

FROM CONTESTATION TO CONSENSUS: Religious Authority and the Making of Islamic Moderation in Post-Padri War Minangkabau, 1830–1869

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Abstract: Contemporary scholarship on Islamic moderation has largely emphasized normative doctrines, state policies, and institutional reforms, while paying limited attention to the historical social processes through which moderation emerged in post-conflict Muslim societies. This article examines the reconstruction of religious authority and social reconciliation in Minangkabau following the Padri War (1830–1869), focusing on the role of Surau Calau as a center of intellectual and social transformation. Employing a social-historical approach combined with philological analysis of *Jawi* manuscripts, the study investigates the interaction between the *surau* institution, local textual traditions, and the leadership of Sheikh Abdul Wahab Calau in shaping a contextually grounded model of Islamic authority. The findings identify three interconnected processes. First, Surau Calau functioned as an inclusive social space that fostered hybrid religious authority and mediated post-war ideological divisions within Minangkabau society. Second, *Jawi* manuscripts facilitated intellectual vernacularization by translating Islamic metaphysical and ethical concepts into locally intelligible agrarian analogies, enhancing their cultural resonance and social acceptance. Third, reconciliation was institutionalized through collaboration between religious scholars and traditional chiefs in educational governance and communal rituals, creating a durable framework for social cohesion. The study argues that Islamic moderation emerged through negotiated authority, vernacular knowledge production, and cross-communal cooperation, offering broader insights into post-conflict reconciliation and religious coexistence in plural societies.

Keywords: Post-Padri War, Surau Calau, Hybrid Authority, Islamic Moderation, *Jawi* Manuscripts.

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Introduction

The negotiation between texts, contexts, and historical actors engendered spiritual authority within Indonesian Islam. The intellectual activities of Sheikh Abdul Wahab Calau and his *surau* (Islamic boarding school) in Sijunjung during the mid-19th century Padri Movement in Minangkabau demonstrate that moderation was not merely a “compromise”. Instead, his religious and intellectual practice constituted a cultural strategy to reconcile individual piety with post-conflict social cohesion. Practices integrating religious traditions—particularly Islamic literacy and manuscript traditions—into the social order,¹ facilitating conflict resolution,² and fostering community partnerships³ contributed to peacebuilding⁴ and enduring social unity.⁵ Sheikh Abdul Wahab Calau’s emphasis on shared values, trust, and the reciprocal support he received from the Sijunjung traditional leaders (*Kaum Adat*) proved significant in achieving social cohesion within a community fragmented by the Padri Movement. This approach operated without overly rigid Sharia law, emphasizing a more moderate Sufi teaching (neo-Sufism).⁶ Consequently, it offers an applicable framework for contemporary multicultural societies, such as Indonesia.⁷

The 19th century Minangkabau society experienced a spiritual dilemma during and after the Padri War (1803–1837). This dilemma contributed to the protracted conflict between religious scholars (*‘ulamâ’*, associated with the *surau*) and traditional custodians (*pemangku adat*).⁸ The Padri Movement destroyed religious infrastructure, such as *surau*, and disrupted the transmission of Islamic knowledge pioneered by Sheikh Burhanuddin Ulakan in Pariaman in the 17th century.⁹ This situation exacerbated a vacuum in the Islamic authority in Minangkabau, prompting the emergence of new spiritual centers outside the destroyed Padri-affiliated *surau* as a reconciliatory response. The social tension was initially reflected in the Balai Biharo incident in Nagari Hampang Gadang, where cockfighting activities symbolized the traditional leaders’ resistance against the religious authority of the Minangkabau *surau ulama*. This account of tension was documented in a manuscript by Faqih Shagir:

This conflict was further intensified by the cockfighting held at Balai Biharo in the *nagari* of Hampang Gadang. The motives for this gathering extended beyond mere entertainment; it served as a platform for contention and confrontation. Subsequently, prominent figures such as Tuanku Nan Tuo and other leaders from the *nagari* of Empat Angkat convened. Their debates escalated into conflicts, resulting in significant turmoil. In the course of these events, the mosque in the *nagari* of Batu Tebal, along with the *madrasah* led by Fakhir Saghir, was destroyed, and all its contents, including various texts and other possessions, were seized. The community was rife with disputes and allegations against one another.¹⁰

Previous studies have significantly deepened the understanding of the historical relationship between Islam and local customs, as evidenced by research by Mutawali

(2016) and Tono et al. (2019), which illustrate how legal norms are syncretized.¹¹ Furthermore, Azra highlights the formation of transnational networks of religious scholars in his investigation.¹² Recent philological research has cataloged the treasure trove of classical Minangkabau manuscripts, as carried out by Fathurahman and Pramono.¹³ Although the findings of these studies provide an essential foundation, they largely address the integration of legal frameworks, intellectual networks, and textual heritage isolated from one another. In particular, there is a significant gap in understanding the dynamic interactions among these elements, specifically regarding how a particular institution (*surau*), its corpus of texts, and a charismatic leader function synergistically as a social mechanism for reconciling post-conflict communities. This gap has led to a lack of exploration of the social processes through which moderate religious authority has been actively reconstructed in the aftermath of the Padri War. Hence, this research endeavors to address this gap by focusing on Surau Calau as a space for educational reclamation, the *Jawi* manuscripts as a vernacularization of sacred texts, and the agency of Sheikh Abdul Wahab Calau (a hybrid authority) as an integrated model for promoting Islamic moderation and social reconciliation in 19th century Minangkabau. Additionally, the analysis of these three facets offers a new paradigm for understanding how grassroots religious institutions can transcend the radical-moderate dichotomy in Indonesia.

This research posits that Sheikh Abdul Wahab Calau's spiritual authority was not solely a product of religious hierarchy but stemmed from his interpretive capacity regarding Islamic jurisprudence (*fiqh*),¹⁴ and his ability to foster his *surau* as a space for moderate dialogue.¹⁵ The authority he constructed and attained resulted from a negotiation between the manuscripts he established as the intellectual treasury of Surau Calau, the traditions embedded in the Minangkabau *adat*, and the sociopolitical reality of the Minangkabau clan leaders' (*penghulu*) roles in the *nagari* (village domains) of Sijunjung. Within this context, Surau Calau functioned as a *locus theologicus*—a physical and symbolic space where theological values were articulated and practiced. Furthermore, the hundreds of texts within the *Jawi* (Arabic-Malay) manuscripts served as active instruments, transforming abstract Islamic concepts into contextual life guidance for the Minangkabau community in Sijunjung. This research underscores the active role of Sheikh Abdul Wahab Calau in initiating Islamic moderation in Minangkabau, highlighting his agency and influence in shaping the region's sociocultural context.

Method

This study is fundamentally a social history, an approach that prioritizes the analysis of social structures, institutions, and collective human experience within a specific historical context. The theory aims not only to reconstruct events or the biography of a figure but also to elucidate the social interactions that underpinned the formation of a relatively moderate religious authority, particularly in Calau, Sijunjung. Consequently,

this approach enables an examination of Surau Calau as an institution in its daily functions within the community of that era, an explanation of how social networks were built and maintained, and an analysis of the negotiation of Islamic values within the post-conflict social space. Comprehensively, the social history approach is significant for situating the relationship among the actor, his educational institution, and his manuscript texts within the broader social structure of 19th-century Minangkabau society.¹⁶ As a historical study, this research employs data-collection methods centered on the Surau Calau manuscript collection. This collection has been digitized and documented by the Poetika Team of the Faculty of Humanities, Andalas University, in collaboration with Manassa and the Tokyo University of Foreign Studies (TUFS-CDATS). This research identified approximately 40 *Jawi* manuscripts from Surau Calau as the main corpus of the study. The second step of the research method involves source criticism to ensure the authenticity and validity of the manuscripts and colonial documents. The manuscripts in the Surau Calau collection were examined for their colophons, and their textual contents were critically analyzed through a transliteration from *Jawi* to Latin.¹⁷ In addition, data were gathered from alternative sources, namely colonial sources, such as Verkerk Pistorius's (1869) report, as well as various historical and ethnographic studies on 19th century Minangkabau. The third stage was historical interpretation. This study analyzed critically verified textual and paratextual facts derived from colophons within the framework of social history. The final stage of the research is the writing process, which focuses on constructing an analytical narrative that explains the dynamics of Islamic moderation during that period.¹⁸

Results and Discussion

Surau Calau as a locus theologicus for post-conflict reconciliation

The findings of this research highlight the significant role of Surau Calau as a locus theologicus during the mid-19th century. Conceptually, its role is understood as the *surau* functioning not only as a physical space for worship but, also as a theological arena where religious authority was articulated through the integration of *sharia*, local tradition (*adat*), and social practice.¹⁹ The significance of Surau Calau as a *locus theologicus* lies in its capacity to bridge the dichotomy between the *Kaum Putih* (*'ulamâ'*) and the *Kaum Hitam* (*adat penghulu*), which was the root cause of the Padri War conflict. The network of *Syaththâriyyah 'ulamâ'* connected to Surau Calau—such as Tuanku Sijunjung, Tuanku di Pangian, Tuanku Nan Tuo in Aur, Tuanku Nan Itam in Koto, Tuanku Aluma in Korong Tengah, Padanglawas, Tuanku Nan Tuo in Batuladang, and Tuanku Dibawah Sukun—along with the involvement of *adat* leaders like Datuk Bandaro, demonstrates the formation of a hybrid authority that transcends pre-conflict identity boundaries.²⁰ This network is evidenced by the colophon of the *Martabat Tujuh* manuscript (code CL-SJJ-2011-05-k), which records their names as part of the intellectual ecosystem of Surau

Calau. This indicates that reconciliation did not occur spontaneously but was facilitated through a shared space that brought together the two previously warring social poles.²¹ Sheikh Abdul Wahab Calau established his *surau* as a “safe space” for negotiating the values of Islam and Minangkabau customs at that time, fostering a sense of connection and engagement.

The success of Surau Calau as a safe space for negotiation can be observed through three interrelated dimensions of religious activity. The first dimension is the educational practice at Surau Calau. Verkerk Pistorius (1869) noted that the number of students (*santri*) studying under Sheikh Abdul Wahab Calau reached 300-400, far surpassing other *surau*s in the Minangkabau hinterland, including Surau Koto Tuo, which was a center of anti-Padri sentiment.²² The number of *surau* students is significant not only for demonstrating the popularity of Surau Calau but also for underscoring its function as a center for the reproduction of Islamic knowledge in the post-Padri War era. The larger number of students indicates that Minangkabau society, from both ‘*ulamâ*’ and *adat* circles, was beginning to restore its trust in the *surau* institution as a place for shaping moderate religious authority. The curriculum also reflected an integrative effort.

Based on an inventory and description conducted by the Poetika Study Team, several key texts were taught at this *surau*, including *Tafsîr al-Jalâlain* by Jalâl al-Dîn al-Suyûthî and Jalâl al-Dîn al-Maḥallî with manuscript codes CL-SJJ-2011-02 and CL-SJJ-2011-03; a collection of *ḥadîts* by Imâm al-Qisâ’î with manuscript code CL-SJJ-2011-11; *Marâḥ al-Arwâḥ* by Aḥmad Ibn ‘Ali Ibn Mas‘ûd with manuscript code CL-SJJ-2011-01-a; *al-Jurumiyah* by Ibn al-Jurum with manuscript code CL-SJJ-2011-12-a; *Qathr al-Nadâ* and its commentary by Abî ‘Abdilâh Jamâluddîn Muḥammad Ibn Yûsuf ibn Hisyâm al-Anshârî with manuscript codes CL-SJJ-2011-51-a and CL-SJJ-2011-24-c; *Tanbîh al-Mâsyî* and ‘*Umdah al-Muḥtâjîn*’ by Sheikh Abdurrauf al-Singkili with manuscript codes CL-SJJ-2011-44-b, CL-SJJ-2011-85-k, and CL-SJJ-2011-73-d; *Tuḥfah al-Mursalah* by Fadhullah al-Burhanpuri with manuscript code CL-SJJ-2011-15-a; and the Book of *Martabat Tujuh* with manuscript codes CL-SJJ-2011-05-k and CL-SJJ-2011-15-b as the core text of *Tuḥfah al-Mursalah*, which served as a guideline for the student of Surau Calau, Sijunjung, and beyond.²³ The Book of *Martabat Tujuh* holds a central role in the religious traditions of the students at Surau Calau, as it embodies the foundational teachings of the Syaththâriyah Tharîqah and serves as an integrative bridge for Islamic values in the daily lives of the community in their *nagari* (village).²⁴ This text is written in *Jawi* script and contains a colophon discussing the ‘*ulamâ*’ and the local *penghulu* (village leaders) network in Minangkabau. The curriculum selection demonstrates Sheikh Abdul Wahab Calau’s awareness that reconciliation requires more than just doctrine; it necessitates pedagogical tools acceptable to all parties.

The second dimension pertains to ritual practice. Surau Calau became a center for pilgrimage (*basapa*) for followers of the Syaththâriyah Tharîqah from various regions,

such as Riau and Kerinci, especially after the harvest from July to September. This phenomenon is noteworthy because a religious ritual (the pilgrimage to the tomb of Sheikh Burhanuddin Ulakan) transformed into a socioeconomic agenda involving the wider community. Pilgrims came not only to seek religious opinions (*fatwâ*) or to perform *dzikr* but, also to trade, as recorded by Pistorius, who noted the presence of *Tua Galeh*, who led groups of merchants.

Following the completion of the rice harvest in July, August, and September, a significant number of merchants, commonly organized into groups consisting of eight to twenty individuals, traversed Sidjoendjoeng. These individuals predominantly originate from the Kwantan River, Batang Hari River, Tebo River, Bungo River, Pelapat River, Soengei River, Batang Asei River, and Singingi River, as well as Tabir, Kerinci, and XII Kota. Except for the last two regions, I cannot pinpoint the precise locations of these areas. Typically, at the forefront of these groups is an individual called as *Tua Galeh* (where “*galeh*” denotes trading), who leads the expedition, represents all members in discussions, and often serves as the sole trader. This leader employs the other group members and compensates them with textiles upon the journey’s conclusion. However, the purpose of this expedition extends beyond mere commercial activities. Several merchants also visit *suraus* in the *Padangsche Bovenlanden*—an area that appears to serve as the epicenter of Islam in Sumatra, particularly in Sijunjung, Surau Calau near Muara.²⁵

A critical analysis of this data suggests that Sheikh Abdul Wahab Calau astutely utilized religious ritual to create an economic cycle beneficial to the *nagari* community while simultaneously strengthening communal solidarity. Thus, ritual ceased to be a source of conflict (as it had previously been) and instead became a social adhesive.

Furthermore, the authority of Surau Calau in determining the beginning of Ramadhân (fasting) and ‘*id al-Fithr* in Minangkabau at that time.²⁶ Sheikh Abdul Wahab Calau introduced a unique method for establishing the commencement of Ramadhân and ‘*id al-Fithr* for the Muslim community in the Sijunjung area by implementing the system of *ru’yat al-hilâl* (moon sighting) on the last night of the month of *Sya’bân*.²⁷ This methodological difference from other Syaththariyyah communities (which began their calculation on Wednesday)²⁸ was not a source of division but rather an identity marker that actually strengthened internal cohesion. This method remained grounded in the Prophet’s *hadîts*, demonstrating that flexibility in religious practice did not mean abandoning fundamental principles. Herein lies the essence of moderation: the ability to differ while remaining within the recognized framework of *sharia*.

Finally, there is the dimension of social practice at Surau Calau. The celebration of Prophet Muḥammad’s birthday (*Maulid*) through the recitation of the text *Syaraf al-Anâm* (CL-SJJ-2011-29) in the month of Rabî’ul Awwal became an annual event that brought together the ‘*ulamâ’*, *penghulu*, and the *nagari* community.²⁹ Each year in Rabî’ul Awwal, marking the birth of Prophet Muḥammad SAW, the *Maulid* celebrations are held

at Surau Calau, serving as a unifying event that brings Syaththariyyah congregants from various *nagari* (villages) in Sijunjung and its surroundings together. The act of chanting *Syaraf al-Anâm*, a text of poetic praises regarding the birth of the Prophet Muḥammad SAW, serves as a powerful tool to strengthen social relations among the ‘*ulamâ*’, the congregation of the *surau*, the *penghulu*, the Minangkabau indigenous community, and the surrounding *nagari* inhabitants.³⁰ This praise text, written in Malay using Jawi script, functioned not only as liturgy but also as a social medium that strengthened inter-group relations.

The presence of colophons recording the names of *adat* figures such as Angku Lebai, Datuk Bandaro, and Khatib Hulubalang as manuscript contributors or teachers at the *surau* (for example, in the manuscript *al-Marâḥ al-Arwâḥ* CL-SJJ-2011-01-a) proves that reconciliation had become institutionalized within the *surau*’s educational system.³¹ The *penghulu* were not merely spectators but active actors in the process of transmitting Islamic knowledge. This simultaneously answers the research question about how the *ulama-adat* network was built: through tangible participation in the educational ecosystem. Symbolically, this integration was also reflected in the architecture of Surau Calau, which featured the *gonjong* (buffalo-horn-shaped) roof characteristic of *Rumah Gadang*. This physical form was not merely esthetic but a theological statement that Islam and *adat* could engage in dialogue within a single space. Thus, Surau Calau, as a *locus theologicus*, existed not only in discourse but was also realized in daily practice and in the cultural landscape of Minangkabau.

Figure 1. The Complex of Surau Calau, Sijunjung



***Jawi* manuscripts as instruments of vernacularization and socialization**

The second element in the process of the indigenization of Islam in Minangkabau by Sheikh Abdul Wahab Calau was the use of *Jawi* manuscripts as instruments of vernacularization.³² This process of vernacularization was not only linguistic translation

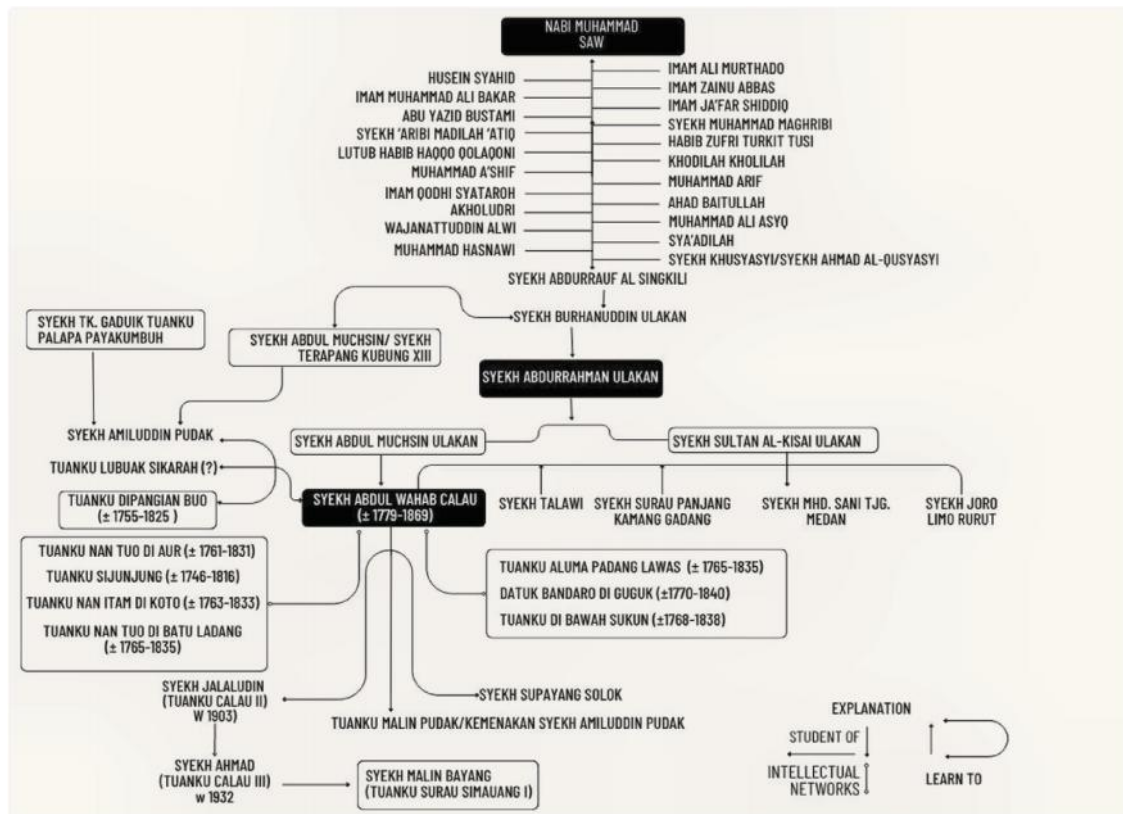
but also a negotiation of meaning that enabled the internalization of Islamic values without losing their local context.³³ This adaptation process is not merely a linguistic translation but a negotiation of meanings that allows for internalizing Islamic values without re-contextualization.³⁴ Manuscripts such as *Syair Fakih Saghir* (CL-SJJ-2011-67-f), *Tuhfat al-Ahbâb* (CL-SJJ-2011-28-b), *Syair Dagang* (CL-SJJ-2011-45-a), and *Hikayat Hasan Husein* (CL-SJJ-2011-50-a) translate abstract Islamic doctrines into poetic narratives that align with the oral traditions of Minangkabau, thereby facilitating the engagement of Surau Calau's students in the intellectual developments of the Islamic world at that time.³⁵ This study finds that the 40 *Jawi* manuscripts in the Surau Calau collection served as active tools that bridged high-status Arabic texts with the daily realities of Minangkabau society.

These texts serve complementary functions. The first function was as an educational foundation. Manuscripts such as *Kitâb Tajwîd* (CL-SJJ-2011-10-f) and *Sifat Dua Puluh* (CL-SJJ-2011-53b) served as an entry point for students (*santri*) to understand the basic teachings of Islam. The existence of these foundational manuscripts is important because it shows that Surau Calau built its religious authority on a solid foundation of literacy, not merely indoctrination. The second function was as a vehicle for the study of Sufism and theology. Manuscripts such as *Martabat Tujuh* (CL-SJJ-2011-05-k), *Tanbîh al-Mâsyî* (CL-SJJ-2011-85-k), *Tuhfat al-Ahbâb* (CL-SJJ-2011-28-b), *Umdat al-Muhtâjîn* (CL-SJJ-2011-85-l), and *Kifâyat al-Muhtâjîn* (CL-SJJ-2011-85-m) served as core texts for understanding the doctrine of *wahdat al-wujûd* within the Syaththâriyyah Tharîqah. Interestingly, these manuscripts contained not only abstract metaphysical theories but also analogies close to the daily lives of Minangkabau's agrarian society. For instance, in *Martabat Tujuh* (CL-SJJ-2011-05-k), the concepts of *Ahdiyah*, *Wahdah*, and *Wâhidiyah* are explained through the analogy of a carpenter: *Ahdiyah* is the carpenter who has not yet planned his work, *Wahdah* is the carpenter who begins planning, and *Wâhidiyah* is the carpenter who has produced work, both long and short. This analogy cleverly translated the complex concept of divine emanation into language understandable to a community familiar with woodworking and agriculture.

The third function of these Surau Calau manuscripts was as a tool for cultural vernacularization. Manuscripts such as *Syair Dagang* (Hamzah Fansuri, CL-SJJ-2011-45-a)³⁶ and *Kumpulan Mantra* (CL-SJJ-2011-60a). Utilized poetic structures (*syair*) to teach the principles of divine unity (*tauhîd*) and ethics. This poetic form aligned with Minangkabau's strong oral traditions, making Islamic messages more readily accepted and internalized. Herein lies their critical significance: *Jawi* manuscripts not only transmitted knowledge but also shaped the way Minangkabau society thought and felt about Islam. They were the medium that transformed Islam from a "foreign religion" into a "religion of the home". Sheikh Abdul Wahab Calau's vernacularization of Islam at Surau Calau through his *Jawi* manuscripts significantly enhanced the religious literacy

of the ordinary Minangkabau community.³⁷ Students of the *surau* and members of the Syaththariyah thariqah could access the concept of *waḥdatul wujūd* (unity of existence), which has been infused with notions of sharia (*fiqh*) in the teachings of *Martabat Tujuh*³⁸ through the analogy of the “carpenter”, reflecting the agrarian lifestyle. This process reinforced Sheikh Abdul Wahab Calau’s authority as a legitimate translator. Furthermore, the colophon in the manuscript CL-SJJ-2011-15-c provides another important piece of evidence. This colophon documents the intellectual lineage (*silsilah*) of Sheikh Abdul Wahab Calau, tracing it back to Sheikh Burhanuddin Ulakan.³⁹

Figure 2. The scholarly lineage of Sheikh Abdul Wahab Calau



Source: Processed from the colophon of the *Jawi* manuscript from Surau Calau

This finding is crucial because it demonstrates that Sheikh Abdul Wahab Calau’s authority was not constructed in a vacuum. He consciously referenced a widely recognized chain of traditional legitimacy. By documenting his lineage within the manuscript, he not only affirmed his personal authority but also connected Surau Calau to the broader Islamic intellectual network of the Malay-Indonesian archipelago. Thus, *Jawi* manuscripts served a dual function: as a source of knowledge and as a symbol of spiritual legitimacy.

Sheikh Abdul Wahab Calau: Building a sustainable *'ulamâ'-adat* network

The most significant contribution of Sheikh Abdul Wahab Calau, a 19th century Minangkabau Muslim intellectual, was his ability not only to moderate Islamic teachings but, also to foster social reconciliation between the *'ulamâ'* (*surau*), and traditional leaders (*penghulu*) communities in Sijunjung.⁴⁰ This achievement is rendered all the more important given the post-Padri War context and the looming shadow of Dutch colonial intervention. The religious authority he built was not an isolating authority but one that was responsive to social realities.⁴¹ His success in creating a model of religious authority responsive to the social effects of the Padri Movement and Dutch colonial intervention in the hinterlands of Minangkabau after 1837 affirms his influence.

Sheikh Abdul Wahab Calau manifested the model of Islamic moderation at Surau Calau through the practice of the principle *adat basandi syarak, syarak basandi Kitabullah*, a custom based on sharia, sharia-based on the Quran, (ABS-SBK).⁴² This principle, which translates to “customs are based on Islamic law, and Islamic law is based on the Quran,” represents one of the earliest models continued by today’s *'ulamâ'* and *penghulu* of Minangkabau.⁴³ This initial model became a philosophical framework accommodating Minangkabau customs within the boundaries of sharia while simultaneously addressing the anxieties of the *penghulu* and the village community in the aftermath of the Padri War, albeit requiring a relinquishment of practices prohibited under Islamic jurisprudence, such as opium smoking, alcohol consumption, and superstitious behavior.⁴⁴ Surau Calau subsequently became a symbol of *kalimatun sawâ* (a meeting point) between the *Adat* and *Ulamâ* factions, as reflected in the involvement of several *penghulu* in the educational ecosystem of this *surau*, ranging from serving as assistant teachers, donors, and contributors of manuscript texts used for teaching purposes.⁴⁵

The model of Islamic moderation in the form of ABS-SBK has been implemented through three strategic practices by Sheikh Abdul Wahab Calau in his *surau*. First, through inclusive calendrical practices. In providing guidance and *fatwâs* for the everyday lives of his congregation and students, he employed the method of *hisâb taqwîm khamsiyah*, starting on Thursday’s first day of the week.⁴⁶ This determination differs from that of other Syaththariyah communities. However, it remains based on the *hadîts* of the Prophet Muhammad, a saying or action of the Prophet that is considered to have great significance in Islamic jurisprudence. One such community is in Padang, as detailed in the scholarly work of Sheikh Imam Maulana Abdul Manaf Amin, *Kitâb al-Taqwîm al-Shiyâm*.

Now, let us clarify the reasons for shifting our calculations to Wednesday. Do not suppose we adopted the Wednesday calculation based on Jewish traditions or the Maliki school, nor because of the influence of neighboring communities. Fasting ahead is not our practice. All assumptions or accusations against us regarding this transition to Wednesday are unfounded; our decision is based on the *hadîts* of the Prophet Muḥammad (peace be upon him), which commands us to follow his directives. The *hadîts* that led us

to shift to Wednesday is first found in the book *Insânal 'Uyûn*, volume three by Sheikh Nurudin: The Prophet said: "Take the first eight words of the beginning of the year and each beginning word of the twelve lunar months, and combine the words of the year with the lunar words, thus commencing your calculation from Wednesday or Thursday until, the number concludes, as this will be the beginning of the month according to that calculation". Bukhârî, Muslim, Tirmidzi, and others narrate this *hadîts*.⁴⁷

Second, the integrative ritual practice takes the form of the *basapa* activity. The *basapa* at *Surau Calau* during Sheikh Abdul Wahab Calau is an integrative ritual practice serving dual functions. Primarily, this ritual serves as an annual commemoration (*haul*) of the death of the principal caliph of the Syaththariyah order, Sheikh Burhanuddin Ulakan from Pariaman.⁴⁸ However, it significantly evolved during this period into a form of "economic pilgrimage" closely linked to the agricultural cycles of the surrounding Sijunjung community.⁴⁹ Conducted mainly during the post-harvest season, when the congregation of *Surau Calau* had more agricultural output and leisure time, this activity amalgamates spiritual dimensions, such as visiting graves, engaging in *dzikr* (remembrance of God), and seeking religious fatwas from Sheikh Abdul Wahab Calau as the spiritual authority of *Surau Calau*, with economic and social dimensions.⁵⁰ The congregation's active participation in this economic dimension through the practice of charity, which may involve contributions of agricultural produce or monetary donations, affirms their integral role in this practice. This practice serves as an act of worship. It becomes a source of livelihood for organizing the ritual and sustainability of educational activities at *Surau Calau*, reinforcing their sense of belonging and contribution.⁵¹

Third, the collaborative educational practice involves the significant participation of *ninik mamak* (traditional leaders) in teaching Arabic at *Surau Calau* through manuscript texts such as *Qathr al-Nadâ* and *Marâh al-Arwâh*. This practice aims to enhance students' Arabic literacy skills at this *surau*. The influential role of the *ninik mamak* in the educational process at *Surau Calau*, as Sheikh Abdul Wahab Calau facilitates,⁵² enriches the student's learning experience while reinforcing their attachment to local customs and values within the *surau's* education.⁵³

The implications of these practices were far-reaching. Theologically, Syekh Abdul Wahab Calau demonstrated that *adat* and Islam could proceed hand in hand. *Adat* conflicting with sharia (such as cockfighting, gambling, and alcohol consumption) must be abandoned, while the essence of local wisdom could be preserved.⁵⁴ Socially, he positioned the *surau* as an active agent of reconciliation. Culturally, he succeeded in fostering a collective awareness that Minangkabau and Islamic identities were not contradictory but rather two sides of the same coin. ABS-SBK was no longer merely a slogan but had become an institutionalized living practice embedded in education, ritual, and *nagari* governance. It is this legacy that subsequent generations of Minangkabau ulama and *penghulu* have continued to uphold to the present day.⁵⁵

Conclusion

The process of reconciliation and the establishment of moderate Islam within the Minangkabau community following the Padri War (1837-1869) represents a dynamic socio-intellectual reconstruction encompassing institutions, texts, and the agency of historical actors. First, Surau Calau serves as a multidimensional “locus theologicus”. This institution not only serves as a center for the transmission of knowledge but also becomes a safe space that mediates conflicts between customary and religious factions. Its success as a “safe space” is inextricably linked to negotiations occurring within a framework that includes curricula (Islam and customary law), shared rituals (such as *basapa* and *Taqwîm*), and communal spaces for both groups. Consequently, this traditional educational institution becomes a vital social adhesive that mitigates residual ideological conflicts within the community. Second, the use of *Jawi* manuscripts at Surau Calau acts not only as a reservoir of Islamic knowledge but also as an active instrument of vernacularization—an intentional effort to ground complex Islamic doctrines in the everyday experiences of the Minangkabau people. Through processes of translation and adaptation, abstract Sufistic doctrines—such as the concept of *Martabat Tujuh*—are rendered into analogies familiar to local society.

Furthermore, the colophons within these manuscripts illustrate the formation of an intellectual network connecting Sheikh Abdul Wahab Calau with spiritual authorities beyond his *surau* while also documenting the involvement of local *penghulu* (village chiefs) in the *surau*'s educational ecosystem. In other words, these manuscripts become a medium of legitimacy as well as a tool for the social reproduction of moderative values. Third, Sheikh Abdul Wahab Calau occupies a central position as a reconciliation agent, mediating between the two opposing social poles—*‘ulamâ’* (religious scholars) and *adat* (customary authorities). His authority is grounded in formal religious knowledge coupled with recognition of the *penghulu*'s role within Minangkabau society. This unique relational pattern solidifies the foundation of his intellectual network by applying principles rooted in *adat basandi syarak, syarak basandi kitabullah*, thereby transforming religious rituals into socioeconomic agendas and creating educational opportunities for *penghulu* within the *surau*'s system. The actions of Sheikh Abdul Wahab Calau subsequently established a model for moderate religious practices in the Minangkabau realm that extends into subsequent periods. Theoretically, the findings of this study carry significant implications for shifting the focus of Islamic moderation research from merely theological doctrines to analyses of social practices and institutional mechanisms that facilitate its manifestation. Methodologically, this study demonstrates that integrating philological analysis with socio-historical frameworks can yield new perspectives on the intellectual and social dynamics of Muslim communities in the archipelago. However, this research is limited to a single case study, namely, Surau Calau. Therefore, further research is necessary, particularly to re-examine this triadic model in classical or contemporary Minangkabau *suraus*, or even in other regions

of Indonesia. Such examinations are vital for gaining a more nuanced understanding of the formation of religious authority in varied post-conflict contexts. In addressing these gaps in the historiography of Islam in Indonesia, this research also offers an analytical framework that can be replicated to elucidate the roles of religion and the processes of reconciliation and resolution within pluralistic societies.

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