local cultural heritage and traditions, with the aim of exploring local wisdom in Islamic society in Indonesia. This kind of education is not found in the formal education system of modern schools, especially in providing an understanding of self-identity (Kusnoto & Minandar, 2017; Shofiyah et al., 2019). The community also has a need for a surau as a religious education institution for their children (Remiswal et al., 2021). Santri as a surau community apart from carrying out surau activities, also carry out activities outside of recitation and carries out *mamakiab* activities (Alfurqan, 2020).

Research related to the *mamakiab* tradition has been widely studied by previous researchers such as Wendry & Chalida, (2017); Azwar & Permatasari, (2020) but the researchers above only focused on the problem of attitudes and community responses. Meanwhile, research discussing the Islamic learning system (pakiah) and the role of surau education in *mamakiab* has not been found. The fundamental difference between this

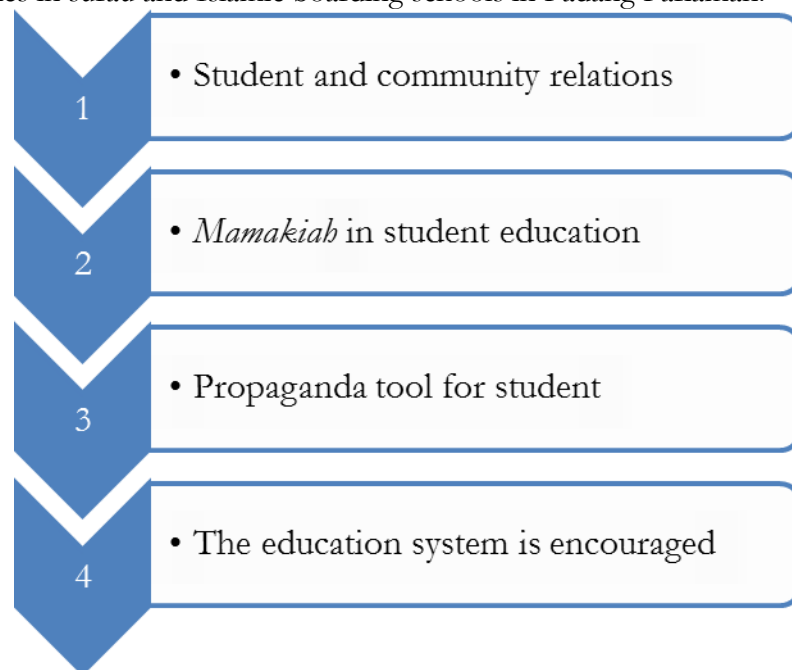
research and previous research is that previously it discussed the attitudes and responses of the *mamakiah* tradition community, but this research discusses the system and the role of surau education in *mamakiah* Activities has not been found.

## METHODS

This research uses a qualitative method with a phenomenological approach (Azmi & Wardi, 2020; Ibrahim & Wiza, 2021; Irawan et al., 2021; Novayani, 2019). According to Erricker, citing Waardenberg's research, the social structure and behavior of people involved in *mamakiah*, such as pakiah, buya, and community members, can be analyzed based on scientific premises that have been previously researched. Data sources were taken from five informants through interviews. Data were obtained from interviews with pakiah (students), alumni of students, buya (boarding school leaders). This study used an unstructured interview method to collect more in-depth and flexible data from pakiah, alumni of santri, buya (ungku mudo). The research was conducted in Padang Pariaman, Sungai Limau, West Sumatra.

## RESULT AND DISCUSSION

Based on the results of the interviews that were conducted with all informants, the analysis that was carried out revealed that there were three significant themes related to *mamakiah* activities in surau and Islamic boarding schools in Padang Pariaman.



**Fig 1. Mamakiah activities in surau and pesantren in Padang Pariaman**

Based on figure 1, the author can explain that after the researchers conducted in-depth interviews with informants, the results of the study clearly showed that four was three significant themes related to *mamakiah* activities in surau and Islamic boarding schools in Padang Pariaman, the four themes are as follows i) relations between santri and community, ii) *mamakiah* in santri education, iii) da'wa facilities for santri, iv) education system in surau.

First, namely the relationship between students and the community, according to the informant, one of the relationships between students and the community in *mamakiah* activities in Padang. This theme was stated by informants as excerpts from the below:

*... mamakiah provides an opportunity for the community to provide moral and material support to the santri, so that mamakiah becomes a channel of mutual benefit between the santri and the community in the context of the Padang Pariaman traditional surau (I-1), ...mamakiah provides an opportunity for students to learn about personal communication, adapt to the surrounding environment, and build social networks with the community...(I-2), ...he presence of santri in*

*people's homes is considered a normal thing and does not burden the communit...(I-3)*

Second, *mamakiah* in student education, according to the informant, one of the importance of *mamakiah* as part of santri education in traditional surau. This theme was stated by informants as excerpts from the interview below:

*...mamakiah activities must depart from the surau or Islamic boarding school, not from the santri house, and must return to the surau (I-1), ...by considering the importance of mamakiah in completing the educational needs of students and expanding knowledge through interaction with the community (I-2), ...they interact with different people and different environments. This interaction allows students to broaden their understanding of social, and cultural realities, in terms of religion, customs, or another general knowledge...(I-4)*

Third, *mamakiah* activities means of dakwah for students, according to the informant, one of the opportunities to be active in teaching and practicing Islamic values to the community *mamakiah* activities are an effective means of preaching. This theme was stated by informants as excerpts from the interview below:

*... there are some people who intend to give alms but don't have time to go to the mosque to give alms because there are already people who (fi sabilillah) the community just has to give alms to the pakiah, it can be a means of da'wa for santri because it invites the community to give alms (I-2), mamakiah activities can also be considered a way for santri to show kindness and share knowledge with the surrounding community. Sharing with others is also contained in Islamic teachings and can be part of the da'wa efforts carried out by santri... (I-3), ...in Islamic teachings, the activities of sharing and helping others, as is done in mamakiah, can be considered a practice that is included in the effort of da'wa.... (I-4)*

Fourth, the education system in surau, according to the informant, one of the education systems in the surau refers to the learning methods and processes applied in the context of *mamakiah* activities. This theme was stated by informants as excerpts from the interview below:

*... In this learning system, students are also taught about mamakiah ethics and procedures, including how to communicate properly with local residents, understand community needs, and be responsible for managing the alms received (I-1), ...the Pakiah learning system (santri) is the halaqah system...(I-2), ...Santri is encouraged to be taught self-reliance and to be taught to live hard so that the santri grows up with a character that is not arrogant and when life is poor the santri is able to overcome it... (I-4)*

This *mamakiah* research is related to the relationship between santri and society in the context of *mamakiah* activities, as well as *mamakiah* as a means of da'wa for santri. This research also involves the pakiah (santri) learning system in the context of *mamakiah*. *Mamakiah* is a positive act and it is important to be done by students who are studying religion. With *mamakiah*, they (santri who are mamakiah) have helped make it easier for the community to give alms (charity) (Alfurqan et al., 2019). However, previous research only focused on the analysis of *mamakiah* activities themselves. Meanwhile, this research discusses the implementation of *mamakiah* activities, the benefits of *mamakiah* activities for santri education, da'wa facilities for santri, the pakiah learning system (students). What the writer will do with previous research is focus on the analysis of the Pakiah learning system, the relationship between students and the community, and the role of *mamakiah* as a means of da'wa for students.

Related to *mamakiah* activities in santri education, the results of the research show four important themes which are how *mamakiah* activities are carried out by this santri. In order to make the five findings of this research more interesting, the writer will discuss them based on theory, expert opinion, and the results of previous research that discusses this problem in more or less the same context and issues. The results of this study found



four main themes that discussed the implementation of *mamakiab* activities by the students. In order to provide a more holistic understanding, the four findings of this research will be explained with reference to relevant theories, opinions of the leaders, as well as the results of previous studies that have discussed similar issues in similar contexts and issues. As such, this research will incorporate the thoughts and contributions of previous research, detail an understanding of *mamakiab* activities in the context of santri education, and provide a broader perspective on this topic.

First relations between santri and community, according to several informants. With the relationship established through *mamakiab*, santri can broaden their understanding of social reality and surrounding life. Apart from that, *mamakiab* also provides an opportunity for the community to provide moral and material support to the santri, so that *mamakiab* becomes a channel of mutual benefit between the santri and the community in the context of the Padang Pariaman traditional surau. With the relationship that is established through *mamakiab*, students can broaden their understanding of social reality and surrounding life. Apart from that, *mamakiab* also provides an opportunity for the community to provide moral and material support to the santri, so that *mamakiab* becomes a channel of mutual benefit between the santri and the community in the context of the Padang Pariaman traditional surau. *Mamakiab* provides an opportunity for students to learn about personal communication, adapt to the surrounding environment, and build social networks with the community. In the *mamakiab* process, students can interact with various levels of society, both from individuals and shops and in markets along village roads.

*Mamakiab* tradition has a significant impact on the social life of society. Through the existence of santri *mamakiab*, it can be seen the difference between individuals who have a high social spirit and those who do not. People who have high social energy will openly accept santri *mamakiab* without distinguishing them from other people. This shows that through *mamakiab*, social bonds can be strengthened and people can be more sensitive to the suffering of others. However, not all people can learn from this (Harto, 2018).

Second *mamakiab* in santri education, before reaching the status of a scholar, a person goes through a series of stages. They must have the ability to read "kitab gundul" (a non-linear Arabic book), understand the interpretation of the Quran and Hadith, and have knowledge of the neuroscience of nahwu (the science of reading) and Jurisprudence. Before attaining the status of ulama, they were known as Pakiah. In the Padang Pariaman area, there is a tradition that has existed for a long time, namely the *mamakiab* tradition. This tradition is not known when it started. Education held in the surau involves around 30 to 60 children aged between 15 and 30 years. On average, they come from poor families, so to cover their education costs, they get help from the community around the surau. This tradition is known as *mamakiab*. The assistance provided by the community can be in the form of rice or some money, and this assistance is given only once a week (Syahril & Marjoni, 2021).

Third propagation facilities for students, the students involved in *mamakiab* not only aim to meet their spending needs but also to support their education in becoming clerics and preachers whose job is to convey the message of the Prophet Muhammad and continue his da'wa. The attitude of the community involved in *mamakiab* provides support to pakiah in building a strong personality, which in turn prepares him to achieve success in preaching in a diverse society (Wendry & Chalida, 2017). According to the author, who is a guideline for students who are involved in *mamakiab*, they do not ask but help people who have excess wealth to do alms. In this context, *mamakiab* activities also function as a form of da'wa.

According to the author, in the context of da'wa, the habit of the santri to convey greetings to the surrounding community when carrying out *mamakiab* activities can be considered as one way to strengthen the teachings of the sunnah. The habit of the santri to convey greetings and answer them when doing *mamakiab* does not only function as a means of preaching but also as a way to strengthen religious and social values in society and

public. The purpose of this study is not only to deepen understanding of religion, but also as a means of communication between pesantren and the community. Apart from that, there are also da'wa activities through community participation, such as the activities of the ta'lim assemblies run by women, Islamic mosque youth, and other groups (Hasanah, 2017).

In the surau education system, this becomes clearer. In the surau, the community ensures that the life and daily needs of every student or santri as well as teacher or Tuanku are met. Tuanku, as a charismatic figure, is a place to depend on for many people. The needs of the surau will not be properly met if Tuanku is not actively involved. *Mamakiah*, which is a tradition in the surau, is a form of tradition that grows from the social capital of the people who care about the continuity of the surau and the education of the students in it. The community usually plays a role in providing various needs for masters and students to support social and educational activities. This social capital includes social solidarity, cooperation, and social networks, which further strengthen the existence of the surau not only as an educational center but also as a network of scholars who have significant implications for political issues (Azwar & Permatasari, 2020).

*Mamakiah* is a tradition that has long been carried out by every santri to meet their personal needs and also to help ease the financial burden on their parents in undergoing education (Saputra et al., 2022). This tradition has become a cultural heritage passed down from generation to generation in an effort to strengthen and develop the education of students in the Islamic boarding school area (Saputra, 2019).

In the *mamakiah* tradition, the students are equipped with buntiah or sacks made of cloth. The main purpose of this *mamakiah* is to ask for help from the community around the surau to support the continuation of their education. The surrounding community has understood their condition so that the presence of santri in people's homes is considered something normal and does not burden the community. After their knowledge matures and it's time for them to become Pakiah, they will graduate and become Tuanku. The term "Tuanku" comes from the Minang language which means "my brother". In addition, there is also an opinion that the term "Tuanku" comes from the word "Tengku" in the Acehese language which means "a person who is pious in the field of religion" (Syahril & Marjoni, 2021).

Fourth education system in the surau, in carrying out *mamakiah*, students are not allowed to leave without permission from the buya pondok, both oral and written permission (Saputra et al., 2022). In this learning system, students are also taught about the ethics and procedures for *mamakiah*, including how to communicate well with local residents, understand community needs, and be responsible for managing the alms received. In addition, students also learn about the importance of sharing, sincerity, and empathy in implementing *mamakiah*.

According to the author, the *mamakiah* education system refers to the learning method used in *mamakiah* activities. Direct approach (face-to-face): *Mamakiah* activities are generally carried out directly or face-to-face between pakiah (students) and the community. Pakiah will visit people's homes to ask for help in the form of alms. Through this direct interaction, Pakiah has the opportunity to interact with the community and gain practical experience outside the pesantren environment.

Experience-Based Learning in *mamakiah* activities, pakiah learns through real experiences in interacting with the community. They can learn about social, and religious values and skills through almsgiving practices and communication with the community. This provides valuable hands-on experience for pakiah in broadening their knowledge and understanding. Collaborative Learning, *mamakiah* involves collaboration between *pakiah*, buya (teacher), and the community. Buya acts as a mentor in *mamakiah* activities and gives directions to pakiah. The community also acts as a partner in the learning process, both as recipients of alms and as a source of knowledge and experience that can be shared with Pakiah.

*Mamakiah* tradition has a significant impact on the social life of society. Through the existence of santri *mamakiah*, it can be seen the difference between individuals who have a high social spirit and those who do not. People who have a high social spirit will openly accept santri *mamakiah* without distinguishing them from other people. This shows that *mamakiah*, social bonds can be strengthened through religious activities, especially *mamakiah* activities (Alfurqan et al., 2019). However, not all people can take lessons from this.

## CONCLUSION

The *mamakiah* tradition has existed since Islam was introduced by Shaykh Burhanuddin in Ulakan Padang Pariaman, West Sumatra in the 15th century. In the surau education system, this becomes clearer. In the surau, the community ensures that the life and daily needs of every student or santri as well as teacher or Tuanku are met. In the *mamakiah* tradition, the students are equipped with buntiah or sacks made of cloth. The main purpose of this *mamakiah* is to ask for help from the community around the surau to support the continuation of their education. The surrounding community has understood their condition so that the presence of santri in people's homes is considered something normal and does not burden the community. After their knowledge matures and it's time for them to become Pakiah, they will graduate and become Tuanku.

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