

A Cultural–Religious Integration Framework for Qur’anic Education: Evidence from Minangkabau Culture in Indonesian Secondary Education

Syafrul Nalus, Ahmad Saefulloh, Linda Suanti, Asyraf Isyraqi Bin Jamil

^{1,3}STAI Pengembangan Ilmu Al-Qur’an (STAI-PIQ), Kota Padang, Sumatera Barat, Indonesia

²Universitas Palangka Raya, Central Kalimantan, Indonesia. Doctoral Program in Islamic Education, Postgraduate School, Universitas Muhammadiyah Malang, East Java, Indonesia

⁴Faculty of Islamic Studies, Universiti Islam Antarabangsa Tuanku Syed Sirajuddin, Perlis, Malaysia. Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur, Malaysia

e-mail: syafrul@staipiq.ac.id, ahmadsaefulloh791@gmail.com, linda@staipiq.ac.id,
asyraf.isyraqi@unisiraj.edu.my, isyraqi@um.edu.my

Submitted: 05-12-2025

Revised: 04-03-2026

Accepted: 19-04-2026

ABSTRACT. This study examines how Qur’anic education can be strengthened by integrating local cultural values into formal schooling. The purpose of this research is to develop an empirical framework for integrating Qur’anic teachings with indigenous cultural traditions in Islamic religious education. A qualitative case study design was employed at SMAN 5 Padang, Indonesia. Data were collected through in-depth interviews with Islamic education teachers and students, classroom observations, and document analysis of lesson plans and school programs. The data were analyzed using thematic analysis supported by NVivo software. The findings reveal three major themes. First, Qur’anic values are integrated with Minangkabau cultural philosophy through teaching materials, classroom practices, and school culture, guided by the principles Adat Basandi Syarak and Syarak Basandi Kitabullah. Second, both teachers and students perceive this integration as enhancing the relevance of religious learning by connecting Islamic teachings with local cultural identity. Third, curriculum adaptation occurs through contextual teaching strategies, although challenges remain in assessment and teacher training. This study contributes to the development of a cultural–religious integration framework for Qur’anic education that demonstrates how religious instruction can be contextualized within local cultural traditions in public secondary schools. The study provides theoretical and practical implications for designing culturally responsive Islamic education and offers an empirical model that can be adapted in other culturally diverse educational contexts.

Keywords: *Qur’anic Education, Minangkabau Culture, Cultural Integration, Islamic Religious Education*

 <https://doi.org/10.32678/tarbawi.v12i01.12313>

How to Cite Nalus, A., Saefulloh, A., Suanti, L., & Jamil, A. I. B. (2026). A Cultural–Religious Integration Framework for Qur’anic Education: Evidence from Minangkabau Culture in Indonesian Secondary Education. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 12(01), 157–170. <https://doi.org/10.32678/tarbawi.v12i01.12313>

INTRODUCTION

In recent decades, the relationship between religion, education, and cultural identity has become a major concern in global educational discourse. Many scholars have highlighted the challenges of integrating religious education with local cultural traditions in an increasingly globalized world where educational systems often prioritize standardized knowledge over cultural identity formation. Religious education is therefore expected not only to transmit doctrinal knowledge but also to nurture students’ moral values and sociocultural identity within their lived

contexts. Consequently, integrating religious teachings with local cultural wisdom has become an important strategy for developing culturally responsive, contextually relevant education.

Within Islamic education, the challenge of contextualizing religious teachings within local cultural settings is particularly significant. Qur'anic education plays a central role in shaping students' moral, spiritual, and social development. However, in many formal educational systems, religious instruction is often delivered in a doctrinal and textual manner without sufficiently connecting it to students' sociocultural realities. This separation between religious knowledge and cultural context may limit students' ability to internalize religious values in their everyday lives.

Indonesia provides a particularly rich context for examining the relationship between religion and culture, given its diverse sociocultural traditions. In West Sumatra, the Minangkabau community embodies a unique philosophical tradition known as *Adat Basandi Syarak, Syarak Basandi Kitabullah*, which emphasizes the harmony between Islamic teachings and local customs (Setiawan & Oktarina, 2023; Ilmi, 2015; Izmi, 2019; Wimra, 2017). This philosophy reflects a long-standing integration between religious values and cultural norms, making it a compelling context for exploring culturally grounded Islamic education within formal schooling environments.

Although previous studies have highlighted the importance of integrating cultural values into Islamic education, several gaps remain in the existing literature. First, many studies discuss the concept of cultural integration conceptually without providing clear pedagogical models for implementation in formal school settings. Second, empirical studies that examine how Qur'anic education can be systematically integrated with indigenous cultural philosophies remain limited. Third, there is still a lack of practical frameworks that demonstrate how such integration can be implemented through curriculum design, teaching practices, and school culture simultaneously.

Addressing these gaps, this study aims to develop an empirical framework for integrating Qur'anic education with Minangkabau cultural values within the context of Indonesian secondary education. By examining the implementation of this integration at SMAN 5 Padang, the study proposes a cultural–religious integration framework that demonstrates how Islamic teachings and local cultural traditions can be harmonized within classroom practices, curriculum structures, and school culture. The findings of this study contribute to the growing discourse on culturally responsive religious education and offer a practical model that may inform the development of contextually grounded Islamic education in multicultural societies.

Curriculum integration is widely discussed in educational theory as a means of fostering contextual and holistic learning, aligning with Beane's (1996) argument that meaningful learning must relate to students' experiences. In Islamic education, this approach bridges academic, spiritual, and cultural dimensions, as noted by Drake and Burns (2004). Studies such as Syukur et al. (2024) show that interdisciplinary methods—including AI integration—enhance engagement, while Suswandari (2017) emphasizes that local wisdom strengthens identity and character. At SMAN 5 Padang, Islamic religious education is integrated with Minangkabau cultural values through lesson plans and school culture, reflecting Küçükcan's (1998) assertion that religious education must be embedded within social and cultural structures (Azzahra et al., 2021; Dewi et al., 2024; Efrizon et al., 2022; Efrizon et al., 2024; Ernawati et al., 2021; Irman et al., 2022; Muntriani & Widaningsih, 2025; Putri, 2016; Wimra, 2017). Qur'anic education, which shapes moral and spiritual identity (El-Halaby and Hussainey, 2015; Karimullah, 2023; Alfarizi, 2024), becomes more relevant when contextualized with local traditions, as supported by Husna et al. (2023). Studies by Yamamoto et al. (2023) confirm that authentic, culturally grounded learning—using games and local practices—enhances understanding of Islamic values. This aligns with practices at SMAN 5 Padang, where Qur'anic teaching incorporates Minangkabau values such as *adat basandi syarak*, *gotong royong*, and *kato nan ampek*, resonating with prophetic educational principles (Asadullah & Chaudhury, 2010). Additionally, Minangkabau philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (Albert et al., 2022; Aldi & Kawakib, 2025; Fajria & Fitriasia, 2024; Amin, 2022; Mariana & Anna, 2024; Puspita

& Umami, 2023; Wahyuni et al., 2023). Rustiyanti (2018) reinforces the harmony between Islamic teachings and cultural identity, consistent with the findings of Smagulov et al. and Saihu et al. (2020) on the benefits of culturally integrated Islamic education.

Research relevance further supports this integration. Purwowododo (2024) and Mustamir and Tang (2025) show that religious education embedded with cultural values strengthens students’ identity and understanding of Islamic teachings in everyday life. Khusyairin et al. (2024) note that aligning instruction with sociocultural environments fosters holistic development, while Husna et al. (2023) highlight the need for an Islamic worldview to counter Westernization, echoing the aims of culturally grounded curricula. Saihu et al. (2020) and Smagulov et al. (2023) similarly demonstrate that value-based approaches enhance spiritual growth. Yamamoto et al. (2023) advocate experiential cultural learning and support the pedagogical models used at SMAN 5 Padang. However, a gap remains: most curricula still separate religious and cultural learning (Joni et al., 2025), leading to fragmented understanding (Amet et al., 2025). While previous studies highlight the importance of cultural integration (Suswandari, 2017; Saihu et al., 2020), few offer empirical models for integrating Qur’anic instruction with local culture. This study addresses that gap by proposing a systematically implemented integration model rooted in *Adat Basandi Syarak, Syarak Basandi Kitabullah*, offering a contextual Islamic education framework supported by real practices in schools and adaptable to other culturally rich regions.

METHOD

Here is the flowchart with coordination lines linking the different stages of the research methodology. Both arrows and dashed lines connect each step to show the relationships between them. This study employed a qualitative case study design to explore the integration of Qur’anic education with Minangkabau cultural values in Islamic religious education practices. A case study approach was selected because it enables an in-depth examination of complex educational phenomena within their real-life contexts and allows researchers to capture contextual interactions between cultural traditions and educational practices (Phelan, 2011). The study was conducted at SMAN 5 Padang, a public secondary school in West Sumatra, Indonesia, where Islamic religious education is intentionally integrated with Minangkabau cultural philosophy. The school provides a relevant context for examining how religious teachings can be contextualized within formal schooling through indigenous cultural traditions.

Participants in this research were Islamic religious education teachers and students who were directly involved in implementing culturally integrated learning activities. A purposive sampling technique was employed to select participants with relevant experience in integration practices. The participants included five Islamic education teachers and 15 students aged 16-18. The teachers had teaching experience ranging from 5 to 18 years and were responsible for implementing Qur’anic learning activities that incorporated Minangkabau cultural values. This sampling strategy enabled the researchers to obtain rich, relevant information from individuals who actively engage in the integration of religious and cultural education.

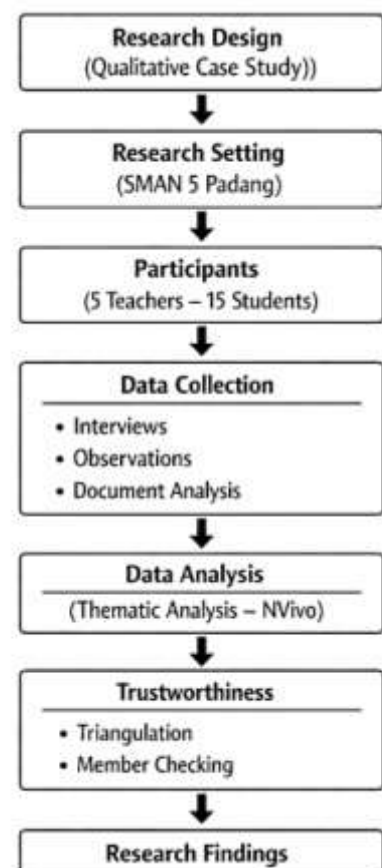


Figure 1. Methodological Framework of the Study

Data were collected through three primary techniques: in-depth interviews, classroom observations, and document analysis. Semi-structured interviews were conducted with all participating teachers and selected students to explore their perspectives on integrating Qur’anic teachings with cultural values. Each interview lasted approximately 45–60 minutes. Classroom observations were conducted during six Islamic religious education learning sessions to observe how Qur’anic values and Minangkabau cultural principles were incorporated into teaching practices. In addition, document analysis was conducted of lesson plans, teaching materials, and school activity programs to examine how cultural integration was embedded in formal curriculum structures.

The collected data were analyzed using thematic analysis following several stages, including data familiarization, initial coding, theme development, and interpretation of emerging patterns. NVivo software was used to systematically organize and code interview transcripts, observation notes, and documents. To ensure the trustworthiness of the findings, data triangulation was applied by comparing information obtained from interviews, observations, and documents. Member checking was also conducted by sharing preliminary interpretations with several participants to confirm the accuracy of the findings. Ethical approval for this research was obtained from the school administration, and informed consent was secured from all participants prior to data collection. Participants’ identities were anonymized to maintain confidentiality throughout the research process.

RESULT AND DISCUSSION

Result

Integration Model of Al-Qur'an Education and Minangkabau Culture

The integration model of Al-Qur'an education and Minangkabau cultural values at SMAN 5 Kota Padang is a unique and thoughtful approach that blends religious teachings with local cultural traditions. This integration is implemented in several ways, particularly through teaching materials, classroom activities, and the overall school culture. In terms of teaching materials, lesson plans, and textbooks incorporate both Quranic verses and Minangkabau proverbs, presenting them in parallel to demonstrate the alignment between religious and cultural values. For instance, Quranic teachings on social justice are paired with Minangkabau sayings such as "*Nan Kuriak Iyolah Kundi, Nan Merah Iyolah Sagu, Nan Baik Iyolah Budi, Nan Indah Iyolah Baso,*" which emphasize the importance of maintaining harmony and respecting others. This duality not only reinforces students' understanding of Islamic principles but also deepens their appreciation for their cultural heritage.

Table 1. Integration model of Al-Qur'an education and Minangkabau culture at SMAN 5 Kota Padang

Aspect	Integration Approach	Examples
Teaching Materials	Lesson plans (RPP) and textbooks incorporate Quranic verses and Minangkabau proverbs to align religious and cultural values.	Quranic teachings on social justice paired with Minangkabau sayings like 'Nan Kuriak Iyolah Kundi
School Activities	Daily routines such as reciting <i>Asmaul Husna</i> and group prayers incorporate Minangkabau values, fostering connections between religious obligations and cultural roles.	Students connect religious obligations with their roles in their Minangkabau community.
Special Events	Religious celebrations and cultural festivals encourage participation in activities that emphasize both Quranic teachings and Minangkabau customs, including storytelling sessions of prophets and local heroes.	Storytelling about prophets and local heroes, integrating both religious and cultural significance
Overall School Culture	Built on the principle 'Adat Basandi Syarak, Syarak Basandi Kitabullah,' where customs are grounded in Islamic law and Islamic law is rooted in the Quran. This guides daily interactions and behavior.	Students are expected to embody both Islamic and Minangkabau values in their behavior.

Teachers also emphasized the integration of Qur’anic teachings with Minangkabau cultural expressions during the interviews. One teacher explained that linking Qur’anic values with familiar

cultural expressions helps students understand religious teachings more meaningfully: “When we explain Qur’anic teachings together with Minangkabau proverbs, students understand the message more easily because those expressions are already part of their daily cultural experience.” (Teacher Y.P.) Another teacher highlighted that the use of local wisdom makes religious learning more contextual for students: “Students often relate the Qur’anic values discussed in class with cultural advice they hear from their parents and elders. This connection makes the lesson feel more relevant to their lives.” (Teacher H.R)

In addition to the teaching materials, school activities are designed to reflect this integration. Daily routines such as reciting *Asmaul Husna* and group prayers before classes start are infused with Minangkabau values. Students are encouraged to connect their religious obligations to their roles within the Minangkabau community, fostering a sense of responsibility toward both their faith and culture. Special events, such as religious celebrations or cultural festivals, further promote this integration by encouraging students to participate in activities that emphasize both Quranic teachings and Minangkabau customs. For example, storytelling sessions might focus on the lives of Islamic prophets while simultaneously highlighting the cultural significance of local heroes or legends.

Students also acknowledged that integrating cultural values into religious learning helps them understand how Islamic teachings operate within their social environment. “When the teacher explains Islamic values together with Minangkabau traditions, we can see how religion is practiced in everyday community life.” (Student A.R) Another student explained that this approach helped them connect religious teachings with their cultural identity: “Learning Qur’anic values together with Minangkabau traditions makes us feel that our culture and religion support each other.” (Student H.M)

The overall school culture at SMAN 5 Kota Padang is built upon the principles of "Adat Basandi Syarak, Syarak Basandi Kitabullah," meaning that the customs (adat) are grounded in Islamic law, and Islamic law is rooted in the Quran. This concept is deeply ingrained in the school's daily life, guiding interactions among students, teachers, and staff. The school administration emphasizes that students should not only excel academically but also embody the values of both Islam and Minangkabau culture in their behavior. This integration model helps students see how their faith is an active part of their cultural identity, preparing them to uphold these values in their broader social lives.

Teacher and Student Perspectives

Table 2 below presents interview insights from teachers and students on the integration of Minangkabau cultural values into Qur'an education.

Table 2. Interview Insights on Integration of Cultural Values

Aspect	Details
Teachers' Perspective - Opportunities	Integration enhances the relevance of religious education, making it more applicable to students' lives. The dual learning approach (religious and cultural) engages students better.
Teachers' Perspective - Challenges	Difficulties in balancing a structured religious curriculum with informal cultural education. Need for clearer guidelines and additional training.
Students' Perspective - Positive Feedback	Lessons connect Quranic teachings with cultural identity, making religious values more relatable. Students appreciated lessons on honesty linked to <i>Minangkabau's 'Kato Nan Ampek'</i> .
Students' Perspective - Suggestions	Students desire more hands-on activities, like community service, that reflect both religious and cultural values.

Interviews with educators at SMAN 5 Kota Padang provided valuable insights into both the challenges and opportunities they face in integrating Minangkabau cultural values into Al-Qur'an education. Many teachers acknowledged that integrating cultural values enhances the relevance of religious education, making it more applicable to students' lives. By connecting religious teachings with local customs, students are better able to understand and practice Islamic principles in a culturally meaningful way. For example, teachers noted that when students learn about Quranic

verses on respecting others, they are simultaneously taught the Minangkabau traditions that emphasize respect for elders and community members. This dual-learning approach makes the content more engaging and relatable to students.

Several teachers emphasized that integrating local cultural values enhances students' engagement in religious learning. *"When religious lessons are connected with Minangkabau cultural values, students become more interested because they can relate the lesson to their daily experiences."* (Teacher P.D). Another teacher explained that the integration approach supports moral learning: *"The Qur'an teaches moral values, and Minangkabau culture also emphasizes good character. When both are taught together, students can understand the moral message more clearly."* (Teacher R.N.) However, integrating cultural values also presents certain challenges. Teachers reported difficulty balancing the formal religious curriculum with cultural education, as the two often require different pedagogical approaches. While Islamic education follows a structured curriculum with clearly defined learning objectives, cultural education is often more informal and experiential. Teachers highlighted the need for clearer guidelines and resources to help them seamlessly integrate the two areas.

Additionally, some educators noted that they require more training to effectively incorporate cultural values into their lessons without diminishing the depth of Quranic teachings. From the students' perspective, the integration of Minangkabau culture into their religious education was generally well-received. Many students reported that this approach made their learning more dynamic and engaging. They appreciated how the lessons connected Quranic teachings to their cultural identity, allowing them to see the relevance of religious values in their everyday lives.

Despite these benefits, teachers also acknowledged several challenges in implementing this integration. *"The main challenge is that the curriculum is already very structured, so sometimes it is difficult to allocate enough time to discuss cultural values in depth."* (Teacher S.R) Another teacher noted the need for additional pedagogical support. *"Teachers need more training and guidance on how to integrate cultural values into Islamic education without reducing the depth of Qur'anic learning."* (Teacher Y.P.) For instance, learning about the Islamic principle of honesty alongside the Minangkabau value of "Kato Nan Ampek" (the importance of speaking truthfully and clearly) helped students internalize these values in a way that felt authentic and personal. Some students, however, expressed a desire for more hands-on activities that reflect both religious and cultural teachings, such as community service projects that align with both Islamic values and Minangkabau traditions. Overall, students found that this integrated approach helped them navigate their roles as both devout Muslims and members of the Minangkabau community. Students generally responded positively to the integration of cultural values in religious learning. *"It becomes easier for us to understand religious values because they are explained using examples from our own culture."* (Student Y.Y). Another student explained that this approach strengthened their cultural awareness. *"Through these lessons, we learn that Minangkabau culture teaches values that are also found in the Qur'an."* (Student A.S.)

Curriculum Adaptation

The curriculum adaptation at SMAN 5 Padang City is shown in the following table.

Table 3. Curriculum Adaptation at SMAN 5 Kota Padang

Aspect	Details
Key Competencies and Content	The curriculum aligns Islamic education with Minangkabau culture, e.g., Zakat and Gotong Royong, to foster a holistic learning experience.
Teaching Strategies	Group discussions and debates encourage students to explore the intersection of religious and cultural values, promoting critical thinking.
Assessment	Islamic education is formally assessed through exams and quizzes, but cultural learning is assessed informally, through behavior and participation.
Improvements Needed	There is a need for more formal assessments of cultural learning and teacher training to support the integration of both religious and cultural values.

The curriculum at SMAN 5 Kota Padang is structured to ensure that Al-Qur’an education and Minangkabau cultural values are integrated to support holistic learning. The curriculum developers have carefully selected key competencies from both Islamic education and Minangkabau culture to create a cohesive learning experience. For example, lessons on the importance of charity in Islam (zakat) are taught alongside Minangkabau practices of mutual aid, such as "gotong royong" (community cooperation), showing students how these values are reflected in both religious teachings and cultural traditions.

This alignment ensures that students not only gain religious knowledge but also develop a deep understanding of their cultural obligations, thereby becoming well-rounded individuals who can contribute to their communities. In addition to content alignment, curriculum adaptation also involves developing teaching strategies to support the integration of religious and cultural values. Teachers are encouraged to use methods that allow students to explore the intersections of their faith and culture. For instance, group discussions and debates are commonly used to help students critically engage with both Quranic teachings and cultural philosophies. Students are allowed to explore how Islamic principles, such as justice and fairness, are reflected in Minangkabau traditions, promoting a deeper understanding of both domains.

Teachers described how classroom discussions often connect Islamic teachings with Minangkabau social practices. *“When discussing zakat, we often connect it with the Minangkabau tradition of helping each other in the community, such as gotong royong.”* (Teacher H.R.) Another teacher explained how cultural examples support students’ understanding. *“Students become more active in discussions when cultural examples are included because they are familiar with those practices in their community.”* (Teacher P.D.)

Despite the successful integration of cultural values into the religious curriculum, there are areas where the adaptation could be improved. One significant issue is assessing students’ understanding of the Minangkabau culture. While Islamic education is regularly assessed through exams, quizzes, and oral recitations, the cultural aspect of the curriculum is often evaluated informally. Teachers tend to assess students’ cultural learning through observation of behavior or participation in cultural activities, which can result in an incomplete evaluation of their progress. To address this, there is a growing recognition of the need to develop more formal assessments that measure both religious and cultural competencies. This would ensure a more comprehensive evaluation of students’ learning and help teachers identify areas where students may need additional support in understanding either Islamic teachings or cultural values. However, teachers acknowledged that assessing cultural learning outcomes remains challenging. *“Religious knowledge can be assessed through exams, but cultural values are usually reflected in students’ attitudes and behavior, which are more difficult to measure formally.”* (Teacher R.N.). Students also noted that cultural learning is often reflected through participation in school activities. *“We usually show our understanding of cultural values through activities like community service or school events.”* (Student P.K.). These interview excerpts demonstrate that the integration of Qur’anic education with Minangkabau cultural values is not merely conceptual but is actively experienced by both teachers and students in classroom practices and school activities.

In conclusion, the curriculum at SMAN 5 Kota Padang is a thoughtful adaptation that successfully blends Al-Qur’an education with Minangkabau culture, providing students with a well-rounded education that reflects both their religious and cultural identities. However, continued efforts to refine the integration model, particularly through formal assessments and teacher training, could further enhance the effectiveness of this approach. The integration of these two domains not only helps students understand the relationship between their faith and culture but

also prepares them to become active, responsible members of both the Islamic and Minangkabau communities.

Conceptual Framework of Cultural–Religious Integration

The findings of this study indicate that the integration of Qur’anic education and Minangkabau cultural values extends beyond the level of teaching content to encompass broader educational processes involving curriculum design, classroom practices, and school culture. Based on the empirical findings presented in the previous sections, this study proposes a conceptual framework that explains how religious teachings and local cultural traditions interact within the educational environment to support students’ moral and cultural development. The framework illustrates that Qur’anic values serve as the normative foundation of religious learning, while Minangkabau cultural philosophy provides contextual meaning that connects these teachings with students’ social and cultural experiences. Through curriculum adaptation, teaching strategies, and school activities, both domains are integrated into a culturally responsive learning environment. This integration process encourages students to internalize religious values while simultaneously strengthening their cultural identity within the Minangkabau community.

The conceptual framework presented in Figure 2 summarizes the relationship between Qur’anic educational principles, Minangkabau cultural values, and the implementation of culturally integrated learning practices in the school context. The model highlights how the interaction between religious teachings and cultural traditions shapes students’ religious understanding, moral character, and sociocultural identity.

Discussion

By analyzing empirical findings and comparing them with existing literature, this study presents a novel, practical model for integrating local cultural values into Islamic education within a general school setting. This model bridges the often-perceived divide between religious and cultural education, contributing a concrete, contextually grounded framework for nurturing holistic Muslim students who embody both faith and cultural identity. The findings of this study demonstrate that integrating Qur’anic education with local cultural traditions provides an effective strategy for contextualizing religious learning within students’ sociocultural environments (Robita & Dakir, 2025). From a theoretical perspective, this finding supports the concept of culturally responsive education, which emphasizes that learning becomes more meaningful when instructional content is connected to students’ cultural experiences (Gay, 2018). In the context of Islamic education, such integration enables religious teachings to move beyond purely textual instruction and become embedded within everyday social practices. This explains why students in

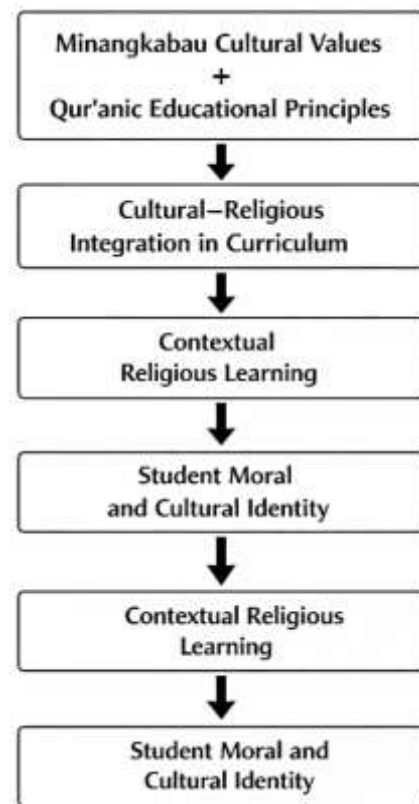


Figure 2. Conceptual Framework of Cultural–Religious Integration in Qur’anic Education

this study reported a stronger understanding of Qur’anic values when these teachings were linked with familiar cultural expressions found in Minangkabau traditions.

Table 4. Summary of Findings, Comparisons, and Challenges

Component	Summary
Interpretation of Findings	The integration of Al-Qur'an education with Minangkabau culture provides holistic development, enhancing religious and cultural competence, helping students internalize values from both domains.
Comparison with Previous Studies	This study aligns with previous research showing that integrating cultural values with religious education increases student engagement and the practical application of religious principles in cultural contexts.
Challenges and Limitations	Challenges include curriculum rigidity, insufficient teacher training, and the difficulty of ensuring cultural relevance across diverse regions. There is a need for flexibility and better training to balance cultural and religious teachings.

This study demonstrates that integrating Al-Qur'an education with Minangkabau cultural values at SMAN 5 Kota Padang has successfully contributed to the development of a holistic, contextually grounded educational model. This integration not only bridges two domains—religion and culture—but also enriches students' understanding of both their spiritual and cultural identities. This approach fosters the internalization of Islamic principles, such as honesty, justice, and empathy, which align harmoniously with Minangkabau values, including *Kato Nan Ampek* (wise and truthful speech), deliberation (*musyawarah*), and cooperation (*gotong royong*).

Through this dual exposure, students not only learn religious values theoretically but also witness their manifestation in daily cultural practices. As Gay (2018) emphasized, culturally responsive education increases students' emotional engagement and strengthens their sense of identity. In this context, cultural values are not seen as obstacles to religious education but rather as bridges that deepen understanding of Islamic teachings. The findings also show that this integration supports the development of students' religious and cultural competencies. Students reported feeling a stronger connection between their faith and their local sociocultural context. Their involvement in school activities—such as group prayers, communal clean-up programs, and classroom discussions based on both Qur’anic and Minangkabau values—helped enhance their social and spiritual skills. These findings suggest that integrating religion and culture in the curriculum produces students who are not only religiously knowledgeable but also socially grounded and culturally aware.

These findings align with a growing body of literature highlighting the importance of integrating cultural values into Islamic education. Purwowododo (2024), for example, found that incorporating local wisdom into religious instruction increased student engagement and made Islamic teachings more applicable to real-life contexts. Similarly, Mustamir and Tang (2025) showed that cultural integration in Islamic education helped bridge the gap between theoretical knowledge and practical application. Comparable studies in Aceh revealed that integrating local Islamic traditions into formal education strengthens students' commitment to both their religious and cultural identities (Abshor & Rahmah, 2024). Likewise, Smagulov et al. (2023) in the Central Asian context confirmed that Islamic education rooted in cultural values fosters students' spiritual and social identities.

The novelty of this study lies in its development of a structured, context-sensitive integration model within a public high school setting, rather than in religious institutions such as pesantrens. This approach is not only conceptual but also operational—implemented through lesson planning, classroom practices, and institutional culture. This constitutes a new contribution to the field of Islamic education, particularly in multicultural and public educational contexts such as those of the Minangkabau community.

Despite the benefits, several challenges must be addressed to optimize this integration. The first major challenge is curriculum rigidity. The formal Islamic education curriculum in Indonesia is often centrally designed and heavily structured, leaving little flexibility for local cultural adaptation (Syukur et al., 2024). This rigidity limits the space for experiential and contextual learning that cultural education typically requires. The second challenge is inadequate teacher training. Although educators at SMAN 5 Kota Padang recognize the value of integrating cultural elements, many report a lack of confidence and skills in designing lessons that balance Qur'anic content with local traditions. Yamamoto et al. (2023) argue that professional development is crucial for educators to implement context-based Islamic education effectively. A third challenge concerns cultural relevance. While the integration model has proven successful in the Minangkabau context, it may not be directly replicable in other regions with different cultural values. Each locality has its own traditions that may or may not align perfectly with Islamic teachings. In some cases, teachers and students raised concerns that certain cultural practices could contradict Islamic principles. To address this, continuous dialogue between educators, religious scholars, and the local community is essential to ensure that the integration remains aligned with both Islamic doctrine and local wisdom.

This study also contributes to the broader discourse on religious education in multicultural societies. While previous studies have highlighted the importance of incorporating local wisdom into Islamic education (Suswandari, 2017; Saihu et al., 2020; Wijaya et al., 2025), empirical frameworks for implementing this integration in formal public schools remain limited. The present study extends this literature by proposing a cultural–religious integration framework that connects Qur'anic pedagogy with indigenous cultural philosophy through curriculum design, classroom practices, and school culture. This framework demonstrates that the relationship between religion and culture in education should not be viewed as contradictory, but rather as mutually reinforcing elements that support students' moral development and identity formation. In this way, the study contributes to global discussions on culturally grounded religious education and offers a model that may be adapted in other culturally diverse educational contexts.

CONCLUSION

This study examined how Qur'anic education can be strengthened by integrating Minangkabau cultural values into a public secondary school context. The findings indicate that integrating religious teachings with local cultural traditions creates a more contextual and meaningful learning environment for students. Through teaching materials, classroom practices, and school cultural activities, Qur'anic values are linked to indigenous cultural philosophy, enabling students to internalize religious teachings while simultaneously strengthening their cultural identity. From a theoretical perspective, this study contributes to the development of culturally responsive Islamic education by demonstrating how Qur'anic pedagogy can be integrated with local cultural knowledge within formal schooling. The cultural–religious integration framework proposed in this research illustrates how religious education can move beyond doctrinal instruction toward a more contextualized approach that aligns religious values with students' sociocultural realities. The conceptual significance of this study lies in its demonstration that religious and cultural education are not competing domains but complementary components that together support students' moral and social development. This insight contributes to broader scholarly discussions on culturally grounded religious education in multicultural societies. However, this study has several limitations. The research was conducted in a single educational institution, which may limit the generalizability of the findings to other educational contexts. Future research should examine similar integration models in different cultural settings and explore the long-term impact of culturally integrated Islamic education on students' identity formation, moral development, and social engagement.

BIBLIOGRAPHY

- Abshor, M. U., & Rahmah, V. (2024). The role of the Islamic education section in enhancing student academic performance in Yogyakarta. *Journal of Islamic Education Management Research*, 2(1), 49-58. <https://doi.org/10.14421/jiemr.2024.21-06>
- Albert, A., Iswantir, I., Ismail, F., & Zainir, Z. (2022). Gagasan integrasi nilai-nilai Adat Basandi Syarak Syarak Basandi Kitabullah (ABS SBK) kedalam pelajaran pendidikan agama Islam pada kurikulum sekolah dasar. *Jurnal Pendidikan Indonesia*, 3(11), 1002-1013. <https://doi.org/10.36418/japendi.v3i11.1286>
- Aldi, M., & Kawakib, A. N. (2025). Reconstruction of Islamic education philosophy in Minangkabau customary values: Actualizing the principles of Adat Basandi Syarak, Syarak Basandi Kitabullah. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 8(2), 1548-1557. <https://doi.org/10.54371/jiip.v8i2.6902>
- Alfarizi, M. S. (2024). Holistic curriculum development in Islamic education institutions in vocational schools. *Lectures: Journal of Islamic and Education Studies*, 3(1), 19-26. <https://doi.org/10.58355/lectures.v3i1.79>
- Amet, A., Qamaruzzaman, B., Arifin, B. S., & Zaqiah, Q. Y. (2025). Implementation of Qur'an reading and writing policy in Bekasi schools: Supporting factors, challenges, and strategies for improvement. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 11(03), 381-390. <https://doi.org/10.32678/tarbawi.v11i03.11935>
- Amin, I. (2022). Implementasi hukum Islam dalam falsafah Adat Basandi Syarak, Syarak Basandi Kitabullah di Minangkabau. *Ijtihad*, 38(2). <https://journals.fasya.uinib.org/index.php/ijtihad/article/view/140>
- Asadullah, M. N., & Chaudhury, N. (2010). Religious schools, social values, and economic attitudes: Evidence from Bangladesh. *World Development*, 38(2), 205-217. <https://doi.org/10.1016/j.worlddev.2009.10.014>
- Azzahra, A., Shadrina, S., Wardana, G. A., Yandrizal, D., & Hasim, R. (2021). Islamic education and concept of gender using a culture approach in Minangkabau. *Khalifa: Journal of Islamic Education*, 5(2), 155-175. <https://doi.org/10.24036/kjie.v5i2.129>
- Beane, J. (1996). On the shoulders of giants! The case for curriculum integration. *Middle School Journal*, 28(1), 6–11. <https://doi.org/10.1080/00940771.1996.11496182>
- Dewi, S., Setyowati, S., Rachmawati, I. N., & Ayubi, D. (2024). Understanding Minangkabau culture and its impact on weight management strategies in overweight and obese women: a qualitative study. *The Open Public Health Journal*, 17(1). <https://doi.org/10.2174/0118749445300276240327053131>
- Drake, S., & Burns, R. (2004). *Meeting standards through integrated curriculum*. ASCD.
- Efrizon, E., Mz, M. D., Santoso, S., & Badawi, A. (2022). The role of Minangkabau cultural values in HR development. *Jurnal Ekonomi*, 11(03), 1957-1964. <https://www.ejournal.seaninstitute.or.id/index.php/Ekonomi/article/view/1071>
- Efrizon, E., Mz, M. D., Santoso, S., & Saluy, A. B. (2024). Sustainability of cultural values, inheritance, and literacy in strengthening human resources in Minangkabau. *Journal of Law and Sustainable Development*, 12(2), e3127-e3127. <https://doi.org/10.55908/sdgs.v12i2.3127>
- El-Halaby, S., & Hussainey, K. (2015). A holistic model for Islamic accountants and its value added. *Corporate Ownership and Control*, 12(3), 164-184. <https://doi.org/10.22495/cocv12i3c1p5>
- Fajria, R., & Fitriasia, A. (2024). Tinjauan literatur falsafah adat Minangkabau: Adat basandi syarak, syarak basandi kitabullah. *Journal of Education Research*, 5(2), 1811-1816. <https://doi.org/10.37985/jer.v5i2.994>
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice*. Teachers College Press.
- Ernawati, E., Hufad, A., & Wilodati, W. (2021). Minangkabau cultural values cultivating strategy in the Minang Perantau Family in Bandung City. *International Journal of Educational Dynamics*, 3(2), 16-22.

- Husna, A., Mahfuds, Y., Uthman, Y. O. O. O., & Aprilianto, A. (2023). Building a Muslim worldview through Islamic education in the middle of globalization. *Nazhruna: Jurnal Pendidikan Islam*, 6(1), 46-59. <https://doi.org/10.31538/nzh.v6i1.2622>
- Ilmi, D. (2015). Pendidikan karakter berbasis nilai-nilai kearifan lokal melalui ungkapan bijak Minangkabau. *Islam Realitas: Journal of Islamic and Social Studies*, 1(1), 45-54. https://doi.org/10.30983/islam_realitas.v1i1.7
- Izmi, N. (2019). Konsepsi Adat Basandi Syara', Syara'Basandi Kitabulloh dan implikasinya pada dunia pendidikan. *Al-Karim*, 4(2), 40-55.
- Joni, Y. I., Kartiwi, A. P., & Somantri, M. (2025). Leadership and teacher engagement in collaborative curriculum implementation: Evidence from Indonesia. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 11(03), 441-452. <https://doi.org/10.32678/tarbawi.v11i03.12043>
- Karimullah, S. S. (2023). Holistic approach in Islamic education to improve mental health. *EDUCARE: Jurnal Pendidikan Dan Kesehatan*, 1(1), 1-10. <https://doi.org/10.70437/jedu.v1i1.6>
- Khusyairin, K., Sa'ud, U. S., Sururi, S., & Hartini, N. (2024). Integrating local wisdom into learning in school's curriculum: A bibliometric analysis. *Inovasi Kurikulum*, 21(4), 2155-2172. <https://doi.org/10.17509/JIK.V21I4.75667>
- Küçükcan, T. (1998). Community, identity, and institutionalization of Islamic education: The case of Ikra Primary School in North London. *British Journal of Religious Education*, 21(1), 32-43. <https://doi.org/10.1080/0141620980210105>
- Irman, I., Lanin, D., Mudjiran, M., & Montessori, M. (2022). Design of Child-Friendly SDS (SD) Management Model Development Based on Minangkabau Natural Cultural Values. *International Journal on Integrated Education*, 5(3), 68-75.
- Mariana, M., & Anna, D. N. (2024). Integration of Islam in the adat basandi syarak, syarak basandi kitabullah in Minangkabau society: Integrasi agama Islam dalam adat basandi syarak, syarak basandi kitabullah di masyarakat Minangkabau. *Indonesian Journal of Islamic History and Culture*, 5(2), 111-124. <https://doi.org/10.22373/ijihc.v5i2.5163>
- Muntriani, I., & Widaningsih, T. T. (2025). Representation of Minangkabau Cultural Values in Minangkabau Tiger Martial Art on Instagram: A Semiotic Study Based on Charles Sanders Peirce's Theory. *The Eastasouth Journal of Social Science and Humanities*, 2(03), 518-521. <https://doi.org/10.58812/esssh.v2i03.644>
- Phelan, S. (2011). Case study research: design and methods. *Evaluation & Research in Education*, 24(3). <https://doi.org/10.1080/09500790.2011.582317>
- Purwowidodo, A. (2024). Experiential Learning Model Based on Local Wisdom in Learning Islamic Cultural History. *Al-Hayat: Journal of Islamic Education*, 8(3), 862-877. <https://doi.org/10.35723/AJIE.V8I3.492>
- Puspita, M., & Umami, K. (2023). Strategi Penyiaran Islam Adat Basandi Syarak, Syarak Basandi Kitabullah. *Jurnal Akademika Kajian Ilmu-Ilmu Sosial, Humaniora Dan Agama*, 4(1), 38-52. <https://doi.org/10.3122/jak.v4i1.54>
- Putri, D. (2016). The shift of Minangkabau cultural values in the Novel Persiden by Wisran Hadi (a Genetic Structuralism Approach). *Humanus: Jurnal Ilmiah Ilmu-Ilmu Humaniora*, 15(2), 120-130. <https://doi.org/10.24036/jh.v15i2.6514>
- Robita, A., & Dakir, D. (2025). Prophetic supervision and the strengthening of quality culture in Islamic education: Evidence from MAN Kotawaringin Timur, Indonesia. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 11(03), 489-502. <https://doi.org/10.32678/tarbawi.v11i03.11772>
- Rustiyantri, S. (2018). Filosofi Minangkabau Alam Berkembang Jadi Guru Menjadi Inspirasi Pembelajaran. In *Prosiding Seminar Nasional Himpunan Sarjana Kesusasteraan Indonesia (HISKI)" Literasi Satra dan Pengajarannya*. Bandung.
- Saihu, M., Aziz, A., Mubin, F., & Sarnoto, A. Z. (2020). Design of Islamic education based on local wisdom (An analysis of social learning theories in forming character through Ngejot tradition

- in Bali). *International Journal of Advanced Science and Technology*, 29(6), 1278–1293. Retrieved from <http://sersec.org/journals/index.php/IJAST/article/view/11802>
- Setiawan, D. B., & Oktarina, N. (2023). Pelembagaan filosofi adat Basandi Syara’, Syara’ Basandi Kitabullah dalam struktur kelembagaan nagari sebagai satuan pemerintahan terendah di Sumatera Barat. *UNES Journal of Swara Justisia*, 6(4), 547-564. <https://doi.org/10.31933/ujsj.v6i4.300>
- Smagulov, M., Zholmukhan, T., Kurmanbayev, K., & Mukhitdinov, R. (2023). Some trends in Islamic education forming spiritual and cultural values of the youth under the influence of COVID-19 (the experience of madrasah colleges in the Republic of Kazakhstan). *European Journal of Contemporary Education*, 12(4), 1410-1421. <https://doi.org/10.13187/ejced.2023.4.1410>
- Suswandari, S. (2017). Incorporating beliefs, values, and local wisdom of Betawi culture in a character-based education through a design-based research. *European Journal of Contemporary Education*, 6(3), 574-585. <https://doi.org/10.13187/EJCED.2017.3.574>
- Syukur, F., Maghfurin, A., Marhamah, U., & Jehwae, P. (2024). Integration of artificial intelligence in Islamic higher education: comparative responses between Indonesia and Thailand. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 531-553. <https://doi.org/10.31538/nzh.v7i3.13>
- Mustamir, M., & Tang, M. (2025). Integrating multicultural values in Islamic religious education: A case study in junior high schools. *AL-ISHLAH: Jurnal Pendidikan*, 17(1), 105-115. <https://doi.org/10.35445/ALISHLAH.V17I1.6296>
- Wahyuni, D., Rinaldi, R., Meidelfi, D., Sukma, F., & Sukma, R. (2023). Pelatihan penyelenggaraan jenazah bagi majelis taklim Astek. *Jurnal Pengabdian Masyarakat Bangsa*, 1(6), 892-896. <https://doi.org/10.59837/jpmba.v1i6.273>
- Wijaya, S. R., El Khuluqo, I., & Istaryatiningtias, I. (2025). School Quality Improvement through Transformational Leadership and Teacher Performance: A Study in Cengkareng District. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 11(02), 223-234. <https://doi.org/10.32678/tarbawi.v11i02.11332>
- Wimra, Z. (2021). Reintegrasi Konsep Maqashid Syariah dalam Adat Basandi Syara’, Syara’Basandi Kitabullah. *Journal of Islamic Law Studies*, 2(1), 17-33. <https://doi.org/10.31958/juris.v15i2.499>
- Yamamoto, T., Takemata, K., Minamide, A., Ong, B., Shih, J., Chen, R., & Tanaka, A. (2023). Proposals for Nurturing Authentic Learning in New Education Normal in the Realm of Global Social Entrepreneurship in New Education Normal-Post-Pandemic Global Liberal Education for all Stakeholders in the Society to Foster Future Skills and Mindset. In *International Symposium on Grids & Clouds (ISGC) 2023 in conjunction with HEPiX Spring 2023 Workshop* (p. 23).

