

# The Urgency of Internalization of Minangkabau Cultural Values at Educational Institutions

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## **Abstract**

This study aims to describe the importance of internalization of Minangkabau cultural values in educational institutions. Minangkabau cultural values are the result of the social interaction of the community in the Minangkabau traditional territory which later became the adagium of Basandi Syara`, Syara` Basandi Kitabullah (ABS-SBK). The Minangkabau culture owned by the Minangkabau community is experiencing degradation, for this reason there is a need for efforts to revive it. This study uses a qualitative method with a phenomenological approach. This research is also a field work through observation stages, in -depth interviews and data analysis. Data is also obtained through literature study, namely data relevant to the research theme. The results showed that Minangkabau cultural values could be integrated in the education curriculum, and one of the most effectively instilling cultural values through education. Internalization is a concept of cultural education that can be done through three stages, namely transformation of values, value transactions and trans-internalization of values.

**Keywords:** *urgency, internalization, education, multicultural.*

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## Introduction

Data from the Nusantara Indigenous Peoples Alliance (AMAN) in 2023 there are 4.57 million indigenous community groups in Indonesia. The majority of the majority are on the island of Kalimantan as many as 1.40 million, while on the island of Sumatra there are 1.27 million, then in Sulawesi Island, 1.05 million, on Java there are 250,115 indigenous peoples and in Papua, 10,543 people are observed. While on the island of Bali there are 302,799 people and in Maluku there are 285,728 indigenous peoples. (Mustajab, 2023). With the number of as many indigenous people groups and seeing the development of technology and globalization, it raises social dynamics that can influence, shift, change and eliminate cultural values in the community.

The influence of globalization and technological advances is undeniable that has influenced social interaction of society in various parts of the world including the Minangkabau tribe of West Sumatra. The influence has been far into the joints of life at all levels of circles and as if the Minang people are uprooted from their cultural roots. Based on the last phenomenon of various kinds of immoral cases, criminalization and various kinds of deviations that occur, all of which are far from the traditional values of Minang. According to Mochtar Naim, a Minang person has lost to him and wants to return to his old philosophy of "Basandi Syara Customs", Syara' Basandi Kitabullah (ABS-SBK) (Naim, 2010).

From some data it was found that the majority of local governments in West Sumatra have formulated government regulations (Perda) which regulate the integration and planting of local cultural values into their education curriculum, such as the Pariaman City Education Office, Solok Regency, Limapuluh Kota Regency and the latest is the city Padang. As said by the Head of the Padang City Education Office that, technological advances erode the values and norms that are not written for children, therefore the local content program of Keminangkabau

This is trying to return to bring up the values of customs and culture in the younger generation. (Hasymi, 2023). This is also in line with the vision of the Government of West Sumatra Province to realize a Madani West Sumatra, and the priority program of the Government of the Republic of Indonesia to build and develop the nation's character known as the mental revolution program developed in educational institutions in the form of implementing character education development (Burhasman, 2018).

The realization of stakeholders in West Sumatra about the importance of the Minang Cultural Values Integration Program into all the joints of community life had begun since 2009 where the Minangkabau Cultural Congress was held in 2010, Minang cultural discussion and social change, launting the program "Returning to Nagari, Returning to Surau", the Culture Office has issued a Handbook for ABS-SBK Reducing in 2019 social life, until the majority of local governments adopt Minang cultural integration programs into a variety of subjects In educational institutions, indicating the urgent Minang people again recognize their cultural values to become a complete Minang community. A study outlines that Minangkabau customary values and culture really need to be taught to students both in the form of curriculum and extracurricular activities in educational institutions. (Fithri, 2019).

This is in line with the independent curriculum policy determined by the central government that provides space for local governments to plan character education based on local wisdom that has its own uniqueness. There are at least three options flexibly internalizing local cultural values can be implemented first, developing local content into lessons, second, integrating local content into all subjects, and third through a project to strengthen the Pancasila Student Profile (Zulfikri, 2022).

However, judging from the last condition of the life of the community in West Sumatra, all the efforts and programs are still far from expectations, still behavior that does not reflect the value of Minang customs occurs in the community, for example rape of two siblings by 7 of its family (Nugraha, 2021), a housewife (IRT) killed Karna in debt biased (Singgalang, 2023), three female students forced a cat to drink soju, (Haniah, 2023), there were 15 gathering points of the perpetrators of LGBT deviated in Padang City, (Haluan, 2018), 2 students of the

Faculty of Medicine, a well-known tertiary institution committed sexual deviations, (Akbar, 2023), a lecturer showing off the genitals to a student in Padang, (Kampai, 2023). The author is also in everyday life interested in students seeing the behavior and attitudes of students that are far from the value of the Minang customs and it is necessary to thoroughly the approach and the cultural experience is instilled in educational institutions.

Although the description above is not directly related to government programs in the integration of Minang cultural values on the younger generation whose impact has not been seen, but still the interaction of life, behavior and attitudes that lead to Minang cultural values look far from the goal. So based on this, this paper wants to reiterate that the integration, internalization of Minangkabau cultural values is very important and urgent to be used in social life in Minangkabau and one of the most effective ways to achieve that goal through educational institutions.

## LITERATURE REVIEW

All cultures are learning outcomes and not biological heritage. People who study their culture by constantly proceeding and becoming big in it. Culture is a social heritage of human beings, so the process of cultural exercise from generation to generation hereinafter is called enculturation. (Linton, 1964). Culture as a overall complex includes knowledge, beliefs, arts, laws, morals, customs, and all other abilities and habits that humans get as members of society. (Tylor, 1871). Culture also consists of values, beliefs, perceptions that are behind human behavior, and are reflected in their daily behavior. All of that belongs to the community members and if people act in accordance with these values, then their behavior can be accepted in the community. (Soekadijo, 1999). Culture is also often referred to as customs, and in Minangkabau is known as customs.

Customs are cultural ideas consisting of customary law values (wikipedia) [1], norms, and customary laws that regulate human behavior between one another that is commonly carried out in a group of indigenous people Historical pension that is still being maintained until now is oleh indigenous people who have the highest conference in the customary commission. [2] Customs that have sanctions are called customary law while those who do not have sanctions are called customs that are passed down from generation to generation. Customs are the highest position of behavior because it is eternal and integrated is very strong towards the people who have it. This violation of customs will receive strong sanctions from other indigenous community members. Customs are also one form of culture that was born on social interaction of society which also contains norms, values, traditions, habits and systems of life of a group, especially in Minangkabau. So it can be said that Minang customs are social habits that have occurred for a long time in society that regulates social systems, ruling, courtesy, law which then becomes a system of values and traditions in the midst of indigenous peoples who are continuous until now to become dynamics due to technological advances and globalization. So the dynamics of socio-cultural is a change in events or phenomena that occur in cultural elements or in social facts that are interconnected one other as a process that is running and shifting from all components of society from time to time.

As social beings, humans in their daily lives need to grow and develop good behavior to always be moral and moral people, however, all of that really requires hard work that is carried out in a planned, awareness and systematic manner. Then the results can direct someone to have a good personality and nature, to achieve it all the only way is effective, namely through education, because education is not just a place to devote knowledge from a teacher to students and more importantly is as the formation of the character of students and planting values to him, both religious values or cultural values (Zakiyah & Rusdiana, 2014).

Meanwhile Internalization is appreciation, deepening, in-depth control through coaching, guidance and other forms so on can occur through several stages such as the transformation stage of the value of a process carried out by the educator in informing good values, the transaction stage of the value of the value of planting values with The way to communicate two-way or interaction between students and educators who are reciprocal and

the transternalization stage of values that are further in the transaction stage that not only do verbal communication, but also the mental attitude and personality of students who play an active role (Muhaimin, 1996).

Internalization of values cannot just happen without any effort made, he cannot be planted in the behavior of students if only through discussions, symbols and certain slogans, but need to be joint commitment by all stakeholders involved, especially teachers and parents to educate participants Didik to make these values continuously and correct if there is a mistake and give awards when they show attitudes that are in accordance with these values (Maksum, 2017), so that teaching and learning should be improved and developed, so that education and learning value, Especially the value of attitudes, behaviors displayed in daily life, so that culture is formed in educational institutions.

## RESEARCH METHODS

This type of research is qualitative with a phenomenological approach which is a series of in -depth activities intensively, detailed and scientifically about programs, events, activities carried out by individuals, groups, institutions or organizations to gain knowledge from an event. Rahardjo explained that the events made by research were ongoing, actual and not what had passed (Rahardjo, 2017). The research subject was carried out by way of snowball sampling techniques, which is an approach to find key informants who have a lot of information (Patton, 1990). This approach is very possible for researchers to find other key informants continuously until the data needs are obtained. Snowball sampling technique takes a number of cases through the relationship between one person to one person or one case with another case, then looking for further relationships through the same process. The characteristics of the snowball sampling technique are a method for identifying, selecting and taking samples in a network or chain of continuous relationships (Neuman, 2003). The procedure for implementing Snowball sampling techniques is carried out in stages with in -depth interviews, in the interview respondent must have honesty, patience, empathy and high spirit with the aim of producing the data needed. W The interview is more informal and flexible, following the norms that apply to the local settings, occasionally tucked with jokes that can melt the atmosphere and foster the relationship of silaturahmi in increasing the trust of individuals studied.

Data collection techniques are carried out using partisan observations, in -depth interviews and documentation collection. After the data collected does not mean that the research process is complete, the next thing I have to do is to analyze the data. One step to convince data on its validity needs to be triangulated on data in drawing conclusions so as to get the correct research results (Bachri, 2010).

Data analysis techniques are an effort to get research results by sorting out data, organizing data and making data in units that can be managed, sneaks, search and find patterns so that important findings can be told to others in a conclusion (Moleong, 2005).

## A glimpse of The Minangkabau Area

Minangkabau is a customary environment located in the province of West Sumatra. Minangkabau is more likely to contain socio -cultural meaning, while West Sumatra has administrative geographical meaning (Syarifuddin, 1982). In terms of socio -cultural, Minangkabau surpasses the territory of West Sumatra now (Samad, 2003). Thus it can be understood that Minangkabau is in the geographical of West Sumatra. Minangkabau with its culture existed before the arrival of Islam, even existed before the entry of Hinduism and Buddhism in the area (Nasrun, 1971).

In the middle of the 7th century AD, Islam had begun to enter Minangkabau. But at that time the development of Islam in Minangkabau could still be said to be a coincidence, because of the Muslim traders coming to Minangkabau. The influence of Islam was only limited to areas visited by Islamic traders, namely around the trading cities on the east coast of Sumatra. The entry of Islam was directly brought by Arab traders and some were brought by Indian traders or others, meaning that they did not directly come from Arab countries (Samad, 2003).

Such developments lasted for a long time too, because it was hit by the interests of the development of Chinese political and Buddhist religion. Since the 13th century AD, the Minangkabau community has experienced a series of shocks and social changes, which have fundamentally influenced the value system and institutional order of nagari-based community. Hindu and Buddhist religion adopted by the Minangkabau Royal Family (Minangkabau.info, 2022). The long time for centuries since the 13th century did not have much effect on the Minangkabau community, who still held on the Minangkabau custom, which was guided by the teachings of the Takambang Nature to be a teacher.

The 19th century AD is the most decisive century in Minangkabau's history and culture. In this century, there has not only been a series of purification and renewal efforts to the creed and practice of customs and syarak, but there has also been the interference of the Dutch East Indies colonialists who pit the sheep of customary people and religions, who both adhere to Islam. After experiencing a prolonged conflict followed by a terrible civil war between 1803 and 1821, and continued with the Minangkabau war between 1821 and 1838 to face the colonial Dutch East Indies (Hamka, 1929). In 1832 Tuanku Imam Bonjol gave an Ishlah fatwa which became the basis for the development of the Basandi Syarak customary teachings, Syarak Basandi Kitabullah (Asnan, 2003), Syarak Mangato Adat Mamakai (Lkaam, 2005), which was then equipped with nature Takambang to become a basic teacher In organizing the Minangkabau community. The Fatwa of Tuanku Imam Bonjol was then confirmed in the oath of Satie Bukit Marapalam in 1837 in Bukit Pato, Lintau, near Batu Sangkar (Samad, 2003). This event is a climax point of the process of integration of Islamic teachings with Minangkabau culture.

The agreement between Ninik Mamak and Alim Ulama in Marapalam Hill in the Paderi War in the 19th century had given birth to a solid formula regarding the relationship between customary law and Islamic law. The formulation was reinforced by the Meeting of Urang Ampek Jinnih (Hamzah, 2003) which was held in Bukittinggi in 1952 and was emphasized again by the conclusion of the Minangkabau Customary Law Seminar held in Padang in July 1968. At present, West Sumatra Province has a very authoritative customary institution, which is famous by the name of the Minangkabau or LKAAM traditional density institution. This institution has great authority in determining the problems of customs and culture in the Minangkabau community.

### **The Urgency of Internalization of Minang Cultural Values in Educational Institutions**

Mer urgency Ujuk on the importance or level of intelligence of a thing. This shows that something needs to be prioritized, carried out immediately, or given extra attention because it has a significant value or a large impact. Urgency is usually used to highlight the importance of actions or policies in a particular context. In the context of the previous writing about the internalization of Minang customary values in educational institutions, urgency refers to the importance of integrating Minangkabau cultural values into the education system. This shows that this not only benefits individuals, but also has a broad positive impact on cultural maintenance, character formation, and stability of society, so it needs to get the attention and action of immediate, especially the value of Minang customs.

Internalization of Minang Customary Values in Educational Institutions part of an effort to generate Taradam Batang Taradam which is interpreted by an attempt to revive honor, a long-term or neglected marwah due to a situation (Wikipedia, 2020). Generating submerged trunks is often mentioned by all people of Minangkabau as an expression of desire for the cultured life of the Minang community which is increasingly far from its cultural roots and wants to re-strengthen it. Internalization of Minang Customary Values in Educational Institutions has many important urgency and benefits. Minang customs refer to cultural values, traditions and norms that already exist in the Minangkabau society in West Sumatra, Indonesia.

According to Januardi several reasons why the internalization of Minang customary values in educational institutions is important, first, maintaining and strengthening the cultural



identity of the Minangkabau community. In an increasingly global world, protecting local culture and traditional values is important to avoid loss of cultural identity, second to increase understanding and appreciation. Internalization of Minang customary values in schools can help students, especially those who are not from the Minangkabau background, to understand and appreciate the culture and tradition. This encourages tolerance and appreciation for cultural differences, the three character formation. Minang traditional values such as mutual cooperation, honesty, and respect for others can shape the character of students. Through the internalization of these values, schools can play a role in creating better and more ethical individuals. Four, parental involvement. By involving parents in the educational process that focuses on Minang customary values, schools can strengthen the relationship between family and educational institutions. This is important to create solid support in developing cultural understanding of the younger generation. Five, Strengthening Local Community.

Education that includes Minang customary values can help strengthen local communities. When students learn about their culture, they can also be involved in maintaining and promoting local traditions. Six, encouraging sustainable development. Some Minang customary values, such as sustainable management of natural resources, can make a positive contribution in supporting sustainable development in the area. Seven, maintain tradition continuity. Internalization of Minang customary values in educational institutions can help maintain traditional continuity and avoid the loss of valuable traditional knowledge and practices. Eight, contributing to moral leadership. Education that teaches Minang customary values can also contribute to the development of leaders with integrity and ethical in society. (Januardi, 2023). By understanding this urgency, educational institutions in the Minangkabau area and elsewhere can play an important role in preserving and encouraging the development of Minang customary values and other local cultures. This will help create a more harmonious, cultural, and competitive society in the era of globalization.

The opinion of the Minang people about the implementation and internalization of Minang customary values in educational institutions can vary depending on the perspective, individual background, and their experience. However, many Minang people may have a positive view related to the integration of Minang customary values in education. Wirdaningsih argues that, the maintenance of their cultural and tradition identity may see the internalization of Minang customary values in schools as a way to maintain and preserve cultural identity. Form a strong character. Minang traditional values, such as mutual cooperation, honesty, and respect for others, are often considered strong principles in shaping good character. They might believe that this is a good foundation for children's education. The integration of Minang traditional values in schools can also strengthen the Minangkabau community as a whole. The community can feel that this is meb Antu revives or strengthens their cultural traditions and practices. Increase a sense of ownership of education. When local culture is considered in the school curriculum, students may feel more connected with their education. This can increase their motivation to learn and actively participate in the educational process. (Wirdaningsih, 2023). However, as mentioned earlier, opinions can vary, and there is a possibility that some Minang people also have different views about the integration of Minang customary values in education. Some may feel that the focus is too strong in local cultural values can hamper the progress or diversity of education. Therefore, it is important to listen to various perspectives in this discussion and find the right balance between maintaining local culture and meeting broader educational needs.

Indeed education said Paulo Freire is not an ivory tower that makes social reality away from its people, but instead education can help humans solve, free them from their problems (Freire, 2002). Almost all people in West Sumatra are competing to discuss again about the customs of Minang, religious education, the integration of Islamic education and the Minang customs, reviving Islamic studies in mosques, even the motto back to the nagari back to the mosque is a shared spirit so that the Minang people grow become a community that has honor. For Tilaar Nation who does not have a strategy in managing its culture in the midst of this very complex challenge, tends to be very easily carried away and will lose their identity, then

multicultural education is a strategy to manage culture by offering cultural transformation that respects differences (different of culture). (Tilaar, 2002).

The government and various institutions in Indonesia, including in West Sumatra, have made various efforts to support the maintenance and development of Minangkabau cultural values, which are included in "Returning to Minang Adat." Some efforts that have been made include: Education and Curriculum: The government has supported the integration of Minangkabau cultural values in the education curriculum. This includes teaching about the history, culture and language of Minangkabau in schools. Festival and Cultural Events: Government and private institutions often hold Minangkabau cultural festivals and events to promote traditional Minangkabau traditional arts, music, dances and culinary. Maintenance of Historical Buildings: Efforts are made to maintain and restore historic buildings such as gadang houses (Minangkabau traditional houses) and other cultural sites. Research and Documentation: Some research and documentation institutions have carried out work to gather and archive knowledge about Minangkabau culture, including customs, language, and other cultural heritage.

Community Empowerment: The government and non-governmental organizations often support community empowerment programs that aim to promote and preserve the Minangkabau culture. This can be in the form of traditional arts and craft training, economic support, and other programs. Customary Festival: Some regions in West Sumatra also hold an annual traditional festival featuring traditional ceremonies, art performances, and other activities related to the Minangkabau tradition. Legal Support: The government has issued policies and regulations to protect the cultural heritage and customs of Minangkabau. This includes efforts to avoid destruction or exploitation that harms the culture. The description above is strengthened by Ilham's research that the internalization of Minangkabau culture can be internalized in two patterns, first through religious activities by formulating Islamic religious values that can be included in the education curriculum, second, through the pattern of extracurricular activities of Minangkabau culture such as silat, randai, and so forth. (Ilham, 2022). Albert's research also explained that the customary values of Basandi Syarak Syarak Basandi Kitabullah could be integrated into Islamic religious education lessons in the elementary school curriculum through the process of integration and interconnection by strengthening the curriculum content. (Albert, et al, 2022).

These efforts aim to promote the maintenance and development of Minangkabau culture and encourage people to remain connected to their cultural values. Nevertheless, these efforts may still face various challenges, including globalization and modernization that can affect traditional culture. Therefore, cooperation between the government, the community, and various other stakeholders remains important in efforts to maintain the sustainability of the Minangkabau culture.

Furthermore, the values of a culture can be internalized through TIG a way that is, first internalization is appreciation, deepening, in-depth control through coaching, guidance and other forms can occur through several stages such as the transformation stage of the value of a process carried out by the educator in informing good values, the transaction stage of the value of a stage Planting values by doing two -way communication or interaction between students and educators who are reciprocal and the transternalization stage of values that are further deep in the transaction stage that is not merely verbal communication, but also the mental attitude and personality of students who play an active role.

## CONCLUSION

The results showed that Minangkabau cultural values could be internalized in educational institutions, where one of the most effective value internalization efforts was through education. In the process of internalizing the Minangkabau cultural values, it is expected that the support and policies of the regional government, so that the efforts and efforts to return to the regional government as the slogan of the local government can be implemented. The planting of Minangkabau cultural values in the educational institution is part of the Batang

Tarandam Batang Mambangkik (reviving the spirit of the Minang people) in terms of social interaction which is filled with Minangkabau customs that were identical to the mosque, lapa and migrated. Then the internalization of Minangkabau culture cannot be separated from the concept of cultural education which is regulated in the national education system as an effort to shape the nation's character through the planting of local values to the younger generation through three stages, namely the transformation Multicultural in the Unitary State of the Republic of Indonesia.

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