

THE IMPLEMENTATION OF THE VALUES OF RELIGIOUS MODERATION IN THE LOCAL CONTENT OF MINANGKABAU CULTURE: A GENDER PERSPECTIVE AT BUKITTINGGI ELEMENTARY SCHOOL

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Abstract

This research explores the Implementation of Religious Moderation Values in Minangkabau Cultural Local Content. The local content focuses on character building based on the noble values of Minangkabau natural culture, namely PK-BAM. Using descriptive qualitative methods, data were collected through in-depth interviews with teachers and principals, direct observation of learning activities, and curriculum documentation studies. The collected data were analyzed using the Miles Huberman interactive model including data condensation, data presentation, and conclusion drawing. To ensure data validity, this study used triangulation. The results showed that the implementation of the PK-BAM curriculum has been running since 2022 in elementary schools in Bukittinggi City with learning once a week. The learning method combines face-to-face learning and direct practice of traditional values, involving traditional leaders such as *ninik mama* and *bundo kanduang* as guest teachers. Religious moderation means applying a balanced way of religion by prioritizing tolerance, respecting differences, upholding national values, and respecting local culture. Although the value of religious moderation is not explicitly listed in the textbooks, teachers creatively integrate it in learning. The PK-BAM curriculum influences students' understanding of cultural values and religious moderation. Students show appreciation of cultural values in daily life, respect religious and cultural differences and prioritize peace. The sustainability of the PK-BAM curriculum is ensured through the support of regional policies and the active involvement of community leaders, in line with the vision of “Bukittinggi Hebat” which is based on *Adat Basandi Syarak and Syarak Basandi Kitabullah*.

Keywords: Religious Moderation, Minangkabau Cultural Heritage, Local Content Curriculum, Elementary School.

Abstrak

Penelitian ini mengkaji penerapan nilai moderasi beragama dalam muatan lokal budaya Minangkabau di SD Kota Bukittinggi. Muatan lokal yang berfokus pada penanaman karakter berbasis nilai-nilai luhur budaya alam Minangkabau yaitu PK-BAM. Menggunakan metode kualitatif deskriptif, data dikumpulkan melalui wawancara mendalam dengan guru dan kepala sekolah, observasi langsung kegiatan pembelajaran, serta studi dokumentasi kurikulum. Data yang terkumpul dianalisis menggunakan model interaktif Miles Huberman meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Untuk menjamin keabsahan data, penelitian ini menggunakan triangulasi. Hasil penelitian menunjukkan bahwa implementasi kurikulum PK-BAM telah berjalan sejak tahun 2022 di sekolah dasar se Kota Bukittinggi dengan pembelajaran seminggu sekali. Metode pembelajaran menggabungkan pembelajaran tatap muka dan praktik langsung nilai-nilai adat, melibatkan tokoh adat seperti *ninik mama* dan *bundo kanduang* sebagai guru

tamu. Moderasi beragama berarti menerapkan cara beragama yang seimbang dengan mengedepankan toleransi, menghormati perbedaan, menjunjung nilai kebangsaan, serta menghargai budaya lokal. Meskipun nilai moderasi beragama tidak tercantum eksplisit dalam buku ajar, guru secara kreatif mengintegrasikannya dalam pembelajaran. Kurikulum PK-BAM ini memberikan pengaruh terhadap pemahaman siswa tentang nilai budaya dan moderasi beragama. Siswa menunjukkan apresiasi nilai-nilai budaya dalam kehidupan sehari-hari, menghargai perbedaan agama dan budaya dan mengutamakan kedamaian. Keberlanjutan kurikulum PK-BAM terjamin melalui dukungan kebijakan daerah dan keterlibatan aktif tokoh masyarakat, sejalan dengan visi "Bukittinggi Hebat" yang berprinsip pada Adat Basandi Syarak dan Syarak Basandi Kitabullah.

Kata Kunci: Moderasi Beragama, Budaya Alam Minangkabau, Kurikulum Muatan Lokal, Sekolah Dasar.

Background

Indonesia's diversity is one of its defining characteristics, and the nation has been tolerant and compassionate toward one another since its inception. Religious moderation has progressively become increasingly important in Indonesian society. Therefore, it is crucial to understand religious moderation in a contextual manner to provide a moderate religious understanding and perspective, given the country's vast array of religions, cultures, and traditions¹. Humanistic and tolerant religious aspirations are nurtured through religious moderation and serve as the foundation of the state in fostering the unity of a diverse nation.

The Republic of Indonesia, known for its diversity of ethnicities, cultures, and religions, requires an effective strategy to maintain unity among all its citizens². Education serves as a strategic instrument in shaping society's

perspectives and understanding of religious and cultural values³. In the context of Indonesia, with its cultural diversity and varying religious understandings, religious moderation becomes an inevitability to maintain social harmony. Particularly in the digital era, marked by the widespread dissemination of religious ideologies that tend to be extreme whether in ultra-conservative or liberal forms religious moderation education at the foundational level becomes increasingly essential⁴.

One highly effective method for fostering tolerance to strengthen national unity is through education and religious moderation⁵. The importance of integrating the values of religious moderation into the educational curriculum becomes key to addressing issues of intolerance in schools. Therefore, a comprehensive evaluation of the roles of teachers, teaching materials, and student activities is necessary to foster a more moderate attitude⁶. The Government of

¹ Ahmad zainuri Fahri, mohammad, 'Moderasi Beragama Di Indonesia Mohamad', UIN Raden Fatah Palembang, 13.5 (2022), 451.

² M. Anzaikhan, Fitri Idani, and Muliani Muliani, 'Moderasi Beragama Sebagai Pemersatu Bangsa Serta Perannya Dalam Perguruan Tinggi', *Abrahamic Religions: Jurnal Studi Agama-Agama*, 3.1 (2023), 17 <<https://doi.org/10.22373/arj.v3i1.16088>>.

³ Raihani, 'Creating Multicultural Citizens: A Portrayal of Contemporary Indonesian Education', *Creating Multicultural Citizens: A Portrayal of Contemporary Indonesian Education*, April, 2013, 1–253 <<https://doi.org/10.4324/9781315851716>>.

⁴ Azyumardi Azra, *Moderasi Islam Di Indonesia: Dari Ajaran, Ibadah, Hingga Perilaku*, ed. by Idris Thaha (Jakarta: Kencana, 2020).

⁵ Muchsin al-Fikri, Tatang Sudrajat, and Witri Cahyati, 'The Role of Higher Education in the Religion of the Religious Moderation Program', 456. *Bicmst* (2020), 254–56 <<https://doi.org/10.2991/assehr.k.201021.061>>.

⁶ Hendra Harmi, 'Analisis Kesiapan Program Moderasi Beragama Di Lingkungan Sekolah/Madrasah', *JPGI (Jurnal Penelitian Guru Indonesia)*, 7.1 (2022), 89 <<https://doi.org/10.29210/021748jpgi0005>>.

⁷ Asria Ramadhani and Muthia Umi Setyoningrum, 'Penguatan Nilai Moderasi Beragama Melalui Pendidikan Agama Islam Di Sma Negeri 7 Samarinda', *At-Ta'Dib: Jurnal*

Indonesia has implemented the concept and policy of religious moderation introduced by the Ministry of Religious Affairs. In the context of education, religious moderation aims to foster tolerance, prevent radicalism, and build character.

This education emphasizes understanding, respecting, and accepting religious and cultural differences with the aim of reducing conflicts and enhancing social harmony. Religious moderation education is crucial for fostering a tolerant, peaceful, and diverse society as it encourages interfaith dialogue, supports universal values such as justice and peace, and instills an inclusive attitude that recognizes everyone's right to worship according to their own beliefs⁸.

Education holds a very important position in Islam, as it enables individuals to acquire knowledge that can improve their quality of life and their standing before Allah SWT and others. The goals of national education align with religious moderation, which prioritizes various beliefs and values, upholds diversity and tolerance, respects one another, and fosters a diverse and harmonious life⁹. As an educational institution, schools have the responsibility and an important role in shaping the character of students, including instilling the values of religious moderation¹⁰. This must be instilled from an early age in a gradual and continuous manner within the community, so that tolerance can develop effectively and unity will naturally strengthen.

The Minangkabau, as one of the largest ethnic groups in Indonesia, has a tradition and culture rich in noble values, including in the realm of

religious moderation. The Minangkabau, as an ethnic group in Indonesia, possesses a unique perspective on gender relations through their matrilineal system. This system grants women a distinctive position within the social structure and property ownership. However, over time, there has been a dynamic interplay of understanding between customary values, religion, and modernity, which at times creates tensions in how the position and role of women are perceived¹¹.

The Minangkabau custom is a system of values that integrates religion, family honor, deliberation, and the matrilineal principle into every aspect of life, resulting in social harmony that is embraced with great pride by the entire community. The worldview of the Minangkabau people, known as "adat basandi syarak, syarak basandi kitabullah," reflects a beautiful balance between tradition and religion¹². This philosophy demonstrates that, in the worldview of the Minangkabau people, there is harmony between local customs and the teachings of Islam. Tradition must not contradict Islamic law, and Islamic law serves as the foundation for carrying out customs. This concept forms the framework for the Minangkabau community in their speech, actions in family and community life, as well as in the realm of education¹³.

The success of religious moderation can be assessed by the ability to appreciate diversity, grant others the freedom to share thoughts and views, uphold equality, and adopt a cooperative attitude. These are the criteria for measuring the

Ilmiah Prodi Pendidikan Agama Islam, 15.1 (2023), 76–89 <<https://doi.org/10.47498/tadib.v15i1.1802>>.

⁸ Agustin Sri Ningsih, Jumiarti Hurairah, and Muji Rahayu, 'AL-ABSHOR: Jurnal Pendidikan Agama Islam Peran Pendidikan Islam Dalam Melawan Radikalisme Melalui Moderasi Beragama', 1.3 (2024), 107–16.

⁹ Hilmin, Dwi Noviani, and Eka Yanuarti, 'Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam', *Symfonia: Jurnal Pendidikan Agama Islam*, 3.1 (2023), 57–68 <<https://doi.org/10.53649/symfonia.v3i1.34>>.

¹⁰ Taupik Rahman Hakim, 'Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama', *Edukasiana: Jurnal Inovasi Pendidikan*,

1.4 (2022), 192–200 <<https://doi.org/10.56916/ejip.v1i4.188>>.

¹¹ Siti Fatimah, 'Rantau and Minangkabau Women: A Global View of the Postcolonial Feminist Perspective', *Humanus: Jurnal Ilmiah Ilmu-Ilmu Humaniora*, 22.1 (2023), 28–37 <<https://doi.org/10.24036/humanus.v22i1.119939>>.

¹² Irfan Ar Chaniago and Muhammad Alfikri, 'Communication of Kato Nan Ampek Cultural Perspective in Minangkabau Community in Medan Denai District', *Medan City*, 2.4 (2022).

¹³ Jusmawati, Rusdinal, and Eri Barlian, 'Honest Character Based on Minangkabau Culture in Education', 504.ICoIE (2020), 12–14 <<https://doi.org/10.2991/assehr.k.201209.185>>.

effectiveness of religious moderation¹⁴. Given that this culture is rich in values of moderation, it can be instilled through the local content curriculum in schools¹⁵. The province of West Sumatra issued Regulation Number 2, Article 2 of 2009 on the Implementation of Education, where education in West Sumatra is based on Adat Basandi Syara', Syara' Basandi Kitabullah (ABS-SBK), Syara' Mangato, Adat Mamakai, Alam Takambang Jadi Guru, local wisdom, and regional excellence (Governor's Regulation of West Sumatra, 2009).

The purpose of incorporating the Minangkabau natural culture education into the local content curriculum in West Sumatra is to cultivate students' understanding of recognizing, appreciating, and applying the principles of Minangkabau natural culture in their daily lives¹⁶. Culture-based learning on Minangkabau natural values can shape values of tolerance, moderation, mutual cooperation, and harmony in interacting with others. Through local content learning in curriculum development, it is expected that students will not only recognize and appreciate their regional culture but also broaden their horizons and perspectives on the cultural diversity across the archipelago, enabling them to adopt an open and tolerant attitude.

In elementary schools, religious education focuses on teaching basic skills and the concrete application of religious principles¹⁷. This means that the material should be applied in such a way that it becomes a habit. The philosophical values of culture introduced in elementary schools, such as the values of togetherness, independence,

tolerance or equality of rights, fairness and justice, politeness, helpfulness, humility, mutual love and respect among humans, a sense of shame, and empathy, are incorporated into the local content curriculum of Minangkabau natural culture. Efforts to preserve and instill the values of Minangkabau natural culture in the younger generation are carried out through the integration of cultural material into the local content curriculum in schools across West Sumatra¹⁸. Bukittinggi, as one of the centers of Minangkabau education and culture, holds a significant responsibility in preserving cultural values while also promoting a moderate understanding of religion. Through the local content curriculum of Minangkabau Natural Culture (BAM), elementary schools in Bukittinggi have the opportunity to integrate religious moderation values that align with the local matrilineal wisdom.

In Bukittinggi, the application of local cultural values is known through the PK-BAM curriculum. PK-BAM is a local content program that focuses on instilling character based on the noble values of Minangkabau natural culture. In its implementation, since 2022, the Bukittinggi city government has collaborated with teachers in schools and cultural figures such as niniak mamak and bundo kanduang, who act as guest teachers in teaching PK-BAM. This study aims to explore how religious moderation values can be integrated into the PK-BAM local content curriculum and its impact on students at the elementary school level (SD). Several previous studies, such as those conducted by¹⁹ about "The Values of Character

¹⁴ ABDULLOH SAJJAD AHMAD, 'Religious Moderation in Islamic Religious Practices Through Wasathiyah Concept', *Sunan Kalijaga International Journal on Islamic Educational Research*, 5.2 (2021), 72–84 <<https://doi.org/10.14421/skijier.2021.52.06>>.

¹⁵ M Matsuroh, 'Multikultural, Kurikulum Pendidikan Berbasis', *Multikultural, Kurikulum Pendidikan Berbasis*, 2010, 71–83.

¹⁶ Rudi Hartono, Agung Hartoyo, and Hairida Hairida, 'Pemanfaatan Budaya Lokal Untuk Meningkatkan Kompetensi Global Siswa', *Jurnal Basicedu*, 6.4 (2022), 7573–85 <<https://doi.org/10.31004/basicedu.v6i4.3602>>.

¹⁷ Agustina, 'Pembelajaran Budaya Alam Minangkabau (BAM) Sebagai Wadah Pelestarian Kearifan

Lokal: Antara Harapan Dan Kenyataan', *Komposisi: Jurnal Pendidikan Bahasa, Sastra, Dan Seni*, 13.1 (2012) <<https://doi.org/10.24036/komposisi.v13i1.3926>>.

¹⁸ Witra Alti, 'Pendidikan Inklusi Berbasis Nilai Kearifan Lokal Di SEKOLAHALAM MINANGKABAU Kota Padang Sumatera Barat', *Culture & Society: Journal Of Anthropological Research*, 1.3 (2020), 172–79 <<https://doi.org/10.24036/csjar.v1i3.28>>.

¹⁹ Mafardi, 'Nilai-Nilai Karakter Dalam Mata Pelajaran Muatan Lokal Budaya Alam Minangkabau Di SDN 14 Kota Padang', *ELSE: Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 1.2a Desember (2017), 38–47.

in the Local Content Subject of Minangkabau Natural Culture at SDN 14 Padang City" and.²⁰ about " the "Internalization of Character Education in the Minangkabau Natural Culture Subject at Elementary Schools" has not specifically linked it to religious moderation and gender equality. Meanwhile, the study conducted by ²¹ about " "The Instilling of Religious Moderation Values in PAI (Religious Education) Learning" focuses more on PAI learning."

This study uses a qualitative descriptive approach to explore the implementation of religious moderation values through the local content curriculum in elementary schools in Bukittinggi City. Data collection was carried out using three main techniques: in-depth interviews with teachers and school principals²² These include interviews with the school principal, curriculum coordinator, classroom teachers, and PK-BAM teachers from SD Fransiskus, SD Al-Islah, SDN 04 Birugo, SDN 17 Pakan Kurai, SD Excellent Plus, and SDN 04 Garegeh, as well as direct observations of teaching and learning activities ²³ and participating in lessons with guest teachers, niniak mamak and bundo kandung, as well as conducting document studies on local content curriculum materials such as the PK-BAM teaching materials implemented. The collected data was then analyzed qualitatively using the interactive model of data analysis, which includes data condensation, data presentation, and drawing conclusions²⁴ to identify and describe how religious moderation values are applied through the local content curriculum of Minangkabau Natural Culture.

Article Content

Research Results

The research findings obtained through a series of interviews, documentation, and direct observations with teachers, cultural figures, and educational stakeholders at elementary schools in Bukittinggi City reveal various interesting aspects in the application of religious moderation values through the PK-BAM curriculum. The researcher found religious moderation values in PK-BAM learning, conveyed by all informants, and the learning process included values such as religiosity, tolerance, nationalism, rejecting violence/love for peace, respecting local culture, and deliberation .

Based on the research findings through interviews, documentation, and observations conducted at six elementary schools in Bukittinggi City, the implementation of the Character Education Curriculum Based on Minangkabau Natural Culture (PK-BAM) has been systematically carried out since 2022. SD Fransiskus, SD Al-Islah, SDN 04 Birugo, SDN 17 Pakan Kurai, SD Excellent Plus, and SDN 04 Garegeh are the six selected schools. These schools were chosen based on a significant and representative number of students, as well as the diverse student backgrounds, reflecting schools from the three sub-districts in Bukittinggi City. In its implementation, the six elementary schools conduct PK-BAM lessons once a week, from grade 1 to grade 6. The teachers have been provided with special teaching materials as guidelines for delivering the lessons. To reinforce Minangkabau cultural values, each school displays Minangkabau proverbs, such as *kato nan ampek* and *sumbang duo baleh*, on the school walls as visual learning media to help students remember and understand the values of Minangkabau customs in

²⁰ Welly Lucardo and others, 'Internalisasi Pendidikan Karakter Dalam Mata Pelajaran Budaya Alam Minangkabau Di Sekolah Dasar', *Jurnal Pendidikan Tambusai*, 8.1 (2024), 989–97.

²¹ Ajat Hidayat and Rini Rahman, 'Penanaman Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMP Negeri 22 Padang', *Islamika*, 4.2 (2022), 174–86 <<https://doi.org/10.36088/islamika.v4i2.1742>>.

²² Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif Dan R & D*, ke-19 (Jakarta: Alfabeta, 2013).

²³ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2017).

²⁴ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook*, Singapore, 3rd edn (SAGE Publications, 2014).

everyday life. Additionally, the schools regularly invite guest teachers each month, consisting of cultural figures such as *niniak mamak* and *bundo kandung*.

The PK-BAM learning method at the six elementary schools is implemented through a comprehensive approach, combining face-to-face learning with practical application of traditional values. Learning takes place not only in the classroom with PK-BAM teachers and guest teachers but also involves students in various cultural activities such as *makan bajamba*, which teaches the values of togetherness and dining etiquette, death rituals that instill empathy and social solidarity, mutual cooperation activities that foster teamwork, and the *baralek pakan kurai* event that introduces students to traditional wedding customs. Although the values of religious moderation are not explicitly listed in the teaching materials, the teachers creatively integrate these values into the learning process. This is particularly important given the diverse composition of students in several elementary schools in Bukittinggi City, including non-Muslim students. As a concrete example, in lessons about the Kurai Bukittinggi customs related to death rituals, teachers emphasize the importance of showing condolences and attending condolences ceremonies regardless of religious background, as a manifestation of humanitarian values and respect for local culture. This is based on an interview with one of the teachers at SDN 04 Birugo, Mrs. Riri, who is the class guardian and PK-BAM teacher.

"Waktu itu ada orang tua murid yang meninggal, kebetulan yang Muslim. Saya langsung berinisiatif mengajak semua anak-anak untuk takziah, termasuk yang non-Muslim. Saya jelaskan ke mereka kalau kita ke sana bukan untuk ikut ritual agamanya, tapi untuk menunjukkan kepedulian kita sebagai sesama manusia. Ya, Alhamdulillah orang tua murid juga mendukung. Dari situ anak-anak bisa belajar langsung tentang toleransi dan nilai gotong royong yang memang sudah jadi tradisi kita di sini,"

An interesting finding from the observation at one of the six schools studied is Yayasan Fransiskus, a Christian educational institution in Bukittinggi. This foundation serves as a real example of the implementation of religious moderation values in the educational context. Based on interviews with the school principal, nearly half of the student population at this school is Muslim. The school has taken accommodative steps to meet the needs of Muslim students, such as providing a prayer room for worship activities and allowing freedom in wearing the hijab. The practice of religious moderation is also reflected in the school's policy of using Indonesian for the morning prayers together, as well as providing specific time for students to study and delve into their respective religious teachings. Even more impressively, despite most non-Muslim students being from outside Bukittinggi City, the school remains committed to teaching the values of Minangkabau Natural Culture.

Based on an interview with Mrs. Sukma, the Curriculum Vice Principal at SD Fransiskus, the implementation of PK-BAM at the school is carried out through face-to-face lessons scheduled once a week using teaching materials from the Bukittinggi City Government. Learning is also conducted through activities such as visits to the Rumah Gadang Museum. Mrs. Sukma emphasized that although students come from various regions with different cultural backgrounds, they need to understand and get to know the local culture of their current residence while maintaining an open attitude towards existing diversity. This reflects the awareness of the educational institution in preserving local wisdom while respecting and accommodating religious diversity, creating an inclusive and harmonious educational environment for all students, regardless of their religious background.

This phenomenon reflects how the values of religious moderation have naturally integrated into the education system in Bukittinggi, even though they are not explicitly stated in the formal PK-BAM curriculum. Teachers creatively develop and

integrate religious moderation values into every learning session, responding to the diverse religious backgrounds of the students. This adaptive approach is evident in the daily practices observed at the six elementary schools studied, where teachers use learning materials as a medium to instill tolerance and mutual respect.

Introducing these values is particularly crucial given that students interact with diversity not only within the school environment but also in their daily lives at home and in the community. This is inseparable from Bukittinggi's characteristics as a tourist city frequented by foreign visitors and inhabited by residents of various religious backgrounds, including Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. These conditions drive schools to intensify efforts to introduce and instill tolerance, mutual respect, and appreciation in students from an early age. Consequently, the existing diversity, rather than being a source of conflict, enriches the practice of religious moderation in both educational and social life contexts across Bukittinggi.

Discussion

Integration of Religious Moderation Values in Minangkabau Natural Culture

Minangkabau customs refer to the set of rules observed by the local community in their daily lives²⁵. The natural culture of Minangkabau represents the philosophy of life for the Minangkabau people, encompassing principles and rules governing human life in this world, aligned with the system and methods of thought inherent to the Minangkabau way of life. One of the core principles in Minangkabau customs

emphasizes the harmonization between tradition and religion²⁶.

Religious moderation and Minangkabau customary values possess distinct characteristics yet complement one another in shaping a tolerant society. Religious moderation emphasizes interfaith relations and maintaining harmony within a diverse community. Meanwhile, Minangkabau customary values focus on harmonizing tradition and religion within individuals, particularly in how one integrates religious values into daily life through traditional customs. When tradition is rooted in religion and religion is founded on sacred scripture, it naturally fosters a moderate attitude in practicing faith, as religious teachings inherently promote compassion and tolerance. This alignment enables the Minangkabau people to naturally embody religious moderation through their customary values.

The philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah" embedded in the value system of Minangkabau customs reflects the inseparable connection between traditional customs and religious values²⁷. Minangkabau customs are not merely viewed as ancestral heritage to be preserved but, more profoundly, as a comprehensive value system that plays a pivotal role in maintaining harmony in social life, religion, and ethics within the societal order²⁸. Minangkabau customs adopt the values of the Qur'an in leadership practices, deliberation, and

²⁵ Restu Fauzi and Dyah Kumalasari, 'Education of National Characters Based on Local Cultural Values in History Learning Through Traditional Philosophy of Minangkabau', 398.ICoSSCE 2019 (2020), 55–61 <<https://doi.org/10.2991/assehr.k.200130.012>>.

²⁶ Ismail Husein, *Adat Minangkabau: Kearifan Lokal Dalam Kehidupan Sosial Dan Budaya* (Padang: Universitas Negeri Padang Press, 2011).

²⁷ Khamaruddin, *Sistem Nilai Adat Minangkabau: Perspektif Pancasila Dan Etika Sosial* (Jakarta: Lembaga Penerbit Fakultas Ilmu Sosial, 2018).

²⁸ Iswadi Bahardur, 'Kearifan Lokal Budaya Minangkabau Dalam Seni Pertunjukkan Tradisional Randai', *JENTERA: Jurnal Kajian Sastra*, 7.2 (2018), 145 <<https://doi.org/10.26499/jentera.v7i2.932>>.

mutual cooperation as the foundation for community life^{29 30}.

Religious moderation is an approach that emphasizes a middle path, avoids extremism, and upholds tolerance and mutual respect³¹. Religious moderation in education instills four key values in students: national spirit, tolerance, rejection of violence, and respect for local culture³². This aligns with the principle of "Adat Basandi Syarak, Syarak Basandi Kitabullah," which serves as a foundation for teaching the balance between preserving traditions and practicing religious teachings in a peaceful and tolerant manner. This concept emphasizes a middle path that rejects extremism while fostering social harmony through respect for diversity³³. This is evident in everyday practices, such as *musyawarah* (deliberation) and *mufakat* (consensus), which are often employed in collective decision-making processes. These practices prioritize mutual listening and respect for others' opinions^{34 35}. This concept fosters a welcoming environment where individuals can freely accept differing opinions or beliefs³⁶.

Furthermore, in the context of religious moderation, Minangkabau culture offers a unique perspective on gender roles, emphasizing balance and complementarity between women and men in

upholding spiritual and social values. The Minangkabau community is renowned for its distinctive local wisdom, where the matrilineal system grants women a special position as the cornerstone for transmitting cultural and religious values³⁷. In Minangkabau culture, women hold a highly significant role³⁸. They are not merely family members but serve as the backbone in preserving and passing down cultural heritage and religious teachings from one generation to the next. The Minangkabau kinship system grants women a special position, recognizing them as key decision-makers and drivers in social and family life. In Minangkabau tradition, mothers, referred to as *bundo kanduang*, play a crucial role as the primary educators within the family. They are not just caretakers but also impart noble values such as mutual respect, open-mindedness, and strong character building. Through their guidance and exemplary conduct, Minangkabau mothers instill values of moderation, tolerance, and character education in the younger generation, ensuring the harmony and continuity of their culture³⁹.

Moreover, the local wisdom of Minangkabau emphasizes the role of women in preserving cultural and religious values, as reflected in various wise sayings that convey messages of religious

²⁹ Zulfa Nur Fadhila and others, 'Effectiveness of Three Dimension Demonstration Methods for Waste Selection Behavior Children's of the Al-Qur'an Mosque Education Park Jabal Nur in Pajangan, Bantul, Yogyakarta, Indonesia', *Annals of Tropical Medicine and Public Health*, 23.8 (2020), 1330–36 <<https://doi.org/10.36295/ASRO.2020.23821>>.

³⁰ Yusuf Hanafi and others, 'Student's and Instructor's Perception toward the Effectiveness of E-BBQ Enhances Al-Qur'an Reading Ability', *International Journal of Instruction*, 12.3 (2019), 51–68 <<https://doi.org/10.29333/iji.2019.1234a>>.

³¹ Rosyada Roihatul Jannah, Moh. Slamet, and Suhari, 'Pesan Moderasi Beragama M. Quraish Shihab Dalam Channel Youtube Najwa Shihab Edisi Islam Wasathiyah, Islam Yang Di Tengah', *Menara Tebuireng: Jurnal Ilmu-Ilmu Keislaman*, 19.1 (2023), 70–86 <<https://doi.org/10.33752/menaratebuireng.v19i1.5137>>.

³² Ahmad Qowamu Asshidiqi and others, 'Analisis Implementasi Nilai-Nilai Moderasi Beragama Di SDIT Cendekia Kabupaten Purwakarta', *Foundasia*, 14.2 (2023), 37–51 <<https://doi.org/10.21831/foundasia.v14i2.65063>>.

³³ Husein.

³⁴ Limyah Al-Amri and Muhammad Haramain, 'Akulturasi Islam Dalam Budaya Lokal', *Kuriositas*, 11 (2017), 7–3 <<https://doi.org/10.35905/kur.v10i2.594>>.

³⁵ Muhammad Raffin Althafullayya and Ali Akbar, 'Analisis Integrasi Islam Dan Budaya Minangkabau Dalam Tradisi Batagak Penghulu Berdasarkan Perspektif Al-Qur'an', *Jurnal Pendidikan Islam*, 1.2 (2023), 12 <<https://doi.org/10.47134/pjpi.v1i2.155>>.

³⁶ Khamaruddin.

³⁷ Misnal Munir and Moses Glorino Rumambo Pandin, 'The Local Genius Values of Minangkabau Society', 165.Iccsr (2018), 302–6 <<https://doi.org/10.2991/iccscr-18.2018.67>>.

³⁸ Mina Elfira, 'Bundo Kanduang: A Powerful or Powerless Ruler? Literary Analysis of Kaba Cindua Mato (Hikayat Nan Muda Tuanku Pagaruyung)', *Makara Human Behavior Studies in Asia*, 11.1 (2007), 30 <<https://doi.org/10.7454/mssh.v11i1.48>>.

³⁹ Puji Wulandari Kuncorowati, Setiati Widiastuti, and Iffah Nurhayati, 'Usaha Perantau Minangkabau Di Kota Yogyakarta Dalam Membina Hubungan Dengan Kerabat Asal', *Jurnal Civics: Media Kajian Kewarganegaraan*, 15.1 (2018), 26–36 <<https://doi.org/10.21831/jc.v15i1.16087>>.

moderation. These values not only teach the principles of harmony and tolerance but also demonstrate how the Minangkabau community, through its local wisdom, upholds the importance of balancing tradition and religion in daily life⁴⁰.

Conversely, male figures such as *niniak mamak* and other traditional leaders play a vital role in transforming the values of moderation in the public sphere, particularly through the mechanisms of deliberation and consensus. Within the context of the Character Education Curriculum Based on Minangkabau Cultural Values (PK-BAM), the involvement of traditional leaders as guest teachers exemplifies how gender roles are constructively utilized to convey the essence of Minangkabau culture. The concept of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*", which serves as the foundational philosophy of the Minangkabau community, applies not only universally but also considers the dynamics of gender roles. In practice, both women and men share equal responsibilities in maintaining the balance between traditional customs, religious values, and principles of moderation.

Research findings from six primary schools in Bukittinggi indicate that this gender-based approach to religious moderation has been effectively internalized within the education curriculum. The involvement of guest teachers from both genders, including *angku niniak mamak* and *bundo kanduang*, fosters an inclusive and balanced educational environment. Together, they teach values of tolerance, respect for diversity, and character building without differentiating roles based on gender.

This research also reveals that many *panitaban* or wise sayings in Minangkabau culture embody the values of religious moderation. One such value is nationalism, reflected in the *panitaban* "Muluik manih kucindam murah, budi baik baso katuju," which teaches the importance of speaking kindly and acting courteously to maintain harmony

among individuals. Tolerance is also reflected in the saying '*Kok Gadang jan malendo Kok Panjang jan malindih Cadiak jan manjua kawan Gapuak jan mambuang lamak Lamak dek awak ka tuju dek urang*', meaning "Respect the rights and dignity of others. Do not misuse what you possess whether it is physical strength, intelligence, or wealth to harm others. Instead, use them to create goodness that benefits everyone"⁴¹.

Based on observations at SDN 17 Pakan Kurai during the PK-BAM lesson in grade IV with Mrs. Efrika, she taught the proverb "*Nan kuriak iyolah kundi, nan merah iyolah sago. Nan baiak iyolah budi, nan indah iyolah babaso*" within the context of the Batagak Panghulu ceremony. Through the screening of a short video about the Batagak Panghulu ceremony, Mrs. Hardini explained the role of the penghulu (customary leader) in Minangkabau culture and emphasized the values of religious moderation in the proverb. She illustrated the importance of good character and polite speech by a penghulu as an example for the younger generation, using the metaphor of *kundi* (well) and *sago* (sago palm). She then connected this with real-life examples for the students, such as using polite language when speaking to friends from different ethnic or religious backgrounds.

Additionally, the researcher also found that during the PK-BAM lesson in grade V at SDN 04 Birugo, Mrs. Hardini taught the concept of "*sumbang duo baleh*" through the lyrics of the song "*Kok Upiak Lah Gadang*." This lesson had a strong relevance to the values of religious moderation, particularly in the aspects of respecting local culture and fostering tolerance. Through the song, students were taught the importance of collaboration and mutual respect, reflecting the idea of harmony between different communities and beliefs, which aligns with the principles of religious moderation and cultural appreciation.

In the context of appreciating local culture, teaching the concept of "*sumbang duo baleh*"

⁴⁰ Jusmawati, Rusdinal, and Barlian.

⁴¹ Darul - Ilmi, 'Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal Melalui Ungkapan Bijak Minangkabau',

Islam Realitas: Journal of Islamic and Social Studies, 1.1 (2015), 45 <https://doi.org/10.30983/islam_realitas.v1i1.7>.

through traditional Minangkabau song lyrics is an effort to preserve local wisdom that contains noble values. Students are introduced to the customary rules that govern etiquette and behavior in society, especially regarding the role of women. The value of tolerance is reflected when Mrs. Hardini explains "*sumbang bakato*" (speaking rudely) by providing examples of the importance of speaking politely to everyone, regardless of their religious background, ethnicity, or social status. This teaches students to respect the diversity present in their surroundings.

The local wisdom of Minangkabau emphasizes the principle of religious moderation through the harmonization of customs and religion in social life. This moderate attitude prevents fanaticism and intolerance, while maintaining the harmony of relationships between individuals in society. This aligns with the concept of religious moderation promoted by the Ministry of Religious Affairs, which stresses the importance of tolerance and cooperation in preserving diversity in Indonesia⁴².

Integration of Religious Moderation Values in the Minangkabau Natural Culture-Based Character Education Curriculum (PKBAM)

The implementation of Minangkabau Local Culture education in elementary schools in Bukittinggi City is in line with the Regional Regulation of West Sumatra No. 7 of 2018 on Local Content Education. This curriculum is known as Character Education Based on Minangkabau Local Culture (PKBAM). It was initiated in the academic year 2022/2023 as part of Bukittinggi City's goal to realize "Bukittinggi Hebat," a city that adheres to the principles of *Adat Basandi Syarak* and *Syarak Basandi Kitabullah*. The curriculum aims to introduce students to religious teachings and local wisdom through the

integration of religious education and local culture. This program is designed to equip elementary and junior high school students with education rooted in religion and culture, to form strong character based on the values of *Adat Basandi Syarak, Syarak Basandi Kitabullah*⁴³.

The teaching materials on traditional values, such as Kato Nan Ampek, Sumbang Duo Baleh, and Panitahan, are the central focus of the Character Education Based on Minangkabau Cultural Heritage (PKBAM) in the City of Bukittinggi. Minangkabau Local Culture Education (PKBAM) shapes students who are able to understand and apply Minangkabau cultural values in their daily lives. Through this learning, students are not only educated to understand the principles of adat (customary law), but also to implement noble values such as mutual respect, discipline, cooperation, and cleanliness, which are integral parts of the social and cultural context of Minangkabau. This approach ensures that students develop a strong sense of community, social responsibility, and cultural pride, while also fostering an environment of inclusivity and harmony⁴⁴.

The Minangkabau proverbs integrated into the Character Education curriculum based on Minangkabau Local Culture (PK-BAM) contain values of religious moderation that are creatively conveyed by the teachers at the schools. Through this local wisdom, teachers not only teach the regional language but also instill life philosophies that emphasize tolerance, mutual respect, and harmony among religious communities. Each proverb is designed as a medium for the transformation of spiritual values, encouraging students to adopt inclusive attitudes, appreciate diversity, and avoid extreme or fanatical behaviors.

The PK-BAM learning at SD Pakan Kurai, taught by Mrs. Efrika, not only teaches the

⁴² Muhammad Syahputra, 'Moderasi Beragama Dalam Berbangsa Dan Bernegara Di Indonesia', *Book Chapter of Proceedings Journey-Liaison Academia and Society*, 3.1 (2024), 284–96.

⁴³ Muaddyl Akhyar and others, 'Studi Analisis Pendidikan Budaya Alam Minangkabau Terhadap

Pembentukan Karakter Anak Di Sekolah Dasar', *Idarah Tarbawiyah: Journal of Management in Islamic Education*, 4.2 (2023), 193–206
<<https://doi.org/10.32832/itjmie.v4i2.15396>>.

⁴⁴ Agustina.

regional language but also emphasizes the instillation of Minangkabau philosophical values and religious moderation through customary proverbs. For example, the proverb "Nan tuo dihormati, nan ketek disayangi, samo gadang baok bakawan" is used to instill values of tolerance and mutual respect amidst diversity. To address the challenge of linking traditional values with students' modern lives, she employs innovative teaching approaches such as video media and modified traditional games, which have proven effective in helping students apply these values in their everyday interactions at school.

This table illustrates how the values of Pancasila are integrated with the concepts of religion and the local Minangkabau culture, reflecting the principle of inclusive and tolerant religious moderation in the PK-BAM curriculum at schools. It emphasizes instilling nationalism, tolerance, rejecting violence, and appreciating local culture. The integration of these values is reinforced through the proverbs (petatah petiti) found in the PK-BAM teaching materials from grades 1 to 6. The following is an explanation in the table:

Pancasila character	Religion	Local Culture	Meaning and philosophy
Religious	Faith, Islam, ihsan, and taqwa	Adat Basandi Syarak Dan Syarak Basandi Kitabullah	Emphasizes the harmony between religious teachings (Islam) and customs, where every customary practice must be in accordance with the Shari'a and sourced in the Koran
Tolerance	Tasamuh	Lamak Diawak Katuju Dek Urang, Madapek, Urang Dak	Teaching the importance of mutual respect, understanding the

		Maraso Kahilangan, Baso Elok Budi Katuju	feelings of others, and creating harmony through good words and commendable character
Democratic	Deliberation	Duduk Basamo Balapang-Lapang, Duduk Surang Basampik-Sampik, Saciok Bak Ayam Sadancıang Bak Basi, Kabuki Samo Mandaki Kalurah Samo Manurun	Encourage the decision making process together, prioritizing mutual listening attitudes, and reaching consensus with grace
National spirit	Syu'ubiyah	Suku Dak Dapek Diasak, Gala Ndak Dapek Dialah, Kampuang Dak Dapek Dituka	Uphold the identity and integrity of groups/tribes, respect diversity without discrimination
Love the motherland	Baldatun Tayyibatun Wa Rabbtun Ghafur	Tagak Kampuang Mamaga Kampung, Tagak Nigari Mamaga Nigari, Hujan Ameh Di Nigari Urang, Hujan Batu Di Nigari Awak, Namun Kampuang Takana Juo	Building a sense of love and service to the motherland, ready to defend and protect their own territory with full dedication
Friendly	Ukhuwwah	Nan Tuo Dihormati, Nan Ketek Disayangi, Samo Gadang Dibao Baiyo	Creating harmonious social relations through mutual respect for intergenerati

			on and building togetherness
Love peace	Mahabbah	Anak Dipangku Kamanakan Dibimbiang , Urang Kampung Dipatengga ngkan, Jago Nigari Jan Binaso, Raso Dibaok Nalak, Pareso Dibaok Turun	Maintain peace, protect others, prioritize common interests, and maintain social balance

The value of tolerance is reflected in "Lamak Diawak Katuju Dek Urang," which teaches the importance of considering the feelings of others. The spirit of democracy is manifested in "Duduak Basamo Balapang-Lapang," which encourages deliberation and togetherness. The spirit of nationalism and love for the homeland is shown through "Tagak Kampung Mamaga Kampung," which teaches dedication to the country. The values of friendship and peace are seen in "Nan Tuo Dihormati, Nan Ketek Disayangi" and "Anak Dipangku Kamanakan Dibimbiang," which emphasize the harmonization of social relationships and shared responsibility. These proverbs are integrated into education to help students understand and apply the values of religious moderation within the context of Indonesian identity and Minangkabau local wisdom.

The study of Minangkabau cultural heritage remains relevant to preserve in the modern era because it contains local cultural values that align with religious principles and teachings. The concepts of *Kato Nan Ampek* and *Sumbang Duo Baleh* teach tolerance and inclusivity, which are values of religious moderation. *Kato Nan Ampek* refers to the system of language etiquette in Minangkabau customs, which governs four levels of speech based on social relationships: towards elders, younger individuals, respected persons, and

peers. This system serves as a guide for communication to demonstrate respect and maintain harmony within Minangkabau society. This education encourages students to balance religious and cultural values, fostering the development of harmonious, tolerant, and moderate character in accordance with Islamic principles.

Furthermore, the implementation of the PKBAM curriculum places significant emphasis on the active participation of community leaders such as *niniak mamak*, *bundo kanduang*, *cadiak pandai*, and religious figures in the learning process. As guest teachers, they not only play a role in imparting knowledge but also assist students in delving into Minangkabau cultural values and Islamic principles through the teaching of etiquette, customs, and the moral values embedded in local traditions. The involvement of cultural and religious leaders as guest teachers is a crucial step in ensuring that students acquire not only theoretical knowledge but also a deep understanding that can be applied in their daily social and spiritual lives.

This study found that in the city of Bukittinggi, gender roles in education are natural and not enforced. Instead, men and women collaborate to pass on the values of religious moderation. In the Minangkabau community, women play a vital role in educating children at home. They do not merely teach but utilize traditional advice (*panitahan*) to instill moral values, politeness, and an attitude of tolerance in the younger generation. In this way, they indirectly embed an understanding of the importance of religious moderation from an early age.

The teaching method employs a comprehensive approach that combines theory and practice through three key activities: instilling local culture that upholds honesty and politeness, fostering an understanding of diversity, and integrating the values of unity and tolerance into the curriculum and teaching materials. Although the values of religious moderation are not explicitly stated in the textbooks, teachers

creatively incorporate them into classroom lessons and hands-on practices, such as *makan bajamba* (communal meals), mourning rituals, communal work (*gotong royong*), and *baralek pakan kurai* (traditional celebrations). For instance, in lessons about funeral traditions, teachers emphasize the importance of expressing condolences regardless of religious differences, effectively embedding the values of religious moderation within real-life contexts.

The curriculum is supported by various factors, including the legal framework provided by West Sumatra Regional Regulation No. 7 of 2018, the availability of specialized teaching materials, and the active involvement of community leaders such as *niniak mamak*, *bundo kanduang*, and religious figures as guest teachers. Additionally, Bukittinggi's multicultural characteristics serve as a significant supporting factor. However, there are challenges, such as the absence of explicit inclusion of religious moderation values in textbooks, the need for teachers to improvise in integrating these values, and coordination difficulties in implementing practical traditional activities.

PK-BAM has a significant impact on students' understanding of Minangkabau cultural values, which incorporate religious moderation principles such as nationalism, tolerance, and mutual respect, thereby fostering a harmonious and respectful learning environment among students of different religions. This is evident from the increased understanding among students regarding local cultural values and religious moderation, as well as the development of character that values diversity. The benefits experienced include students' direct engagement in practicing traditional values and religious moderation, the preservation of Minangkabau local wisdom within the context of modern education, and the establishment of a character education model that integrates cultural values and religious moderation.

The PK-BAM curriculum is highly compatible with the multicultural nature of Bukittinggi. Its

instructional materials and approaches, which combine theory and practice, align with the characteristics of elementary school students and support the vision of "Bukittinggi Hebat," which is founded on the principle of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. The sustainability of this program is ensured through regional policy support, active involvement of community leaders, and its implementation across all grade levels. The use of visual learning media, such as *panitahan* or wise sayings, along with the integration of religious moderation values into daily practices, further reinforces long-term learning. Thus, this curriculum demonstrates strong potential for sustainability due to formal policy backing, the involvement of various stakeholders, and its relevance to the socio-cultural conditions of the Bukittinggi community.

Conclusion

The implementation of religious moderation values through the Character Education Based on Minangkabau Cultural Heritage (PK-BAM) curriculum in elementary schools across Bukittinggi has shown positive results. Systematically applied since 2022 in six Bukittinggi elementary schools, the curriculum is conducted once a week for grades 1 to 6 using specialized teaching materials and visual media such as *panitahan Minangkabau*. The program is further strengthened by the involvement of guest teachers from cultural and religious leaders every month.

The teaching methods combine face-to-face learning with hands-on practices, including *makan bajamba* (communal dining), death rituals, mutual cooperation, and *baralek pakan kurai* (traditional wedding ceremonies). While the values of religious moderation are not explicitly stated in the textbooks, teachers creatively integrate them into the learning process.

The program's success is notably evident at Fransiskus Foundation, a Christian school that accommodates Muslim students while teaching Minangkabau cultural values, fostering an inclusive

and harmonious educational environment. This curriculum has yielded positive outcomes, including increased student understanding of local cultural values and religious moderation, the creation of an inclusive and harmonious learning environment, and the preservation of local wisdom within modern education.

The program's sustainability is ensured through regional policy support, active involvement of community leaders, and its relevance to Bukittinggi's multicultural context, aligning with the "Great Bukittinggi" vision rooted in the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah.

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