

The Values of Islamic Education Philosophy "*Adat Besandi Syarak, Syarak Besandi Kitabullah*" in Kampung Sakti Rantau Batuah

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Abstract

This study discusses the understanding of the traditional philosophy of "adat besandi syarak, syarak besandi kitabullah" in the community of Kampung Sakti Rantau Batuah, Mukomuko City District, Mukomuko Regency, Bengkulu Province. Aims to know and understand the Philosophical Values of Islamic Education "Adat Bersendi Syarak, Syarak Bersendi Kitabullah" in Kampung Sakti Rantau Batuah. The research method used in this study is qualitative descriptive. Data were obtained using semi-structured interview methods related to indigenous philosophies and implications of Islamic Education philosophy. The informants of this study consisted of traditional leaders, religious leaders, community leaders, and tribal leaders. The informant technique was carried out using a purposive sampling technique conducted by the head of the BMA (Customary Consultative Board) of Mukomuko district. The results of the study found that the philosophy of adat besandi syarak, syarak besandi kitabullah, has two meanings, namely: first, adat bersandi syarak means customs that are by Islamic sharia and do not contradict the teachings of Islam, Syarak besandi Kitabullah means sharia sourced from kitabullah (Quran and hadith). Among the existing educational philosophy, values including Honesty and a clean heart are the characteristics of the leadership of Rasulullah SAW. This is the same hope desired by the Mukomuko Community in the leadership in the Mukomuko area. The higher a person's degree, the more burdens and responsibilities he will face. He needs patience and should not be arrogant. Every Mukomuko community is a brother who is attached, and a strong brotherhood symbolizes kinship, and strong kinship is evidenced by the brotherhood between indigenous people who are bound together.

Keywords

Philosophy of Islamic Education; Besandi Syarak; Syarak Besandi Kitabullah; Kampung Sakti Rantau Batuah

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1. INTRODUCTION

The philosophy of education is applied philosophy that defines everything related to educational problems. Because the philosophy of Islamic education elaborates on Islamic philosophy derived from Islamic teachings, Islamic education must not conflict with Islamic philosophy. Ontologically, Islamic educational philosophy seeks to study in depth the nature of education, humans, nature, and the environment according to Islamic teachings (Maragustam, 2010). Fadhil Jamily viewed Islamic educational philosophy as a fundamental view of education derived from Islamic teachings whose development orientation is based on Islamic teachings (Fadhli Al-Jamily, 1992). Moch Tolchah stated that the philosophy of Islamic education is essentially the concept of thinking about education derived from Islamic teachings (Tolchah, 2018). The philosophy of Islamic education is the essence of Muslims' ability to develop themselves so that they become human beings whose entire person is imbued with Islamic teachings.

Mukomuko Regency is an area that is administratively included in Bengkulu Province. Mukomuko is a regency in Bengkulu Province, which was formed in 2003. Mukomuko is located at the very end, bordering West Sumatra Province and Jambi Province. The Mukomuko area is rich in local culture. Its territory is located near the coast bordering the West Sumatra region.

Based on an interview with Ali Kasan, Mukomuko District is said in another term, *Kampung Sakti Rantau Batuah*, meaning a safe village area to live in, must be maintained and respected. According to the previous people of *Rantau Batuah*, which means overseas areas that are used as shelters for the Mukomuko community from the interference of the Dutch colonizers, has its language, namely the Mukomuko language, which has similarities with the Minangkabau language. In addition to language, elements of Mukomuko culture have many similarities with Minangkabau culture. The descent system practices the principle of drawing Matrilineal lineage, a lineage from the mother's side, as prevails in the Minangkabau area.

Several previous studies have found uniqueness in customs in the Mukomuko community, such as research conducted by Eni Irma Yunita, which examined the implementation of bachelor marriage with widows based on the law Adat Mukomuko (Eni, 2014). According to the provisions of the Customary Law written by the Mukomuko Customary Consultative Board, the marriage of Bujang with Janda differs from the marriage of Bujang with Gadis in his marriage procession. This research was studied in depth using document and interview methods. After Eni conducted the research, it found that the implementation of Bujang's marriage with widows began with consensus, *ijab qobul*, and congratulations. The difference in the implementation is at night, the groom is not picked up, does not bring a tap / traditional house, does not install decorations at the bride's house (Anak Daro) does not wear wedding clothes, is not held *securing sepangkalan* between the two sides of the clan head as is usually the marriage of Bujang with Gadis. Bujang who marries a widow is not given a title in his name, and the marriage is not as festive as inviting crowds but simply attended by family and close neighbors. Eni's research shows that Mukomuko customs are strong and unchangeable, as the Malay proverb says *tak lekang oleh panas, tak lapuk oleh hujan*. This means that customs remain unchanged using the principles of indigenous philosophy *Adat besandi syarak, syarak besandi kitabullah* (Eni, 2014). The research can help further research in analyzing Mukomuko Customary Law from the perspective of Islamic educational philosophy.

Devi Marlina conducted a different study from Eni's research, this can be seen from the focus of research on the Prohibition of One Ethnic Marriage in the Pekal Tribe Community Viewed from an Islamic Perspective in Malin Deman District, Mukomuko Regency. The results of Devi's research show that the ban on marrying one group in the Pekal Tribe community is due to confusion where the relationship/family tree is feared to damage the relationship/family tree is feared to damage the relationship, fear of inbreeding, because it considers one family brother, educates shame and a strong belief that disaster will occur in the extended family. The view of Islamic Law allows the marriage of

one person because it is not included in those who are haram to marry according to the Qur'an and Sunnah. Thus, it can be concluded that the marriage of one race may (mubah) (Devi, 2017).

Based on Devi Marlina's research, it has been found that customs should be by the Qur'an. Marriage of one person should be permissible because it does not contradict Islamic Law as long as it is not included in those who are haram to marry. Another study conducted by Arisman reinforces that women who are haram to marry are divided into two, *namely first* family relationships: mother, children, brother, aunt from father, aunt from mother, son brother, daughter sister. the two relationships between in-laws and milk: a breastfeeding mother, a breastfeeding brother, a mother-in-law, a stepdaughter, a biological child's wife, a marriage between two sisters, and the father's ex-wife (Arisman, 2020). The results of Arisman and Devi's research show that Mukomuko customs are guided by *Adat Besandi Syarak and Syarak Besandi Kitabullah*.

The customary process of marriage shows the relationship between man and man. The traditional marriage procession is a sacred event because it is a meeting between traditional leaders and tribal heads from both sides. Rismadona in her research found that the marriage procession has not changed, but there is only a change in the color of the brackets in wedding customs, which is usually white, but now there is light blue and still wearing brackets. Baju kurung is a traditional wedding dress that reflects Islam in the Mukomuko custom. The philosophy of Islamic education teaches morals towards fellow humans who respect each other and are polite in dressing. As taught in Mukomuko cultural customs according to indigenous philosophy *Adat besandi syarak, syarak besandi kitabullah* (Rismadona, 2017).

Ismah Rina Sari explained that research conducted in Mukomuko using interview methods and document studies, after conducting research Ismah found that in the customary law of the Mukomuko people, Mukomuko girls are more dominant in the distribution of inheritance, *namely* because according to the traditional order Mukomuko consider girls to be weak people and need to be considered in a family and a group. That is the view of the customary law of the Mukomuko, considering girls to be weak and must be protected and must be prioritized. *Second*, the position of sons in the distribution of inheritance with daughters is not equal because Mukomuko customs adhere to the matrilineal system, so there are more girls than sons (Ismah, 2019).

The matrilineal system can be interpreted that girls are more dominant than sons, inheritance falls more to girls and sons are higher in role according to their duties and functions. However, in customary philosophy guided by the Qur'an, the difference between the division of common property is that men should be more than robbery according to the verse (Q.S.An-nisa: 11) by which the verse is meant "the share of a son is equal to the share of two daughters" (Musthafa Dib Al-Bugha, 2012).

The above argument seems to bring more boys than girls and this shows that it is not by customary philosophy. There is a conflict between customary law and Kitabullah law which should be a donation in determining a law in custom. Therefore, the author feels it is important to study in depth the philosophy of Islam education from the perspective of Mukomuko indigenous philosophy.

Research conducted by Rina sari ismah, devi marlina, and Eni is different from this paper they write about problems of customs in the form of bachelor marriage with widows, racial marriage, and the position of sons in inheritance. This is certainly different from the research to be written, the difference lies in the understanding of indigenous and customary philosophies about *sirih cerano, punjung Putih, and punjung kuning* to see the implications of Islamic educational philosophy in customs in the Mukomuko Community.

2. METHODS

This research is a qualitative field research (filed research). The approach in writing this research uses a sociocultural logic approach by making researchers part of indigenous people. Data collection

techniques use purposive sampling. Purposive sampling is a technique of taking a sample of data sources with certain considerations, for example, the person is considered to know best what we expect. Thus the informant collection technique, then the purposive sampling in this study is the chairman Badan Musyawarah Adat (BMA) Mukomuko. Then the Head of BMA will be asked for information on who can be used as informants (credible) according to the topic and needs of researchers. This informant determination technique is called purposive sampling and the informants in this study are clan heads, elders, community / religious leaders, and parents.

Data collection techniques in this study use documentation, interview, and observation techniques, using this technique the researcher will get data. To test the data that has been obtained, researchers must test the validity of the data. Data validity testing uses Credibility testing with extended observations, increased persistence, and triangulation. Triangulation in criminology testing is defined as checking data from various sources in various ways, and at various times, namely source triangulation, engineering triangulation, and time triangulation. The stages of data analysis in qualitative research generally begin with data collection, data reduction, data presentation, and drawing conclusions or verification.

3. FINDINGS AND DISCUSSIONS

Result

Understanding Indigenous Philosophy Adat Besandi Syarak, Syarak Besandi Kitabullah

This history began with a civil war that occurred in the area of the Payakumbuh kingdom which now includes Tanah Datar Regency, West Sumatra. This war began with religious (Islamic) and customary issues before the invaders intervened. This war took place in the early 17th century AD, precisely from 1803 to 1838. Some of the groups involved in this war were the Padri (religious group), the indigenous people, and the Dutch who ultimately divided the Minangkabau people with their cunning tricks.

At the end of the 18th century, an Islamic revival movement spread in the West Sumatra area. Gradually becoming more militant and increasingly powerful in West Sumatra, this triggered opposition to the customs of indigenous peoples in the area of the Payakumbuh kingdom. This habit is contrary to Islamic teachings such as hard drinking, gambling, cockfighting, and matriarchate customary law which is too excessive in the distribution of inheritance and the rare implementation of mandatory ibadah in Islam (Amran, 1981).

This situation led to war in 1803 between brothers, namely fellow Minang and Mandailing who at that time were under the influence of the Padri who ruled the Minangkabau in Tanah Datar. The war took place and was interfered with by the Dutch who were asked for help by one of the leaders of the indigenous people, namely Sultan Tangkal Alam Bagagar, but was misinterpreted by the Dutch who considered that the handover of the Pagaruyung kingdom to the Dutch. The war continued until in 1825 during the armistice by treaty "Perjanjian Masang" (Jones & Chee, 2009).

During the truce period, Tuanku Imam Bonjol tried to embrace the Indigenous people. There was a compromise known as "Plakat Puncak Pato" in the Bukit Marapalam area, which embodies the results of deliberations with Minang customary principles, namely *adat besandi syarak, syarak besandi kitabullah* which means that Minangkabau customs are based on Islamic religious law, while Islamic religious law is based on the Quran. Adat and syarak in Minangkabau are considered two equal targets of morality, religion, and socio-political structure (Benda-Beckmann & Keebet Von Benda-Beckmann, 2012).

The principle of Minang custom has spread in Islamic civilization in Indonesia. Negotiations between the two priests and indigenous people have given birth to an order suitable for Muslim civilization at that time until now. In the past, Islamic teachings influenced by Wahhabism from Arabia

as opposed to the protagonists of more conservative customs are now unified and more modern because they have found a bright spot between the two understandings.

Minangkabau customs are divided into four levels, namely *the actual customs* in question are: *adat yang tidak lekang di panas dan tak lapuk di hujan*, that is, the custom of God's creation Almighty Creator. As said "*ikan adatnya barada di air, air adatnya membasahi, pisau adatnya melukai*". So the custom in question is natural practice, because it is God's unchanging decree, it is already the nature of behavior that should be. This shows that customary law is influenced by religious teachings, everything is controlled by Allah SWT.

The customs in question are as rules (rules) determined by ancestors (ancestors), in Minangkabau originating from Ninik Katamanggungan and Ninik Parpatih Nan Sabatang in the hall of Balairung Periangnan Padang Panjang. As said, "*Negeri berpenghulu, suku berbuah perut, kampung bertua, rumah bertungganai, diasak layu dihubung mati*". In this case, custom means the rules of customs that apply traditionally from the time of the original ancestors to posterity today. These customary rules are generally not easily changed.

There is a custom that is meant by custom as a rule (rule) that is determined based on the consensus of the upstream, traditional elders, clever, in manifesting the density of custom over custom "*halur*" and "*patut*". These Terms are subject to change according to circumstances, place, and time. Therefore, other countries have different views about "*halur*" dan "*patut*".

Adat nan teradat what is meant is the habit of behavior used because of imitation among members of society. Because habitual behavior is used to being used, it is not good to be abandoned. For example, among the Minangkabau people, it is customary when there are relatives who die or to welcome a grand guest, they arrive dressed in black (Hadikusuma, 2014).

The opinion of Buya Hamka in his book is that efforts to adjust the religious life system into customs have begun since the Minang people accepted Islam as their religion, since the establishment of the Pagarrayung kingdom. At first, it was evolutionary (climbing the *sharak'* of Islam from the coast), then revolutionary, with the outbreak of the Paderi War. At the beginning of the union came the first saying, namely: "*Adat bersandi Syarak, Syarak bersendi Adat*" in the deliberations of marapala evidence in the time of Padri, there can be a firmer combination, namely "*Adat bersendi Syarak, Syarak bersendi Kitabullah*". As the executor and the journey of continuous development, other sayings accompany it.

"*Syarak yang mengata, adat yang memakai*" taken the word Syarak, from the Qur'an and Sunnah and Fiqh, and used according to Adat. "*Syarak bertelanjang Adat, Adat bersesamping*" means that what Syarak said was clear and firm, but after being customary a good procedure was arranged. Such is the habit of people making decrees today, after reading, weighing and so on, paying attention and so on, deciding and so on. "*Adat yang kawi, syarak yang lazim*" The point is that customs will not stand if they are not in the kawi right. Kawi comes from the Arabic *qowiyyun* which means strong. Customs do not exist if they are not strengthened. *Sharak* will not walk if it is not customary. *Lazim* means habits, customs must be accustomed because they are used to it, it will be strange if it is not done (Hamka, 1984).

The explanation above that *sharak* is taken from the language of the Qur'an, Sunnah, and Fiqh which is used as a foundation or reference in customary law. *Sharak* and *Adat* are side by side which means that the rules made are not deviant and firm according to *Sharak* and made decisions together are ratified, by weighing, paying attention, and deciding. *Adat* is firm with the saying that *adat* is *kawi* (strong), *syarak* that is common (habit) is that custom is firm and difficult to oppose, and *sharak* that has become a common habit that has been ingrained habit and certainly by Islamic Shari'a.

This customary philosophy is the foundation for building a noble character personality and regulating order in society, based on interviews with several informants, namely clan heads, traditional leaders, and administrators Badan Musyawarah Adat:

Table 1. Levels in Indigenous Philosophy

<p style="text-align: center;"><i>Adat Besandi Syarak, Syarak Besandi Kitabullah</i> (custom damping with sharak, sharak side by side with the Qur'an and Sunnah)</p>			
Levels of indigenous philosophy	Means	Interpretation	Rationalization
<i>Adat yang sebenarnya adat</i>	The customs of Allah's creation in the Qur'an	Tasmaya: not weathered by rain and timeless by heat. Azwardi agus: The customs of the Qur'an must be carried out by Islamic religious law. Maidi rasyid: customs sourced from A l-Qyour'an and Hadist. Abdul khodir: The true custom is the custom that comes from Allah swt.	The essential customs that cannot be changed are derived from the Qur'an and Sunnah. For example: in the issue of marriage some provisions cannot be changed, namely the existence of contracts, guardians, witnesses, dowries, and brides and grooms. This is explained in the Qur'an and Sunnah
<i>Adat istiadat</i>	The rules determined by the ancestors (ancestors), in Minangkabau originating from ninik katamanggungan and ninik parpatih nan sabatang in the hall of the padang panjang periangan hall, customs made from ancient times are not easy to change today	Abdul khodir: Rules and traditions are made by ancestors and are hard to leave.	Customs are rules made from the time of the ancestors and have been mutually agreed upon and maintained until now. For example, if someone wants to join the Mukomuko indigenous community, he must go through a traditional procession to <i>adat masuk kaum</i> as a condition to become a member of the Mukomuko indigenous community.
<i>Adat nan diadatkan</i>	Rules are set based on the "consensus" of the upstream, traditional leaders, clever scholars, and scholars in realizing customary density.	Maidi Rasyid: traditions and rules are made based on deliberation. Abdul Khodir: Customs are made jointly and these customs can also be changed by mutual agreement	Customs made by the ruler at a certain period and continue to apply if not changed by the ruler, to change them must be in great deliberation.
<i>Adat nan teradat</i>	Behavioral habits that have often been used and become habits, then it is not good to be abandoned.	Maidi Rasyid: cultural traditions and rules that have been applied in the community. Abdul Khodir: Culture that has existed from ancient times and still exists in the time of posterity today.	Customs that are made based on mutual consensus and become long-standing habits according to the times For example, the use of sarong cloth in traditional events has become mandatory if someone does not use it, it is not allowed to enter traditional events such as <i>consensus events</i> .

The importance of understanding indigenous philosophy correctly and purposefully even though the terms are slightly different the food and meaning are different. Levels in philosophy became the legal basis in the Mukomuko community so that their use in custom was not changed or reduced. Abdul

Khodir said that traditional leaders or heads of people who are carrying out traditional processions should not reduce what has been stipulated in customs even if it is left behind or forgotten. This can reduce the values contained in the customary procession, if it is violated then there are sanctions in the form of fines handed over to the traditional leader. Hence the importance of understanding Mukomuko customs as a whole. Furthermore, this paper will describe the meaning behind the customary procession and its implications in the philosophy of Islamic education.

The values of Islamic educational philosophy in customs in the community of Kampung Sakti rantau batuah, Mukomuko City District, Mukomuko Regency, Bengkulu Province.

The following are the results of interviews with traditional leaders, clan parents, tribal coconut heads, and BMA (Customary Consultative Bodies) in which he elaborated on the implementation and meaning of the Mukomuko Tradition based on indigenous philosophy "Adat Bersendi Syarak, Syarak Bersendi Kitabullah" and the value of Islamic educational philosophy in istiadar customs in the community of Kampung Sakti rantau batuah.

Table 2. The Values of Islamic Education in Customs

No	Customs	Means	Interpretation	The Values of Islamic Education
1	Sirih cerano	<i>Betel lime</i>	The white color of the whiting symbolizes purity	Maidi Rasyid: If you are a leader, you should be honest and have a clean heart. Honesty and a clean heart are the characteristics of Rosullah SAW's leadership. This is the same hope desired by the Mukomuko Community in the leadership in the Mukomuko area
		<i>Mangrove</i>	Crumpled shapes that are difficult to separate but can still be shaped	Maidi Rasyid: If there is a problem faced together, no matter how complicated, it can be solved, and can find a solution together. Abdul kodir: Every human being has bile, bile is bitter, that is, as a leader, if there is a problem, he must take responsibility independently even though it is bitter. In every difficulty there must be a way out, in His Word "Allah Almighty will not burden a person but according to his ability..." (Q.S.Al-baqarah: 286)
		<i>Areca nut</i>	Straight and sturdy areca nut tree	Maidi Rasyid: If you become a leader, you must be honest and have a stance (consistent) Abdul kodir: Pinang symbolizes the human heart and identity, and the striated and tall areca nut symbolizes the heavier responsibility the higher the position. The higher a person's degree, the more burdens and responsibilities he will face, so patience is needed, and should not be arrogant. As it is found in the Qur'an Allah (swt) says "And do not walk on the earth proudly, for verily you cannot penetrate the earth and once in a while you will not reach as high as a mountain" (Q.S. Al-Israa': 37)
		<i>Betel</i>	The taste of betel is	Abdul kodir: Even With patience, tenacity, and

			bitter but there is still sweetness	though life is bitter, it still has to be lived later, it will get the sweetness of life	optimism one day even in distress will get at ease. In the word of Allah SWT which means: "Indeed, only those who sacrifice are satisfied with their reward without limit. (Q.S. Az-Zumar: 10)
		<i>Gambir</i>	symbolizes humans need each other as social creatures because the gambier has sap if it dries it will be intertwined/attached	Abdul Kodir: Msymbolizes human flesh and gambier that have sap if dried will bind to each other symbolizing humans as social creatures who need each other	Every Mukomuko community is a brother who is attached to Allah Almighty says "Every believer is a brother..." (Q.S.Al-Hujurat: 10)
2	Punjung kuning	Glutinous rice	Glutinous rice that is cooked and given a yellow color is shaped like a cone and when taken it is sticky	Maidi Rasyid: This arbor symbolizes close brotherhood therefore as a family or kinship symbol.	Strong brotherhood symbolizes kinship and strong kinship is evidenced by the brotherhood between indigenous people who are bound together in the Hadith "verily a believer with another believer is like a building that strengthens each other" (Bukhari, 459)
		grilled chicken	People who have just entered the race or joined the family members of the clan bring good fortune	Maidi Rasyid: The grilled chicken served in the yellow arbor is a complement that members who have just entered the clan bring a lot of rizki and distribute it to other members of the clan. Abdul Kodir: The head of the grilled chicken placed on the yellow tip means that it is like a king sitting on a throne there	Fortune comes from anywhere, one of the benefits of staying in touch is to facilitate the arrival of fortune as in the Hadith: Dnarrated by Anas bin Malik that the Prophet said: For those who want to be covered with wealth and prolong their lives, then let him establish friendship. (Muttafaqun Alaih)
3	Punjung Putih	White rice	Rice shaped like a cone	Abdul Kodir: White rice is like a very many humans	Man is white and holy, as in the Hadith narrated by Abu Hurairah (may Allah be pleased with him): The Prophet (peace be upon him) said: "No baby except born in a state of fitrah,...."
		Chicken eggs	Native chicken eggs that have been boiled and released from the shell and placed on a white arbor	Abdul Kodir: This is interpreted as the name of Allah SWT who is in the highest position above anything.	Allah Almighty may not position Allah Almighty at any level other than the Highest, because of his majesty, greatness, and glory.

Mukomuko customs aim to form a safe, peaceful, and orderly society with religious nuances. This goal can also be felt in the values of Islamic education, the hope is that it can lead to national education which is expected to develop children's potential so that they become human beings who believe and are devoted to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. As stated in Law of the Republic of Indonesia No.20 of 2003 Challenge the National Education System. The values of Islamic education contained in *sirih cerano, punjung kuning dan punjung putih* are very helpful for achieving national educational goals such as forming noble morals, and the importance of further study to obtain educational values in customs with other customary instruments.

Discussion

Philosophy means the love of wisdom, wisdom, and wisdom. According to linguistics or linguistically philosophy comes from the Greek words *philare* which means love, and *Sophia* which means policy. *Sophia* in Greek is usually translated into English means "wisdom" and is combined into *philosophy* or *philosophy* means love of wisdom, wisdom. According to Harun Nasution *philosophia* comes from Greek which was absorbed by the Arabs into Arabic with Arabic grammar, namely *philosophy*. The mention of *philosophy* in Arabic with the pattern of *fa'ala*, *fa'lalah*, and *fi'lal*. Thus be a noun derived from that verb, be a philosophy and a philosopher. While the word philosophy in Indonesian comes from a combination of Arabic and English philosophy, which is taken *Phil* from English and *safah* from Arabic, be the word philosophy (Maragustam, 2010).

Custom in its sense is a habit that lives, grows, and develops in a society that has values, culture, norms, laws, and rules born by a habit carried out by our ancestors to give birth to the law that grows in the community. Adat is a reflection of the personality of a nation, even one that can be likened to the incarnation of the soul of the nation concerned from century to century (Wingnjodipuro, 1985).

We will explore the understanding of indigenous philosophy again to find the meaning behind indigenous philosophy. The origin of this indigenous philosophy cannot be separated from history. The indigenous people of Mukomuko are ethnic Minang Mukomuko who are part of the Minangkabau family. Minang in its native language, (Malay: Minang or *Minangkabau*). According to Haji Ali Akbar Navis, Minangkabau refers more to the ethnic culture of a Malay family that grew and grew up in a monarchical system (Navis, 1984). Minangkabau people are very prominent in the field of business, as professionals and intellectuals. They are heirs of the old customs and traditions of the Malay and Srivijaya kingdoms. The principle of Minangkabau customs is contained in the statement of adat besandi syarak, *syarak besandi kitabullah* (adat jointed law, law jointed Qur'an) which means adat based on Islamic teachings. One of the strong identities in Minang customs and culture is regulating the flow of descent based on the mother's side often called *matrilineal*, namely in Latin *mater* which means mother, and *linea* which means line. So, it means that the lineage following that drawn from the mother's side, Minang customs, and culture place the female side acting as heirs to property and kinship. Based on this lineage the mother is the ruler in the household and the father is the guest or weak position in the household. So, it means that power is based on the hands of the mother or the woman (Zainal, 2013).

Islamic educational philosophy can be interpreted as a philosophical study of various problems that exist in educational activities in society or schools based on the Qur'an and al-Hadith. While the Qur'an and al-Hadith are sources of Islamic teachings (Muhammad Basyrul Muvid et al., 2020). Fadhil Jamili also formulated that all studies on education in the philosophy of Islamic education must be sourced from Islamic teachings (Abu Bakar Yunus, 2017). Islamic educational philosophy is the study of the philosophical views of philosophical systems and schools in Islam regarding educational problems and how they affect the growth and development of Muslim humans and Muslims (Zuhairani, 2005). The understanding conveyed in the definition above explains that the philosophy of Islamic education is based on the Qur'an and al-Hadith which are the sources of Islamic teachings, besides that the philosophy of Islamic education should know educational problems by using

philosophical views to find the formulation of Islamic education so that it can have positive implications for the problems of Muslims.

The philosophy of Islamic education forms a distinctive educational system, which is by Islamic principles and values. The values developed in Muslim societies with the customs, culture, and social conditions of the society and with all the demands that exist today. Chabib Toha formulated value as an inherent trait of something (belief system) that has been related to the subject that gives meaning (i.e. human beings who believe). While the definition of value according to J.R. Fraenkel value is an idea a concept *about what someone thinks is important in life* means "value is an idea, a concept of what a person thinks is important in life. Jugu value is defined as something abstract, and ideal, value is not a concrete object, nor a real fact, not only a question of right and wrong that requires empirical proof, but a matter of appreciation and understanding of something negotiated between desire and undesirable (Abu Bakar Yunus, 2017).

The above understanding shows that the values contained in customs are the result of the development of society itself. Society learns from the natural and social conditions of its environment. Value has an important meaning between the relationship of subject and object has meaning in people's lives. For example, a bottle of water means more to desert travelers than a bottle of diamonds. Because water is more meaningful to defending life or death, while diamonds are only for jewelry. It can be understood that value is the essence attached to something very meaningful to human life. Man knows that an object is valuable from the human life itself which provides value and has essence in it.

The values of Islamic education are norms that exist in Islamic education which are always related to creed, worship, sharia, and morals. Thus, it can be understood that the values of Islamic education are a characteristic, inherent nature consisting of rules and perspectives adopted by Islam (Muhammad Basyrul Muvid et al., 2020). The value of Islamic education can be explored and integrated by using the ideas of Islamic educational philosophy.

Some of the urgency of Islamic education philosophy are *First*, from deep thinking, Islamic educational philosophy sees various problems that exist in Islamic education. *Second*, the philosophy of Islamic education can provide a certain view of man and his position. This view of human nature is closely related to the purpose of human life as well as the purpose of Islamic education. *Third*, the nature of human life in the philosophy of Islamic education can be concluded that every human being has potential that can be developed by human nature. *Fourth*, the problems of Islamic education that occur today, if studied in the view of Islamic educational philosophy can provide solutions related to these problems. *Fifth*, the philosophy of Islamic education plays a role in the distinctive characteristics of Islamic education with the principles and values of Islam in social and cultural society according to the present situation and the local natural environment (Muhammad Basyrul Muvid, et al., 2020).

The philosophy of Islamic education can provide solutions to problems that occur in Islamic education today. Thinking philosophically in the world of education can expand the purpose of Islamic education, realizing that humans have potential that can be developed, knowing the principles of religious values contained in culture and social norms in society. The above formulation can support the objectives of Islamic education by the objectives of national education contained in the National Education System Law number 20 of 2003 in which each individual can develop his potential to have religious spiritual strength, self-control, personality, noble character, and skills needed by himself, society, nation and State.

The purpose of education set by religion based on revelation has an objective quality of education. Understanding this, the curriculum must be designed according to Islamic teachings, starting from the nature of science and human nature. This approach has an important pedagogical role, as described under an understanding or interpretation of social reality that is no longer disputed (Yadullah Kazm, 2003).

Human nature consists of two elements, namely the body (matter) and the spirit (immaterial). These inseparable elements are given several potentials, such as the senses (hearing, sight, taste, reason, heart, and others). The potential that has been given can be empowered, by empowering the existing potential to be used in God's way, humans are said to be as good as His creatures (Maragustam, 2010). Man becomes the best creature because the spirit has been blown into him, when the spirit has been blown there is a divine vibration. It is the Divine vibration that makes man have the qualities of Divine perfection (*Asma'ul Husna*) sprinkled on man. Therefore man has tendencies, such as the spark of *Al-'alim* (mah knowing) man is naturally inclined to be able to educate himself. So it is with other qualities (Maragustam, 2010).

The above view is strengthened by the view of the philosophical school of Islamic education, namely religious conservative, this view sees the concept of Islamic education must be built from religious values, especially those related to goals according to science and what sciences need to be studied (Maragustam, 2010). This shows the purpose of education derived from Islamic teachings because the values of Islamic educational philosophy can be developed from local customs and culture.

The philosophical values of Islamic education are in the customs of Mukomuko which have been passed down since the kingdom of Pagaruyung and arrived at Mukomuko, so it can be manifested into the daily life of the Mukomuko people in terms of traditional ceremonies that use *sirih cerano*, *punjung kuning*, *punjung putih* in every traditional activity and their various uses.

Sirih Cerano is a traditional symbol. *Cerano* is a container containing betel nut. The use of *cerano* is by its designation. *Sirih Cerano* is used, namely: 1). For the offering of the head of the clan to the ruler of the custom, to Mr. Kadhi, performing the marriage (Betel Marriage). 2). To pick up Marapulai go get married and go sit side by side with the duo picked up by *Enyam Lalang*. 3). To remove the mistake of adultery, the name is Masuh Kampung (village washing). 4). To enter the race (accept new posterity). 5). To start the traditional art add full pumpkin kaco water. 6). To be engaged in a civilized manner (*nerang tando*) civilly, by the head, the head of the people, both sides, relatives, both sides, and the elderly, and the elders plant both parties, including the parents of both parties. Attended by Kadhi and other Sharaks, the mother bako of both parties. 7). To apologize, examples of choking (fighting), luko luko (battered), some even died. 8). To welcome dignitaries/officials are welcomed with *Sirih Cerano* in the traditional event of Sekapur Sirih.

There are so many uses of betel cerano apart from being a traditional symbol also used in traditional events but not many people know the implied meaning of *Sirih Cerano*. This made the author's curiosity deepen and wanted to find out the hidden meaning of *Sirih Cerano*.

4. CONCLUSION

The philosophy of adat Besandi Syarak, Syarak Besandi Kitabullah has existed from the time of the ancestors of the Mukomuko community. Customs the Mukomuko people who came from the Pagaruyung kingdom already had this traditional philosophy and the Mukomuko people were identical to Muslims. The philosophy of adat besandi syarak, syarak besandi kitabuallah has two meanings, namely: *first*, *adat bersandi syarak* means customs that are by Islamic sharia and do not contradict the teachings of Islam, *second*, *Syarak besandi Kitabullah* means sharia sourced from kitabullah (Quran and hadith).

Among the values of educational philosophy that exist include; Honest nature and clean heart are the characteristics of the leadership of Rosullah SAW. This is the same hope desired by the Mukomuko Community in the leadership in the Mukomuko area, the higher a person's degree, the more burdens, and responsibilities he will face, so patience is needed and should not be arrogant. Each Mukomuko community is a brother who is attached and a strong brotherhood symbolizes kinship and strong kinship is evidenced by the brotherhood between indigenous people who are bound to each other.

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