

# Instilling Character Values Through The Minangkabau Culture Subject

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## Abstract

*This study is motivated by the significant moral decline observed among students, both within and outside the school environment. This issue is evident in various cases such as bullying, fighting, lack of manners, and proper conduct in daily life, including speaking, eating, and social interactions. Therefore, there is a need to emphasize the cultivation of character values through the Minangkabau Culture subject. The purpose of this study is to describe how these character values are instilled through the subject. This research uses a descriptive qualitative method, with informants consisting of the school principal and teachers of the Minangkabau Culture subject. Data were collected through observation, interviews, and documentation techniques. The findings reveal that the integration of character values in schools can be achieved through key values such as religiousness, discipline, honesty, responsibility, independence, and hard work. The cultivation of these values aims to shape better attitudes, morals, and personalities among students. In the process of character education, collaboration between parents and teachers is crucial to ensure the effectiveness of character development in schools.*

**Keywords:** Character Values, Minangkabau Culture, Character Education, Moral Decline, Parent-Teacher Collaboration.

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## 1. Introduction

The Unitary State of the Republic of Indonesia (NKRI) consists of thousands of islands, totaling 16,771 islands (according to the Directorate of Coastal and Small Islands Utilization, 2021), with various ethnic groups, customs, and religions that serve as the nation's cultural heritage, thriving amidst global interactions. This diversity is framed by the motto "Bhineka Tunggal Ika," which means "Unity in Diversity." One of the diverse ethnic groups is the Minangkabau. The values of Minangkabau culture are reflected in the philosophy of life, Adat basandi syara', syara' basandi Kitabullah, and Alam Takambang Become a Teacher. For the Minangkabau people, the rules of life are reflected in customs (customs), which are also considered culture. Minangkabau customs include basic aspects such as ways of thinking, life values, social norms, life philosophy, and laws that must be followed. (Liza & Yanti, 2023). The Minangkabau people are known for their rich cultural values, which are reflected in their philosophy of life. The three main concepts that underlie their outlook on life are Adat basandi syara', shara' basandi Kitabullah, and Alam Takambang Become Guru. The concept of Adat basandi syara' means that Minangkabau customs or traditions must be based on Islamic law, while syara' basandi Kitabullah teaches that Islamic law itself is rooted in the Qur'an. Thus, customs and religion are inseparable, and both support each other in shaping the rules of life of the Minangkabau people. In addition, the philosophy of Alam Takambang Become a Guru teaches that nature is a source of learning that provides wisdom and guidance for human life. For the Minangkabau people, customs are not just habits, but are life guidelines that include ways of thinking, life values, social norms, life philosophy, and laws that must be followed. These customs not only shape their cultural identity, but also guide every action and behavior that is in accordance with religious teachings and upheld social values (Nur, R. J., et al. (2023).



Specifically in the field of education, education is a conscious and planned effort to create an environment and learning process that allows students to actively develop their potential, allowing them to acquire spiritual strength, self-control, personality, intelligence, noble character, and skills necessary for themselves, society, nation, and country (Zuwirna, 2016). Education is a conscious and planned effort to create a learning environment that allows students to develop their full potential, not only in academic aspects, but also in the development of character and life skills (Rahman, Z. A., & Kurniawan, B. 2023). The main goal of education is to help students acquire spiritual strength, self-control, good personality, intelligence, and the skills necessary to face life's challenges (Cicilia, I., & Santoso, G. 2022). An ideal education includes the intellectual development of students, but it also teaches moral and ethical values that form noble character, such as honesty, empathy, and a sense of responsibility. In addition, education plays an important role in shaping students' self-control, namely the ability to manage emotions and behaviors in accordance with applicable social norms (Fina, R. 2024). Furthermore, education also equips students with the practical skills necessary to live independently, contribute to society, and participate in the development of the nation and state. Thus, education not only prepares students for personal success, but also to become members of society with integrity and able to make a positive contribution to the country (Sofha, G. F., et al. 2023). Primary education serves as the foundation for secondary education, which places a great responsibility on primary school educators to ensure meaningful learning experiences so that students can achieve their set learning goals (Lidia et al., 2018). In the era of globalization, with the emphasis on new values in all aspects of life and the nation's commitment to reform in various fields, there has been a significant social transformation. To instill new values in students during this era, character education is seen as a solution for improving student attitudes and behavior by reintroducing values such as cooperation, politeness, mutual respect, and other similar values. (Fernando & Husnita, 2019).

Shusanti (2019) states that Presidential Regulation (Perpres) Number 87 of 2017 on Strengthening Character Education aims to develop a cultured Indonesian nation through character education enhancement. The regulation defines Strengthening Character Education (PPK) as an educational movement to empower students through the harmonization of the heart, feelings, mind, and physical activities. PPK aims to develop and equip students as Indonesia's golden generation, instilled with the spirit of Pancasila and strong character education. (Akhyar et al., 2023). Strengthening Character Education itself is interpreted as an effort to empower students by harmonizing four important elements in individuals: heart (feelings or moral values), mind (cognitive or intellectual ability), feelings (emotions or social attitudes), and physical activity (real actions or behaviors). Strengthening Character Education (PPK) is interpreted as an effort to empower students by harmonizing four important elements in individuals, namely the heart, mind, feelings, and physical activity (Suhifatullah, M. I., 2024). Each of these elements is interrelated and plays a role in shaping the character of students holistically. The first element, the heart, deals with moral and spiritual values that guide students to behave well, such as honesty, compassion, and responsibility. Second, the mind, which includes students' cognitive and intellectual abilities, teaches them to think critically and rationally, as well as make wise decisions (Ramadhani, N., 2024). The third element is feelings, which focus on students' emotions and social attitudes towards others, such as empathy, tolerance, and the ability to manage feelings in social relationships. Finally, physical activity involves real actions or behaviors that are in accordance with the values that have been learned, such as discipline, hard work, and responsibility (Fitria, A., et al., 2024). By harmonizing these four elements, PPK aims to form students who are not only academically intelligent, but also have strong character, good social attitudes, and positive behaviors, so that they can make beneficial contributions to themselves, society, and the nation.

Thus, PPK is more than just teaching moral values; PPK involves all aspects of students to create a whole individual, namely who is intelligent in thinking, good in acting, and wise in responding to feelings and social situations. Efendi, R., et al. (2022). In this context, the PPK is also expected to create a young generation who not only understands

and appreciates the values of Pancasila, but also implements them in their daily lives (Nadila, A. P., et al. 2024). Thus, strengthening character education plays a very important role in shaping the character of Indonesia's golden generation, which is able to face global challenges by adhering to national identity, fighting for the values of togetherness, and being able to contribute to society and the country (Mahmud, A. 2024). Practically, PPK is implemented through various activities in schools that involve various educational components, ranging from the curriculum, school environment, to the involvement of parents and the community. PPK integrates character values in every activity, both inside the classroom and outside the classroom, such as in extracurricular activities and student social interaction. Thus, it is hoped that character education will not only occur in the classroom, but become part of the school culture and society as a whole. In the end, Presidential Regulation Number 87 of 2017 aims to ensure that the educational process in Indonesia does not only focus on achieving academic achievements, but also on the formation of the character of students who have noble ethics, are able to work together, have empathy, and are committed to building a cultured and strong Indonesian nation.

Teachers instill character values in students through habitual activities and extracurricular programs, providing examples in the students' daily lives within the school environment. There is no specific character education program in the school, but it is integrated into every subject, involving and collaborating with the students' parents in the process of instilling character values (Fernando & Husnita, 2019). Many criminal cases have drawn public attention recently. Various incidents, such as bullying, fighting, and inappropriate social behavior among elementary school students, reflect a severe moral decline. For example, a bullying case involving an elementary school girl in West Sumatra who allegedly died after being set on fire by her friend (North Sumatra, 2024). West Sumatra (2024) reported that a student in Payakumbuh was suspected to have been a victim of bullying at school, experiencing seizures and fainting (Faridho, 2024). These incidents occur due to a lack of character values instilled in students.

Based on observations conducted on May 6 and May 21, 2024 at SD Adabiah Padang and SDN 17 Gunung Pangilun, it was found that several student behaviors were contrary to the character values outlined by the Ministry of Education and Culture. One obvious example is disrespectful behavior, such as students who often mock their peers by calling their parents names derogatory. For example, a student calls his friend by a title that makes fun of his parents' profession, which clearly indicates a lack of respect for others. In addition, some students also show a lack of empathy and tolerance, by treating their peers harshly and belittling the feelings of others. This problem is exacerbated by a lack of firmness from parents in providing supervision and coaching of behavior at home. Parents' indifference to the development of their children's attitudes and character causes these negative behaviors to continue and become habits that are difficult to change. When parents are not involved in providing clear supervision or direction regarding good behavior, children are less likely to understand social boundaries, such as politeness and empathy for others. For example, if a child is used to mocking his or her friends without any correction or reprimand from the parents, the negative behavior can become a habit that continues to be done. In addition, inconsistent parenting or lack of firmness in setting rules can also cause children to be confused and not know the correct behavior. Children who do not get positive examples from their parents, both in terms of attitude and actions, also tend to imitate wrong behaviors, such as less respect for others or irresponsibility. As a result, bad habits like these become more entrenched and become more difficult to change over time. Thus, the role of parents in guiding, supervising, and setting a good example is very important to form a positive child's character and prevent negative behavior from protracting. This kind of behavior is very contrary to the 18 character values that must be applied in schools, such as politeness, empathy, and social responsibility. Therefore, this research focuses on efforts to instill character values in students, by involving the role of parents and the school environment in creating a more positive climate for student character development. Based on this background, the author is interested in addressing this issue in a study titled "Instilling Character Values Through the Minangkabau Culture Subject."

Based on the problem outlined above, the research problem is how to instill character values through the Minangkabau Culture subject. In line with this problem, the objective of this research is to describe the process of instilling character values through the Minangkabau Culture subject.

## 2. Method

This research is a qualitative study. Qualitative research refers to a research method used to study subjects in their natural settings, where the researcher serves as the key instrument (Puspita, V. D., & Sekti, R. P. 2024). Data collection is carried out through triangulation, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization. In qualitative research, data collection is not guided by theory but by the facts found during fieldwork (Yulianah, S. E. 2022). Therefore, the data analysis conducted is inductive. Qualitative research is based on post-positivist philosophy because it is useful for studying subjects in their natural settings (as opposed to experimental settings). The researcher acts as the key instrument, and sampling is done using purposive and snowball techniques. Data collection is conducted through triangulation (a combination of methods), and data analysis is inductive/qualitative, with a focus on meaning rather than generalization (Fadli, 2021)

Data collection in qualitative research is carried out through triangulation, which is the use of more than one method to get a more comprehensive picture of the phenomenon being studied. The data collection steps carried out include:

**In-depth Interviews:** Researchers conducted interviews with several key informants, such as principals, teachers, students, and parents, to explore their views on the character values applied in schools and the student behaviors associated with those values. These interviews are open and flexible, allowing researchers to explore more deeply about each informant's perspective.

**Participatory Observation:** Researchers also conduct direct observations in the field to observe interactions between students, between students and teachers, and students with parents (if possible). These observations are carried out in the classroom and outside the classroom to see how character values are applied in various contexts, such as in the learning process, extracurricular activities, and social interactions at school.

**Document Analysis:** In addition to interviews and observations, researchers also collect and analyze related documents, such as student progress reports, extracurricular activity records, and school policies related to strengthening character education. These documents provide additional information about the school's approach to developing students' character.

Triangulation in data collection aims to obtain more valid and credible information by comparing findings from various different data sources. Thus, this study can provide a more complete picture of the application of character values in schools and their influence on student behavior.

## 3. Results and Discussion

### a. Planning at SD Adabiah Padang

Based on observations made on Wednesday, August 28, 2024, the planning for Minangkabau Natural Culture in the learning process begins with preparing teaching materials such as Modules and Worksheets (Student Work Sheets) regarding Minangkabau cultural material as a guide for the implementation of the lesson. To reinforce the observations, an interview was conducted with IR on Wednesday, July 24, 2024:

*"This planning is similar to the administration, right? The teaching materials. We first review the module for this phase to see how the learning outcomes are achieved; this is where we plan the lessons and determine the media that should be provided for the learning."*

To support IR's statement, an interview was conducted with EY on Thursday, July 25, 2024, who stated:

*"This is by referring again to the teaching materials. Through these teaching materials, all lesson planning is arranged, including the curriculum, teaching materials, and modules."*

Based on the statements above, it can be concluded that the inculcation of character values through the subject of Minangkabau Natural Culture in lesson planning refers to the teaching materials such as Modules and Worksheets (Student Work Sheets). In the teaching module, all lesson plans are arranged as guidelines for the implementation of the lessons.

#### **b. Implementation at SD Adabiah Padang**

Based on the results of observations and interviews, the implementation of Minangkabau Natural Culture learning in schools shows a comprehensive strategy in instilling character values. Learning begins by checking the cleanliness of the classroom, the completeness of stationery, and the readiness of students. The core activity involves delivering material with concrete examples of duo baleh discord, which includes dududuk discord, tagak discord, and kato discord. Students are directed to record the material and the teacher repeats the material as a closing of the lesson.

The strategies implemented by teachers include the recitation of prayers and short surahs, as well as checking the cleanliness and completeness of stationery before starting learning. This aims to familiarize students with character values such as discipline, cleanliness, and honesty. Learning evaluation is not only carried out through written tests, but also by oral approaches and direct meetings with students. This evaluation allows teachers to understand the development of students' character and provide more personalized guidance. Thus, the strategies applied in the implementation of Minangkabau Natural Culture learning are effective in instilling character values in students. A holistic evaluation, including tests and hands-on interactions, supports a better understanding of learners' progress and needs in character building.

##### **a. Character values instilled**

Based on the results of observations and interviews, it can be concluded that the cultivation of character values in the learning of Minangkabau Natural Culture in schools is running effectively. Character values that are priorities include religiosity, discipline, responsibility, and self-confidence. Teachers implement various strategies such as training students to carry out congregational prayers, reading short surahs, and emphasizing the importance of honesty and discipline, which strongly supports the formation of students' character.

School programs and activities, both in academic and extracurricular activities such as tahfiz, MDTA, dacil speeches, and keminangkabauan events, play a significant role in developing students' character education. The basis for the implementation of character education in schools refers to the Qur'an, hadith, and the Minangkabau traditional proverb "adat basandi syarak, syarak basandi kitabullah," which emphasizes that Minangkabau customs are rooted in Islamic teachings.

The change in attitude experienced by students after studying Minangkabau Natural Culture is obvious, especially in the way they speak and behave. Students showed improvement in understanding and applying the character values taught, such as using "kato nan ampek" (four ways of speaking) appropriately according to the interlocutor, as well as showing better behavior in daily life. Although improvements are still needed, the cultivation of character values through learning Minangkabau Natural Culture has shown positive results in shaping the character of students.

##### **b. Planning at SDN 17 Gunung Pangilun**

Based on the results of observations on Tuesday, August 27, 2024, the Minangkabau Natural Culture Planning in the learning process begins by preparing teaching tools in the form of ATP (learning goal flow) and LKS (student worksheets) regarding Minangkabau natural culture materials as guidelines for implementation in learning. To strengthen the results of the above observations, an interview with RYD was conducted on Tuesday, July 23, 2024, stating that:

*"Referring again to the teaching tool, through the teaching tool, all learning plans have been arranged. It starts with small things first. Or adjust to the condition of the child, the environment, or the parents".* Based on the above statement, it can be concluded that learning planning has been arranged in the teaching tool as a guideline for the implementation of learning.

#### **c. Implementation at SDN 17 Gunung Pangilun**

Based on the results of observations and interviews, it can be concluded that the implementation of Minangkabau Natural Culture learning in schools has prioritized the cultivation of character values in students. Strategies implemented by teachers, such as giving exemplary examples, checking the completeness of students' clothes and stationery, and prioritizing honesty in doing assignments, play a very important role in shaping students' character. In addition, learning evaluations carried out through reflection, both in written and oral form, provide opportunities for students to reflect on their behavior and find solutions to the problems they face. Thus, the cultivation of character values in the learning of Minangkabau Natural Culture runs effectively and supports the moral development of students.

#### **d. Character values instilled**

In the research conducted at SD Adabiah Padang, the cultivation of character values through the subject of Minangkabau Natural Culture is the main focus. The observation was carried out on Tuesday, August 27, 2024, with the results that the character values instilled in the school include honesty, responsibility, cooperation, and religious values. Based on an interview with RYD on August 16, 2024, religious values are a top priority in character education in schools. RYD stated that, *"For example, the value of character that is a priority is prioritized over religious values, if religion is strong in shaa Allah, character is easy to form, for example it is applied by congregational prayers, by reading short letters, where religion is carried out in our school like tahfiz."*

From this statement, it can be concluded that the cultivation of religious values is carried out through various activities such as congregational prayers, reading short surahs, and tahfiz activities. In addition, activities such as regional dances, Minang songs, and traditional games also play a role in instilling character values. This study shows that the cultivation of character values in SD Adabiah Padang goes well through integration in Minangkabau Natural Culture subjects and various habituation and extracurricular activities. Religious values are the top priority in shaping students' character, supported by various religious and cultural activities that are routinely carried out at school. The role of teachers is very important in instilling these values, by being a good example for students.

## **4. Conclusions**

Based on the results of the research that has been described above regarding the cultivation of character values through Minangkabau natural culture subjects at SD Adabiah Padang and SDN 17 Gunung Pangilun, there is a program to instill character values in schools that is integrated through character values through habituation and extracurricular activities in schools to be applied to students. The cultivation of character values in schools is integrated through the cultivation of religious character values, discipline, responsibility, honesty, independence, and confidence through habituation activities and extracurricular activities in students' daily lives. Character education is a forum for the formation of students' manners, attitudes, morals, and personalities. Character education has a very close relationship with the Minangkabau natural culture Where in the Minangkabau natural culture it is identical to manners or habituation, the habituation in question is the habituation of students' attitudes and personalities. In character education in schools, teachers play a very important role, where teachers become examples and role models for students, both in terms of dress, speaking, students will make teachers as role models

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