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EDUCATION IN THE SULTANATE OF SIAK: THE STUDY OF MANUSCRIPTS AND ARCHIVES OF SIAK SRI INDRA PURA, RIAU

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Abstract

This study discusses education in the Sultanate of Siak by studying manuscripts and archives. Manuscripts and archives are the main basis of the information requested about the education needed. The method used is philological and historical research so that the results obtained can be thought of as real education in the imperial era. Research findings on education that get full attention from sultan are religiously based education. Education is accessed in 3 places; mosque (surau) domains, schools and ma'bad. Education that is carried out in the mosque (surau) about the education of the wider community which includes not only quran learning (reciting), but also usul ul fiqh, tariqat and qasidah (sound art). Education carried out in schools (madrasas) and ma'bad also includes learning Qur'an, Islamic law, grammatical, etc. All teachers involved in education must go through the legalization of sultan even though they only teach the Koran (Qur'an). Legalization of becoming a teacher through several processes involving the data collection, qadi to accept eligibility and sultan licenser.

Keywords: Manuscript, Archives, Sultanate Of Siak, Madrasa, Qadi.

INTRODUCTION

Education is an inseparable aspect of human life, dimanapun, anyone and conditions of any kind, education will be obtained formal or non-formal. But the me waking yourself and socio-emotional maturity as well as the person's scientific, educational able to just run around the globe because of their independent efforts (self-taught) and others. John Dewey asserted that education is a process of forming ability of the basic fundamentals, both regarding power think (intellectual) and power feeling (emotional) heading to the direction of formation of the nature of man (Dewey, 1916). Many definitions of education were presented by the experts, both experts education west and expert education in Indonesia. But in fact can be concluded that education is the process enhance the potential (capability) humans are easily influenced by the habits of so perfected by habits are good with tools/media which are arranged in such a form and managed by humans to encourage others or themselves alone achieve the set goals.

Education in Malay history is embedded in traditions built through culture. The learning process is given in the form of teaching and learning to build the personal of the Malay Archipelago community who are polite, civilized and obedient to religion. As an expression of the poetry of Malay as at the bottom of this

O brothers together countrymen

The advice of trust is the same as guarded
To children and grandchildren inherited anyway
May we get rewarded

Waha i brothers together countryman

Wisdom trustful save in liver

To children and grandchildren also gift

Wilaela "Sultanah Latifah School in Dynasty of Hopefully get a blessing divine (Effendy, 2014). Through the religion of Islam, Malay culture and teaching in developing human beings are getting stronger in society and socially obvious. Not infrequently the teaching and learning patterns that are part of the educational model of the Malay Archipelago are written down intentionally so that they become documents that can be passed on to the next generation. The documents were written by the Malay earlier known by the term manuscript. Meaning manuscript an historical heritage and cultural objects at the same time capable of delivering the news of the past with a more complete information and biodegradable. The contents are expressions of thoughts, feelings, and ideas, which include areas of life which include religion, language, literature, history, philosophy, mysticism, moral teachings, regulations or laws, genealogies of kings, buildings or architecture, medicine and astrology or astronomy. Therefore seeing range of contents that widespread and covers various aspects of life, then the manuscript

is sufficient to be used as a primary source in tracing the long journey culture of a nation, especially when the manuscript is a first-hand testimony compiled by the nations concerned.

Based on preliminary studies and observations in the field of the manuscript in Sultanate Siak turned out manuscripts stored in the palace of al-Hashimiah Asserayah very much. The place for storing manuscripts in the palace is very simple, the manuscripts are put in boxes and the boxes containing the manuscripts are arranged in a cupboard which is located in the back room of the palace and precisely adjacent to the stairs going up and down the stairs. As described by Mr. Fauzi Asni that over 12,000 manuscripts stored in the palace of the Sultanate of Siak. However, manuscripts that many had not yet digitized and classified to the maximum. Ironically the manuscript is still in its original form. Although some are being restored to the manuscript (Interview with the Head of the Siak Regency Tourism Office on Monday, July 15, 2019). Likewise, information from Mr. H. OK. Nizami Jamil, one of the Siak community leaders and also the former eldest son of OK. M. Jamil (2019) who served as private secretary to Sultan Syarif Kasim said that the manuscript remains of the Sultanate of Siak were numerous, especially during the reign of Sultan Syarif Kasim. The manuscript was kept in the palace and some are in the community because when the Sultan gave the castle and its contents to the state of Republic of Indonesia, some archives in palace neglected.

Research related to manuscripts is very much done, Hashim (2018) researched and published the results into a book with the title *Hikayat Siak* compiled by Tengku Said. The book is the result of research on the *Hikayat Siak* manuscript as the title suggests. Books are experiencing print reset to perform various revisions. The publication first in the year 1992 and published by both the issue of the latest in the year 2018. The content of the contents of the book states that tale of Siak is a connection than Tale of Melayu which stems from sheet 1 to sheet 401 records about the history of the nation Malays that politics stems from grandmother Iskandar Zulkarnain's ancestor. While Tale of Siak ranging from sheet 402 to the sheet 647. Accordingly because it, Tale of Siak composed over 245 pieces that delves about the history of the Kingdom of Siak which starts from

the sultan's first to the sultan sixth. In between the content of the contents of the Tale of Siak as follows.

Begins the narrative of the appointment of King Abdullah as Sultan of Johor (p. 402)

Appointment of Sultan Mahmud Shah II (in Tale Siak called by Sultan Abdul Jalil Shah) as the Sultan of Johor (p. 403).

Then also told about penderhakaan Megat Seri Rama the king sultan (pp. 404-9).

The narration continues regarding the origin of the proposal and the emergence of Raja Kecil at the beginning of the century to- 18 (p . 409-415)

Small king crowned with the title of Yang Dipertuan Raja Kecil o leh Yamtuan Way Pagaruyung. (p. 422-425)

Story short busines Lanan Little Lord to Siak (p. 426)

Small king attacks Johor and prosper hold an office Sultan of Johor to-12 (p . 427-431).

It was also discussed the relationship between Raja Kecil and the Bugis when the Bugis made a pact with Johor (pp . 432-443)

The narration continues with wanderer political descendant of Raja Kecil from among family relatives Minangkabau (p. 443-543)

Continued so middle century 19th resulted in the enactment of the battle continues with brother-in-law (p . 544-647).

Wilaela in the year 2015 to write articles that titled "Education Middle Road in the Kingdom of Siak (1915-1945)" in the Journal of Social Culture: Media Communication Sciences Social and Culture. At the end of the article concluded that p Education Modern introduced Government Indies Netherlands at the beginning of the century to the 20th addressed vary by community in the Kingdom of Siak. There are still maintaining the level of traditional, but it soon became not interesting for the public area and in the atmosphere of revival of national such. There are also people who adopt part of the modern education system so that they become madrasas and there are those who open schools and adopt most of the western education system and include Islamic religious education. The difference with the education that was organized by the government of colonial located at eye subjects of religion and valuesness. Various excesses of social culture, religion and nationality were perceived by the public in the Kingdom of Siak for

children bumiputera in school in school government made them set up schools private. The schools are a way middle on the dilemma of the need for education modern but do not want to learn in school Netherlands. The reason is based on the feeling of nationality and sentiment to the I Salman. Even educational path middle of this is a mechanism of defense themselves they are against the politics of education Indies Netherlands which is closely related to political association (Wilaela, 2015). Wilaela's article has something in common with this research, which is that they both discuss education in the Siak Kingdom. Although the location of the research together but studies differ where Wilaela reviewing about education road amid the schools private as a solution on the dilemma of the need for education modern but do not want to learn in school Netherlands. While the difference in aspects of the study where Wilaela only examines the institution of education as a solution apparent from displeasure on the education of modern established by colonial. While research is looking for a model of education as that recorded in the manuscripts and archives of the Sultanate of Siak. Wilaela in the year 2014 to write articles that titled " Sultanah Latifah School in the Kingdom of Siak (1927-1945)", in the Journal of Social Culture: Media Communication Sciences Social and Culture. At the end of the article concluded that the Sultanah Latifah School is a school specialized women first in the Kingdom of Siak even in areas which later became the Province of Riau. Its presence is a necessity of history as well as the efforts of the political Kingdom of Siak pursue the catch face with the kingdoms of the Malay another in East Sumatra. Sultanah Latifah School was initiated and founded by Tengku Agung and supported by Sultan Syarif Kasim II. The reason that is no less important is the political interest of the Siak Kingdom for the continuity of the inheritance of the duties and functions of the Malay empire, since the Kingdom of Malacca, Johor, Samudera Pasai to Riau Malay , as a center for the spread and education of Islam. The education policy of the Japanese military government to uniform basic education has made Latifah School closed and made a People's School in 1942. Wilaela's article has something in common with this research, namely the location of the research is the same, namely in the Kingdom of Siak. While the difference in aspects of the study

where Wilaela only examines the institution of education that is Latifah School while research is looking for a model of education as that contained in the manuscripts and archives of the Sultanate of Siak.

Roza in 2013 doing research on the State d an Peoples Siak 1723 -1908: A Study of Aspect Sosio-Culture. Research findings explain that; (1) Country Siak is among the regions in the western Malay Archipelago free and sovereign in the 18th century and can survive so that the beginning of the 20th century requires an understanding of sy stem social and culture. Its socio-cultural and political strategies are largely inherited from the Malay style of diplomacy and customs which are based on one taste. Throughout the 18th century to the 20th century, the Siak community could be considered as one of the Malay tribes who continued to try to maintain their Malay identity and dignity; (2) As a country that once sheltered by the Sultanate of Melaka that century to the 16th, the presence of the King of Melaka Sultan Mahmud Shah I who died in Kampar and the emergence of Raja Kecil which diputerakan by Sultan Mahmud Shah II in Siak actually give the space and chances are pretty important and big in the history of Siak itself. At least the names of the leaders of Malay that historic is located in the country Siak. By because it Siak and society was always getting ready to rise even if forced to compete with the state of Johor assisted by Bugis and eventually was forced to deal with the Netherlands, (3) At the beginning of the century to the 18th, Siak emerged as a country new that is free from any authority outside and was founded by Raja Kecil, son of Sultan Mahmud Syah II, the last descendant of the heir to the Sultanate of Melaka. The leadership of Raja Kecil was very important in starting the era of Siak's socio, economic and political development which showed the achievements of society and the kingdom until the end of its zuriat in the early 20th century; (4) The socio-cultural development of Siak is quite broad in scope to talk about. However, in the context of this study, attention to aspects of family, culture and health as well as national security strategies have been successfully built and passed on to this day. Institutions and organizations families prosper maintained which petua through a system of socialization family triumphed in distributed. Among them is petua foster family happy as that

recorded in the manuscript old on activity relationship sex and wander for the sake of improving the status socioeconomic families and communities Siak. Education in the field of ill-health is the aspect that is important in the life of social Siak as an expression of the old "brain that healthy is the agency energetic " or by petua Malay Siak" sailed up to the limit, climbing up to the top of, son width " (Wilaela, 2014).

Studies of education or other issues with a historical or manuscript approach in Siak have not shown the existing education model in the Siak Sultanate. Education in the Kingdom of Siak in the future reign of Sultan Syarif Kasim in a form which is very simple. Sultan Syarif Kasim II priority to education that is balanced between education general and the education of religion. Both pend i tance is growing and evolving at the time of his. It is because the future government a n he that is in the past colonial Netherlands where the k olonial impose and stick nails in the field of education in the Kingdom of Siak when it. Facing things were so, then the Sultan Syarif Kasim founded the school in order to educate the people, both set up schools to speak Dutch nor the school to speak Malay. Even for students who excel are given scholarships to graduates of his and madrassas to be sent to school out of the area. The schools or formal educational institutions that grew and developed during the reign of Sultan Syarif Kasim are: 1) General School Netherlands HIS (Hollandsehe Islansche School); 2) Latifah School (public school for women's skills); 3) While formal religious schools are: a) Madrasah Taufiqiyah Al-Hashimiyah (school religion special for Male); and b) Madrasah An-Nisa' (school of religion special for female).

In addition to the school which is mentioned in the above, there are also groups of education which grows in various regions Kingdom of Siak and colonial conquest. Group education that is education that takes place in the mosque or surau in various fields of discipline of science that participants discipline is a community local.

Establishment of schools formally on essentially been studied by scientists are engaged in the field to perform a variety of approaches. But the procedural power lecturer or teacher who taught in various institutions of education are growing and developing in the Kingdom of Siak yet again touched by the researcher. By because it's, research

is more directed to the model of education which has been taking place in the Kingdom of Siak during the Sultan Syarif Kasim Abdul Jalil Saif as sultan last kingdom Siak with the approach of manuscripts and archives as a source of primary research is.

METHODS

The research is focused on aspects of the model of education as that contained in the manuscript of the Sultanate of Siak by using the help of the science of social more that the field of science philology. It is because the research is in the form of a model of education in the manuscript in the Sultanate of Siak. By because it's, research is not research philology are intact will but research study with the approach of manuscripts.

HASIL DAN PEMBAHASAN

Model of Education in Siak Kingdom

Overview of Education in the History of the Siak Kingdom

There are three phases in the development of education in the Indies Netherlands in the century to the 20th where until year 1915, education West is considered very important for the natives. Then arose a reaction that requires that education for natives do not detach them from the culture of the original. Furthermore arising phase reduction of education West uses language Dutch as a preface, in line with the desire to hold savings in the field of education. It is of course very indigenous to be able to study formally in school. In general, school for children Netherlands and United Europe its established Europese Logare School (ELS). For the offspring of foreign (China) was founded Holland Chinese School (HCS), while schools sequel built Hogers Burger School (HBS). For children Indonesia, it was established was established Hollandsch In lanske School (HIS) and graduates can continue to Mulo.

In the Kingdom of Siak at the beginning of the century to the 20th, only there is one fruit Volksschool and one Hollandsch Inlandsche School (HIS) and even can be said as his first in Riau. Then Latifah School, m erupakan a school specialized daughter first in Riau. The Madrasah Taufiqiyah Al-Hashimiyah (only for men) and Madrasah An-Nisa' (only for women), are formal

Islamic educational institutions founded by Sultan Syarif Kasim II and his consort, Tengku Agung Syarifah Latifah.

Institute of education expected in the Kingdom of Siak at the Sultan Syarif Kasim crowned (1915) limited in the level of education low. Not only in the capital Siak Sri Indrapura, but also in the entire region within the Kingdom of Siak simply no school low as schools-schools village (Volksscholen) which is intended for children in the village- the village. Then established Gouvernement Inlandsch School or School of Malay grade two, namely school five years in cities that are considered large like: Bengkalis, Selat Panjang gathering is, Siak Sri Indrapura, Bagan Siapi-api, Pekanbaru, Pangaraian and Mount Sahilan. Government Indies Netherlands also set up schools that teach Dutch, namely Hollandsch Inlandsche School (HIS) or school Malay -speaking Dutch in Siak Sri Indra pura (1915) and Tanjung Pinang (Roza, 2013). His or Hollandsch Inlandsche School comes from the School Class One which changed into HIS in the year 1914. The HIS is a school Low-speaking Dutch with long education seven years. Children children bumiputera who received in his generally from the class of nobles, the prominent and wealthy people (Wilaela, 2014).

The existence of HIS Siak Sri Indrapura disappointing Sultan Syarif Kasim II, among others because of the policy of the school are not able to accommodate most large child in Siak. Only children nobility, wealthy or prominent course that takes precedence in there. Curriculum HIS is also at odds with the two pillars of the establishment of the Sultan, namely religion and nationalism . Limitations of HIS are becoming one in between so many reasons for the sultan open schools that are managed by the kingdom, namely Madrasah Taufikiyah Al Hasyimiah (1917). Madrasah is specifically intended for students of men only. Hostility towards the development of education Gouvernement cause there parents pull children they are of school government (Robert, 2009).



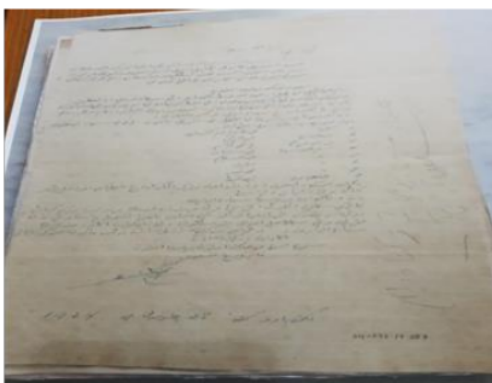
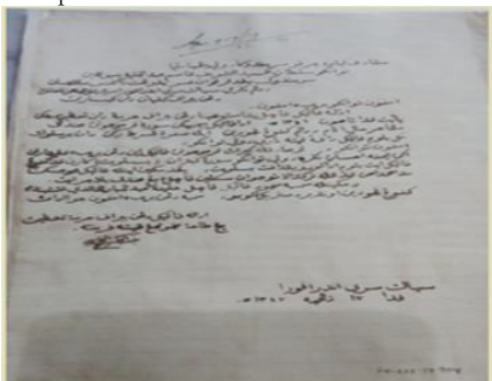
The forward-thinking Sultan Syarif Kasim II tried to improve the intelligence of his people, and he also established Dutch and Malay language schools, he also gave moral support by inviting the sultans in Sumatra to join the Indonesian government, in fact he continued to actively help the fighters. -Indonesian fighters to defend independence by providing food for soldiers and Indonesian fighters who fought against the Dutch or who were tasked with cracking down on rebel groups, as well as the Government of the Republic of Indonesia, which at that time was based in Jogjakarta, Sultan Syarif Kasim II willingly donated some great wealth (Wilaela, 2014). Here's a picture of the Siak Royal palace.

Asserayah Alhasyimiah Palace in Siak Sri Indrapura

*Manuscript d an Archive kingdom
Manuscript*

Products societies past and which can be used by the public is now one of them is the result of scratches kalam they are known by the term manuscript (Ajisaka, 2008). The manuscript merupakan n other words from the manuscript. The manuscript contains the meaning of (1) essay; (2) sheets; (3) draft (Roza & Mudasir, 2019). Based on the notion that it can be understood that the manuscript was one of the relics of the culture which consist of sheets of whether paper, leaves or so that is displayed in the form of essays. In practical can be said that the manuscripts are all relics of society times past were written by the writing hand and written on top of the paper, frond, palm, leaves, bark wood, daluwang, bamboo and so on (Drafting Team, 2008). This means that the manuscript is one of the relics in written form that has not been touched by modern equipment such as

printing machines, electronic devices and technology.
Example as follows.



Manuscripts can be a source of knowledge and information for the public now because it is believed to contain content that is not a little because the text is loaded with the values of the sublime that covers all aspects of life such as social, political, religious, cultural, economic, language, literature and so forth that are historically and didactic. Manuscript contains the content that covers various fields and extremely diverse variety, but in the line of great most not be classified into the four categories, namely:

- Manuscripts containing historical texts.
- Religious texts.
- Science manuscripts.
- Literary texts (Roza & Mudasir, 2019).

The current condition of the manuscript has been spread evenly throughout the world, both in Malay and in other languages. This is because more and more manuscripts are found, both from places that are already well-known for storing manuscripts and from places that have

been found to have no direct connection with the storage of manuscripts (Hermansoemantri, 1986).

Besides content of the contents of the manuscript, as that has been mentioned above, the manuscripts as relics of a culture is a document of the nation that is most interesting to study because it has advantages that may provide information that is more extensive than with heritage culture in the form of the other. Relics in other forms can not speak for themselves but must be interpreted. Besides that, from the writings of these can be obtained picture more clearly about the nature of mind, customs and traditions, beliefs and system values that apply in the time past, an understanding that is not possible is achieved if material information only consists of legacy material. By because it is , the script is a document of the nation that is interesting for researchers to be a source of study because the script can be obtained various kinds of forms of intellectual society time ago (Ming, 2003).

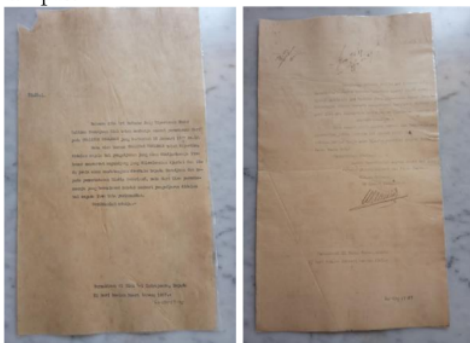
In essence the script was a witness in writing or document a nation that contains a variety of data and information about the thoughts, feelings and knowledge of a nation or a group of social culture of certain who once also as an element of culture that is closely related to the life of the social community that is arranged (Roza, 2013). Although the script has the advantage in the giving of information is more extensive and more decisive, but the discussion of the text is not a thing that is easy and simple. In doing interpretation of the script required expertise in various fields of science, especially theoretical sciences of social, like philology, sociology, anthropology, psychology, archeology, politics, economics, history, religion, language and education . By because it was, heritage culture in the form of a script needs to be examined at least to learn and do research will make the results of research that belongs together society. By thus can increase the source power of man now.

Making the manuscript as one of the sources of research is very necessary to do considering the amount of content of the messages that exist in it. Manuscripts can be used as a source of research from various scientific aspects, whether in the social or other fields. So far, scientists have

not utilized the manuscript as a source of research. In terms of the script is one of the sources to find out the local wisdom of the nations that exist on this earth.

Files

Formerly archive is identical to the script that is derived from the language of Arabic which means the letter, but in the development of more advanced understanding of slips is the sheet that contains information or information that has meaning and purpose. While the language of Latin, the word archives is called *felum* (bundle) which means the yarn or rope. At that time thread or rope was used to tie a collection of writing sheets or notes so that they were concise and easy to find if needed. Here you can see an example.



The Urgency of Manuscripts and Archives: Exploration of Culture and Civilization

Historical assets that store the development of socio-cultural life can be found in the archives and manuscripts of the archipelago. Not a bit of information contained in archives and manuscripts illustrates the high culture of a community. Mubarak (Edi, 2010), explores the role of 18th century Acehese ulema in integral and intact science. There is no division or categorical science between religious knowledge and science other than religion (general) as it is developing now.

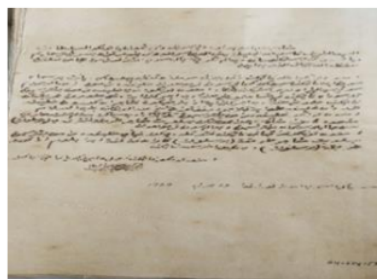
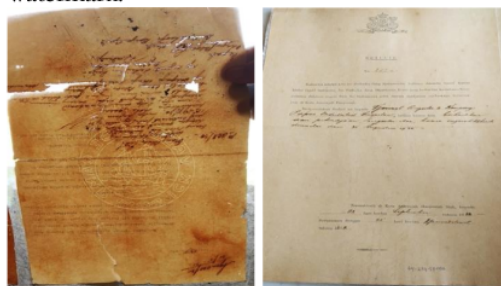
The concept of the integration of knowledge in Islam which is described in the Aceh manuscript is an indicator of the integrity of the scientific understanding of the Malay Archipelago. The harmonious blend of life, whether social, cultural, biological (nature) is seen as something that has an interdependence relationship so that life and life run beautifully. Burhanuddin (Mubarak, 2017), writes about the

religious meaning of inscriptions tomb Koto Theigh Siak Sri Indra Pura. This paper explores Siak's closeness to Islam, the royal government system, the royal family and the royal commanders. This study emphasizes not only the close relationship and influence of Islam in building the Siak Malay culture but rather the Islamic tradition that becomes the culture.

In the study of the Digital Malay script; A source innovation education study I slam berbasis information and communication technology (ICT) Roza concluded that the manuscript wilt is one source in doing Islamic studies archipelago (Burhanuddin, 2017). Malays cannot be separated from Islam, understand Islam in the identity of the Malays, so look at the historical records recorded in existing manuscripts or archives. The study of the manuscripts and manuscripts presented explains how the development of science, culture and diversity of the people of the archipelago (Roza, 2019). This study directly confirms that the Malay Archipelago is a highly civilized nation since ancient times. In addition, through the study of manuscripts and archives, it also explains that the Malay Archipelago is a religious nation.

Identitas Manuscript and Archive

Manuscripts and archives Kerajaan Siak written on European paper, partly to have a watermark.



Examples of manuscripts that use paper plain

Manuscripts and archives of the Sultanate of Siak are scattered in the form of separate sheets from each other so that it is difficult to find information that is not actually separate or mutually reinforcing. The length of the paper is like a folio paper and some have a width of 2 times the folio. The condition of the manuscripts and archives is so old that they cannot be easily read, lifted, shifted or reversed. The restoration process is running which is done by D carbuncle Library and Archive of Siak Regean. Considering that manuscripts and archives are under special handling so as not to suffer further damage, only a small part of the manuscripts can be seen.

The number of manuscripts and archives of the Sultanate of Siak approximately 12000 sheets stored in Istana, not including those in the hands of individuals or stored by the public. Of these researchers were able to see and replicate as many photos over approximately 1000 pieces of manuscripts and archives. Of these, several forms of visible watermarks were found, namely: 1) Triangle motif with letters written ABC; 2) Deer image motif; 3) Siak Sultanate Crown Logo; 4) Striped motif of 6 and the year 1822; 5) Elephant and grass motifs; 6) Counrie & Co Ltd writing motif; and 7) Globe Pattern.

The text that is written in the manuscripts, mostly using a script Arabic Malay and mostly use the alphabet Latin. While the archive as a whole has been typed so that it is easy to read. Regarding the writings written in the various manuscripts. Sometimes there are written small and very hard to read. Sometimes there are written with a size which is rather large so that the manuscript can be read. However, these texts are written in various writing styles. There were ugly and not be read because the letters were written not clear shape. There is also writing her rather nice and able to read with spelled-spelled letter. In addition to that, the language that is used in the manuscript has resemblance and similarity since the beginning of written praise to the sultan. Almost half of the paper begins to flatter the sovereign with a sentence that is repeated. For example, the sandals of my master who bersemayan in on Singgahsana kingdom base r ta colonial conquest, please pardon thousands mercy lord who lie down in on palace

kingdom beserta colonial conquest. Servant that abject pleading for mercy to my lord thousands mercy lord who resides in palace of empire and its colonial conquest.

Content of Manuscript and ARSIP on Education

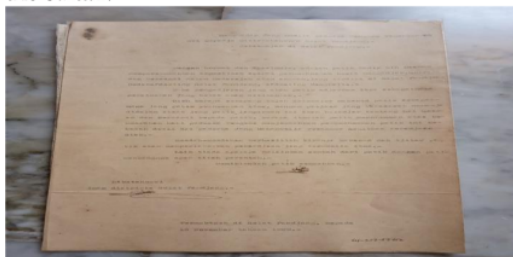
There is not much information about education contained in the manuscripts that are accessed. Partly form of written records by typing and even mold, both in Latin script or alphabet Arab Melayu.

Referring to the contents of the manuscripts obtained, the education contained in the manuscripts and archives as a whole is related to religious education. Highlights in the manuscript information are: asking become teachers in various fields such as religious teachers, teacher grammatic teacher of recitation, Quran teacher, teacher barzanji, teachers fiqh, teachers Ushuluddin and teachers to track qasidah replies describes the result of selection and acceptance of a teacher in a particular area, the student admission application submitted by the district controller to the sultan (students are elected people who are proposed to become school students under the kingdom), petition izin entering the Islamic religious subjects in madrasa that exist in the region subdued kingdoms example Pekanbaru, Selat Panjang, Bagan Siapi-api and others, teacher salary, mysticism, and so on.

Category Archives Related to Education

Archive kingdom are associated with education that there is found in the range of 1927-1935. There are three forms of education are contained in archive form letter that is; a) education in Madrasah, b) education in maktab and c), education in the community. The overall style of education is religion-based education. The data obtained in the archives most major relating to the request and process until get approval. The application to become a teacher goes through several stages (dural process of entering an application letter to become a teacher); 1) Writing a request to become a teacher is the official who directed to the sultan; 2) The letter is submitted to the special field that handles education and data collection (registration) is carried out which is directly signed by the applicant; 3) The letter forwarded to the sultan with accompanied letter of

introduction from the field related (districkhoof van Siak); and 4) Then the correspondence (royal secretariat) answers the letter on behalf of the sultan.



Application letter

Letter of request on behalf Kadir bin Oesman to teach the Quran and Barzanji in madrassas or mosque in onderafdeling Strait length. The letter consists of 1) letter head 2) introduction, 3) confirming the applicant's loyalty, 4) intent and purpose, 5) closing.

Licence of Teaching

Data collection (Registration) of incoming letters

Incoming letters are directly recorded in a numerical format that has been provided including 1. The undersigned, 2. Age, 3. Occupation 4, address, 5. Purpose of the letter, 6. Purpose (content) of the letter, 7. Scope . 8. Location 9. Territorial and others so. Recorded several petition be teachers who enter into districkhoof van Siak; b. 1. Application to become a teacher Lebai Mutholib (25 years), in Siak on October 27, 1927 includes lessons; al-Qur'an, Barzanji, Nahwu, Shorof, Fiqh, ushuluddin and qasidah songs.

b. 2. Request become a teacher Haji Adam Djaafar (35 years), in Pekanbaru on the date of 23 December 1928 include: reading books, expert commentary and science that is concerned with religion. Request become a teacher, Haji Adam Djaafar reinforced by their letter of information (recommendation) from the commission education field length, WG. Muhammad Saleh explained that Hadji Adam Djaafar has never become a religious teacher in a family ambtenaar (employees of the country) in Sibolga and from there he set off to Mecca. Recommendation explained that the applicant was not leaning communist and politics. Recommendations made in Padang Panjang, November 27, 1928. The letter request is processed and submitted to

kadhi to be examined and the results of the examination submitted back in to the kingdom. Letter command checks in writing dated 19 January 1929.

b.3. Application to become a religious teacher Haji Sulaiman (63 years old) in Bagan Api-api on February 24 , 1927 in the field of sufi order teachers.

b.4. Application to become a teacher of Caliph Java (45 years old) in the Bagan Siapi-api chart on May 10, 1929 in the field of Suluk and the Qur'an

b.5. Application to become a teacher Muhammad Rahim (56 years old) in Tanah Putih, Bagan Siapi-api on February 10, 1927 in the field of sufi order

b.6. Application to become a teacher Haji Jogya (50 years old) in Sungai Sialang Bangko, Bagan Siapi-api on February 23, 1927 in the fields of nature 20, the science of kalam (teology), the science of tawhid (unity), the science of fiqh (Islamic law), the pillars of worship and Qur'an in madrassas.

b.7. Application to become a teacher of Caliph Badat (58 years) in Kampung Pasir Kubu Bagan Api-Api on 27 May 1927 became a Madrasah teacher. On January 29, 1928 the kingdom issued an agreement to become a teacher. The approval letter was issued on January 29, 1928.

b.8. Request become a teacher Haji Harun bin Khalifah (50 years) in Siak Sri Indrapura on 26 January 1928 in the field of Sufism, sufi order of Naqshabandiyah, gramatical, Qur`anic interpretation

b.9. Request become a teacher Muhammad Samin bin H. Ibrahim (23 years) in the village Berbukitan, village Pekanbaru on 18th February 1933 in the field of recitation Qur`an, teacher book, and gramatical.

b.10. Application to become a teacher Haji Muhammad Dahlan bin Haji Abdurrahman (25 years) in the village of Dedap Selatpanjang on December 7, 1932 in the fields of reciting the Qur'an, ushul fiqh (methodology of Islamic law) and nahwu sharaf (gramatical).

b.11. Application to become a teacher Haji Abdul Hamin (22 years old) at Senapelan Pekanbaru, on February 14, 1933 in the fields

of muballigh (Islamic religion teacher), nahwu shorof science and fiqh.

b.12. Application to become Sompot teacher (31 years old) at Bagan Siapi-api on August 4, 1930 in the field of the Qur'an.

b.13. Permohonan be a teacher (Maktab) Pakih Mahmood (27 years) in Teluk Merbau Bagan Siapi-api on 28 September 1920 in the field of nahwu sharaf (gramatical), Ushuluddin, fiqh (Islamic law), Sufism, the book of Arabic and Djawi.

b.14. Application to become Imam Djalil's teacher (50 years old) in the village of Bantayan Bagan Siapi-api on March 15, 1930 in the field of Rukun Requirements. It is estimated Request Imam Djalil reinforced with the recommendation of vice-Qadi Imam colony Siak on the date of a 24 March 1930 confirms on the needs of the community against the teacher field requirement in harmony in the village of Bantayan. In the manuscript which received administraisi work dated 30 March 1930 explained that the Imam Djali is a priest who was asked to focus on the lessons terms pillar alone and stop became Imam. In recommendation vice qadhi the dismissal of Imam Djalil become priests caused by sudag very old, he served became a priest. But deputy qadhi still submit fully to the policy sultanate.

b.15. Permohonan be a teacher (madrasah) Che Abdul Manan (55 years) in the village of Labuhan Batu, Bagan Siapi-Api on 29 August 1931 in the field of Terms Pillars and Sufi order Naqshabandiyah.

b.16. Application to become a teacher Haji Syamsudin (60 years old) in the village of Tanjung Rupert, Merbau Selat Panjang, on October 31, 1930 in the field of reciting the Qur'an, Pillar of Requirements and twenty characteristics.

b.17. Application to become a teacher of Manan (20 years old) in Bantan, Bengkalis, on June 8, 1929 in the field of reciting the Qur'an.

b.18. Application to become a teacher of Pekih Rahmat Rozali (20 years old) in the village of Tanjung Palas, Bagan Api-api, on July 11, 1932 in the fields of reciting the

Qur'an, recitation, fiqh (Islamic law), ushuluddin (theology).

b.19. Application to become a teacher (madrasah) Kadir bin Oesman (40 years old) in Selat Panjang, Tebing Tinggi, on November 16, 1929 in the field of Qur'an and Barzanji.

b. 20. Application to become a teacher (madrasah waqf) Haroen (22 years old) in the village of Pasar, Pekanbaru, Senapelan, on December 22, 1928 in the field of reciting the Qur'an. Teacher of Haroen's request was processed by the royal secretariat by asking Kadi (arbiter) to conduct an examination of the person concerned and report back to the kingdom. Letter command checks the petition written on the date of 16 January of 1929.

b.21. Application to become a teacher of Pekih Rahmat Rozali (20 years old) in the village of Tanjung Palas, Bagan Siapi-api, on July 11, 1932 in the fields of reciting the Qur'an, recitation, fiqh (Islamic law), ushuluddin (theology).

3. Letter of introduction to the sultan contains ratings of entry will are delivered by districkhoof van Siak to sulthan with numbers 567 with the date of 30 November 1927.

4. The reply letter from the royal secretariat contains the results of the inspection in relation to the proposed matter and a statement about the applicant's integrity and loyalty to the kingdom. The reply letter was numbered 245 with a date of November 30, 1927. The letter was not in the royal corps and was not signed by the sultan.

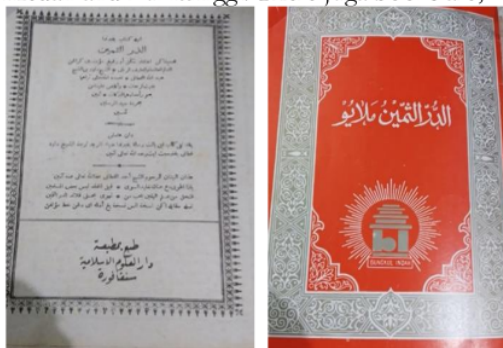
5. The period for processing the application letter.

Mail request in created and inserted, and performed data collection on the date of 27 October 1927, processed and sent to the secretariat kingdom on the date of 30 November 1927. The letter of reply directly given on the date of the same. With such procedural reception power of teachers with a request that the proposed own span of time is less than 1 month.

Books Subjects who used

In learning to teach the books Daras were used sebagian big is the books printed or

published modern derived from printing in Medan and Bukittinggi. There juga books are;



Research Analysis

Internal Critic

Manuscript findings reads Arabic Melayu with style contemporaries, found similarities between the script with script another well in the pattern of spelling language, writing and the use of the word. In administrative, filing entire letter addressed to the kingdom and processed by a qadi (arbiter which relates to religion), and it was decided by the sultan.

External criticism

Information in the manuscript corroborated by several archives that exist. Information history yan g is obtained from the work history of M elayu that has been written. Then i nformation social that is revealed in the form of

a story from a few speakers of history that becomes the perpetrator of history. In doing criticism internally must not be separated from the manuscripts and archives it themselves, by because the researchers tried to look in depth about the condition of the manuscripts and archives were discovered and reference as a source of research this.

DISCUSSION FINDINGS

Manuscript research is not a simple and easy research. Manuscript searches were carried out to individuals in the community who kept them. Sometimes manuscripts that are kept by the public do not want to be shown or shown, without being photographed or opened. It is understood that people's behavior is caused by their ignorance of the function and usefulness of manuscripts. In addition, many people consider that manuscripts are heirlooms, sacred, sacred objects that must be preserved in such a way. Sometimes there is an understanding that says that opening a manuscript must meet certain conditions so as not to get reinforcements.

The other conditions increasingly Rapu manuscripts heaten age menyebabkan manuscripts can not open sheet by sheet. When exposed to light or hot light, the camera will increase fragility. Such conditions also make the search more complicated and sometimes do not get holistic information about the issues raised. Archipelago manuscripts are very rich with content not only religion but also culture, thought including the system of government and education. In relation to education, the manuscript data obtained explained that the Sultan was very intense and focused on the development of education, especially religious education. Students who come from ordinary people if they have the ability will be accommodated and financed for their education at the royal school.

The results of the search found a number of correspondence in the Siak royal archives related to education such as, applications to become teachers, the registration process for application letters, the process of checking legality, competence and loyalty of applicants, providing recommendations for eligibility to become teachers according to the fields treed. Then submit to the sultan to get a statement of the sultan's approval . The script used in

correspondence consists of Malay Arabic script and Latin script. The Malay Arabic script is mostly used to write requests while the Latin script with typing is used by the official court on behalf of the authorized official.

The difference in the use of letters in the process of correspondence with applications to become teachers is thought to be because the general public still uses Malay Arabic script for writing. Only a small number of people use Latin script. In contrast to the kingdom that already has a typewriter and uses it to make correspondence in the kingdom. In general, there are requests to teach at 3 teaching places, namely madrasahs, maktab and mosques/surau. There has not been a significant difference between madrasah and maktab in the archives and manuscripts found. Although generally madrasahs are defined as places or formal schools that study various religious scholarships. While the maktab studies science that comes from the yellow book (bald Arabic). To teach at the maktab requires high Arabic language skills.

Among the several teachers who teach there is only one woman who has taught to read the Koran in Bagan fires. Data archives explained that he objected to teach moved to another place on the grounds, 1) have small children, 2) have a husband and 3) have a dependent family a lot of a big. The findings of the teacher recruitment process in the Siak kingdom include several stages, namely: 1) Submit a letter of application; 2) Selection recommendation to Kadi (arbiter); and 3) Sultan's Decree (Roza, 2019).

In the learning process there is no curriculum data obtained so it is assured that the curriculum used is very dependent on the personal knowledge of the existing teacher. The teacher's knowledge is based on the prospective teacher's own request to teach the field of science they master, such as a female teacher named Boelan in Bagan Api-api who only teaches the Koran. Application to become a teacher Lebai Mutholib (25 years), in Siak on October 27, 1927 includes lessons; al-Qur'an, Barzanji, Nahwu, Shorof, Fiqh, ushuluddin and qasidah songs. Application to become a teacher (madrasah) Kadir bin Oesman (40 years) in Selat Panjang, Tebing Tinggi, on November 16, 1929 in the field of the Qur'an and Barzanji. So also with the petition became a teacher (madrasah) Che` Abdul Manan

(55 years) in the village of Labuhan stairs, Bagan Api-Api on 29 August 1931 in the field of Terms Pillars and Thareqat Naqsabandiyah. Thus it appears that there is no standardization of education and learning program established by the empire.

CONCLUSION

Referring to existing studies, it is concluded that the educational model developed is religious education. Teachers come from two (2) neighboring areas, namely North Sumatra and West Sumatra. North Sumatra in particular has a lot of influence on the religious style of the community in the form of tariqat. Likewise, the textbooks used were from the publications of Medan and Bukittinggi or Padang Panjang. There are 3 forms where education is carried out namely maktab, madrasah, and mosque or surau. The teacher recruitment process is carried out in certain stages. All teachers who will teach either formally or informally must apply to the government to be processed for eligibility and then be determined as legal teachers. The development of education in Siak is very high considering the number of application letters and the application process to become a teacher that is recorded in the royal registration field. The government has not found a letter of application that was rejected. This situation shows the sultan is very intense in developing education for his people. The high interest in becoming a teacher immediately illustrates the high interest of the community to go to school, both formal and non-formal, such as in mosques and prayer rooms.

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