

Integration of *Adat Basandi Syarak, Syarak Basandi Kitabullah* Values in Love-Based Islamic Education in *Madrasah*

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Abstract

The philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), is a Minangkabau cultural principle that establishes custom (*adat*) as fundamentally grounded in Islamic law (*syarak*), which in turn is rooted in the Qur'an (*Kitabullah*), creating an inseparable bond between local tradition and religious doctrine. This study aims to philosophically analyze and develop a conceptual model to integrate ABS-SBK values into love-based Islamic education in madrasahs. Using library research and a philosophical-hermeneutical approach to primary and secondary sources, the study finds that ABS-SBK offers a holistic framework that integrates transcendental, normative, and cultural dimensions. At the same time, love pedagogy provides a humanist methodology aligned with *tarbiyah qalbiyah* in Islam. The article presents a tripartite integrative model comprising epistemological (knowledge integration), axiological (value internalization), and praxis (environmental transformation) levels. The novelty lies in the original synthesis of Minangkabau local philosophy and love pedagogy, an integration that has not been explored in previous discourse. The theoretical contribution is a comprehensive framework that bridges the dichotomy among religious education, local culture, and humanistic approaches, while operationalizing the abstract concept of *tarbiyah qalbiyah*. The research contribution is a systematic roadmap for developing contextual, humanistic, and transformative madrasah education that strengthens students' cultural-religious identity. Although rooted in Minangkabau, the model's tripartite framework is adaptable across cultural contexts, offering a paradigm for culturally responsive Islamic education both nationally and internationally.

Keywords: ABS-SBK, Integrative Model, Islamic Education, Local Wisdom, Love Pedagogy.

Abstrak

Filosofi *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) merupakan prinsip budaya Minangkabau yang menetapkan adat sebagai sesuatu yang secara fundamental berlandaskan hukum Islam, yang pada gilirannya berakar pada Al-Qur'an, sehingga menciptakan ikatan tak terpisahkan antara tradisi lokal dan doktrin agama. Penelitian ini bertujuan untuk menganalisis secara filosofis dan mengembangkan model konseptual guna mengintegrasikan nilai-nilai ABS-SBK ke dalam pendidikan Islam berbasis kasih sayang di madrasah. Melalui studi

pustaka dan pendekatan filosofis-hermeneutis terhadap sumber primer dan sekunder, penelitian ini menemukan bahwa ABS-SBK menawarkan kerangka kerja holistik yang memadukan dimensi transendental, normatif, dan kultural. Pada saat yang sama, pedagogi kasih sayang menyediakan metodologi humanis yang selaras dengan *tarbiyah qalbiyah* dalam Islam. Artikel ini menyajikan model integratif tripartit yang mencakup tingkat epistemologis (integrasi pengetahuan), aksiologis (internalisasi nilai), dan praksis (transformasi lingkungan). Kebaruan penelitian ini terletak pada sintesis orisinal antara filosofi lokal Minangkabau dan pedagogi kasih sayang, sebuah integrasi yang belum pernah dieksplorasi dalam diskursus sebelumnya. Kontribusi teoretisnya berupa kerangka kerja komprehensif yang menjembatani dikotomi antara pendidikan agama, budaya lokal, dan pendekatan humanistik, sekaligus mengoperasionalkan konsep abstrak *tarbiyah qalbiyah*. Kontribusi penelitian ini adalah peta jalan sistematis untuk mengembangkan pendidikan madrasah yang kontekstual, humanistik, dan transformatif, yang memperkuat identitas budaya-religius siswa. Meskipun berakar pada budaya Minangkabau, kerangka tripartit model ini dapat diadaptasi ke dalam berbagai konteks budaya, sehingga menawarkan paradigma bagi pendidikan Islam yang responsif secara budaya, baik di tingkat nasional maupun internasional.

Keywords: ABS-SBK, Kearifan Lokal, Model Integratif, Pedagogi Kasih Sayang, Pendidikan Islam.

Introduction

Madrasahs, as formal Islamic education institutions in Indonesia, face complex challenges in the era of digital disruption and globalization. On one hand, madrasahs are required to remain faithful to their primary mission of producing a Muslim generation that comprehensively understands and practices Islamic teachings. On the other hand, madrasahs must also be responsive to socio-cultural dynamics and the need for character education that is contextual to local realities. These challenges become even more complex with phenomena such as moral degradation, identity crises, and the weakening of national values among the younger generation. In this context, character education grounded in local wisdom is an urgent need to strengthen national identity and cultural resilience.¹

In West Sumatra, madrasahs have a unique opportunity to develop an educational model that integrates local wisdom with Islamic values. The philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), is a philosophical construct that has been tested in maintaining harmony between the Islamic identity and culture of

¹ Hanapi Hanapi et al., "Sustaining the Integration of Local Wisdom into School Life: A Case Study and Bibliometric Approach," *International Journal of Sustainable Development and Planning* 20, no. 11 (2025): 4903–17, <https://doi.org/10.18280/ijstdp.201129>; Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (May 2024), <https://doi.org/10.1016/j.heliyon.2024.e31370>.

the Minangkabau people for centuries.² This philosophy offers an integrative framework in which customary norms are not only controlled by Islamic law, but are explicitly derived from the primary source of Islam, namely the Qur'an. ABS-SBK is thus not merely a normative principle, but a complex and holistic value system that governs all aspects of community life.³ In parallel, recent developments in Islamic pedagogy indicate a paradigm shift towards a more humanistic, love-based approach. This approach is rooted in the concept of heart-based education (*tarbiyah qalbiyah*) within the Islamic tradition and resonates with contemporary humanistic educational theories.⁴ Love-based education emphasizes the importance of creating a safe learning environment, positive emotional relationships between educators and students, and humanizing learning. This approach is relevant to the need for character education that emphasizes not only cognitive aspects, but also affective and spiritual aspects.⁵

However, based on an in-depth literature review, a gap remains between the philosophical potential of ABS-SBK and its implementation in madrasah education. The integration of ABS-SBK values tends to be symbolic and has yet to address the transformative pedagogical dimension.⁶ On the other hand, the discourse on love-based education in madrasahs remains largely theoretical, lacking a clear operational framework.⁷ Therefore, this article aims to fill this gap by analyzing the philosophical

² Yudhi Andoni, Yon Machmudi, and Abdurakhman Abdurakhman, "From Contestation to Consensus: Religious Authority and the Making of Islamic Moderation in Post-Padri War Minangkabau, 1830–1869," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 50, no. 1 (June 2026): 353–73, <https://doi.org/10.30821/miqot.v50i1.1507>; Rusyaida D et al., "Initiatives for Religious Moderation in West Sumatra: Preserving the Harmony of Tradition and Islam," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 25, no. 2 (December 2024): 60–75, <https://doi.org/10.14421/esensia.v25i2.5837>; M. Fachdir Saputra et al., "The Values of Islamic Education Philosophy 'Adat Basandi Syarak, Syarak Basandi Kitabullah' in Kampung Sakti Rantau Batuah," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (June 2023): 559–72, <https://doi.org/10.37680/qalamuna.v15i1.4056>.

³ Adelia Ramadhani et al., "Eksistensi Adat Basandi Syarak, Syarak Basandi Kitabullah Di Era Digital: Tantangan Dan Peluang Bagi Generasi Z Minangkabau," *Maximal Journal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya Dan Pendidikan* 3, no. 6 (June 2026): 44–52.

⁴ Wedra Aprison, "Madrasah: Basis Epistemologi Humanistik-Religius," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 1 (May 2017): 117–40, <https://doi.org/10.21043/edukasia.v12i1.2008>; Rabiatul Adawiyah, Syamsu Nahar, and Nurussakinah Nurussakinah, "Implementing Heart-Based Education from Ibn Qayyim al-Jawziyyah's Perspective to Develop Students' Character at MAN 1 Medan," *Ghaisa: Islamic Education Journal* 7, no. 2 (June 2026): 336–47, <https://doi.org/10.62159/ghaisa.v7i2.2609>.

⁵ Nel Noddings, *Caring: A Relational Approach to Ethics and Moral Education* (Berkeley: Univ of California Press, 2013).

⁶ D et al., "Initiatives for Religious Moderation in West Sumatra."

⁷ Emma Rahmawati, Edi Nurhidin, and Mujlauwidzatul Husna, "Membangun Self-Regulated Learning Melalui Kurikulum Berbasis Cinta Dan Pembelajaran Digital Pada Peserta Didik Madrasah Ibtidaiyah," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 15, no. 3 (December 2025): 493–508, <https://doi.org/10.33367/ji.v15i3.8860>; Muhammad Dicky Setiawan, Marshanda Marshanda, and Surawan Surawan, "Humanistic Religious Education: Implementing A Pedagogy of Love in The Curriculum For Indonesia's Young Generation: Pendidikan Agama Humanistik: Menerapkan Pedagogi

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integration of ABS-SBK and love-based Islamic education, and by developing a conceptual model that can serve as a reference framework for implementation in Madrasahs. Specifically, this study aims to: (1) examine the philosophical foundations underlying the integration of ABS-SBK values within the framework of love-based Islamic education; (2) formulate a tripartite integrative conceptual model encompassing epistemological, axiological, and praxis levels that systematically operationalizes this integration for madrasah education; and (3) identify the theoretical implications, practical contributions, and conditions required for the transformative implementation of this model in madrasah settings.

Method

This study uses library research with an exploratory-conceptual qualitative approach. This method was chosen because it aligns with the research objective of analyzing and constructing an integration model based on written sources.⁸ A philosophical-hermeneutic approach was used to conduct an in-depth interpretation of texts related to ABS-SBK, Islamic education, and the pedagogy of love to understand the meaning, relationships, and philosophical implications of integrating the three. The research data sources consisted of two main categories. The first category was primary sources, which included the Holy Qur'an and the official translation by the Indonesian Ministry of Religious Affairs (2019), the book *Ihya' Ulum al -Din* by Imam Al-Ghazali as the main reference for heart education in Islam,⁹ as well as Minangkabau traditional manuscripts such as *Tambo Alam Minangkabau* and a collection of proverbs that are authentic sources of ABS-SBK values.¹⁰ The second category is secondary sources, which include books and monographs on ABS-SBK and Islamic education (Nata, 2019), relevant national and international journal articles published in the last five years (Anwar, 2022), dissertations and theses, conference proceedings, and education policy documents such as the Minister of Religious Affairs' Decree on the madrasah curriculum (Ministry of Religious Affairs, 2022).

Data collection was conducted through systematic searches in various academic databases, including Google Scholar, Sinta, Scopus, and ERIC, using a structured set of

Cinta Dalam Kurikulum Untuk Generasi Muda Indonesia,” *Citizen: Jurnal Ilmiah Multidisiplin Indonesia* 5, no. 6 (December 2025): 1690–96, <https://doi.org/10.53866/jimi.v5i6.1096>.

⁸ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2008).

⁹ Imam Al-Ghazali, *Ihya' Ulum Al-Din*, vol. 3 (Beirut: Dar Al-Kotob Al-Ilmiyah, 2008).

¹⁰ Taufik Abdullah, “Adat and Islam: An Examination of Conflict in Minangkabau,” *Indonesia*, no. 2 (1966): 1–24, <https://doi.org/10.2307/3350753>.

keywords. The source selection process was conducted critically, considering the criteria of relevance, author and publisher credibility, analytical depth, and the material's topicality. The collected data were then analyzed in three interconnected stages. The first stage is thematic content analysis *to* identify the main themes and key concepts from various literature sources. The second stage is a philosophical-hermeneutical analysis, in which researchers conduct in-depth interpretations of philosophical texts to understand the essential meaning and theoretical implications of integrating the values being studied. The third stage is a synthetic analysis that integrates findings and ideas from diverse sources to construct a coherent, systematic, and well-argued conceptual model.¹¹

Data validity is maintained through several strategies. First, source triangulation was conducted by comparing information from various sources to gain a comprehensive understanding. Second, *an audit trail* was conducted by systematically documenting the entire research process to ensure the traceability of the analysis. Third, *peer review* was conducted through discussions with experts in Islamic education and Minangkabau culture to obtain critical input on the analysis and model construction.

Results and Discussion

Philosophical Foundation of ABS-SBK Integration and Pedagogy of Love

Philosophical analysis of sources on ABS-SBK reveals that ABS-SBK is a complex, holistic value system. According to Navis (1984), ABS-SBK is not merely a normative principle, but rather a "worldview" (*weltanschauung*) that governs all aspects of Minangkabau life.¹² This philosophy is built on three fundamental pillars that are hierarchically interconnected. The first pillar is the Book of Allah as the highest transcendental and authoritative source. The Qur'an, as Allah's revelation, is the absolute moral and spiritual foundation. Verses such as QS. Al-Maidah: 48, which confirms that Allah has revealed the book correctly, thereby becoming the theological basis for the supremacy of Islamic law over the entire value system. The second pillar is Syarak, the normative framework. Islamic Sharia functions as a critical filter for tradition and culture. The principle of "syarak mangato " shows that it is the sharia that

¹¹ Mitchell Nicmanis, "Reflexive Content Analysis: An Approach to Qualitative Data Analysis, Reduction, and Description," *International Journal of Qualitative Methods* 23 (May 2024): 16094069241236603, <https://doi.org/10.1177/16094069241236603>.

¹² A. A. Navis, *Alam Takambang Jadi Guru: Adat Dan Kebudayaan Minangkabau* (1984: Grafiti Press, 1984).

determines the parameters of halal and haram, right and wrong, in every customary practice and norm. The third pillar is Adat as a cultural expression. Minangkabau customs, filtered through sharia, have become a medium for expressing Islamic values in the local context. In this framework, custom is not seen as contrary to Islam but rather as a manifestation of sharia in the form of contextual local culture.¹³

Meanwhile, a study of contemporary Islamic educational literature shows that the pedagogy of love has deep roots in Islamic thought. Al-Ghazali's concept of education in *Ihya' Ulum al-Din* places great emphasis on the dimensions of purification of the heart (*tazkiyatun nafs*) and character building through a loving relationship (*rahmah*) between teacher and student.¹⁴ Education, from this perspective, is not merely a process of transferring cognitive knowledge but rather a shared spiritual and emotional journey toward closeness to God. In recent developments, this thinking has encountered Western humanistic educational theories,¹⁵ with the concept of "*unconditional positive regard*" emphasizing the importance of accepting students as whole individuals.¹⁶ The "*ethics of care*" emphasizes caring relationships as the core of the educational process.¹⁷ His Qur'anic analysis of the pedagogy of love shows that the concept of *mahabbah* (love) in Islam contains deep ethical and spiritual dimensions that can serve as the basis for the development of humanist pedagogy in Islamic education.

There is a significant philosophical convergence between ABS-SBK and the pedagogy of love, providing a strong foundation for integrating the pedagogy of love into madrasah education. First, both of them adhere to a holistic educational paradigm. ABS-SBK integrates spiritual (*Kitabullah*), normative (*Syarak*), and cultural (*Adat*) dimensions within a coherent framework of values. The pedagogy of love integrates cognitive, affective, and spiritual dimensions within a comprehensive learning process.

¹³ Ramadhani et al., "Eksistensi Adat Basandi Syarak, Syarak Basandi Kitabullah Di Era Digital."

¹⁴ Al-Ghazali, *Ihya' Ulum Al-Din*, vol. 3.

¹⁵ Carl Ransom Rogers, *Freedom to Learn: A View of What Education Might Become* (Columbus, Ohio: C.E. Merrill Publishing Company, 1969).

¹⁶ Noddings, *Caring*.

¹⁷ Val Catchpoole, "Refocusing Educational Practice Through an Ethic of Care," in *The Palgrave Handbook of Educational Leadership and Management Discourse* (Palgrave Macmillan, Cham, 2022), 503–23, https://doi.org/10.1007/978-3-030-99097-8_88; Ming-Kuo Chen and Yi-Huang Shih, "The Implications of Nel Noddings' Ethics of Care for Fostering Teacher-Student Relationships in Higher Education," *Frontiers in Education* 10 (July 2025), <https://doi.org/10.3389/educ.2025.1602786>; Cicilia Damayanti and Engliana Engliana, "Teachers as Moral Agents: The Ethics of Care and Educational Responsibility," *Jurnal Filsafat* 35, no. 2 (August 2025): 287–314, <https://doi.org/10.22146/jf.97185>; Anwar Sidik and Rizka Sari, "The Curriculum Of Love In The Perspective Of The Qur'an And Psychology: New Trends In Holistic Islamic Education," *Halaqa: Journal of Islamic Education* 1, no. 2 (August 2025): 95–120, <https://doi.org/10.61630/hjie.v1i2.22>; Kryssi Staikidis, "An Ethics of Care in Art Education," *Studies in Art Education* 65, no. 1 (January 2024): 3–11, <https://doi.org/10.1080/00393541.2024.2320042>.

Second, these two concepts emphasize the importance of humanistic and responsible relationships. In the ABS-SBK system, the relationship between *the ninik mamak* (traditional leader) and *the kemenakan* (member of the clan) is protective, educational, and affectionate, similar to the relationship between parents and children. This aligns with the teacher-student relationship in the pedagogy of love, which is built on the principles of caring, moral responsibility, and a commitment to accompany students' growth.¹⁸ Third, both ABS-SBK and the pedagogy of love view education as a process of self- and societal transformation. ABS-SBK aims to transform individuals into pious Muslims and responsible members of the indigenous community. The pedagogy of love aims to transform students into whole human beings with noble character and positive contributions to society.¹⁹

Tripartite Integrative Model: Epistemology, Axiology, and Praxis

Based on the philosophical analysis above, an integrative model can be constructed consisting of three interrelated and mutually reinforcing levels. This model is designed as a conceptual framework to explain the relationship between the foundation of values, the implementation process, and the outcome orientation within a systematic body of thought. Each level possesses distinct functions and characteristics, yet does not exist in isolation; instead, they form a relationship that is simultaneously hierarchical and interdependent. The first level serves as the foundation, providing direction and a basis for the subsequent levels, while the second level translates those fundamental principles into operational processes. Finally, the third level represents the actualization or expected outcomes of the entire process. Thus, this integrative model not only illustrates the structural relationships between components but also demonstrates how each level contributes continuously to forming a system that is holistic, coherent, and conceptually sound.

¹⁸ Fitrizal Fitrizal et al., "Integrasi Nilai-Nilai Kurikulum Cinta Dalam Pembelajaran PAI Di Madrasah Ibtidaiyah Untuk Penguatan Karakter Religius Siswa," *Jurnal Pendidikan Tambusai* 10, no. 2 (May 2026): 11604–10, <https://doi.org/10.31004/jptam.v10i2.38677>.

¹⁹ Abdullah Sahin, "Love of Learning as a Humanizing Pedagogic Vocation: Perspectives from Traditions of Higher Education in Islam," in *Higher Education and Love: Institutional, Pedagogical and Personal Trajectories*, ed. Victoria de Rijke, Andrew Peterson, and Paul Gibbs (Cham: Springer International Publishing, 2021), 137–87, https://doi.org/10.1007/978-3-030-82371-9_8; Sukadi Sukadi and I. Wayan Budiarta, "Pedagogy of Love for the Social Studies Learning Process in the Era of Digital Literacy," *SHS Web of Conferences* 221 (2025): 01009, <https://doi.org/10.1051/shsconf/202522101009>; Baso Syafaruddin et al., "Mahabbah as Curriculum: Actualizing a Love-Based Framework for Cultivating Intellectual-Ulama in Indonesian Islamic Boarding Schools," *ETDC: Indonesian Journal of Research and Educational Review* 5, no. 4 (July 2026): 2164–79, <https://doi.org/10.51574/ijrer.v5i4.4934>.

Table 1. Conceptual Overview of the Tripartite Integrative Model

Level	Focus	Core Components	Key Strategies	Expected Outcomes
Epistemology	Foundations of knowledge and curriculum	Integration of three knowledge sources: Islamic knowledge, customary/local knowledge, and modern pedagogical knowledge	Integrative curriculum development; contextual teaching materials; multidisciplinary teacher training	Holistic and relevant curriculum; teachers with integrated competencies; contextually grounded learning materials
Axiology	Internalization of values through learning approaches	Core ABS-SBK values: <i>syarak mangato adat mamakai; kato mufakat; raso jo pareso; tangga rasa; salah manjanguak</i>	Teacher exemplarity (<i>uswah hasanah</i>); compassionate dialogue; contextualized material presentation; positive discipline; appreciative recognition	Internalized values; students with strong character and cultural-religious identity; transformative learning experiences
Praxis	Transformation of the <i>madrasah</i> environment	<i>Mini nagari</i> concept: participatory organizational structure; Islamic-Minang school culture; educational physical environment; strategic partnerships with <i>tigo teras sajarangan</i>	Democratic decision-making; culturally infused rituals and traditions; Islamic-Minangkabau architecture; partnerships with ulama, <i>ninik mamak</i> , and intellectuals	Integrated <i>madrasah</i> ecosystem; culturally responsive institution; strong community engagement; sustainable value internalization

The first level is the epistemological level, which relates to the foundations of knowledge and curriculum development. This model proposes integrating three sources of knowledge that have often been separated in educational practice. The first source of knowledge is *Islamic* knowledge, which includes core Islamic sciences such as the Qur'an, Hadith, Fiqh, Aqidah, Morals, and Islamic History, which are *the core curriculum* of the *madrasah*. The second source is *customary* knowledge, namely Minangkabau local wisdom, which includes in depth the ABS-SBK philosophy, traditional *proverbs* full of wisdom, Minangkabau history and social institutions, as well

as Islamic arts and culture that developed in this region.²⁰ The third source is modern pedagogical knowledge, which includes contemporary educational theories, child and adolescent developmental psychology, innovative participatory learning strategies, and, of course, the principles of love pedagogy that have been developed both in Islamic tradition and modern pedagogy.²¹

The integration of these three sources of knowledge is realized through several concrete strategies. First, the development of an integrative curriculum that unites the three domains of knowledge within each subject, rather than as separate components. For example, in the *Aqidah Akhlak* lesson, the concept of honesty (*shiddiq*) is not merely taught in the abstract. Still, it is linked to the value of "keeping your promise" in Minangkabau tradition and to how to instill it through a pedagogy of love. Second, the development of contextual teaching materials that link Islamic concepts to concrete examples from the lives of the Minangkabau people. Third, multidisciplinary teacher training that masters the three domains of knowledge, so that teachers are not only experts in religious knowledge, but also understand local wisdom and are skilled at applying humanist pedagogy.

The second level is the axiological level, which focuses on internalizing values through learning approaches. At this level, the core values of ABS-SBK, filtered through Islamic law, are internalized by students. These values include: "*syarak mangato, adat mamakai*," which emphasizes the integration of theory and practice, between Islamic teachings and their implementation in local culture; "*kato mufakat*," which emphasizes deliberation and democracy in decision-making; "*raso jo pareso*," which emphasizes the balance between emotional and intellectual intelligence; "*tangga rasa*," which emphasizes empathy and social sensitivity; and "*salah manjauak*," which emphasizes mutual respect between individuals.²²

The process of internalizing these values is not achieved through indoctrination or memorization alone, but through the application of a pedagogical strategy of love that touches the heart and mind. This strategy encompasses several key approaches. First, teachers' exemplary behavior (*uswah hasanah*) demonstrates these values in their daily

²⁰ Asrinaldi Asril and Yoserizal Yoserizal, "Good Governance or Local Wisdom? Dilemma in Modern Government Practices in West Sumatra, Indonesia," paper presented at Proceedings of the first International Conference on Social Sciences, Humanities, Economics and Law, September 5-6 2018, Padang, Indonesia, March 19, 2019, <https://eudl.eu/doi/10.4108/eai.5-9-2018.2281016>.

²¹ Iis Nurasih et al., "Nilai Kearifan Lokal: Projek Paradigma Baru Program Sekolah Penggerak Untuk Mewujudkan Profil Pelajar Pancasila," *Jurnal Basicedu* 6, no. 3 (March 2022): 3639–48, <https://doi.org/10.31004/basicedu.v6i3.2727>.

²² D et al., "Initiatives for Religious Moderation in West Sumatra."

behavior. Teachers not only teach honesty but also model honesty in all their actions. Second, learning through compassionate dialogue that values students' voices, experiences, and thoughts. The classroom is transformed from a space of teacher monologue to a space of democratic and respectful dialogue. Third, the presentation of learning materials is contextualized to the lives of the Minangkabau people. Abstract concepts in religious studies are linked to concrete examples from traditions and the daily lives of society. Fourth, the implementation of positive discipline is educational rather than punitive. Student mistakes are viewed as part of the learning process, and their handling focuses on coaching and recovery, rather than humiliating punishment. Fifth, appreciation and recognition are given for every development achieved by students, no matter how small. With this approach, the ABS-SBK values become not merely cognitive knowledge but are internalized and ultimately practiced in daily life.²³

The third level is the practical level, namely the transformation of the madrasah environment into a "*mini nagari*" that reflects, physically, socially, and culturally, the harmony between Islamic values and Minangkabau cultural wisdom. The concept of this "*mini nagari*" is inspired by the *nagari* system as the smallest and most complete socio-cultural unit in traditional Minangkabau society.²⁴ This transformation involves several key interrelated elements. The first element is a participatory and democratic organizational structure. Madrasahs can establish a "Mini Nagari Customary Council" that involves representatives of students, teachers, parents, and community leaders in making important decisions about the life of the madrasah. This structure reflects the principle of deliberation for consensus, which is at the heart of democracy in the Minangkabau tradition.

The second element is the creation of a school culture that is Islamic and has a Minang character. This culture can be realized through various routine activities and school traditions. Daily rituals such as collective prayer can be packaged using the Islamic Minang language and rhythms, combining local linguistic richness with Islamic spiritual values. Celebrations of Islamic holidays such as the Prophet's birthday can be filled with the recitation of *Barzanji* poetry in the Minang style, or Islamic art performances with local cultural nuances. Everyday communication in the madrasah environment can be enriched by the use of contextually appropriate traditional *proverbs*,

²³ D et al.²⁴ Abdullah, "Adat and Islam."

so that language functions not only as a means of communication but also as a medium for value education.

The third element is the arrangement of a physical environment that is educational and meaningful. The architecture of madrasa buildings can incorporate elements of Minangkabau-Islamic architecture, such as gonjong roofs adorned with Islamic calligraphy or ornaments that blend traditional Minang motifs with Islamic elements. The walls of the madrasah can be decorated with murals or calligraphy containing ABS-SBK values, so that the physical environment becomes an educational "open book". The library or reading corner can be enriched with a collection of literature on customs and Islam, including classical manuscripts and contemporary works on ABS-SBK.

The fourth element is strengthening strategic partnerships with the three main pillars of Minangkabau society, which, in tradition, are called "tigo teras sajarangan". Partnership with *religious scholars* is necessary for spiritual guidance and strengthening the moderate and contextual understanding of Islam. Partnership with *ninik mamak* (traditional leaders) is necessary for character education based on Islamicized traditional values. Partnerships with *intellectuals* are necessary to develop advanced intellectual and scientific insights while remaining rooted in local wisdom. Through these partnerships, madrasahs become, instead of ivory towers isolated from society, integral parts of the Minangkabau socio-cultural ecosystem.²⁵

Theoretical and Practical Implications

The implementation of this integrative model has several significant theoretical and practical implications for the development of madrasah education. Theoretically, this model contributes to the development of a more contextual and rooted theory of Islamic education. This model overcomes several weaknesses of conventional Islamic education theory, which is often criticized for being dichotomous (separating religion and culture), textual-dogmatic (overemphasizing memorization and textual understanding), and insufficiently attentive to students' socio-cultural context.²⁶ By integrating local wisdom of ABS-SBK, Islamic education becomes more relevant and meaningful to students' lives, as it is directly linked to the cultural realities they experience daily. By adopting a pedagogy of love, the learning process becomes more

²⁵ M. Quraish Shihab, *Wasathiyah Wawasan Islam tentang Moderasi Beragama* (Tangerang Selatan: Lentera Hati Group, 2019).

²⁶ Erwin Erwin et al., "Integration of Local Wisdom and Islamic Values as a Foundation for the Strengthening of Character Education in the Modern Era," *Fitrah: Journal of Islamic Education* 6, no. 2 (December 2025): 436–53, <https://doi.org/10.53802/fitrah.v6i2.1415>.

humanistic and transformative, as it positions students as whole subjects with emotional and spiritual needs, not merely objects receiving knowledge.²⁷

Table 2. Comparative Analysis: Conventional vs. Integrative Model

Aspects	Conventional IE Model	Tripartite Integrative Model
Epistemology	Dichotomous (separating religious and general knowledge)	Integrated (Islamic, customary, and pedagogical knowledge unified)
Approach	Textual-dogmatic; emphasis on memorization	Contextual-transformative; emphasis on understanding and practice
Student Position	Object receiving knowledge	Subject with emotional, spiritual, and cognitive needs
Cultural Context	Often ignored or seen as separate	Integrated as a core component (ABS-SBK values)
Teacher-Student Relationship	Hierarchical and authoritative	Humanistic and caring (love pedagogy)
Learning Environment	Transmission-based	Participatory and culturally responsive
Goal	Cognitive mastery of religious knowledge	Holistic character formation: " <i>kuat syarak, kuat adat, lembut hati</i> "
Educational Paradigm	Normative and doctrinal	Holistic, transformative, and culturally grounded

Practically, implementing this model requires commitment and concrete steps from various stakeholders. The Indonesian Ministry of Religious Affairs, as the madrasah supervisor, requires policies that further encourage and facilitate the development of a structured, integrated local-content curriculum. Local content should no longer be viewed as merely an "add-on" or "supplementary" but as a value that animates and integrates the entire educational process. More operational implementation guidelines need to be developed, with ABS-SBK serving as a pilot model for integrating local wisdom into madrasah education. For the madrasah itself, implementing this model requires a reorientation of the institution's vision and mission. Madrasahs need to redefine their identity not only as Islamic educational institutions, but as Islamic educational institutions rooted in local Minangkabau wisdom. Operational steps, such as intensive, continuous teacher training must follow this reorientation. Teachers need to be equipped not only with a deep philosophical understanding of ABS-SBK but also with the skills to apply the pedagogy of love in everyday learning. Restructuring the school environment and culture is also an urgent need, so that the madrasah's physical

²⁷ Setiawan, Marshanda, and Surawan, "Humanistic Religious Education."

and social environment truly reflects and supports the internalization of ABS-SBK values.²⁸

For teacher training institutions (LPTK) and Islamic religious colleges (PTKI), this model has important implications for the development of teacher education curricula. Courses on integrating local wisdom into Islamic education need to be developed seriously, not just as electives but as part of the core curriculum. An in-depth study of the philosophy and values of ABS-SBK, as well as the pedagogy of love from an Islamic perspective, should be part of the core competencies that prospective madrasa teachers must master.²⁹ However, implementing this model is not without challenges that must be anticipated and addressed. The first challenge is the wide variation in teacher competencies. Not all teachers, especially those from outside the Minangkabau culture, have a deep understanding of the philosophy and values of ABS-SBK. The second challenge is the availability of standardized learning resources and teaching materials. Currently, teaching materials on ABS-SBK for madrasas remain very limited and are often compiled independently by certain teachers or madrasas, resulting in widely varying quality and substance. The third challenge is the dynamics of modern society, which tends to be individualistic and less appreciative of traditional collective values, potentially undermining the effectiveness of instilling values such as cooperation and deliberation. The fourth challenge is resistance from some groups who still view local culture as something contrary to Islamic piety, or conversely, who view the integration of Islamic values as a threat to the preservation of native culture. Addressing these challenges requires a thoughtful, dialogical, and sustainable approach, as well as a shared commitment from all parties involved in madrasah education.

Conclusion

This study concludes that the integration of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) values into love-based Islamic education in madrasas is both philosophically grounded and practically urgent, as evidenced by the philosophical convergence between ABS-SBK's holistic framework integrating transcendental (*Kitabullah*), normative (*Syarak*), and cultural (*Adat*) dimensions and the pedagogy of love's humanistic methodology rooted in *tarbiyah qalbiyah*. In answering the research

²⁸ Erwin et al., "Integration of Local Wisdom and Islamic Values as a Foundation for the Strengthening of Character Education in the Modern Era."

²⁹ Nurasih et al., "Nilai Kearifan Lokal."

objectives, this study has successfully: (1) established that the philosophical foundations for integration lie in three convergences holistic educational paradigm, humanistic and responsible relationships, and education as self and societal transformation; (2) formulated a tripartite integrative model comprising the epistemological level (integration of Islamic, customary, and modern pedagogical knowledge), the axiological level (internalization of core ABS-SBK values through love pedagogy strategies such as *uswah hasanah*, compassionate dialogue, contextualized materials, positive discipline, and appreciative recognition), and the praxis level (transformation of the madrasah environment into a "*mini nagari*" with participatory structures, Islamic-Minang culture, educational physical environment, and strategic partnerships with *tigo teras sajarangan*); and (3) identified that the theoretical implications include enriching Islamic education theory by bridging the dichotomy between religious education, local culture, and humanistic approaches, while the practical implications provide concrete implementation guidelines for policymakers, madrasah leaders, teachers, and teacher training institutions. This model is expected to produce madrasah graduates who are "*kuat syarak*" (strong in religious commitment and substantive Islamic understanding), "*kuat adat*" (positive cultural identity and pride in heritage), and "*lembut hati*" (empathetic, compassionate, and humanistic), thereby realizing the Pancasila student profile within the Minangkabau cultural context while contributing to the broader development of contextual, humanistic, and transformative Islamic education nationally and internationally. For future research, it is recommended that empirical studies be conducted through action research to test the model's effectiveness in madrasah settings, development research to produce standardized teaching materials and assessment instruments, and comparative studies across different cultural contexts in Indonesia to examine the model's adaptability to other local wisdom traditions such as Tri Hita Karana in Bali, Siri' na Pacce in Bugis-Makassar, or Javanese Bhineka Tunggal Ika, thereby contributing to the development of a comprehensive theory of culturally responsive Islamic education.

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