

## **SYSTEMATIC LITERATURE REVIEW: INTEGRATION OF THE 'ADAT BASANDI SYARAK, SYARAK BASANDI KITABULLAH' (ABS-SBK) VALUES IN CHARACTER EDUCATION FOR ELEMENTARY SCHOOL STUDENTS**

**Fikra Nabhan**

Universitas Negeri Padang  
[fikranabhan13@gmail.com](mailto:fikranabhan13@gmail.com)

**Yanti Fitria**

Universitas Negeri Padang

**Adrias**

Universitas Negeri Padang

**Fitrawati**

Universitas Negeri Padang

### **Abstract**

Effective character education in elementary schools must be rooted in local wisdom to ensure moral, cultural, and intellectual balance. The Minangkabau philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) serves as a moral compass that unites religious and cultural dimensions in shaping students' character. This study aims to synthesize the implementation, assessment, and main challenges of integrating ABS-SBK values into character education in elementary schools across West Sumatra. Using the *Systematic Literature Review* (SLR) method, data were systematically collected, analyzed, and synthesized from recent academic studies (2018–2025). Findings show that ABS-SBK integration occurs through curriculum contextualization in Islamic Religious Education (PAI), Science and Social Studies (IPAS), Language, and Arts. These subjects infuse values such as *Raso Pareso*, *Baso Basi*, and *Adat Salingka Nagari* to foster empathy, respect, environmental care, and social responsibility. Character assessment employs holistic methods such as portfolios, attitude rubrics, and project-based evaluations aligned with the *Kurikulum Merdeka*. However, several critical challenges remain: erosion of values due to modernization and globalization, digital gaps that reduce real social interaction, inconsistent teacher training, and limited documentation of local learning materials. The study concludes that effective ABS-SBK integration requires strategic mitigation through teacher professional development, digital ethics education, curriculum innovation, and strengthened collaboration among schools, customary institutions, and religious bodies. This integration ensures that character education not only transmits knowledge but also nurtures the moral and cultural identity of the Minangkabau generation.

**Keywords:** Adat Basandi Syarak; Character Education; Elementary School; Systematic Literature Review (SLR); Minangkabau.

## **INTRODUCTION**

Character education is a global and national priority in shaping students who are not only academically proficient but also possess moral integrity, social responsibility, and a strong cultural identity. In Indonesia, integrating local wisdom into character education is considered a crucial strategy for addressing cultural homogenization and the weakening of traditional values in the era of globalization. Relevant and sustainable character education must be based on a strong foundation of local culture and spirituality. Character education at the Primary School level should function as the main fortress in shaping the morality and personality of the nation's next generation. However, currently, character education is facing a multidimensional crisis marked by a decline in noble values and an increase in deviant behavior among primary school students (Harahap & Sampurna, 2024). Darwis and Muslim, (2024) highlight the context of the Minangkabau society in West Sumatra, where the main philosophical foundation guiding life, both socially and spiritually, is encapsulated in Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK). This philosophy is a cohesive framework that shapes collective identity. ABS-SBK is not merely a cultural slogan but an extraordinary historical synthesis. The concept emerged from a noble consensus, namely the Piagam Sumpah Satie Bukik Marapalam Charter in the early 19th century, which aimed to resolve armed conflict between adat (customary) and religious worldviews (Azarah & Malau, 2024). Thus, ABS-SBK explicitly states that customary traditions (also called 'uruf) passed down through generations must be based on Islamic teachings (Syarak) sourced from the Qur'an (Kitabullah). The main goal of Islam and syariat (Islamic law) is to reinforce good customs and abolish bad ones, thereby forming the ethical and clearly characterized disposition of the Minangkabau society in facing life (Yulika & Mulyadi, 2023). ABS-SBK blends the principles of custom and syariat so that it functions not only as a social rule but also as an ethical framework that can be mobilized in the education process to shape children's character. Thus, ABS-SBK not only reflects the integration between culture and religion but also provides an ethical framework that can be applied in formal education to shape students' moral character and Minangkabau identity.

Yulika and Mulyadi, (2023) affirm that the development of individual character cannot be separated from the social and cultural environment in which the individual resides. The Kurikulum Merdeka (Independent Curriculum) emphasizes eight dimensions of the graduate profile which become the competency standards at the end of the educational level. These dimensions are designed to form holistic graduates with the character and skills to face future challenges. The learning experience is student-centered and provides special room for character development, as well as

flexibility for educational units to integrate contextual learning experiences for students. Character education needs to be designed and packaged in a comprehensive and meaningful container. Character education needs to be reformulated through cultural transformation and students' lives in accordance with the socio-cultural context of Indonesia's *Bhineka Tunggal Ika* (Unity in Diversity) with the values of Religion and Pancasila, without neglecting the cultural approach found in each region's local wisdom. Therefore, for Elementary School students in the Minangkabau region, ABS-SBK provides the most authentic and contextual ethical framework for instilling moral values. The need to integrate these noble values becomes even more pressing given the erosion of values among the younger generation due to modernization and technological developments. Today's youth tend to spend more time in the virtual world. Educational institutions must also ensure that the integration of cultural values and character education into the curriculum and learning activities is well-integrated. Otherwise, this condition directly threatens the cultivation of social ethics values such as *Raso Pareso* and *Baso Basi*, which depend on real social interaction and sensitivity to customary norms. If the virtual environment replaces *adat*-based social interaction, the ability of elementary school students to internalize collective values and etiquette will decrease. The consequence of this decline in education and morals is the risk of losing their identity as Minang people who prioritize ABS-SBK values (Lucardo et al., 2024). This study aims to determine how ABS-SBK values have been implemented in elementary school students' character education, how assessment and evaluation have been applied, and what the main challenges are in implementing the integration of ABS-SBK in the Elementary School environment.

## **METHODS**

This research is a literature study using the Systematic Literature Review (SLR) method, which is a systematic approach to finding, assessing, and interpreting all available research on a specific subject. The research protocol is a crucial stage in SLR to ensure that the entire literature review process is conducted with clear, systematic, and well-researched methods (Norlita et al., 2023). To ensure relevance, inclusion criteria were set for empirical studies (field research) and other literature reviews published in reputable academic journals (such as those indexed in Google Scholar or Science Direct). The time period considered is relevant studies post-2018 up to 2025, covering the impact of the latest curriculum policies and the response to the accelerating trend of information technology (Lusianti et al., 2024). The search strategy was designed to maximize the scope and relevance of the findings. The combination of keywords used in the database included: "Adat Basandi Syarak," "Pendidikan Karakter" (Character Education), "Sekolah Dasar" (Elementary School), "Minangkabau," and "SLR" or "Tinjauan Literatur Sistematis" (Systematic Literature

Review). The author searched for data or literature materials from journals or articles and also references from books that could serve as a strong foundation.

## **RESULTS AND DISCUSSION**

### **1. ABS-SBK as a Foundational Ethical Framework**

The ABS-SBK philosophy is the main philosophical foundation that guides the social and spiritual life of the Minangkabau society. ABS-SBK is not a suddenly created slogan but an extraordinary historical synthesis. This concept emerged from a noble consensus, namely the Piagam Sumpah Satie Bukik Marapalam Charter in the early 19th century, which aimed to resolve conflict between adat and religious worldviews (Darwis & Muslim, 2024). Thus, ABS-SBK explicitly states that the practice of customary traditions 'uruf passed down through generations must be based on Islamic teachings Syarak sourced from the Qur'an / Kitabullah. As an ethical framework, ABS-SBK serves as a cohesive guide that shapes collective identity. This philosophical foundation emphasizes character formation on three main pillars: Baso Basi or politeness and language ethics, Raso Pareso, social sensitivity, empathy, and tolerance, and Adat Salingka Nagari (understanding and adherence to local customary norms). Philosophically, ABS-SBK-based education aims to form holistic individuals, or what is called Kamil Insan or a perfect human (Yulika & Mulyadi, 2023). This perfect human is aspired to be an individual capable of balancing the vertical relationship with God, *hablumminallah*, and the horizontal relationship with fellow humans and the natural environment *hablumminannas*, thereby being able to function as Khalifah (representative) on Earth (Rahman et al., 2025). Achieving this aspiration ensures that elementary school graduates are not only intellectually superior but also morally upright and possess a strong Minangkabau identity.

### **2. Curricular Integration Model of ABS-SBK Values**

Qualitative synthesis identifies that the integration of ABS-SBK values at the Elementary School level is carried out by integrating value content into specific subjects, known as curricular integration, and through school culture habituation. The basic strategy is to carry out a process of interconnection and strengthening the organization of curriculum content, which explicitly rejects the dichotomy between religious/cultural knowledge and general knowledge (Illahi et al., 2024). The integration of ABS-SBK values in Elementary Schools is generally done by instilling core values into related subjects, primarily Islamic Religious Education (PAI), Social Studies (IPS) or Science and Social Studies (IPAS), Language, and Arts (Akhyar et al., 2023).

1) Islamic Religious Education (PAI)

Islamic Religious Education (PAI) occupies a pivotal position in realizing the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK) within elementary character education. As a subject that directly reflects the principle of Syarak Basandi Kitabullah, PAI functions not only as a medium for religious knowledge but also as an avenue for moral cultivation rooted in local Minangkabau culture. The integration of ABS-SBK values in PAI emphasizes the contextualization of Islamic teachings with local traditions, ensuring that religious understanding remains relevant to students' cultural environment.

Practical applications include the habituation of religious rituals—such as performing Dhuha and Zuhur prayers in congregation—which serve dual functions: worship and the internalization of discipline, togetherness, and spiritual awareness. Ethical teachings, such as respect for parents and elders, are reinforced through local wisdom expressions like *nan tuo dihormati*, *nan ketek disayangi* (respect the elders, love the young), illustrating harmony between Islamic ethics and Minangkabau customs.

Furthermore, PAI teachers act as moral facilitators who design and implement learning strategies that embody ABS-SBK principles through project-based learning, reflective discussions, and school-wide programs. As highlighted by Susilawati et al., (2020), the teacher's competence, exemplary behavior, and consistency are central to transforming ABS-SBK values into lived experiences among students.

## 2) Science and Social Studies (IPAS/IPS)

The IPAS subject (*Ilmu Pengetahuan Alam dan Sosial*), particularly within the framework of the Kurikulum Merdeka, serves as an essential platform for integrating character education with local wisdom. Within the Minangkabau context, the values of *Raso Pareso* (empathy and critical awareness) and *Adat Salingka Nagari* (communal responsibility and harmony) are foundational for nurturing social and environmental ethics among elementary students (Nafisah, 2016). These values shape how learners understand their roles not only as individuals but also as members of a collective society deeply connected to nature.

In character education, *Raso Pareso* cultivates sensitivity toward others and the environment—encouraging reflection before acting and fostering empathy in social interactions. Meanwhile, *Adat Salingka Nagari* instills responsibility, cooperation, and justice in community life. When integrated into IPAS learning, these values strengthen moral intelligence alongside scientific reasoning.

For instance, when learning about ecosystems, students not only study food chains or biodiversity but also discuss their moral duty as

khalifah fil ardh (stewards of the Earth) to protect the environment, reduce waste, and care for living beings. Teachers can link lessons about water cycles with traditional Minangkabau practices of preserving springs or discuss sustainable farming through gotong royong nagari.

Furthermore, lessons on social and economic systems are tied to the values of honesty, fairness, and accountability in trade, as taught in syarak. This contextualized approach aligns with the Kurikulum Merdeka's emphasis on Profil Pelajar Pancasila, particularly in fostering faith, global responsibility, and ecological awareness. Thus, IPAS becomes a medium not only for scientific literacy but also for character formation, helping students internalize local wisdom as a living moral compass in their daily lives (Rahman et al., 2025).

### 3) Language and Arts (Social Skills and Expression)

Language subjects—both Indonesian and Minangkabau Language—serve as key instruments for shaping students' character and social ethics in the context of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK). Through daily communication and classroom interactions, students internalize Baso Basi (language ethics and politeness), which teaches how to speak respectfully, use proper greetings, and show empathy in conversation. In the elementary school context, this can be implemented through role-playing, storytelling, and dialogue-based learning that emphasize manners in speech. For instance, teachers can model greetings such as “Assalamu’alaikum” and polite Minangkabau expressions like ampun maaf denai, teaching students that words reflect moral character.

Students can also practice polite interaction during group discussions, where they are guided to use budi bahasa—listening attentively, not interrupting others, and using gentle tone. In addition, teachers can encourage students to compose short poems (pantun) or local proverbs (petatah-petitih) that embody ABS-SBK values, linking linguistic creativity with moral reflection.

In Arts subjects, teachers integrate Minangkabau cultural elements as a way to visualize these values. Students might learn the Pasambahan dance, which teaches respect and humility, or practice playing talempong in groups to develop cooperation and harmony. Craft projects may include designing rumah gadang carvings that symbolize moral and religious values, such as patience, respect, and beauty in balance.

Moreover, cultural practices such as makan bajamba (communal eating) and gotong royong (mutual cooperation) are incorporated into school routines to strengthen moral discipline and social empathy. Wearing baju basiba (traditional attire) on special days helps build pride in cultural

identity. These experiences are especially effective for elementary students because they combine cognitive, affective, and psychomotor aspects—allowing values to be learned not only through explanation but through action and experience. This aligns with findings by Illahi et al., (2024) that habituation and performative learning are key to effective character education at early ages.

### 3. **Critical Challenges in ABS-SBK Implementation in Elementary Schools**

The SLR synthesis results identify four main, interacting challenges that form a complex cycle threatening the effectiveness of ABS-SBK integration.

#### 1) Threat of Value Erosion Due to Modernization and Globalization

The threat of value erosion due to modernization and globalization has become one of the most pressing challenges in sustaining character education based on (Adat Basandi Syarak, Syarak Basandi Kitabullah) (ABS-SBK). The influx of global culture through social media, digital entertainment, and consumerism has influenced the mindset of the younger generation, leading to a gradual shift from collective-oriented values to individualistic and materialistic orientations (Millatul lailiyah, Nurasiah et al., 2023). In the Minangkabau context, this transformation directly impacts social ethics such as (Raso Pareso) the sense of empathy and self-awareness and (Baso Basi) the practice of linguistic politeness and respect in interaction. These values are traditionally nurtured through direct social encounters, community participation, and intergenerational dialogue.

However, modern lifestyles often limit these interactions. Students spend more time engaging with digital platforms than with their communities, resulting in decreased sensitivity to customary norms and weakening their sense of belonging. The diminishing practice of (musyawarah), mutual respect for elders, and communal cooperation reflects the erosion of moral-social cohesion. If this trend continues, it poses a serious risk of detaching future generations from their cultural and moral identity as Minangkabau people (Gessa et al., 2024). Therefore, schools must play a proactive role in reintroducing ABS-SBK values through contextual learning, digital ethics education, and cultural immersion programs that reconnect students to their roots while navigating modernity responsibly.

#### 2) Digital Gaps and the Impact of Virtual Space

The second and equally urgent challenge in implementing ABS-SBK-based character education is the digital gap, which manifests not merely as unequal access to technology but as a profound sociocultural and ethical divide. In the context of West Sumatra, where Minangkabau customs emphasize communal life and interpersonal interaction, the dominance of virtual engagement among young people represents a critical disruption to

the transmission of social and moral values. The younger generation increasingly spends time in the digital sphere—on social media, online games, and entertainment platforms—reducing opportunities for baso-basi, musyawarah, and real-world social participation that are essential to the values of Raso Pareso and Adat Salingka Nagari.

This phenomenon creates what (Asrinaldi & Yoserizal, 2020) describe as a “value disconnection,” in which students' online behaviors often conflict with customary and religious ethics. In many households, parents struggle to monitor the misuse of smartphones, resulting in early exposure to inappropriate content, diminished empathy, and declining discipline. In rural Minangkabau communities, the imbalance between digital literacy and cultural literacy has become increasingly visible—students may be technologically adept yet emotionally detached from their cultural heritage.

Therefore, ABS-SBK integration in West Sumatra must go beyond moral instruction. It requires strategic digital mitigation, including digital ethics education, guided technology use, and community-based programs that reintroduce adat-based socialization through local media, storytelling, and cultural projects. By aligning digital engagement with cultural responsibility, schools can transform technology from a threat into a tool for strengthening identity, moral awareness, and social cohesion among Minangkabau youth.

### 3) Limited Teacher Capacity and Institutional Support

Systemically, one of the major challenges in integrating Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK) values into character education lies in the limited capacity and uneven competence of teachers. Effective integration requires teachers to possess not only pedagogical skills but also a deep understanding of Minangkabau philosophy and the ability to translate these abstract values into meaningful learning experiences. Many teachers struggle to connect the philosophical foundation of ABS-SBK with daily lesson content, classroom management, and assessment strategies.

However, studies reveal an important nuance. Although limited teacher capacity is often cited as a systemic obstacle, specific cases particularly in Islamic Religious Education (PAI) demonstrate that teacher competence can, in fact, become a strong driving force for successful implementation (Mayuasti & Prahara, 2022). This suggests that the problem lies not in the absence of capable teachers but in systemic inconsistency, especially in training, mentoring, and institutional support. Some schools benefit from well-trained teachers who integrate local values creatively, while others lack access to such professional development opportunities.

To address this, it is crucial to establish standardized and replicable training models that have proven successful in embedding ABS-SBK values across subjects. Additionally, institutional strengthening through policy alignment, resource allocation, and continuous professional development is essential to ensure that the integration of ABS-SBK philosophy into the curriculum occurs consistently and sustainably across all elementary schools in West Sumatra.

#### 4) Issues of Availability and Documentation of Local Teaching Materials

Local teaching materials are learning resources that promote local values, culture, traditions, and wisdom as part of the learning process. In West Sumatra, local teaching materials ideally contain ABS-SBK elements to reinforce students' character and identity. However, in practice, there are still various issues and challenges related to the availability, development, and documentation of local teaching materials in elementary schools. Another institutional challenge is the lack of locally sourced teaching materials that are documented and academically tested. Within the framework of the Kurikulum Merdeka, which demands contextualization, the scarcity of benchmark resources that translate ABS-SBK into pedagogical language appropriate for elementary school students hinders schools throughout Minangkabau from consistently replicating effective learning models (Millatul lailiyah, Nurasih et al., 2023). The issue of availability and documentation of local teaching materials is a serious challenge in efforts to strengthen character and culturally-identified education in elementary schools. To realize ABS-SBK-based learning, the following are needed: 1) Cross-party collaboration among teachers, schools, customary institutions, and the government. 2) Systematic digitalization and documentation. 3) Commitment to preserving local values through education. Thus, local teaching materials are not merely supplementary materials but serve as a means of character formation and preservation of the identity of the Minangkabau generation who are faithful, civilized, and knowledgeable.

#### **4. Formulation of Mitigation Strategies and Integrated Model Development**

Mitigation strategies are formulated to create institutional defense mechanisms against value erosion and to overcome the digital and institutional gaps.

##### 1) Strategy for Strengthening Adat and Religious Institutions

Strengthening the authority of customary institutions (Ninik Mamak) and religious institutions is needed to ensure the smooth implementation of ABS-SBK, including the establishment of clear social sanctions (Putra Chaniago, 2019). This strengthening must be supported by a commitment to close cooperation between religious institutions, customary institutions, and

schools. Furthermore, it is very important to create standardized values and practices of ABS-SBK that are easily understood by parents, adolescents, and children, so that a consistent educational synergy occurs in the home, school, and community environments.

2) Teacher Professional Development and Pedagogical Capacity

Professional development strategies must focus on increasing the capacity of PAI, IPAS, and Minangkabau Nature Culture teachers. Training models must empower ABS-SBK coaches who can apply religious and customary values practically (Azarah & Malau, 2024). This training must target skills in integrating teaching content with local wisdom, for example through cultural projects or authentic customary case studies. To address the lack of teaching materials, this strategy must include formal documentation initiatives and the development of academically supported local teaching materials. PAI teachers, in particular, are expected to continue enhancing ABS-SBK-based activities to produce students who are religious and understand local culture.

3) Contextual Utilization of Digital Technology (Bridging the Digital Gap)

To ensure that ABS-SBK values remain relevant for the digital generation, value interpretation is required to keep pace with the development of science and technology (IPTEK). This strategy includes the development of ABS-SBK cultural teaching models and practices that can be applied in various spaces, including the virtual space (Septiand et al., 2025). This can be realized through the development of contextual digital-based learning media such as virtual simulations that teach Baso Basi and Raso Pareso ethics. Furthermore, ABS-SBK-based digital literacy programs must involve parents to mitigate inhibiting factors originating from the home environment such as the use of cellphones and social media.

## 5. Character Assessment and Evaluation

1) Principles of Holistic Assessment

Character assessment in the integration of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK) must adopt a holistic and formative approach, in line with the principles of the Kurikulum Merdeka. Literature shows that effective assessment models include portfolios, attitude rubrics, and performance-based project evaluations (Asrinaldi & Yoserizal, 2020). These methods align closely with the Kurikulum Merdeka's emphasis on authentic assessment, which values students' learning processes and moral development as much as their academic outcomes.

In practice, ABS-SBK-based character assessment should not focus solely on cognitive achievement, such as students' ability to define or explain local wisdom values. Instead, it should also measure how those values are

internalized through psychomotor (real actions, habits, and social participation) and affective (attitudes, empathy, and moral reasoning) dimensions. For example, student portfolios may document participation in gotong royong activities or creative projects that apply Raso Pareso and Baso Basi in real contexts. Attitude rubrics can evaluate consistency in respectful communication, cooperation, and spiritual discipline.

Furthermore, assessment functions as a diagnostic and corrective mechanism not merely to assign grades but to identify gaps across the three curriculum elements: objectives, content, and learning experiences. This continuous feedback process enables teachers to refine instructional strategies, ensuring that learning outcomes in Profil Pelajar Pancasila faith, morality, independence, and global responsibility are achieved through the living application of ABS-SBK philosophy within Kurikulum Merdeka classrooms (Alfath, A., Azizah, F. N., & Setiabudi, 2023).

## 2) ABS-SBK-Based Assessment Criteria

In the context of ABS-SBK, assessment must be able to measure student behavior based on comprehensive computation criteria, covering psychological, spiritual, and religious aspects. Because core values like Raso Pareso and Baso Basi are highly dependent on real social interaction, assessment methods must center on behavioral observation and performance. Assessment must include at least four objectives directly related to students' attitudes and experiences, explicitly mapping the ABS-SBK values (Elis et al., 2024):

- a) Vertical Relationship with Allah SWT: Measuring religious attitudes and behaviors as a reflection of Syarak Basandi Kitabullah.
- b) Social Relationship with Society: Measuring the practice of Baso Basi and Raso Pareso in daily interaction, including when participating in gotong royong or makan bajamba activities.
- c) Relationship with the Natural Environment: Assessing care for the environment, integrated through IPAS learning and local wisdom.
- d) Human Identity as Khalifah on Earth: Measuring self-understanding as a servant of Allah and a member of society, aligned with the ideal of Kamil Insan.

To ensure cultural validity, the development of specific observation rubrics is needed to measure the practice of Minangkabau ethics, ensuring that affective and performative assessments reflect the real and contextual internalization of values.

## CONCLUSION

The integration of ABS-SBK values in the character education of Elementary School students in Minangkabau is a crucial strategy implemented through the instillation of values in PAI, IPAS, Language, and Arts subjects, as well as through school culture habituation. This synthesized integration model provides a strong foundation for forming students' character to be excellent, morally upright, and possess a solid Minangkabau identity.

The success of implementation is threatened by the erosion of values due to modernization, exacerbated by the digital gap that damages the social ethics of Raso Pareso and Baso Basi, and institutional gaps in the form of limited teacher capacity and poorly documented local teaching materials. Therefore, it is concluded that ABS-SBK integration requires mitigation strategies that address the digital gap through the interpretation of ABS-SBK values in the IPTEK context and the institutional gap through strengthening teacher competence and synergistic collaboration among customary institutions, religious institutions, and schools simultaneously. This research confirms that local wisdom can be a valid epistemological foundation for modern education, asserting that an integrated curriculum model that rejects the dichotomy between religious, customary, and general knowledge can produce Kamil Insan. This provides a theoretical basis for the development of effective contextual curricula in Indonesia. Educational units and the Education Department in West Sumatra must prioritize investment in the development and documentation of ABS-SBK-based local teaching materials.

Furthermore, teacher professional development programs must be focused on increasing pedagogical competence to integrate ABS-SBK values practically, as well as training teachers to be digital literacy agents capable of guiding students to face ethical challenges in the virtual space. The strengthening of formal collaboration with Ninik Mamak and religious institutions must also be institutionalized to ensure value consistency between school and community.

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