



INTEGRATING LOCAL CULTURE AND ISLAMIC EDUCATION FOR CONTEXTUAL CHARACTER IN WEST SUMATRA

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Abstract :

The phenomenon of moral degradation and character crisis among the younger generation demands a transformation of Islamic education to become more contextual and rooted in local culture. This article aims to examine a new paradigm of integrating Minangkabau culture and Islamic education in shaping contextual character in West Sumatra. The study employs a qualitative method through library research and content analysis of relevant literature on ethnopedagogy, the philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah", and Islamic educational theory. The findings reveal that integrating local values such as deliberation (musyawarah), modesty (malu), and mutual cooperation (gotong royong) with Islamic principles such as syura, al-hayā', and ta'awun produces an educational model that is religious, humanistic, and adaptive to social dynamics. Islamic education based on local wisdom strengthens cultural identity, shapes moral character, and promotes religious moderation and social harmony. This paradigm affirms that Islam is not merely a theological norm but a living culture that guides the formation of insan adabi the civilized human. Therefore, the integration of Minangkabau cultural values and Islamic education offers a contextual educational model relevant to strengthening the moral and spiritual foundation of the younger generation in the global era.

Keywords : islamic education, local culture, ethnopedagogy, abs-sbk, character formation, west sumatra.

Abstrak :

Fenomena degradasi moral dan krisis karakter generasi muda menuntut transformasi pendidikan Islam agar lebih kontekstual dan berakar pada budaya lokal. Artikel ini bertujuan mengkaji paradigma baru integrasi budaya Minangkabau dan pendidikan Islam dalam pembentukan karakter kontekstual di Sumatera Barat. Penelitian ini menggunakan metode kualitatif berbasis studi pustaka dengan analisis isi terhadap literatur terkait etnopedagogik, falsafah "Adat Basandi Syarak, Syarak Basandi Kitabullah", serta teori pendidikan Islam. Hasil kajian menunjukkan bahwa integrasi nilai-nilai lokal seperti musyawarah, rasa malu, dan gotong royong dengan prinsip Islam seperti syura, al-hayā', dan ta'awun dapat melahirkan model pendidikan yang religius, humanis, dan adaptif terhadap dinamika sosial. Pendidikan Islam berbasis kearifan lokal berperan dalam memperkuat identitas budaya, membentuk karakter berakhlak, serta menumbuhkan semangat moderasi beragama dan harmoni sosial. Paradigma ini menegaskan bahwa Islam bukan hanya norma teologis, tetapi juga budaya hidup yang menuntun pembentukan insan adabi. Dengan demikian, integrasi nilai budaya Minangkabau dan pendidikan Islam menawarkan model pendidikan kontekstual yang relevan bagi penguatan moral dan spiritual generasi muda di era



global.

Kata Kunci: pendidikan Islam, budaya lokal, etnopedagogik, ABS-SBK, pembentukan karakter, Sumatera Barat.

INTRODUCTION

The phenomenon of moral degradation and character crisis among today's young generation has become a central issue in the world of education. The currents of globalization, modernization, and the penetration of digital culture have shifted the moral and spiritual values that once formed the foundation of Indonesia's social life (Azra, 2013a). Individualistic behavior, pragmatism, and the decline of social sensitivity indicate the weak internalization of character values within the national education system (Tilaar, 2011). In this context, Islamic education essentially plays a fundamental role as a means of shaping noble character and personality (Al-Attas, 1993a). However, in practice, Islamic education in various institutions often remains normative and textual, making it less capable of responding to contemporary challenges and not yet fully integrated with the local socio-cultural context (Nata, 2019). When education emphasizes only cognitive and dogmatic aspects without connecting them to the realities of social life, Islamic values risk losing their vitality in shaping students' character (Hasan, 2010).

In the context of West Sumatra, the Minangkabau community possesses a rich cultural heritage embodied in the philosophy "Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)", which emphasizes harmony between custom and Islamic teachings (Amir, 2003a). This philosophy reflects a synthesis between religious and cultural values that serve as a moral and social guide in various aspects of life, including education (Latief, 2017). Values such as deliberation, modesty, mutual cooperation, and social responsibility represent character traits consistent with Islamic teachings (Naim, 2018a). Several studies have shown that integrating local values into religious education can strengthen students' moral and spiritual internalization, as these values are deeply embedded in the collective consciousness of the community (Sulasman, 2021a). Therefore, revitalizing Minangkabau local cultural values within Islamic education becomes a strategic step in shaping a religious and nationally rooted generation (Qodir, 2014a).

This urgency calls for a new paradigm of Islamic education one that is not merely focused on the transfer of religious knowledge but also on the transformation of local cultural values that resonate with the spirit of Islam (Zuhdi, 2015a). Such a paradigm positions Islamic education as a system for cultivating divine values grounded in social realities (Mujiburrahman, 2019a). The integration of Islamic education with Minangkabau ethnopedagogy has the potential to develop students' character to be adaptive, religious, and culturally rooted (Nizar, 2017b). Hence, Islamic education must be revitalized into a contextual, humanistic, and participatory model capable of addressing modern moral challenges while reinforcing the nation's cultural identity (Suwito, 2020). This aligns with Al-Attas's view that true Islamic education should aim to create

insan adabi a person of adab who understands his position before God, society, and the universe (Al-Attas, 1980b).

RESEARCH METHOD

This study employs a qualitative approach using library research by utilizing various scholarly sources such as books, indexed journals, research findings, and classical works relevant to Islamic education, ethnopedagogy, and Minangkabau culture. The data were analyzed through content analysis to critically examine the meanings and interrelationships among concepts emerging within the literature. The approach is integrative in nature, linking local cultural values with Islamic educational theories in a contextual manner, resulting in a conceptual synthesis that offers a new paradigm of Islamic education based on local wisdom and oriented toward character formation.

FINDINGS AND DISCUSSION

1. Epistemology of the Integration between Local Culture and Islamic Education

- a. Minangkabau culture is founded on the principle “Adat Basandi Syarak, Syarak Basandi Kitabullah” as a form of harmony between custom and religion.

This principle reflects an epistemological integration between customary values and Islamic teachings, where local systems of knowledge do not stand apart from revelation but serve as a means to actualize Islamic values within cultural contexts (Amir, 2003b). This philosophy affirms that custom is a manifestation of Sharia in social life, so that all Minangkabau norms and traditions are rooted in Islamic values (Azra, 2013b). The integration between custom and religion not only shapes a religious social structure but also produces a paradigm of thought that places spirituality as the foundation of moral action (Naim, 2018b). In this sense, the Minangkabau community regards religion as a source of truth and custom as a practical instrument for realizing Islamic teachings in daily life (Qodir, 2014b).

- b. Islamic education views character formation as the essence of tarbiyah, ta’dib, and ta’lim.

These three pillars represent an educational system that is not merely oriented toward knowledge transmission but toward the formation of the insan kamil a complete human being in harmony between intellect, heart, and behavior (Al-Attas, 1980c). Tarbiyah cultivates human potential holistically, ta’dib builds manners and moral awareness, while ta’lim emphasizes the internalization of knowledge and wisdom (Al-Attas, 1993b). Therefore, Islamic education rejects purely cognitive approaches, emphasizing a balance among intellectual, spiritual, and social dimensions (Nizar, 2017c). In the Minangkabau context, this educational concept finds its relevance through cultural practices such as surau education, musyawarah kaum

(family deliberation), and the values of malu jo sopan (shame and courtesy), which serve as media for character formation based on Islamic and local cultural values (Sulasman, 2021b).

- c. The epistemic integration of both generates an educational approach that balances spirituality, morality, and culture

When Islamic values are internalized within local cultural contexts, education functions not only as an intellectual process but also as an effort to cultivate moral and spiritual awareness within society (Zuhdi, 2015b). This integration creates an educational system that is adaptive to change yet remains rooted in religious values and local wisdom traditions. Hence, the integrative epistemology of Minangkabau culture and Islamic education presents a non-dualistic educational model where religion and culture complement each other in forming faithful, civilized, and cultured human beings (Mujiburrahman, 2019b).

2. Relevant Local Cultural Values of Minangkabau

- a. The value of deliberation and consensus (bulek aia dek pambuluah) fosters social responsibility

The values of deliberation and consensus lie at the core of Minangkabau's social system, emphasizing togetherness, openness, and social responsibility in decision-making. The saying "bulek aia dek pambuluah, bulek kato dek mufakat" illustrates that every decision should be reached through a deliberative process that respects differing opinions and aims for collective benefit (Amir, 2003c). This value aligns with the Islamic principle of shura, which stresses participation and equality in decision-making (Azra, 2013c). Deliberation is not merely a social tradition but a mechanism for character education that fosters collective thinking and public responsibility (Naim, 2018c). Thus, musyawarah serves as a medium for internalizing social ethics instilling empathy, tolerance, and democratic attitudes rooted in Islamic teachings (Lubis, 2020). Furthermore, the value of deliberation in Minangkabau culture represents a form of social pedagogy that builds community awareness and strengthens moral structure. In Islamic education, this principle corresponds to the dialogical methods used by Prophet Muhammad (peace be upon him) to guide his followers (Mujiburrahman, 2019c). Through deliberation, learners are trained to evaluate various perspectives, appreciate differences, and achieve consensus based on justice and sincerity (Zuhdi, 2015c). This process cultivates critical thinking and high social ethics consistent with the Qur'anic concept of ummatan wasathan (a moderate community) (Al-Qardhawi, 1996).

- b. The value of modesty and self-respect (shame as a moral shield) internalizes self-control.

The sense of shame (malu jo sopan) in Minangkabau society is not

only social but also moral and spiritual. Malu is regarded as a self-defense mechanism against immoral behavior and a reflection of family dignity and honor (Nizar, 2017d). The Minangkabau proverb “malu baso nan tuo, sopan baso nan mudo” teaches that every generation bears moral responsibility to uphold decorum in social interactions (Sulasman, 2021c). This value aligns with the Prophet’s saying, “al-hayā’ min al-īmān” modesty is part of faith (Al-Ghazali, 2002). Thus, malu is not merely fear of social judgment but an internal control derived from spiritual consciousness and faith. In Islamic education, malu functions as an effective moral education mechanism because it nurtures intrinsic awareness to act righteously without external enforcement (Al-Attas, 1980a). Education that instills this value produces individuals of high integrity and self-control amid modernization (Nasir, 2018). For Minangkabau society, malu is not weakness but a moral strength preserving the dignity of the self, family, and community. Hence, integrating the value of malu into Islamic education is essential in forming well-mannered, humble, and socially responsible students (Qodir, 2014c).

- c. The value of mutual cooperation and social solidarity (barek samo dipikua) strengthens brotherhood custom and religion affirm, not negate, socio-religious harmony.

Gotong royong (mutual cooperation) or barek samo dipikua, ringan samo dijinjang reflects the deep-rooted collective spirit of Minangkabau society, prioritizing common good over individual interests (Rahman, 2019). In Islam, this value corresponds to ukhuwah Islamiyah and ta’awun (mutual assistance in goodness), as stated in Qur’an Surah Al-Māidah [5]:2. This spirit of togetherness fosters social ethics grounded in justice, compassion, and cooperation toward a harmonious and empowered community (Siregar, 2020). The integration of custom and religion in gotong royong demonstrates their complementarity rather than contradiction custom manifests social praxis of Islam, while religion provides moral legitimacy for its enduring relevance (Ismail, 2015). This synergy produces socio-religious harmony that strengthens Minangkabau’s communal cohesion and creates an educational model based on collective responsibility, solidarity, and spiritual cooperation (M. Hidayat, 2022).

3. A New Paradigm of Islamic Education Based on Local Cultural Integration

- a. This new paradigm positions Islamic education not merely as dogmatic teaching but as a system for cultivating divine and social values.

This new paradigm positions Islamic education not merely as dogmatic teaching but as a system for cultivating divine and social values. The new paradigm of Islamic education rejects indoctrinative and purely cognitive approaches, shifting toward value transformation and spiritual-social cultivation. Islamic education is redefined as a

holistic process for shaping insan kāmīl (the complete human) through internalization of divine values within students' social realities (Al-Attas, 1991a). Locally rooted education enables the acculturation of Islamic values in community life, making religion more grounded and socially relevant (Azra, 2012a). This paradigm asserts that Islam is not merely ritualistic but a moral and civilizational framework governing human behavior (Abdullah, 2014a).

- b. Character education is understood as the internalization of local-religious values in daily life.

Character education within the framework of integrating local culture and Islam aims to build moral and spiritual consciousness contextualized to social reality, where noble Minangkabau values such as malu, musyawarah, and gotong royong are combined with Islamic virtues like honesty, trustworthiness, and justice (Nata, 2013a). This process extends beyond classrooms into the social sphere, where Islamic education becomes a lived experience (Tilaar, 2002). Such integration enriches Islamic education, making it more applicable and adaptive to contemporary challenges without losing its transcendental spirit (Madjid, 2000a).

- c. The concept of "Islamic Ethnopedagogy of Minangkabau" becomes a new conceptual model character education rooted in local cultural values guided by Sharia principles.

This model is a synthesis of Islamic epistemology and local wisdom that has long been foundational to Minangkabau life (Yuliani, 2020a). It upholds the principle of "Adat Basandi Syarak, Syarak Basandi Kitabullah" as an educational paradigm bridging religious and cultural values (Navis, 1984b). Thus, Islamic education serves not only as a vehicle for transmitting religious knowledge but also for transmitting social values and cultural identity rooted in Islam (Bustamam-Ahmad, 2017a).

- d. This paradigm emphasizes value contextualization, humanization of Islam, and culturalization of religion.

First, value contextualization means that Islamic education must align with students' social and cultural realities to enable authentic embodiment of Islamic teachings (Hasan, 2019a). Second, humanization of Islam reflects the realization of Islamic values through acts of humanity social care, justice, and empathy as manifestations of rahmatan lil 'ālamīn (K. Hidayat, 2005a). Third, culturalization of religion asserts that religion should not remain a theological norm but evolve into a living culture guiding communal behavior and civilization building (Kuntowijoyo, 2006a). This paradigm presents a more inclusive, adaptive, and contributive vision of Islam for strengthening national character (Azra, 2002).

4. Implications for Contextual Character Formation

- a. Producing a generation with religious, adaptive, and local identity

Integrating Minangkabau cultural values into Islamic education produces a generation that not only comprehends religion normatively but also practices it within dynamic socio-cultural contexts. Education grounded in “Adat Basandi Syarak, Syarak Basandi Kitabullah” achieves balance between spirituality and rationality, between faith and local wisdom (Azra, 2012b). This paradigm forms youth who are religiously committed yet adaptive to social and technological changes (Nata, 2013b). The internalization of cultural values such as modesty, cooperation, and social responsibility strengthens their cultural identity as part of the Minangkabau community (Amir, 2003d). Thus, Islamic education functions as a holistic agent of character formation religiosity reflected not only in ritual but in social behavior and public ethics (Al-Attas, 1991b). Locally rooted education fosters awareness that religiosity does not oppose modernity but harmonizes with local wisdom (Madjid, 2000b). Consequently, the emerging generation embodies an Islam that is compassionate, open, and contextually grounded (Kuntowijoyo, 2006b).

- b. Islamic education becomes more participatory and grounded within society

Local cultural integration transforms Islamic education from elitist and textual to participatory and socially embedded. This model encourages active involvement among teachers, students, families, and communities as an educational ecosystem (Abdullah, 2014b). Islamic education transcends classrooms thriving in surau, nagari, and everyday life so that Islamic values genuinely become a community culture (Navis, 1984a). This participatory approach strengthens the link between educational institutions and society, producing education that is grounded and socially responsive (Yuliani, 2020b). In Minangkabau, this is evident in the revitalization of surau as a center for moral and spiritual development. Such education affirms that Islam is not an external entity but an integral component of the socio-cultural structure of West Sumatra (Bustamam-Ahmad, 2017b).

- c. Strengthening religious moderation and the distinctive social wisdom of West Sumatra

An educational paradigm integrating local and Islamic values reinforces the spirit of religious moderation amid globalization and identity polarization. Customary values emphasizing balance, deliberation, and respect for differences align with Islamic principles of tawasuth (moderation), tasamuh (tolerance), and tawazun (equilibrium) (Hasan, 2019b). Thus, this integration serves as a cultural foundation for contextually grounded and sustainable religious moderation (K. Hidayat, 2005b). Furthermore, strengthening West Sumatran social wisdom contributes to building interfaith and interethnic harmony. The Minangkabau community, known for its collective solidarity and social justice, revitalizes these values through

contextual Islamic education as social capital for constructing an inclusive and just civilization. Ultimately, this paradigm establishes Islamic education as not only a means of transmitting knowledge but a medium for cultivating values to nurture a faithful, ethical, and culturally rooted generation (Nizar, 2017).

CONCLUSION

The new paradigm of integrating local culture and Islamic education in shaping contextual character in West Sumatra emphasizes that education must be rooted in religious values while remaining responsive to the cultural realities of society. The principle of “Adat Basandi Syarak, Syarak Basandi Kitabullah” serves as an epistemological foundation that harmonizes Islamic teachings with Minangkabau customs, positioning culture as a practical manifestation of Islamic spirituality in social life. Through this integration, Islamic education is no longer merely dogmatic but transforms into a system of cultivating divine values that foster students’ spirituality, morality, and social awareness. The values of *musyawarah* (deliberation), *rasa malu* (modesty), and *gotong royong* (mutual cooperation) function as instruments of character formation aligned with the Islamic principles of *shūrā*, *al-ḥayā’*, and *ta’āwun*, thereby producing a generation that is religious, civilized, and culturally grounded. Ultimately, this paradigm presents a contextual, humanistic, and cultural model of education – one that transforms Islam from a purely theological norm into a living culture that strengthens religious moderation and the distinctive social wisdom of West Sumatra, while enriching the broader discourse of Islamic education in the global era.

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