

# The Influence of ABS-SBK Cultural Values on Religious Moderation Among Teachers at the Syech Ahmad Khatib Islamic Boarding School

Syawaldi<sup>1</sup>, Novi Hendri<sup>1</sup>, Yudi Gucandra<sup>1</sup>

<sup>1</sup>Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

✉ [32125008@mhs.uinbukittinggi.ac.id](mailto:32125008@mhs.uinbukittinggi.ac.id)\*

## Article Information:

Received April 10, 2026

Revised May 15, 2026

Accepted June 17, 2026

**Keywords:** *ABS-SBK, religious moderation, Quran memorization boarding schools, Minangkabau cultural values, tolerance*

## Abstract

This study aims to analyze the influence of the cultural values of *Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)* on teachers' attitudes toward religious moderation at the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School. The study employs a quantitative approach with a causal-associative design using a field survey method. The study population and sample consisted of all 24 teachers using total sampling. The research instrument was a questionnaire with a 1-to-5 Likert scale comprising 35 items, including 20 items for the ABS-SBK cultural values variable and 15 items for the religious moderation variable. Data analysis was conducted through validity, reliability, normality, linearity, and simple linear regression tests using statistical software. The results showed that all items of variable X were valid ( $r = 0.419$  to  $0.899$ ) and reliable, with a Cronbach's Alpha value of  $0.912$ . Variable Y had 13 valid items with a Cronbach's Alpha of  $0.906$ . The simple linear regression analysis yielded the equation  $Y = 8.230 + 0.658X$ , with a correlation coefficient  $R = 0.831$  and a coefficient of determination  $R^2 = 0.690$ . This indicates that ABS-SBK cultural values have a positive and significant influence on teachers' religious moderation, accounting for  $69.0\%$  of the variance, with a calculated t-value ( $7.000$ ) greater than the critical t-value ( $2.074$ ) at a significance level of  $0.000 < 0.05$ . The dimension of internalization of traditional values is the strongest predictor in shaping teachers' religious moderation attitudes in the Islamic Boarding School environment.

## INTRODUCTION

Religious moderation has become a strategic issue in the development of religious life in contemporary Indonesia. Amid global dynamics marked by rising radicalism, intolerance, and religion-based social polarization, the Indonesian government, through the Ministry of Religious Affairs, has established religious moderation as a national policy enshrined in the 2020–2024 National Medium-Term Development Plan. This policy reflects a collective awareness that a moderate understanding of religion is a vital foundation for the integration of a pluralistic nation (Arifinsyah et al., 2020). Religious moderation does not imply a reduction in faith, but rather a balanced religious attitude that harmonizes commitment to

### How to cite:

Syawaldi, S., Hendri, N., Gucandra, Y. (2026). The Influence of ABS-SBK Cultural Values on Religious Moderation Among Teachers at the Syech Ahmad Khatib Islamic Boarding School. *El-Rusyd*, 11(1), 83-94.

### E-ISSN:

2580-0256

### Published by:

The Institute for Research and Community Service

religious teachings with respect for diversity (Nurdin, 2021). In this context, Islamic educational institutions such as pesantren play a crucial role as centers for transmitting moderate religious values to the younger generation, while also serving as a bulwark against the infiltration of extremist ideologies that threaten the nation's unity.

As the oldest Islamic educational institutions in Indonesia, Islamic boarding schools have a long track record of fostering a moderate and civilized Islamic character. Pesantren not only teach religious knowledge but also instill national values, tolerance, and local wisdom that underpin communal life (Aflahah et al., 2023). From a historical perspective, Islamic boarding schools are institutions that are highly adaptive to local socio-cultural contexts, enabling them to integrate universal Islamic teachings with diverse local traditions. The integration of Islamic values and local wisdom into the boarding school curriculum has proven to produce graduates who are moderate, tolerant, and possess a strong yet open religious identity (Hanif et al., 2025). In the West Sumatra region in particular, Islamic boarding schools have developed within the Minangkabau community, which has a unique philosophy of life known as *Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)*. This philosophy places Islamic teachings as the foundation of local customs and traditions, and views these customs and traditions as expressions of the practice of Islamic values in community life.

The cultural values of ABS-SBK represent the culmination of a long struggle by Minangkabau religious scholars and traditional leaders to harmonize local identity with Islamic teachings (Fajria & Fitriasia, 2024). This philosophy is not merely a cultural slogan, but a value system that has been deeply internalized in the consciousness and behavior of the Minangkabau people, including in educational practices at Islamic boarding schools (Ridho et al., 2025). Sheikh Ahmad Khatib Al-Minangkabauwi, one of the great Minangkabau ulama who once served as an imam and professor at the Masjid al-Haram in Mecca, embodies the harmony between Islamic intellectual tradition and Minangkabau identity. In Minangkabau tradition, values such as *tau jo nan ampek* (knowing the four things), *ninik mamak* as custodians of custom, and the principle of *musyawarah mufakat* (consensus through deliberation) form an ethical foundation that is inherently moderate and inclusive (Bustamam & Zulfidar, 2023). The pesantren bearing the name Syech Ahmad Khatib Al-Minangkabauwi reflects an institutional commitment to continuing the spirit of integration between Islam and Minangkabau culture.

Previous research indicates that local wisdom has a positive correlation with the development of religious moderation. Aksa & Nurhayati, (2020) found that religious moderation rooted in local culture and wisdom is proven to be more effective and sustainable than top-down moderation approaches that do not take local cultural contexts into account. In line with this, Nur & Nasri, (2022) emphasize that the revitalization of local wisdom culture is an appropriate strategy for strengthening the values of moderation amid the challenges of modernization. Ilham & Afdal, (2024) specifically highlight the urgency of internalizing Minangkabau cultural values within educational institutions as an effort to shape a generation that is both principled and moderate in their religious practice. However, research specifically examining the influence of ABS-SBK values on the religious moderation of tahfidz pesantren teachers in Minangkabau remains very limited, resulting in a gap in the literature that needs to be filled empirically.

Based on this background, this study was designed to answer the following question: To what extent do the cultural values of ABS-SBK influence teachers' attitudes toward religious moderation at the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School? This study is important for several reasons. First, theoretically, this study contributes to enriching the body of knowledge regarding the

relationship between local wisdom and religious moderation, particularly within the context of tahfidz boarding schools in Minangkabau (Mukhibat et al., 2024). Second, practically, the findings of this study can serve as recommendations for boarding school administrators in designing religious moderation programs based on local wisdom (Albana, 2023). Third, this study provides an empirical foundation for recognizing the value of ABS-SBK as a national cultural asset that contributes tangibly to strengthening religious moderation, while also serving as an academic response to the threat of radicalism, which remains a serious challenge for Islamic educational institutions in Indonesia (Pribadi et al., 2023).

## METHODS

This study employs a quantitative approach with a causal-associative design, which aims to determine the relationship between two or more variables (Engkizar et al., 2025, 2026; Hasan et al., 2025; Okenova et al., 2025; Rahawarin et al., 2025; Sabiruddin et al., 2024; Susanto et al., 2024). The study is classified as field research because data were collected directly from respondents at the research site. A causal-associative design was chosen because this study seeks to identify the causal relationship between the independent variable, namely ABS-SBK cultural values (X), and the dependent variable, namely teachers' religious moderation (Y). A quantitative approach was deemed appropriate because it allows for objective measurement of the variables under study as well as statistical hypothesis testing with a verifiable level of accuracy (Weyant, 2022). This study was conducted at the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School during the 2024–2025 academic year.

The population in this study consisted of all teachers at the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School, totaling 24 individuals. Given that the population size was less than 100, the sampling technique used was total sampling, or a census, in which all members of the population were included in the study sample. Thus, the sample size for this study was 24 teachers. Of this number, 15 (62.5%) were male and 9 (37.5%) were female. Based on their highest level of education, 16 (66.7%) held a bachelor's degree, 5 (20.8%) held a master's degree, 2 (8.3%) had a high school diploma or equivalent, and 1 (4.2%) held an associate's degree. The majority of respondents (87.5%) were from the Minangkabau region, while 3 people (12.5%) were from outside Minangkabau.

The research instrument used was a closed-ended questionnaire based on a 1-to-5 Likert scale with the following response options: Strongly Agree (5), Agree (4), Somewhat Agree (3), Disagree (2), and Strongly Disagree (1). The use of this multi-level Likert scale allows for a more nuanced and differentiated measurement of respondents' attitudes and perceptions (Noushad, 2024). The instrument consists of 35 statement items covering two main variables: variable X regarding ABS-SBK cultural values comprises 20 items measuring four dimensions understanding of ABS-SBK philosophy (5 items), internalization of traditional values in daily life (5 items), integration of traditional values with Islamic teachings (5 items), and the preservation of Minangkabau culture (5 items); and variable Y regarding religious moderation, consisting of 15 items that measure three dimensions: tolerance (5 items), opposition to violence (5 items), and accommodation of local culture (5 items). Data collection was conducted via a Google Form distributed to all boarding school teachers.

Before being used for data collection, the instrument was first tested for validity and reliability. The validity test used Pearson's product-moment correlation, with an item deemed valid if the calculated  $r$  value was greater than the critical  $r$  value. With a sample size of  $n = 24$  and a significance level of 5%, the critical  $r$  value obtained was 0.404. The validity test results showed that all 20 items of variable X

were deemed valid, with  $r$  values ranging from 0.419 to 0.899. For variable Y, 13 out of 15 items were deemed valid, while 2 items in the anti-violence dimension (items Y6 and Y7) did not meet the validity criteria and were therefore excluded from the regression analysis. The reliability test used the Cronbach Alpha method, with a criterion of reliability if the alpha value is greater than 0.60. The results showed an alpha value of 0.912 for variable X and 0.906 for variable Y; both fall into the highly reliable category (Susanto et al., 2024).

The data analysis techniques used in this study involve several stages. First, descriptive analysis to describe the characteristics of the data for each variable. Second, tests of analytical assumptions, including a normality test using the Shapiro-Wilk method and a linearity test using the ANOVA Test for Linearity. Third, hypothesis testing using simple linear regression to determine the effect of variable X on variable Y. From this regression test, the regression equation, correlation coefficient ( $R$ ), coefficient of determination ( $R^2$ ), calculated  $t$ -value, and significance level were obtained. The research hypothesis is accepted if the significance level is less than 0.05 or the calculated  $t$ -value is greater than the table  $t$ -value (Weyant, 2022). All statistical analyses were conducted using statistical data processing software in accordance with standard quantitative research methodology guidelines.

The operational definitions of the research variables are as follows. The ABS-SBK cultural value (X) is defined as the level of teachers' appreciation and practice of the *Adat Basandi Syarak, Syarak Basandi Kitabullah* philosophy in daily life, which encompasses the dimensions of understanding, internalization, integration, and preservation of Minangkabau culture (Fajria & Fitriasia, 2024). Religious moderation (Y) is defined as teachers' balanced and moderate attitudes and behaviors in matters of religion, encompassing the dimensions of intergroup tolerance, rejection of violence, and openness to accommodating local culture (Jamaludin, 2022). Both variables were measured using a 1-to-5 Likert scale, so that the total score for variable X ranges from 20 to 100 and for variable Y from 15 to 75. The higher the score obtained by the respondent, the higher their level of ABS-SBK values and religious moderation.

## RESULT AND DISCUSSION

The description of the research data is presented based on the results of the analysis of the total scores for each variable. Variable X (ABS-SBK cultural values) has a theoretical score range of 20 to 100, with respondents' actual scores ranging from 73 to 100. The mean value of variable X is 89.88 with a standard deviation of 8.31. This figure reflects that, overall, teachers at the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School have a relatively high level of appreciation and practice of ABS-SBK values, as the average score is above 80% of the maximum score. The mean scores per dimension of variable X show that the dimension of internalization of traditional values (X2) received the highest score of 23.75 out of a maximum score of 25, or 95.0%, followed by the dimension of understanding (X1) at 22.79 (91.2%), integration (X3) at 22.42 (89.7%), and cultural preservation (X4) at 20.92 (83.7%) as the lowest dimension.

Variable Y (religious moderation) has a theoretical score range of 15 to 75, with respondents' actual scores ranging from 56 to 75. The mean score for variable Y is 67.38, with a standard deviation of 6.58. This average score is equivalent to 89.8% of the maximum score, indicating that teachers at the Islamic boarding school exhibit a relatively high level of religious moderation. The distribution of scores across dimensions shows a relatively even pattern: the anti-violence dimension (Y2) achieved the highest average of 22.58 out of a maximum score of 25 (90.3), followed by the dimension of accommodation toward local culture (Y3) at 22.54 (90.2%), and the dimension of tolerance (Y1) at 22.25 (89.0%). This distribution indicates that the

three dimensions of religious moderation are developing in a balanced manner among boarding school teachers, with no significant gaps between the dimensions.

The results of the instrument validity test indicate that all 20 items of variable X (ABS-SBK cultural values) were found to be valid, with calculated  $r$  values ranging from 0.419 to 0.899, all exceeding the critical  $r$  value of 0.404. The item with the highest correlation value was item X5 ( $r = 0.899$ ), which measures teachers' ability to explain ABS-SBK to students, as well as item X13 ( $r = 0.850$ ), which measures teachers' belief that preserving customs is part of the practice of Islam. For variable Y, out of the 15 items tested, 13 items were deemed valid with  $r$  values ranging from 0.550 to 0.846. The two invalid items were item Y6 ( $r = 0.291$ ) and Y7 ( $r = 0.334$ ), which relate to beliefs regarding the prohibition of violence and the rejection of corporal punishment. These two items were excluded from further analysis.

**Table 1. Results of the Validity Test for Variable X (ABS-SBK)**

Item	Calculated $r$	Table $r$	Notes
X1	0.419	0.404	Valid
X2	0.603	0.404	Valid
X3	0.425	0.404	Valid
X4	0.694	0.404	Valid
X5	0.899	0.404	Valid
X6	0.593	0.404	Valid
X7	0.570	0.404	Valid
X8	0.645	0.404	Valid
X9	0.595	0.404	Valid
X10	0.750	0.404	Valid
X11	0.733	0.404	Valid
X12	0.737	0.404	Valid
X13	0.850	0.404	Valid
X14	0.821	0.404	Valid
X15	0.744	0.404	Valid
X16	0.786	0.404	Valid
X17	0.595	0.404	Valid
X18	0.482	0.404	Valid
X19	0.526	0.404	Valid
X20	0.560	0.404	Valid

The reliability test using Cronbach's Alpha yielded highly satisfactory results. Variable X obtained a Cronbach's Alpha value of 0.912, while variable Y obtained a value of 0.906. Both values far exceed the minimum reliability threshold of 0.60 and fall into the "highly reliable" category. These high alpha values indicate that the instruments used are consistent and reliable for measuring the intended constructs.

Thus, the collected data can be trusted for use in further analysis, including simple linear regression tests.

**Table 2. Reliability Test Results**

Variable	Cronbach Alpha	Standard	Remark
X – ABS-SBK Values	0.912	0.60	Highly Reliable
Y – Religious Moderation	0.906	0.60	Highly Reliable

The Shapiro-Wilk test was used to assess normality because the sample size was less than 50. The test results show that variable X obtained a W value of 0.927 with a significance level of  $0.085 > 0.05$ , which means that the data for variable X are normally distributed. Meanwhile, variable Y obtained a W value of 0.899 with a significance level of  $0.020 < 0.05$ , indicating that the data for variable Y are not statistically normally distributed. This condition is commonly encountered in studies with small samples ( $n < 30$ ) because the Shapiro-Wilk test is highly sensitive to small deviations from normality. Simple linear regression analysis can still proceed, considering that regression is robust to mild deviations from the normality assumption, especially when the sample size approaches 30.

A linearity test was conducted to determine whether the relationship between variables X and Y is linear. The ANOVA results for linearity yielded an F-value of 4.316 with a significance level of  $0.021 < 0.05$ , indicating that the relationship between the ABS-SBK cultural values variable and religious moderation is significantly linear. With this assumption of linearity met, simple linear regression analysis can proceed with valid results that can be accurately interpreted. The fulfillment of these two assumptions (data approaching normality and a linear relationship) strengthens the confidence that the constructed regression model is capable of representing the true relationship between the two research variables.

The results of the simple linear regression test yield the equation  $Y = 8.230 + 0.658X$ . The constant of 8.230 implies that, without the contribution of ABS-SBK cultural values, teachers' religious moderation scores would theoretically be 8.230. The regression coefficient of 0.658 implies that a one-unit increase in the ABS-SBK score is associated with a 0.658-unit increase in the religious moderation score. The correlation coefficient (R) of 0.831 indicates a very strong relationship between ABS-SBK values and teachers' religious moderation. This value falls into the category of strong correlation according to Guilford's interpretation ( $r = 0.70$  to  $0.90$ ). The coefficient of determination  $R^2$  of 0.690 or 69.0% indicates that 69.0% of the variation in teachers' religious moderation attitudes can be explained by variations in ABS-SBK cultural scores, while the remaining 31.0% is explained by other variables not examined in this study.

**Table 3. Results of the Simple Linear Regression Test**

Component	Value
Regression Equation	$Y = 8.230 + 0.658X$
Correlation Coefficient (R)	0.831
Coefficient of Determination ( $R^2$ )	0.690 (69.0%)
t-Statistic (t-count)	7.000
t-Table (df=22, $\alpha=0.05$ )	2.074
Significance (Sig.)	0.000

Hypothesis testing was conducted by comparing the calculated t-value with the critical t-value and examining the significance level. The results of the analysis showed a calculated t-value of 7.000 with a significance level of 0.000. With a degrees of freedom (df) of 22 and a significance level of 5%, the obtained critical t-value is 2.074. Since the calculated t-value (7.000) is greater than the critical t-value (2.074) and the significance value (0.000) is less than 0.05, the null hypothesis (H<sub>0</sub>) is rejected and the alternative hypothesis (H<sub>1</sub>) is accepted. This means that the ABS-SBK cultural values have a positive and significant effect on teachers' attitudes toward religious moderation at the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School. The magnitude of this effect reaches 69.0%, which is substantial and practically meaningful for the development of religious moderation programs at the boarding school.

The findings of this study unequivocally confirm that the cultural values of ABS-SBK have a positive and significant influence on religious moderation among teachers at the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School. This 69.0% influence reflects the strong role of ABS-SBK local wisdom in shaping a moderate religious orientation among boarding school educators. This finding aligns with the perspective of (Erwin et al., 2025), who assert that the integration of local wisdom and Islamic values serves as a solid foundation for character education in the modern era. In the Minangkabau context, ABS-SBK is not merely a cultural slogan but a value system deeply internalized in the daily consciousness and behavior of the community, including Islamic boarding school educators (Fajria & Fitriasia, 2024). When these ABS-SBK values meet the demands of religious moderation, the two naturally synergize because they share aligned and mutually supportive core values.

The dimension of internalization of traditional values (X<sub>2</sub>), which achieved the highest average score of 23.75 out of a maximum of 25 (95.0%), indicates that teachers have internalized Minangkabau traditional values not only as a cultural heritage but also as a guide for daily behavior. Traditional values such as consensus-building, humility and self-awareness, and polite communication ethics are inherently moderate in nature. Ilham & Surya, (2024) support this finding by emphasizing the urgency of internalizing Minangkabau cultural values in educational institutions as a strategy for fostering tolerant and moderate character. Sutarto, (2022) reinforces this argument by demonstrating that the most effective pattern of internalizing religious moderation is one rooted in cultural values that have been personally internalized by the individual. The high level of this internalization dimension indicates that ABS-SBK values have permeated teachers' self-identity, rather than being merely cognitive knowledge, resulting in a stronger and more consistent impact on attitudes and behavior (Jannah, 2023).

Conversely, the cultural preservation dimension (X<sub>4</sub>), which received the lowest score (83.7%), sends an important signal that active practical efforts to preserve Minangkabau culture still require further strengthening. The relatively lower scores on items related to the active use of the Minangkabau language and participation in traditional community activities suggest a gap between the internalization of values and concrete actions toward preservation. Bustamam & Zulfidar, (2023) explain that values such as *tau jo nan ampek* and the role of *ninik mamak* in Minangkabau society face serious preservation challenges in the contemporary era, including among generations living outside traditional communities. This phenomenon is further reinforced by findings Varisa et al., (2025) identifying that social changes and the mobility of the Minangkabau diaspora also

impact shifts in traditional cultural preservation practices, although in terms of values and identity, the bond with ABS-SBK remains strong.

In terms of the religious moderation variable, the even distribution of scores across the three dimensions tolerance, non-violence, and accommodation of local culture reflects a comprehensive profile of moderation. The non-violence dimension (Y2), which received the highest score (90.3%), is particularly relevant to the national context, where violence committed in the name of religion remains a serious challenge. This high score among tahfidz Islamic boarding school teachers is encouraging news and simultaneously dispels the stereotype that often associates tahfidz Islamic boarding school with radicalism. Huda, (2024) emphasizes that the effective strengthening of religious moderation must begin with the rejection of all forms of violence as a core value. (Khasanah et al., 2023) add that a healthy Islamic education system must make religious moderation a core competency mastered by all educators, not merely an additional curriculum component. This strong commitment to non-violence is also directly linked to an approach that integrates religious moderation into Islamic education, emphasizing dialogue, consultation, and peaceful conflict resolution (Hanif et al., 2025).

The finding that the ABS-SBK score explains 69.0% of the variation in religious moderation represents a significant scientific contribution. This figure indicates that local wisdom is a very strong predictor of religious moderation, at least within the context of Minangkabau Islamic boarding school. This supports the finding Aksa & Nurhayati, (2020) that religious moderation rooted in culture and local wisdom has a deeper and more sustainable impact. Nur, (2020) also emphasizes that local wisdom such as Sintuwu Maroso in Poso and ABS-SBK in Minangkabau constitutes invaluable social capital in fostering harmony and moderation at the community level. Permata, (2025) specifically highlights the relevance of ABS-SBK as a form of local wisdom that can be integrated into social studies education as a means of instilling values of moderation, further underscoring ABS-SBK's position as a pedagogical resource that has not yet been fully optimized in formal education.

From a pedagogical perspective, these findings have important implications for the management of Islamic boarding schools and Islamic education policy. The high coefficient of determination indicates that systematically reinforcing ABS-SBK values can be an effective strategy for enhancing teachers' religious moderation. Mukhibat et al., (2024) recommend that the development and evaluation of religious moderation education be conducted in a structured manner and based on empirical data. In an increasingly dominant digital context, Agusta, (2024) adds that the utilization of religious digital literacy also needs to be integrated into programs to strengthen religious moderation in schools and Islamic boarding schools. However, Chotimah et al., (2025) caution that the implementation of religious moderation that is merely artificial or superficial, without being accompanied by a deep internalization of values, will not yield significant and sustainable changes in attitude; thus, an approach based on local wisdom, such as ABS-SBK, becomes relevant because it is rooted in values that are genuinely embraced by the community.

This study has several limitations that should be taken into account when interpreting the findings. First, the sample size of 24 participants is statistically small, even though the entire population was included. This affects the sensitivity of the Shapiro-Wilk normality test for the Y variable data. Second, the use of a questionnaire as the sole data collection instrument is susceptible to social desirability bias, where respondents tend to provide answers considered normative or socially expected. Purely quantitative research does indeed have limitations in capturing deeper nuances and context (Braun & Clarke, 2023). Third, this study was conducted at a single Islamic boarding school, so generalizing the findings to other boarding schools requires caution. Future research is recommended to use a larger sample and

cover more Islamic boarding school locations, as suggested by Ardiansyah et al., (2024) in their study on the understanding of religious moderation, which needs to be examined across regions to produce a more comprehensive empirical map.

Overall, this study makes an important empirical contribution to strengthening the argument that local wisdom specifically the ABS-SBK values in the Minangkabau context is not only culturally relevant but also pedagogically effective in fostering religious moderation. Muhajarah & Soebahar, (2024) assert that the jurisprudence of religious tolerance and moderation requires a contextual and grounded value foundation, not merely a normative and textual one. Anzaikhan et al., (2023) add that religious moderation as a unifying force for the nation will only be effective if implemented through educational institutions with strong roots in local traditions. Rizkiyah & Istiani, (2021) reinforce this by demonstrating that well-internalized values of social religious education will be reflected in consistent moderate attitudes and behaviors in daily life. Thus, the ABS-SBK values, with their principles of harmony between religion and custom, deliberation, and respect for diversity, constitute a highly valuable cultural asset of the nation in supporting the national agenda of religious moderation.

## CONCLUSION

Based on the research findings and discussion outlined above, it can be concluded that the cultural values of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) have a positive and significant influence on teachers' attitudes toward religious moderation at the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School. This is evidenced by the regression equation  $Y = 8.230 + 0.658X$ , a correlation coefficient  $R = 0.831$ , which falls into the very strong category, a coefficient of determination  $R^2 = 0.690$  indicating a 69.0% contribution of the effect, as well as a calculated t-value (7.000) that far exceeds the critical t-value (2.074) with a significance level of  $0.000 < 0.05$ . Thus, the alternative hypothesis ( $H_1$ ), which states that ABS-SBK scores have a significant effect on teachers' religious moderation, is statistically accepted.

More specifically, the research findings indicate that the dimension of internalization of traditional values (X2) is the strongest predictor of religious moderation, with an average score of 95.0% of the maximum score. Meanwhile, the cultural preservation dimension (X4) is the dimension most in need of improvement, with an average score of 83.7%. Regarding the religious moderation variables, the three dimensions tolerance, non-violence, and accommodation of local culture are evenly distributed within the range of 89.0% to 90.3%, indicating a balanced moderation profile. Two items in the anti-violence dimension (Y6 and Y7) were deemed invalid and thus need to be revised for future research. The research instrument as a whole proved to be valid and highly reliable, with Cronbach's Alpha for each variable above 0.90. This study recommends the following. First, the administrators of the Syech Ahmad Khatib Al-Minangkabauwi Tahfidz Islamic Boarding School need to systematically integrate ABS-SBK values into teacher competency development programs as a strategy to strengthen religious moderation. Second, the Ministry of Religious Affairs and the Education Office in West Sumatra can make ABS-SBK values an official component of the religious moderation education curriculum in Islamic boarding schools, given the empirical effectiveness proven in this study. Third, future researchers are advised to expand upon this study by adding relevant mediator or moderator variables, employing a mixed-methods approach, and extending the research location to other Islamic boarding schools in West Sumatra to produce a more comprehensive empirical map of the relationship between ABS-SBK local wisdom and religious moderation at the regional level.

## REFERENCES

- Aflahah, S., Nisa, K., & Aldeia, A. S. (2023). The Role of Education in Strengthening Religious Moderation in Indonesia. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 9(2), 193–211. <https://doi.org/10.18784/smart.v9i2.2079>
- Agusta, E. S. (2024). Pemanfaatan Literasi Digital Keagamaan Dalam Menumbuhkan Sikap Moderasi Beragama Siswa. *Jurnal Lingkar Mutu Pendidikan*, 21(1), 1–9. <https://doi.org/10.54124/jlmp.v21i1.125>
- Aksa, A., & Nurhayati, N. (2020). Moderasi Beragama Berbasis Budaya Dan Kearifan Lokal Pada Masyarakat Donggo Di Bima (Tinjauan Sosio-Historis). *Harmoni*, 19(2), 338–352. <https://doi.org/10.32488/harmoni.v19i2.449>
- Albana, H. (2023). Implementasi Pendidikan Moderasi Beragama di Sekolah Menengah Atas. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 9(1), 49–64. <https://doi.org/10.18784/smart.v9i1.1849>
- Anzaikhan, M., Idani, F., & Muliani, M. (2023). Moderasi Beragama sebagai Pemersatu Bangsa serta Perannya dalam Perguruan Tinggi. *Abrahamic Religions: Jurnal Studi Agama-Agama*, 3(1), 17. <https://doi.org/10.22373/arj.v3i1.16088>
- Ardiansyah, A. A., Mukarom, & Nugraha, D. (2024). Analysis of Religious Moderation Understanding Among University Students in West Java. *Harmoni*, 23(2), 273–290. <https://doi.org/10.32488/harmoni.v23i2.771>
- Arifinsyah, A., Andy, S., & Damanik, A. (2020). The Urgency of Religious Moderation in Preventing Radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 91–108. <https://doi.org/10.14421/esensia.v21i1.2199>
- Braun, V., & Clarke, V. (2023). Is thematic analysis used well in health psychology? A critical review of published research, with recommendations for quality practice and reporting. *Health Psychology Review*, 17(4), 695–718. <https://doi.org/10.1080/17437199.2022.2161594>
- Bustamam Ahmad, K., & Zulfidar, F. (2023). Understanding the Concept of Merantau, Tau Jo Nan Ampek and Ninik Mamak in Minangkabau Culture in West Sumatra, Indonesia. *Asian Journal of Arts and Culture*, 23(2). <https://doi.org/10.48048/ajac.2023.256669>
- Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2025). Superficial implementation of religious moderation in Islamic educational management. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2024.2442235>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38. <https://muaddib.intischolar.id/index.php/muaddib/article/view/31>
- Engkizar, E., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39. <https://joqr.intischolar.id/index.php/joqr>
- Erwin, E., Sabri, A., Hidayati, H., & ... (2025). Integration of Local Wisdom and Islamic Values as a Foundation for the Strengthening of Character Education in the Modern Era. *Fitrah: Journal of ...*, 6(2), 436–453. <https://doi.org/10.53802/fitrah.v6i2.1415>
- 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>
- Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration of Religious Moderation in Islamic Education: Challenges and Opportunities in the Digital Era. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(01), 49–66. <https://doi.org/10.30868/ei.v14i01.7767>
- Hasan, F., Tomikal, T., & Gilling, M. (2025). Six Academic Attitudes of Muslim

- Scholars Toward Knowledge Sources in the Digital Era. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 109–122. <https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/21>
- Huda, M. (2024). Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education. *Al-Hayat: Journal of Islamic Education*, 8(1), 59. <https://doi.org/10.35723/ajie.v8i1.458>
- Ilham, I., & Surya Afdal, S. (2024). The Urgency of Internalization of Minangkabau Cultural Values At Education Institutions. *SHAHIH: Journal of Islamicate Multidisciplinary*, 8(2). <https://doi.org/10.22515/shahih.v8i2.7925>
- Jamaludin, A. N. (2022). Religious Moderation: The Concept and Practice in Higher Education Institutions. *AL-ISHLAH: Jurnal Pendidikan*, 14(1), 539–548. <https://doi.org/10.35445/alishlah.v14i1.1893>
- Jannah, N. (2023). Upaya Menanamkan Sikap Moderasi Beragama Melalui Pendidikan agama islam. *Belajea*, 8(2), 169–182. <https://doi.org/10.29240/belajea.v8i2.6435>
- Khasanah, N., Irwan Hamzani, A., & Aravik, H. (2023). Religious Moderation in the Islamic Education System in Indonesia. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 15(1), 629–642. <https://doi.org/10.37680/qalamuna.v15i1.4115>
- Muhajarah, K., & Soebahar, M. E. (2024). Fiqh of tolerance and religious moderation: a study towards Indonesia, Malaysia, and Thailand. *Cogent Arts and Humanities*, 11(1). <https://doi.org/10.1080/23311983.2024.2303817>
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2302308>
- Noushad, P. P. (2024). *Taxonomies of Educational Objectives*. Springer. [https://doi.org/10.1007/978-981-96-0440-1\\_2](https://doi.org/10.1007/978-981-96-0440-1_2)
- Nur, M. (2020). Kearifan Lokal Sintuwu Maroso sebagai Simbol Moderasi Beragama. *Pusaka*, 8(2), 241–252. <https://doi.org/10.31969/pusaka.v8i2.423>
- Nur, M., & Nasri, N. (2022). Revitalisasi Budaya Kearifan Lokal Mappanre Tasi dalam Membangun Moderasi Beragama. *Pusaka*, 10(2), 363–376. <https://doi.org/10.31969/pusaka.v10i2.861>
- Nuridin, F. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu'ashirah*, 18(1), 59. <https://doi.org/10.22373/jim.v18i1.10525>
- Okenova, B., Xu, W., & Adel, S. (2025). The Practice of Moderate Education to Prevent Interreligious Conflict. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 36–54. <https://muaddib.intischolar.id/index.php/muaddib/article/view/8>
- Permata, B. D. (2025). Adat Basandi Syarak, Syarak Basandi Kitabullah: Understanding Local Wisdom in Social Studies Learning. *LANGGAM: International Journal of Social Science Education, Art and Culture*, 4(3), 28–34. <https://doi.org/10.24036/langgam.v4i3.230>
- Pribadi, M., Bashar, S., Akmansyah, M., & Fauzan, A. (2023). Manajemen Strategi Pencegahan Radikalisme. *Edukasi Islami*, 12(02). <https://doi.org/10.30868/ei.v12i02.4222>
- Rahawarin, Y., Pelupessy, P. J., & ... (2025). Millennial Generation's Perception of Larwul Ngabal Customary Law on Dula Island Tual City. ... *Journal of Thought ...*, 1(2), 1–12. <https://mujoter.intischolar.id/index.php/mujoter/article/view/12>
- Ridho, M., Daryusti, E., A., & Agustina. (2025). Learning from the Cultural Legacy. *Indonesian Research Journal in Education*, 9(01), 55–67.

- <https://doi.org/10.22437/irje.v9i01.31705>
- Rizkiyah, T., & Istiani, N. (2021). Nilai Pendidikan Sosial Keberagaman Islam Dalam Moderasi Beragama Di Indonesia. *POROS ONIM: Jurnal Sosial Keagamaan*, 2(2), 86–96. <https://doi.org/10.53491/porosonim.v2i2.127>
- Sabiruddin, Nurfadhilah, Bukhari, Aryanti, Y., & Engkizar. (2024). Extremism In Pre-Islamic Arab Society: A Perspective on Moderate Values and Tolerance. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 48(2), 206–222. <https://doi.org/10.30821/miqot.v48i2.1270>
- Susanto, P. C., Arini, D. U., Yuntina, L., Soehaditama, J. P., & Nuraeni, N. (2024). Konsep Penelitian Kuantitatif: Populasi, Sampel, dan Analisis Data (Sebuah Tinjauan Pustaka). *Jurnal Ilmu Multidisplin*, 3(1), 1–12. <https://doi.org/10.38035/jim.v3i1.504>
- Sutarto, S. (2022). Pola internalisasi nilai-nilai moderasi beragama untuk konteks keluarga. *EI: Jurnal Pendidikan Islam Dan Masyarakat*, 5(2), 77–91. <https://doi.org/10.30868/ci.v11i01.2982>
- Varisa, D., Khoirun Nisa, L., Husna Haryanti, M., & Ghandur, M. (2025). Implementasi Agama dan Perubahan Sosial Masyarakat Minangkabau di Perantauan. *PADARINGAN (Jurnal Pendidikan Sosiologi Antropologi)*, 7(03), 188. <https://doi.org/10.20527/pn.v7i03.15492>
- Weyant, E. (2022). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, 5th Edition. *Journal of Electronic Resources in Medical Libraries*, 19(1–2), 54–55. <https://doi.org/10.1080/15424065.2022.2046231>

**Copyright holder:**

© Syawaldi, S., Hendri, N., Gucandra, Y.

**First publication right:**

El-Rusyd

**This article is licensed under:**

**CC-BY-SA**