



# Integrating Minangkabau Cultural Values into Curriculum Innovation: A Systematic Literature Review

Putri Adona<sup>1</sup>, Supratman Zakir<sup>2</sup>, Zulfani Sesmiarni<sup>2</sup>

<sup>1</sup>Institut Darul Qur'an Payakumbuh, Indonesia

<sup>2</sup>Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

 [putriadona@idaqupayakumbuh.ac.id](mailto:putriadona@idaqupayakumbuh.ac.id) \*

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## Abstract

The development of globalization and the rapid expansion of digitalization have triggered a crisis of local cultural identity among the younger generation, including the increasingly marginalized sociocultural values of the Minangkabau people in students' daily lives. This study aims to explore the extent to which the integration of Minangkabau local wisdom into formal education curricula has been discussed in previous research. The method employed was a Systematic Literature Review combined with bibliometric analysis of ten internationally and nationally reputable scholarly articles published between 2022 and 2026. The analysis shows that curriculum innovation based on Minangkabau cultural values, particularly the philosophy of *Adat Basandi Syarak*, *Syarak Basandi Kitabullah*, can be highly effective in revitalizing cultural values as a foundation for character development through ethnopedagogical approaches and the digitalization of learning media. The implications of this study highlight the importance of strategic synergy among schools, higher education institutions, and customary stakeholders in designing curricula that remain relevant to contemporary developments. Such harmonious sociocultural integration has been shown to foster students' positive character comprehensively, inclusively, and sustainably within a modern educational ecosystem undergoing continuous global change.

## INTRODUCTION

The development of digital technology and social change have influenced how young people interact with knowledge, culture, and their social environment. These changes also pose challenges to the sustainability of local wisdom in education, including Minangkabau culture. Cultural values that were previously transmitted through families, communities, and social practices need to be given space within educational environments that continue to evolve. In the educational context, this situation creates a need to develop learning and curriculum approaches that can connect local knowledge with the demands of contemporary education. Research on local wisdom indicates that cultural values can serve as sources of character education, learning experiences, and the development of students' identities (Moeis et al., 2022; Sakti et al., 2024; Yani et al., 2025).

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The integration of local wisdom into education has been developed through various approaches. For example, pedagogical innovation and curriculum adaptation can connect local wisdom with digital literacy development (Asmayawati et al., 2024). Ethnopedagogical approaches have also been used to integrate cultural values into character education (Sakti et al., 2024), while participatory education demonstrates the importance of community and social environment involvement in the learning process (Faliyandra et al., 2025). In the context of Islamic education, local wisdom can also enrich learning experiences and strengthen students' religious values (Sukeriyadi & Duraesa, 2023). These findings indicate that local wisdom can function not only as learning material but also as a source of values, learning contexts, and cultural experiences.

In the Minangkabau context, local wisdom encompasses a range of cultural values and practices that have potential for development in education. Moeis et al. (2022) show that Minangkabau local wisdom contains values of togetherness, propriety, balance, and ethical conduct that are related to the social life of the community. In addition to philosophical values, Minangkabau culture is expressed through various artistic and cultural practices, such as Tari Piring and Randaï, which can serve as sources of cultural experiences in learning. The philosophy of *Alam Takambang Jadi Guru* also provides a perspective on learning that connects knowledge with the natural environment and community life (Subakdi, 2025). Meanwhile, *Kato Nan Ampek* represents communication ethics related to social relationships and politeness in interpersonal interactions. This diversity of values and practices provides opportunities to develop a curriculum approach that does not merely introduce culture as knowledge but also uses it as a learning context.

Although research on local wisdom in education continues to develop, studies that specifically synthesize forms of local wisdom integration and their relevance to Minangkabau culture-based curriculum innovation remain limited. Previous studies tend to focus on the identification of cultural values, character development, cultural practices, or particular learning contexts. Meanwhile, how these findings can be connected to curriculum components, including learning objectives, learning experiences, instructional strategies, and assessment, has not been widely discussed systematically (Adona et al., 2025; Erwin et al., 2025; Samiran et al., 2022). In addition, research on the implementation of local wisdom across different educational levels and its integration with technology and contemporary educational needs requires further investigation.

These gaps indicate the need for a systematic synthesis of existing research to understand patterns of local wisdom integration while identifying opportunities for the development of a Minangkabau culture-based curriculum. Therefore, this study employs a Systematic Literature Review (SLR) to analyze ten selected scholarly articles addressing local wisdom integration, culture-based education, curriculum adaptation, and cultural practices in education. The analysis aims to identify forms of local wisdom integration in previous studies, synthesize Minangkabau cultural values and practices relevant to curriculum innovation, and identify research gaps in their development and implementation.

Based on these objectives, the study is guided by three research questions:

RQ1: What forms of local wisdom integration have been identified in previous educational studies?

RQ2: How can Minangkabau cultural values and practices be integrated into curriculum innovation?

RQ3: What research gaps remain in the development and implementation of a Minangkabau culture-based curriculum?

Through these three research questions, this study seeks to provide a synthesis of the position of local wisdom in educational development while clarifying

directions for the development of a Minangkabau culture-based curriculum. The contribution of this study is not to test the effectiveness of a particular curriculum model but to map findings from previous research, provide a conceptual synthesis of relevant cultural values and practices, and identify areas requiring further research at the levels of curriculum design and implementation.

## METHODS

This study employed a Systematic Literature Review (SLR) design to identify, examine, and synthesize previous research on the integration of local wisdom in education and its relevance to Minangkabau culture-based curriculum innovation (Andriani, 2022). The review process was conducted systematically to reduce subjectivity in the identification, selection, and interpretation of the literature. The research stages included formulating the research questions, establishing inclusion and exclusion criteria, searching the literature, screening the articles, extracting the data, and synthesizing the findings. The research questions were formulated based on the focus of the study, namely the forms of local wisdom integration identified in educational research, the integration of Minangkabau cultural values and practices into curriculum innovation, and the research gaps in the development and implementation of a Minangkabau culture-based curriculum (Engkizar et al., 2025; Pinto et al., 2024; Sangrá et al., 2019; Sayekti, 2022).

The literature search was conducted electronically using four sources: Taylor & Francis, SpringerLink, ScienceDirect, and Google Scholar. The search keywords were developed based on the main concepts of the study, namely *curriculum innovation*, *local wisdom*, and *Minangkabau*. Combinations of these keywords were used to identify articles relevant to local wisdom integration, culture-based education, and curriculum development. The retrieved articles were then screened based on their titles and abstracts, followed by full-text assessment to determine their relevance to the focus of the study (Engkizar et al., 2023; Engkizar et al., 2026; Lame, 2019; Shen & Smith, 2024; Valverde-Berrocoso et al., 2020).

The inclusion criteria were: (1) research articles discussing local wisdom, local culture, culture-based education, or curriculum innovation relevant to the focus of the study; (2) articles published between 2022 and 2026; (3) articles available in Indonesian or English; and (4) articles related to cultural values, cultural practices, learning, or curriculum development. The exclusion criteria included articles that were not directly related to education, articles that were not relevant to the focus on local wisdom and curriculum, duplicate articles, and publications that did not provide sufficient research information.

Based on the screening process, ten articles met the inclusion criteria and were selected as the primary sources for the synthesis. These articles were analyzed to identify forms of local wisdom integration, relevant Minangkabau cultural values and practices, and research gaps that could provide a basis for further studies.

Data from each article were extracted into an analytical table containing the article title, authors, publication year, publisher, research focus, key findings, and identified research gaps. The extraction process was conducted systematically to ensure that relevant information from each article could be compared and synthesized.

The data were analyzed using thematic analysis. In the initial stage, the main findings of each article were identified and coded according to the research focus. Codes with similar characteristics were then grouped into broader subthemes and themes. This process was conducted inductively by considering patterns emerging from the literature and deductively by referring to the three research questions established for the study. The findings were subsequently synthesized descriptively and narratively to address the three research questions. The first synthesis identified

the forms of local wisdom integration reported in previous studies. The second synthesis categorized Minangkabau cultural values and practices relevant to curriculum innovation, including the values of *Adat Basandi Syarak, Syarak Basandi Kitabullah*, traditional arts and cultural practices, the philosophy of *Alam Takambang Jadi Guru*, and the communication ethics of *Kato Nan Ampek*. The third synthesis identified research gaps, particularly the limited attention to curriculum design and implementation, the integration of technology and contemporary competencies, and the relationship between cultural values, learning strategies, and assessment (Engkiza et al., 2023; Okoli, 2015; Rojas-Sánchez et al., 2023; Schröer et al., 2021).

To maintain consistency in interpretation, the coding and synthesis results were cross-checked against the content of the analyzed articles. Thus, the conclusions were based on patterns identified in the literature that met the selection criteria rather than on normative assumptions regarding the superiority of any particular cultural tradition.

## RESULT AND DISCUSSION

### RQ1: Forms of Local Wisdom Integration Identified in Previous Educational Studies

To answer RQ1, ten selected scholarly articles were critically annotated based on their titles, authors and publication years, publishers, key findings, and identified research gaps. The analysis shows that the integration of local wisdom into education has been developed through several approaches, particularly ethnopedagogy, character education, participatory education, cultural heritage integration, curriculum adaptation, and the use of technology. These findings indicate that local wisdom is not only used as learning material but also as a source of values, learning contexts, cultural experiences, and character development.

**Table 1. Critical Annotation of Ten Selected Scholarly Articles**

| Article Title                                                                                                                                            | Author & Year           | Publisher   | Key Findings                                                                                                                                                                        | Suggested Research Gaps                                                                                                                                    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Pedagogical innovation and curricular adaptation in enhancing digital literacy: A local wisdom approach for sustainable development in Indonesia context | Asmayawati et al., 2024 | Elsevier    | Pedagogical innovation and curriculum adaptation contribute to the development of digital literacy among young children, with local wisdom serving as one of the learning contexts. | Further qualitative research, broader geographical coverage, and longitudinal designs are needed to examine the process of curriculum adaptation.          |
| Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta                           | Sakti et al., 2024      | Cell Press  | An ethnopedagogical approach based on local wisdom supports the development of character values such as tolerance, mutual cooperation, and collaboration in preschool education.    | The study is limited to a single case and educational level; therefore, research across more diverse school contexts and educational levels is needed.     |
| Participatory education for students at risk of dropping out of primary school in traditional farming communities                                        | Faliyandra et al., 2025 | Elsevier    | Participatory education that incorporates the needs of farming communities is used as an approach to reduce the risk of school dropout.                                             | Further research is needed in communities with more diverse socioeconomic characteristics, as well as research examining institutional and policy factors. |
| <i>Analisis Hasil Penelitian Pendidikan Islam dengan</i>                                                                                                 | Sukeriyadi & Duraesa,   | JKS (Sinta) | Local wisdom approaches in Islamic                                                                                                                                                  | Further empirical research is needed to                                                                                                                    |

|                                                                                                                                                                 |                 |                       |                  |                                                                                                                                                                                                        |                                                                                                                                                                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|-----------------------|------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Pendekatan Lokal</i>                                                                                                                                         | <i>Kearifan</i> | 2023                  |                  | education can enrich the learning experiences and support the development of students' religious values.                                                                                               | examine the integration of local wisdom within specific social and cultural contexts, including the Minangkabau context.                                            |
| Islamic Education Management Reform: Strategies to Improve Competitiveness and Relevance                                                                        | Boarding        | Faizin, 2024          | Al-Ishlah        | Reform in Islamic boarding school management highlights the importance of adapting curriculum and educational management to contemporary educational demands while maintaining Islamic values.         | More empirical evidence and longitudinal research are needed to examine the effectiveness of managerial transformation.                                             |
| Intercultural values in local wisdom: A global treasure of Minangkabau ethnic in Indonesia                                                                      |                 | Moeis et al., 2022    | Taylor & Francis | Minangkabau local wisdom contains intercultural values such as togetherness, propriety, balance, and ethical conduct that are relevant to social life.                                                 | Further research should incorporate the perspectives of customary leaders and community members to understand how these values are actualized in contemporary life. |
| Integrating cultural heritage into education: the supportive role of schools in traditional festivals in West Sulawesi                                          |                 | Yatim et al., 2025    | Springer         | The integration of cultural heritage through festival activities demonstrates the importance of relationships among schools, communities, and government in strengthening students' cultural identity. | More diverse case studies and longitudinal research are needed to examine the sustainability of student participation.                                              |
| Assimilation of the Belom Bahadat culture and Islam in Palangka Raya City from the perspective of technology based rational action                              |                 | Natalia et al., 2026  | Springer         | The study demonstrates a process of negotiation among local culture, Islamic values, and technology use in the lives of the Ngaju Dayak Muslim community.                                              | Further research is needed using cultural negotiation and acculturation perspectives and involving more diverse informants.                                         |
| <i>Tari Piring sebagai Cerminan Integrasi Tradisi dan Ajaran Islam: Kajian Nilai-Nilai Kultural dan Spiritualisme Minangkabau</i>                               |                 | Ramadhan et al., 2025 | Kampus Akademik  | Tari Piring is understood as a cultural expression representing cultural and religious values within the Minangkabau community.                                                                        | Further empirical research is needed to examine the application of these values in arts education and school curricula.                                             |
| Transformation of local wisdom values to build elementary and secondary school students' characters: a case study in Serang Regency, Banten Province, Indonesia |                 | Yani et al., 2025     | Taylor & Francis | The transformation of local wisdom values through educational practices in schools supports students' character development.                                                                           | Future research should consider the contribution of families and non-formal education to the sustainability of character development.                               |

Overall, the findings related to RQ1 indicate that previous studies have incorporated local wisdom into education through four main forms: (1) the

integration of cultural values into character education, (2) the use of cultural practices as sources of learning experiences, (3) the development of learning based on local environments and communities, and (4) the adaptation of local wisdom through technology and changing educational needs. These patterns provide a basis for identifying forms of Minangkabau culture-based curriculum innovation.

## **RQ2: Integration of Minangkabau Cultural Values and Practices into Curriculum Innovation**

To answer RQ2, the findings from the annotation and thematic synthesis were directed toward identifying Minangkabau cultural values and practices that are relevant to curriculum development. The synthesis indicates that Minangkabau culture can be integrated through four main components: ABS-SBK values, traditional arts and cultural practices, the philosophy of learning from nature, and the communication ethics of Kato Nan Ampek. In addition, technological developments provide opportunities for the digitalization of culture-based curricula.

### **The Value Foundation of *Adat Basandi Syarak, Syarak Basandi Kitabullah***

The philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) can serve as a value foundation for the development of a Minangkabau culture-based curriculum. This principle connects customary values with Islamic teachings and provides an ethical framework related to the social life of the Minangkabau community. Moeis et al. (2022) show that Minangkabau local wisdom contains values of togetherness, propriety, ethical conduct, and social responsibility that remain relevant to community life.

Within the curriculum context, ABS-SBK values can be translated into learning objectives, learning materials, learning activities, and character development. Such integration allows cultural values to be introduced not merely as knowledge about customs but also as contexts for developing students' understanding of ethics and social life. Previous findings on local wisdom-based education also indicate that cultural values can serve as sources of character education and learning experiences (Sukeriyadi & Duraesa, 2023; Sakti et al., 2024).

However, the synthesis shows that most studies remain focused on identifying and interpreting cultural values. Research explaining how ABS-SBK can be operationalized within curriculum components remains limited. Therefore, ABS-SBK has potential to serve as a value foundation, but its implementation requires a more structured curriculum design and clearly defined learning indicators.

### **Integration of Minangkabau Arts and Cultural Traditions**

Traditional arts represent another form of cultural resource that can be used for curriculum innovation. Tari Piring and Randai, for example, provide learning experiences through which students can explore the relationships among art, cultural identity, social values, and community life. Ramadhan et al. (2025) demonstrate that Tari Piring is associated with cultural and religious values within the Minangkabau community.

In learning activities, traditional arts can be integrated through practice, observation, discussion, projects, and reflection. This approach enables students to gain direct experience with cultural practices rather than merely learning about their history or definitions. The findings of Yatim et al. (2025) also demonstrate the importance of relationships among schools, communities, and social environments in cultural heritage-based education. Nevertheless, previous studies have not sufficiently explained how traditional arts can be systematically integrated into curriculum structures, particularly in relation to learning outcomes, instructional strategies, and assessment. Therefore, Minangkabau arts-based curriculum innovation needs to move beyond cultural introduction toward structured and assessable learning experiences (Hamid et al., 2026; Salamah, Fauzi, et al., 2026).

### **Contextual Learning Based on *Alam Takambang Jadi Guru***

The philosophy of *Alam Takambang Jadi Guru* can be developed as a principle of contextual learning that connects the learning process with the natural environment and community life. This principle provides a foundation for using the environment as a source of observation, experience, and problem-solving.

In the context of curriculum innovation, this approach can be implemented through environmental observation, project-based learning, field activities, and problem-solving related to local life. This pattern is consistent with studies that position communities and environments as components of the educational process (Faliyandra et al., 2025; Yatim et al., 2025).

However, the literature analyzed does not yet demonstrate a model that specifically operationalizes *Alam Takambang Jadi Guru* across all curriculum components. Elements such as learning outcomes, activities, teaching materials, teacher roles, and assessment still require further development. Thus, this philosophy has potential to serve as a foundation for contextual learning based on Minangkabau culture.

### **Ethnopedagogy and *Kato Nan Ampek* Communication Ethics**

*Kato Nan Ampek* represents an ethical communication system in Minangkabau culture that distinguishes ways of communicating according to the social relationship between speakers and their interlocutors. From an ethnopedagogical perspective, these values can provide a context for learning about politeness, respect, social responsibility, and interpersonal communication.

Findings from studies on local wisdom-based education indicate that cultural values can be integrated through interactional practices in educational environments rather than only through learning materials (Sukeriyadi & Duraesa, 2023; Sakti et al., 2024). In this context, *Kato Nan Ampek* can be developed as part of school culture and students' communication practices.

However, research specifically examining *Kato Nan Ampek* as a curriculum component remains limited. Few studies have developed learning indicators and assessment approaches to examine how these values influence students' communication competence and social interaction. This indicates an opportunity to develop an ethnopedagogical approach that connects Minangkabau communication values with contemporary educational needs.

### **Curriculum Digitalization and Local Wisdom-Based *Ethno-preneurship***

Technological development represents an important dimension in the development of culture-based curricula. Engkizar et al (2026) show that pedagogical innovation and curriculum adaptation can combine local wisdom with digital literacy development. These findings indicate that technology can serve as a medium for expanding students' access to cultural knowledge and practices.

In the Minangkabau context, digitalization can be implemented through digital modules, instructional videos, cultural documentation, interactive media, and culture-based projects. Technology can therefore function both as a means of documenting cultural knowledge and as a learning medium that connects local culture with the learning experiences of digitally oriented generations. Natalia et al. (2026) also demonstrate that the relationship between local culture, Islam, and technology forms part of contemporary social change.

In addition to the digitalization of cultural content, local wisdom can be incorporated into entrepreneurship education by utilizing local products and economic potential. However, the SLR does not provide sufficient evidence to conclude that Minangkabau culture-based *ethno-preneurship* directly reduces school dropout rates or increases students' financial independence. Therefore, this aspect is

more appropriately viewed as a potential area for curriculum development and future research, rather than as an empirical conclusion of the SLR.

### **RQ3: Research Gaps in the Development and Implementation of a Minangkabau Culture-Based Curriculum**

To answer RQ3, the synthesis of the ten articles reveals several research gaps. First, previous studies have focused more on identifying and describing local wisdom values than on developing mechanisms for integrating them into curriculum structures. Second, empirical research on the implementation of local wisdom across different educational levels remains limited. Third, the integration of local wisdom with digital technology and contemporary educational competencies has rarely been developed within an integrated framework. Fourth, the relationship among cultural values, learning strategies, and assessment remains insufficiently explained.

These gaps indicate that research on local culture has developed primarily at the conceptual and contextual levels but still requires greater emphasis on curriculum design and implementation. In the Minangkabau context, this need is particularly relevant because a range of cultural values and practices can potentially be integrated into education, including ABS-SBK, Tari Piring, Randai, *Alam Takambang Jadi Guru*, and *Kato Nan Ampek*.

Based on the synthesis, Minangkabau culture-based curriculum innovation can be directed toward the integration of four main dimensions: (1) values and ethics through ABS-SBK, (2) cultural experiences through arts and traditions, (3) contextual learning through *Alam Takambang Jadi Guru*, and (4) the development of social competencies through *Kato Nan Ampek*. Digital technology can function as a supporting dimension for documenting, presenting, and actualizing cultural knowledge within contemporary learning environments.

Thus, the SLR findings not only demonstrate the role of local wisdom as an educational resource but also identify the need to develop a curriculum framework that translates Minangkabau cultural values and practices into learning objectives, learning experiences, and assessable learning outcomes that can be systematically implemented. These findings provide a basis for further research on the development of a Minangkabau culture-based curriculum model or framework.

## **CONCLUSION**

This study concludes that local wisdom has significant potential to support curriculum innovation by connecting educational content with cultural values, local contexts, and students' social experiences. In the context of Minangkabau culture, existing studies indicate opportunities to integrate cultural knowledge and practices into curriculum development while maintaining their relevance to contemporary educational needs. However, the literature remains more focused on identifying and describing local cultural values than on their systematic integration into curriculum design and implementation. This indicates a need for further research that translates local wisdom into curriculum objectives, learning strategies, learning experiences, and assessment while considering different educational contexts and the role of digital technology. This study is limited by its reliance on secondary literature and the limited number of studies included in the review. Therefore, future research should conduct empirical studies to examine the feasibility and implementation of Minangkabau culture-based curriculum innovation in schools.

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