

Research Article

History and Culture of Minangkabau in Educational Perspective: Integrating Traditional Values for Character Development

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Abstract

This study aims to identify traditional Minangkabau cultural values relevant to character education and their contextual integration within contemporary educational practices, both formal and non-formal. Rooted in a rich cultural and philosophical tradition, the Minangkabau community upholds values such as deliberation (*musyawarah*), mutual cooperation (*gotong royong*), and respect for elders—principles that align closely with the objectives of character formation. Employing a qualitative research design with a historical-cultural approach, data were collected through literature review, in-depth interviews with traditional leaders and educators, and participatory observations in Minangkabau communities. Thematic analysis was used to interpret the data and identify key cultural elements with educational relevance. Findings reveal that core Minangkabau principles, notably *Adat Basandi Syarak, Syarak Basandi Kitabullah*, and the traditional *surau*-based learning model, contribute significantly to fostering ethical, social, and spiritual dimensions of character. However, the research also highlights the tension between traditional value systems and the demands of standardized modern education, which often marginalizes local wisdom. The study underscores the importance of developing culturally responsive curricula that integrate indigenous values into character education frameworks. This research contributes to broader educational discourse by offering practical insights for educators and policymakers seeking to enrich national education systems through the integration of local cultural heritage. It advocates for a sustainable approach to character education that balances cultural identity with educational innovation.

Keywords: *history, education perspective, minangkabau culture, character education*

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi nilai-nilai budaya tradisional Minangkabau yang relevan dengan pendidikan karakter serta mengkaji integrasinya secara kontekstual dalam praktik pendidikan kontemporer, baik di ranah formal maupun non-formal. Berakar pada tradisi budaya dan filosofi yang kaya, masyarakat Minangkabau menjunjung tinggi nilai-nilai seperti musyawarah, gotong royong, dan penghormatan terhadap orang tua—prinsip-prinsip yang sejalan dengan tujuan pembentukan karakter. Dengan menggunakan desain penelitian kualitatif dan pendekatan historis-kultural, data dikumpulkan melalui studi pustaka, wawancara mendalam dengan tokoh adat dan pendidik, serta observasi partisipatif di komunitas Minangkabau. Analisis tematik digunakan untuk menafsirkan data dan mengidentifikasi unsur-unsur budaya utama yang memiliki relevansi dalam konteks pendidikan. Temuan menunjukkan bahwa prinsip-prinsip utama budaya Minangkabau, khususnya *Adat Basandi Syarak, Syarak Basandi Kitabullah*, dan model pembelajaran tradisional berbasis *surau*, berkontribusi secara signifikan dalam menumbuhkan dimensi etika, sosial, dan spiritual dalam pembentukan karakter. Namun demikian, penelitian ini juga menyoroti ketegangan antara sistem nilai tradisional dengan tuntutan pendidikan modern yang terstandarisasi, yang sering kali meminggirkan kearifan lokal. Studi ini menekankan pentingnya pengembangan kurikulum yang responsif secara budaya dan mampu mengintegrasikan nilai-

nilai lokal dalam kerangka pendidikan karakter. Kontribusi penelitian ini terletak pada penyediaan wawasan praktis bagi para pendidik dan pembuat kebijakan yang berupaya memperkaya sistem pendidikan nasional melalui integrasi warisan budaya lokal. Penelitian ini mendorong pendekatan pendidikan karakter yang berkelanjutan dengan menyeimbangkan identitas budaya dan inovasi pendidikan.

Kata Kunci: *sejarah, perspektif pendidikan, budaya minangkabau, pendidikan karakter*

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Introduction

Education serves not only as a mechanism for transmitting knowledge but also as a vital institution for instilling cultural identity and character in society. In Indonesia, this dual function of education is particularly significant, considering the country's vast cultural diversity. Among the many ethnic groups, the Minangkabau community stands out for its deep-rooted cultural heritage, which is tightly interwoven with Islamic values and indigenous traditions (Anas & Hartono, 2025). Central to Minangkabau philosophy is the axiom *Adat Basandi Syarak, Syarak Basandi Kitabullah*—custom is founded on religious law, and religious law is founded on the Qur'an (Firdaus, 2019). This guiding principle underscores not only the harmonization of tradition and religion but also reflects a normative framework that governs societal conduct. As such, Minangkabau culture provides a unique context in which traditional values and religious principles coalesce into a moral compass for both individual and communal life, particularly within the domain of education (Aldi & Kawakib, 2025).

Historically, the Minangkabau education system was centered on *surau*—small prayer houses that functioned as non-formal institutions of learning. These institutions provided religious education while also instilling customary values and social norms, serving as both a spiritual sanctuary and a moral training ground for the community (Srimulyani et al., 2025a). In this system, learners were taught not only Qur'anic knowledge but also indigenous wisdom, including respect for elders, communal responsibility, and ethical behavior. With the advent of formalized national education, however, the influence of such traditional institutions has diminished, raising important questions about the sustainability of local value systems in modern educational settings (Aldi et al., 2025). In the context of Indonesia's pursuit of character education as a national priority, Minangkabau culture offers a compelling case for the reintegration of local values into formal curricula.

Nonetheless, the incorporation of local cultural values into Indonesia's standardized education system remains limited and fragmented. The current national curriculum emphasizes academic achievement and cognitive competencies, often at the expense of character formation rooted in local traditions (Rahmat et al., 2025). As a result, cultural disconnection among younger generations has become a growing concern, particularly in ethnically rich communities like the Minangkabau. This marginalization of traditional knowledge systems has not only threatened the preservation of indigenous heritage but also undermined opportunities to leverage these values in forming holistic education models. Therefore, there is a pressing need to systematically explore how Minangkabau cultural values can be integrated into formal education frameworks to contribute meaningfully to character development (Khairanis et al., 2025).

While several studies have addressed aspects of culture-based education, gaps remain in terms of depth and integration strategies. For instance, Hasibuan et al. (2022) emphasized the values of *musyawarah* (deliberation) and *gotong royong* (mutual cooperation) in fostering students' social character, whereas Ikhsan & Afrinaldi (2024) focused on using local history curricula as a vehicle for cultural preservation (Junaidi et al., 2024). Research by Istiqlal (2025) highlighted the role of *surau* in non-formal education but fell short of offering a framework for integration into the formal system (Zaki et al., 2025). Similarly, Andriani & Wati (2025) examined the challenges of sustaining culture-based education in the era of globalization but did not address how local values could adapt to contemporary educational policies. Miasiratni (2025) acknowledged the disconnect between traditional values and the current educational landscape, but the study remained largely conceptual. These gaps call for a more comprehensive and application-focused investigation into how Minangkabau culture can be systematically embedded within the structure of formal education.

In response, this research seeks to offer an original and contextually grounded exploration of Minangkabau culture in the realm of character education. Specifically, it aims to address three critical questions: (1) How has the historical trajectory of Minangkabau education shaped its cultural identity? (2) Which specific traditional values are most relevant for contemporary character education? and (3) How can these values be effectively integrated into the national curriculum while maintaining pedagogical coherence? (Mohammad, 2025). The study contributes new perspectives by critically analyzing the intersection of local cultural values and modern education while simultaneously proposing a model for implementation that aligns with national educational goals. Such an endeavor not only bridges the theoretical-practical gap in existing literature but also expands the possibilities for curriculum development tailored to Indonesia's diverse sociocultural landscape.

Culture-based education, when anchored in local values, enriches the learning experience by connecting students with their cultural identity while fostering moral and ethical development. In the Minangkabau context, the fusion of tradition and religion—most notably exemplified in the philosophy of *Adat Basandi Syarak*—presents a robust conceptual foundation for character formation (Widiastuti & Kurniati, 2019; Ramadhan, 2025). Education here is not confined to cognitive skills but extends to nurturing spiritual awareness, ethical judgment, and social responsibility (Rido et al., 2025; Hidayati & Nihayah, 2025). Although Minangkabau customs emphasize communal harmony and respect for elders, their integration into modern education faces structural challenges, including curricular constraints and limited teacher training on cultural content (Siregar et al., 2022; Satria & Sahayu, 2022).

Therefore, this study aspires to contribute significantly to scholarly discourse and educational practice by offering a comprehensive and replicable model for integrating Minangkabau values into formal education. By doing so, it addresses the void identified in earlier research (Erlangga, 2025) and proposes strategies for curriculum development that are both culturally grounded and pedagogically relevant. Beyond theoretical contributions, the study also seeks to inform policymakers on the importance of culturally responsive education, advocating for a curriculum that reflects the pluralistic identity of Indonesia. The objectives include identifying key cultural values such as deliberation, mutual aid, and intergenerational respect (Putri et al., 2024), analyzing their applicability within modern classrooms, and providing practical recommendations for educators and curriculum developers (A. S. Siregar et al., 2025; Srimulyani et al., 2025b). This approach not only synthesizes theoretical frameworks and empirical findings but also responds to the challenges posed by globalization by localizing educational practices without compromising global standards (Samad, 2021).

Ultimately, this study affirms the transformative power of culture-based education in shaping individuals and preserving communal identity. In an increasingly globalized world, grounding education in local wisdom not only reinforces cultural resilience but also offers a competitive moral compass for navigating contemporary challenges. By focusing on Minangkabau culture, this research underscores the need to preserve Indonesia's diverse heritage through education that is both character-building and culturally embedded. As such, the findings are expected to serve as a valuable reference for stakeholders—educators, policymakers, and researchers—in advancing a more inclusive and value-driven national education system (Sari et al., 2024; Sebastian, 2022).

Method

This study employed a qualitative research design grounded in a phenomenological approach to explore the lived experiences and perceptions of individuals regarding the integration of Minangkabau cultural values into character education (Cypress, 2018). The phenomenological method was chosen for its strength in capturing the essence of participants' experiences and the meanings they attach to cultural practices within educational settings. This approach enabled a nuanced understanding of how traditional Minangkabau values are interpreted, practiced, and potentially adapted for character development in formal education.

The study was conducted in selected regions of West Sumatra, Indonesia, where Minangkabau cultural traditions remain deeply embedded in daily life. These areas include both urban and rural settings, allowing the research to capture diverse socio-cultural contexts in which formal and informal education

intersect with customary values. The setting encompassed schools that integrate local cultural content into the curriculum, as well as community institutions such as *surau* and local cultural centers.

Participants were selected using purposive sampling to ensure relevance to the research objectives. Inclusion criteria included individuals directly involved in cultural education, such as traditional leaders (*ninik mamak*), religious figures (*ulama*), and school educators who incorporate Minangkabau values into their teaching. A total of 15 participants were recruited, comprising five traditional leaders, five religious leaders, and five educators. This composition provided a balance of perspectives from both formal and community-based educational environments.

Data were collected through in-depth semi-structured interviews, participatory observations, and document analysis. Interviews were guided by a protocol that allowed flexibility in probing participants' insights on cultural transmission, educational practice, and value formation. Observations were conducted in schools and community settings to document real-time interactions and practices related to Minangkabau culture. Document analysis included reviewing local curricula, customary texts, and historical records to contextualize participants' narratives.

Data analysis followed a thematic approach, involving multiple stages: familiarization with the data, initial coding, theme identification, and thematic interpretation. Data from interviews, observations, and documents were triangulated to enhance analytical rigor. To ensure trustworthiness, the study employed peer debriefing, expert consultation, and member checking, allowing participants to verify and validate the interpretations derived from their contributions. This methodological rigor ensured that the findings authentically represented the perspectives and realities of those involved in Minangkabau culture-based education.

Results

This study aims to identify traditional Minangkabau cultural values relevant to character education and their contextual integration within contemporary educational practices, both formal and non-formal. Based on Figure 1, the findings of this study are presented across three overarching themes: (1) Minangkabau cultural values as foundations for character education; (2) the complementary roles of formal and non-formal education in preserving cultural identity; and (3) the relevance and challenges of implementing culture-based education in contemporary settings. These themes were derived through thematic analysis of interviews, observations, and documentation.

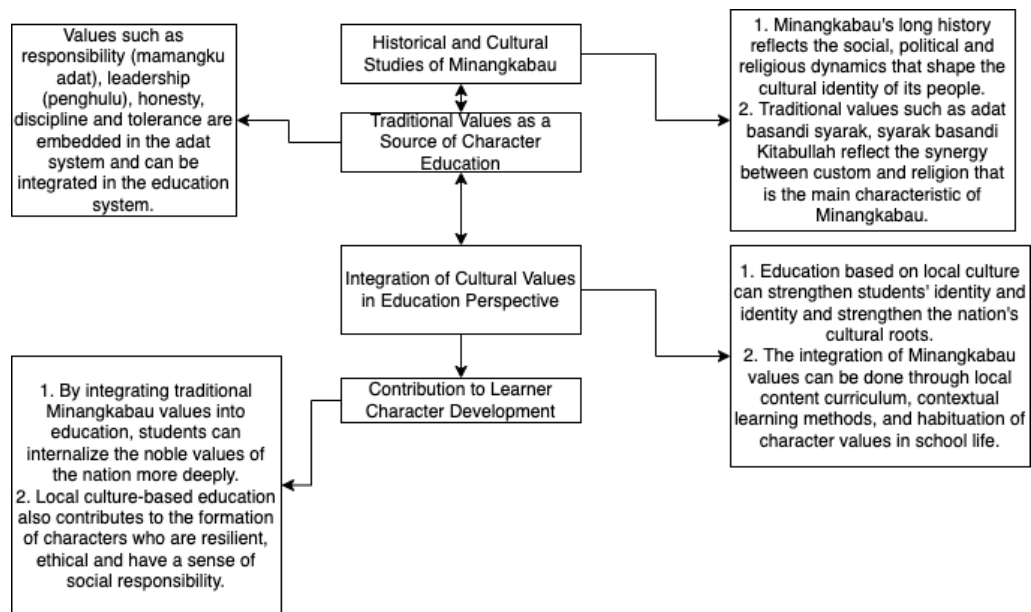


Figure 1. History and Culture of Minangkabau Culture in Educational Perspective: Integrating Traditional Values for Character Development

Minangkabau Cultural Values in Character Education

Participants consistently identified core cultural values—such as *gotong royong* (mutual cooperation), *musyawarah* (deliberation), respect for elders, and discipline—as central to character formation. These values are embedded within the philosophical foundation of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), which connects custom and religion as guiding frameworks for ethical behavior. As one participant explained,

"Minangkabau cultural values based on ABS-SBK are very relevant for character education. This philosophy combines custom with religion, resulting in comprehensive life principles. Values such as gotong royong, deliberation, and respect for elders are important assets to build individual characters with morality and integrity. [...] The main challenge is the influence of globalization, especially through social media. [...] Many teachers understand the concepts but struggle to integrate them into subjects or school activities." (Interview, Datuak, 2025)

Participants indicated that while these values are often acknowledged, their practical integration into classroom practice is limited by a lack of pedagogical training and curriculum flexibility. A consistent finding across informants was the need for specialized capacity building for educators and greater involvement of families and indigenous leaders in education delivery.

Table 1 Minangkabau Cultural Values as the Basis of Character Education

Indicator	Description
Adat Basandi Syara' (ABS)	Minangkabau cultural philosophy that combines traditional values with Islamic teachings as the basis of life.
Mutual Cooperation	The value of togetherness and cooperation in Minangkabau society that teaches collaboration and mutual assistance.
Deliberation	A collective decision-making process that prioritizes discussion and consensus.
Respect for Parents	Appreciation and respect for parents as part of teaching moral values in Minangkabau culture.
Discipline	The importance of discipline in daily life as a reflection of integrity and responsibility.
Character Education	Teaching that focuses on building students' character, morality, and integrity.
Influence of Globalization	Challenges faced due to external cultural influences that are not always in line with local values.
Collaboration between Schools and Indigenous Communities	Cooperation between schools, families, and indigenous leaders to introduce cultural values to students.

Analysis of Table 1 indicates that Minangkabau cultural values, grounded in the philosophical principle of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), hold significant relevance for character development among the younger generation. Core values such as mutual cooperation (*gotong royong*), deliberation, respect for elders, and discipline serve as foundational elements within character education frameworks that emphasize moral integrity. Although these values face challenges due to the pressures of globalization, collaborative efforts among schools, families, and indigenous communities appear to offer a viable means of sustaining their relevance. When implemented through a comprehensive and integrated approach, these cultural principles contribute not only to the development of ethically grounded individuals but also to the reinforcement of cultural identity in an increasingly modernized context.

Roles of Formal and Non-Formal Education in Cultural Transmission

The data revealed that both formal and non-formal education play strategic roles in preserving and transmitting Minangkabau cultural values. In formal education, cultural values are typically embedded through local content subjects and co-curricular activities. However, several participants noted that these integrations often remain superficial and theoretical.

"Minangkabau history and culture have a huge influence on character building. The values contained in history, such as the spirit of migration, independence, and leadership, provide important lessons. [...] Some schools include local content, but the implementation is still limited."

[...] Teachers lack the knowledge to connect cultural values with modern learning methods."
(Interview, Fauzan, 2025)

In contrast, non-formal education settings—particularly *surau*—were recognized as vital spaces for intergenerational value transmission. These community-based institutions continue to function as centers for both religious and cultural education, although modernization and reduced youth participation present ongoing challenges. Participants emphasized the potential for greater collaboration between formal schools and *surau*, especially through culturally embedded extracurricular programs.

Table 2 The Role of Formal and Non-formal Education in the Preservation of Minangkabau Culture

Indicator	Description
Integration of Cultural Values in the Curriculum	Formal education plays a role in integrating Minangkabau cultural values into school subjects.
Local Content in Learning	The importance of local content such as Minangkabau cultural history and arts in the school curriculum.
Teacher Training	The need for training for teachers to understand Minangkabau culture and how to integrate it into learning.
Flexibility of the National Curriculum	The challenge of the lack of space in the national curriculum to incorporate local cultural elements.
Role of <i>Surau</i>	<i>Surau</i> is a non-formal institution that teaches traditional, social, and religious values to the younger generation.
The Influence of Modernization on <i>Surau</i>	The decline in the younger generation's interest in <i>surau</i> due to the influence of modern technology and digital-based activities.
Innovation in Non-Formal Education	Adoption of digital technology in <i>surau</i> learning to attract the younger generation without leaving the essence of culture.
Formal and Non-Formal Collaboration	Cooperation between schools, <i>surau</i> , government, and customary institutions to support cultural preservation synergistically.

As presented in Table 2, both formal and non-formal education systems play a pivotal role in preserving Minangkabau cultural heritage. The incorporation of cultural values into formal curricula—particularly through targeted teacher training and the adaptation of local content—can enhance students’ cultural awareness and appreciation. Concurrently, non-formal educational settings such as *surau* continue to function as essential venues for transmitting traditional values, despite encountering challenges associated with modernization. Innovations such as the integration of digital technology in non-formal learning environments, alongside coordinated efforts among educational institutions, government agencies, and traditional leaders, contribute to fostering a generation that is not only academically competent but also culturally conscious and engaged.

Relevance of Culture-Based Education in Modern Educational Contexts

The third theme centers on the contemporary relevance of Minangkabau culture-based education. Respondents described how cultural values such as honesty, responsibility, and independence continue to resonate with current character education objectives. Nevertheless, structural limitations in the national curriculum and the inconsistent preparedness of teachers were identified as key constraints to full integration.

"Minangkabau culture, with its philosophy of 'Adat basandi syarak, syarak basandi Kitabullah,' provides a strong basis for education based on religious and cultural values. [...] Ideally, we need a holistic approach where students not only understand but also internalize these values in their daily lives. [...] The uniform national curriculum lacks space for local wisdom." (Interview, Rahmawati, 2025)

Participants advocated for curriculum adjustments that allow greater inclusion of local wisdom and for institutional support in the form of teacher training and culturally responsive teaching materials. Some noted that students respond positively to experiential forms of learning that reflect cultural values, such as group projects, collaborative decision-making, and cultural simulations.

In addition to insights from educators and cultural leaders, data gathered from a group of secondary school students in West Sumatra supported the broader findings. Of the ten students interviewed, nine reported better understanding of values like *gotong royong* and *musyawarah* when these were embedded in interactive, project-based learning contexts. Eight students indicated that Minangkabau cultural integration fostered a stronger sense of discipline and responsibility. Moreover, seven students expressed that culture-based education increased their awareness of maintaining social harmony and solidarity among peers.

Table 3 The Relevance of Culture-Based Education in the Modern Context

Indicator	Description
Integration of Cultural Values in Education	The importance of incorporating Minangkabau cultural values, such as honesty, responsibility, and independence, in formal education.
The philosophy of "Adat Basandi Syarak"	the foundation of Minangkabau culture-based education that prioritizes the integration of religious and customary values in character building.
Relevance in the Context of Globalization	Culture-based education helps students have a strong local identity while remaining adaptive to global changes.
Implementation Gaps	Challenges in integrating cultural values practically in a national curriculum that tends to be uniform and homogeneous.

Indicator	Description
The Role of Teachers in Culture-Based Education	Teachers need in-depth training and understanding to effectively teach cultural values in learning.

Table 3 highlights the continued relevance of Minangkabau culture-based education in shaping student character, particularly through the values of honesty, responsibility, and independence. The ABS-SBK philosophy offers a robust framework for embedding religious and customary values into the learning process, facilitating both the development of students’ local identity and their preparedness to navigate global demands. Nonetheless, limitations in implementation—such as the constrained flexibility of the national curriculum and insufficient cultural competency among educators—pose substantial challenges. To address these issues, comprehensive teacher training and a holistic instructional approach are necessary to ensure that cultural values are effectively integrated and remain applicable within modern educational systems.

Discussion

Minangkabau Cultural Values as the Foundation of Character Education

This study sought to explore the relevance and application of Minangkabau cultural values in character education, particularly within the framework of *Adat Basandi Syara’, Syara’ Basandi Kitabullah* (ABS-SBK). The findings confirm that this philosophy provides a deeply rooted and holistic framework for shaping moral character. By integrating customary principles with Islamic teachings, ABS-SBK fosters harmony between spirituality and cultural wisdom, offering a coherent foundation for value-based education. Core values such as *gotong royong* (mutual cooperation), *musyawarah* (deliberation), respect for elders, and discipline were consistently identified by participants as essential in forming students’ integrity and social responsibility.

These findings align with Lekoatsa (2023), who argue that the internalization of local cultural values in educational contexts enhances students’ moral orientation and strengthens their identity. Their work similarly highlights the effectiveness of incorporating local values, such as *musyawarah* and *gotong royong*, into classroom activities to foster empathy and responsibility among learners. Within the Minangkabau context, this study reinforces the view that ABS-SBK functions not merely as a socio-religious guideline but as a philosophical structure capable of being embedded into educational practice.

Nevertheless, the study also reveals significant challenges to the consistent application of these values, particularly those posed by globalization. Participants noted that external cultural influences, especially those propagated through digital media, have contributed to the erosion of traditional values among the younger generation. This reflects growing concerns around individualism and materialism supplanting communal and spiritual values in youth culture. Although some teachers attempt to integrate

local wisdom through religious or moral education, the process remains fragmented and often lacks pedagogical innovation. Addressing this gap requires structured and sustained efforts in curriculum development, as well as teacher training tailored to culturally responsive pedagogy.

This research further supports Zahara et al. (2021), who found that character education grounded in local wisdom is both normatively significant and practically effective. Their study emphasizes that students who are exposed to cultural values through experiential learning demonstrate improved moral judgment and interpersonal conduct. In light of these insights, collaborative partnerships between schools, families, and customary leaders emerge as a key strategy for reinforcing character education. Such collaboration ensures that learners are consistently exposed to these values across formal, informal, and familial learning environments, helping to preserve cultural identity while meeting contemporary educational objectives.

The Role of Formal and Non-Formal Education in Cultural Preservation

The second research objective examined how formal and non-formal educational institutions contribute to the transmission and preservation of Minangkabau cultural values. The findings indicate that both sectors play complementary and interdependent roles. In formal education, cultural content is typically incorporated through local subjects such as history, language, and civics. Teachers also reported efforts to embed values such as deliberation and respect for elders into co-curricular activities and classroom management strategies. However, participants highlighted inconsistencies in implementation, due in part to teachers' limited familiarity with local traditions and the standardized structure of the national curriculum.

Non-formal education, particularly through traditional institutions such as *surau*, was found to be more flexible and practice-oriented in transmitting cultural knowledge. These community-based settings continue to play an active role in promoting traditional music, martial arts (*silek*), and communal decision-making, offering experiential learning that complements formal instruction. The findings resonate with Kemal and Edwar (2024), who argued that preserving cultural heritage requires a shared responsibility between schools and community institutions. Their study emphasizes that non-formal education often has a stronger influence on cultural transmission due to its reliance on participation and lived experience.

Furthermore, quantitative data from this study reinforce the qualitative findings. A significant proportion of schools in West Sumatra (72%) have formally integrated Minangkabau content into their curricula, while 88% of non-formal institutions actively transmit cultural practices. Additionally, 69% of educators and institutional leaders affirm that collaboration between both sectors enhances cultural understanding among students. These results confirm the strategic importance of synergy between formal and non-formal education systems.

Istiqlal (2025) also emphasizes that local cultural preservation is more sustainable when educational efforts are reinforced through collaboration among schools, religious institutions, and customary authorities. Building on this, the study underscores the need for innovative management of non-formal education, including the use of digital tools and multimedia resources to engage younger learners without compromising traditional content. Policymakers and local governments play a critical role in supporting these initiatives by providing institutional incentives, curriculum space, and teacher development programs focused on local wisdom. With these mechanisms in place, both formal and non-formal systems can collectively nurture a generation that is both culturally grounded and intellectually equipped.

The Relevance of Culture-Based Education in the Contemporary Context

The third theme addresses the continued relevance of Minangkabau culture-based education amid global social, economic, and technological transformations. Participants overwhelmingly agreed that cultural values such as honesty, responsibility, and independence are not only relevant but essential in forming adaptive, ethical, and competent individuals. These values provide a counterbalance to homogenizing forces in global education, offering students a sense of rootedness and moral clarity. By embedding these principles into character education, schools can equip students to navigate modern challenges without losing connection to their cultural identity.

These findings are supported by Ramli et al. (2024), who argue that students with a strong sense of cultural identity demonstrate greater resilience in adapting to global change. Their research emphasizes that culture-based education fosters not only traditional knowledge but also 21st-century competencies such as critical thinking, collaboration, and ethical leadership. In this regard, Minangkabau education provides an example of how local wisdom can be aligned with national and global education goals. The integration of values such as *musyawarah* into contemporary pedagogical models, for instance, reflects modern organizational needs for participatory decision-making and inclusive leadership.

Similarly, the role of the family in supporting culture-based education is reaffirmed by this study. Families serve as the primary environment where cultural values are introduced and modeled, especially during early childhood. Participants noted that when cultural values are consistently reinforced at home, the school's role becomes one of reinforcement rather than initiation. This reinforces the need for coordinated efforts between schools and families to ensure continuity and coherence in value formation.

This research also echoes the findings of Andriani and Wati (2025), who assert that cultural values such as *musyawarah* can be applied in modern educational leadership and classroom management practices. Their work suggests that integrating indigenous values into everyday educational processes contributes to more democratic, inclusive, and culturally responsive learning environments. In this study,

such integration was found to be most effective when educators were provided with both institutional support and culturally relevant teaching tools.

Overall, the findings of this study demonstrate that Minangkabau cultural values—especially those grounded in ABS-SBK—remain highly relevant to character education in both philosophical and practical terms. Formal and non-formal education play synergistic roles in preserving and transmitting these values, though their effectiveness is contingent upon institutional collaboration, curriculum flexibility, and educator competence. The broader implications suggest that culture-based education serves not only as a vehicle for heritage preservation but also as a pedagogical approach aligned with modern educational demands. As such, the Minangkabau case offers a valuable model for integrating local wisdom into national education systems, particularly in culturally diverse societies.

Conclusion

This study reaffirms the relevance and significance of Minangkabau cultural values—rooted in the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*—as foundational components in character education. By integrating traditional norms with religious teachings, these values contribute meaningfully to the moral and social development of learners. Culture-based education in this context not only reinforces local identity but also supports the cultivation of ethical principles such as mutual cooperation (*gotong royong*), deliberation, and respect for elders. These findings underscore the potential of local wisdom as a vital framework for shaping character in a globalized educational landscape.

The study contributes to the discourse on culturally responsive education by demonstrating how formal and non-formal institutions can work collaboratively to preserve and transmit cultural heritage. In particular, it highlights the strategic role of educational synergy in nurturing learners who are both intellectually competent and culturally grounded. This has broader implications for educators, curriculum developers, and policymakers aiming to strengthen national education systems while honoring local contexts.

Several limitations should be acknowledged. The research was geographically limited to selected institutions in West Sumatra, which may not fully represent the diversity of practices across the Minangkabau region. In addition, the qualitative scope could be further enriched by deeper engagement with policy actors and community leaders involved in cultural education. These constraints point to the need for expanded, multi-site studies that include a wider range of stakeholders and more extensive data.

Future research could explore the long-term impact of culture-based education on student outcomes, as well as develop frameworks for integrating local wisdom into national curricula. Policy efforts should prioritize teacher training and institutional collaboration to ensure that cultural values remain a living

component of modern education. Through such efforts, local heritage can be preserved not only as tradition but as a dynamic resource for building ethically resilient future generations.

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