

The Integration of Islamic Educational Values and Local Wisdom in the Novel *Inyiaik Sang Pejuang* by Khairul Jasmi

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Article Information:

Received April 22, 2026

Revised May 29, 2026

Accepted June 30, 2026

Keywords: *Islamic religious education, local wisdom, Inyiaik Sang Pejuang, Khairul Jasmi*

Abstract

The rapid development of globalization and modernization has contributed to the erosion of moral and religious values in society, highlighting the need for educational media capable of integrating Islamic Religious Education with local wisdom. The novel *Inyiaik Sang Pejuang* by Khairul Jasmi represents a literary work that harmoniously combines Islamic teachings with Minangkabau culture through the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. This study aims to analyze the integration of Islamic Religious Education values and local wisdom contained in the novel as an alternative culture-based learning resource. The study employed a qualitative approach using library research. Primary data were obtained from the novel *Inyiaik Sang Pejuang*, while secondary data were collected from books, scientific journals, and other relevant literature. Data were gathered through documentation techniques and analyzed using content analysis. The findings reveal that the novel integrates the values of *aqidah* (faith), *ibadah* (worship), and *akhlak* (morality) with Minangkabau local wisdom, including the traditions of *surau*, deliberation and consensus, mutual cooperation, migration (*merantau*), and respect for religious scholars and parents. These findings demonstrate that Minangkabau culture is harmonious with Islamic teachings and contributes to strengthening religious character, social values, and cultural identity. Therefore, *Inyiaik Sang Pejuang* is a relevant learning resource for Islamic Religious Education based on local wisdom and character education.

INTRODUCTION

Education is a conscious and planned effort to create a learning environment and learning process that enable students to optimally develop their spiritual, intellectual, emotional, and social potential, as well as their skills (Jelita et al., 2023). Through education, individuals not only acquire knowledge but also undergo a process of character, moral, and personality development that serves as a foundation for life in society, as citizens of a nation, and as members of the state (Putri et al., 2026). This is in line with Law No. 20 of 2003 on the National Education System, which affirms that education aims to develop students' potential so that they become individuals who have faith in and are devout to God the Almighty, possess noble character, are healthy, competent, creative, and independent, as well as become

How to cite:

Fadhila, L., M. I. (2026). The Integration of Islamic Educational Values and Local Wisdom in the Novel *Inyiaik Sang Pejuang* by Khairul Jasmi. *El-Rusyd*, 11(1), 474-483.

E-ISSN:

2580-0256

Published by:

The Institute for Research and Community Service

democratic and responsible citizens. Therefore, education is not only viewed as a process of knowledge transfer but also as a process of value transformation that shapes the overall quality of human resources (Siregar & Hasibuan, 2024).

From an Islamic perspective, education holds a very noble position because it serves as the primary means of shaping individuals who are faithful, knowledgeable, and of good character. The Quran places great emphasis on the importance of knowledge, as Allah, the Exalted, states in Surah At-Taubah, verse 122, which encourages Muslims to deepen their religious knowledge so that they may provide guidance to society. Furthermore, Surah Al-Mujadalah, verse 11, affirms that Allah elevates the status of those who are faithful and knowledgeable by several degrees.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَنْفَعِ اللَّهُ
الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: *O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do* (QS. Al-Mujadalah: 11)

This verse indicates that knowledge is a vital tool for enhancing the quality of faith, moral character, and human civilization. According to Ibn Kathir's exegesis, a person's nobility lies not only in the breadth of their knowledge but also in their ability to put that knowledge into practice and share its benefits with society (Ibn Kathir, 2004). In line with this, Quraish Shihab explains that this verse conveys a message regarding the importance of good manners, respect for knowledge, and the obligation to make knowledge the foundation of one's life (Susanti et al., 2024).

Islamic Religious Education is an integral part of the national education system that serves to guide students to understand, internalize, and practice Islamic teachings in their entirety in their daily lives (Hardiyanti et al., 2023). Islamic Religious Education is not only oriented toward cognitive aspects, such as mastery of religious material, but also emphasizes the development of attitudes, behaviors, and character in accordance with Islamic values (Lubis et al., 2025); (Mashuri et al., 2021). The primary objective of Islamic Religious Education is to shape individuals who are God-fearing, possess noble character, are responsible, and are capable of fulfilling their role as stewards on Earth. Thus, the success of Islamic Religious Education is measured not only by students' ability to understand religious concepts but also by the implementation of these values in both their personal and social lives (Istiqamah & Dewi, 2021).

Research findings indicate that the development of globalization, modernization, and advances in information technology have brought about significant changes to the social life of the Minangkabau people. Although the Minangkabau people are known for their philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)*, in reality, there are growing signs of a decline in the internalization of Islamic religious education values among the community, particularly among the younger generation. Various social issues such as the rise in promiscuity, alcohol abuse, gambling, violence, crime, poor ethical conduct in interactions between men and women, and the emergence of practices contrary to Islamic teachings, such as belief in mysticism and black magic indicate a shift in moral and religious values within society (Atiga, 2026). These phenomena indicate that the values of Islamic Religious Education have not yet been fully and effectively internalized in society; therefore, educational media that are more contextual, closely aligned with local culture, and readily accepted by the community are needed (Silalahi & Kusumo, 2023; Sudiyana et al., 2023).

The urgency of this research lies in the importance of identifying educational media for Islamic Religious Education values that can integrate Islamic teachings

with Minangkabau local wisdom. One medium with great potential is literary works, particularly novels, as they can convey educational messages in an engaging way through characters, plotlines, conflicts, and inspiring life experiences. Novels serve not only as entertainment but also as an effective educational medium for instilling character values, morals, religiosity, and cultural identity in readers (Wellek & Warren, 2016). The novel *Inyiaik Sang Pejuang* by Khairul Jasmi is a literary work that portrays the struggle of the great Minangkabau scholar, Syekh Sulaiman Ar-Rasuli, to uphold Islamic faith, ethics, Islamic education, and Minangkabau culture grounded in Islamic law. The values contained in this novel are relevant as a learning resource for Islamic Religious Education because they present a role model who is able to integrate religious values with local culture.

The research gap indicates that previous studies have generally examined the values of Islamic Religious Education in novels from the perspectives of character education, morality, or religiosity in general. Other studies have focused more on the integration of Islamic education with Minangkabau culture through historical, anthropological, or formal educational approaches. However, research specifically examining the internalization of Islamic religious education values based on Minangkabau local wisdom through the novel *Inyiaik Sang Pejuang* by Khairul Jasmi remains relatively limited. Yet this novel depicts the struggles of Minangkabau ulama to uphold the values of tawhid, worship, ethics, da'wah, education, and Islamic culture values that are highly relevant to the challenges facing society today. Therefore, this study is important to identify, describe, and analyze the values of Islamic Religious Education contained in the novel *Inyiaik Sang Pejuang* so that it can serve as an alternative source of learning for Islamic Religious Education based on local culture while strengthening the implementation of the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* in the lives of the Minangkabau people.

METHODS

This study employs a qualitative approach using content analysis. Content analysis is a research method that utilizes various written sources as the subject of study to obtain data relevant to the research focus (Efendi et al., 2026; Engkizar et al., 2024; 2025; 2026; Salamah et al., 2026; Mustafa et al., 2026; Bian et al., 2026). The research data sources consist of primary data, namely the novel *Inyiaik Sang Pejuang* by Khairul Jasmi (2019), as well as secondary data obtained from books, scientific journals, articles, previous research findings, and various literature discussing Islamic Religious Education, the thought of Sheikh Sulaiman Ar-Rasuli, literature, and Minangkabau culture relevant to the research focus.

Data collection was conducted through documentation, which involved gathering, reading, identifying, classifying, and recording various pieces of information sourced from documents and literature related to the study. Subsequently, the data were analyzed using content analysis, which involved determining the focus of the analysis, collecting and selecting data, grouping the data based on themes or categories of Islamic Religious Education values, and then systematically interpreting the analysis results to draw conclusions consistent with the research objectives.

RESULT AND DISCUSSION

The Integration of Islamic Educational Values and Local Wisdom in the Novel *Inyiaik Sang Pejuang*

The novel *Inyiaik Sang Pejuang* by Khairul Jasmi presents a powerful portrayal of the integration of Islamic educational values with the local wisdom of the Minangkabau people. This integration is evident in various aspects of the characters' lives, particularly through Sheikh Sulaiman Ar-Rasuli's struggle to preserve Islamic education that

continues to incorporate elements of local culture. The relationship between religion and tradition in this novel is not one of conflict, but rather one of mutual complementarity.

This integration is evident in the application of the Minangkabau philosophy of “*adat basandi syarak, syarak basandi Kitabullah*.” This philosophy affirms that Minangkabau customs are grounded in the teachings of Islam, which are derived from the Quran and the Hadith. In the novel, various social, educational, and cultural activities are consistently rooted in Islamic values. Community life is depicted as proceeding in harmony between religious guidance and traditions that have been passed down from generation to generation. The integration of Islamic educational values with local wisdom is evident through the function of the surau as an educational institution. In Minangkabau society, the surau is not only used as a place of worship but also serves as a center for religious learning, the cultivation of moral values, and the character development of the younger generation. At the surau, students are taught religious knowledge while also being instilled with cultural values such as good manners, respect for parents, responsibility, and a sense of community. Thus, the surau serves as a vehicle for the simultaneous transmission of both religious and cultural values.

Moral values in Islamic education are integrated with a culture of respect for religious scholars, teachers, and parents. The character Sheikh Sulaiman Ar-Rasuli in the novel is portrayed as a figure worthy of respect due to his vast knowledge and exemplary moral character. The community’s respect for religious scholars and teachers reflects Islamic teachings on honoring those with knowledge, while also being part of the Minangkabau tradition that highly values the roles of the **niniak mamak**, religious scholars, and intellectuals. The value of deliberation taught in Islam is integrated with the traditions of *bajajanjang naiak* and *batanggo turun* in Minangkabau culture. Every issue faced by the community is resolved through deliberation to reach a consensus. This tradition demonstrates that the values of democracy, solidarity, and brotherhood taught by Islam have become deeply integrated into the social system of Minangkabau society.

Furthermore, the spirit of mutual aid and cooperation that has developed within Minangkabau society is also in line with Islamic teachings on *ta’awun* (mutual assistance in doing good). In the novel, the community is depicted as cooperating with one another in social, educational, and religious activities. This demonstrates that Islamic values are not merely understood theoretically but are embodied in daily life through local culture. The integration of Islamic religious values with local wisdom in Khairul Jasmi’s novel *Inyiaik Sang Pejuang* is interrelated and mutually reinforcing. This novel not only depicts Islamic teachings in the form of beliefs, worship, and ethics but also showcases the local wisdom of the Minangkabau people, which is rooted in the philosophy of *adat basandi syarak, syarak basandi Kitabullah* (custom is based on Islamic law, and Islamic law is based on the Quran). Through the main character, values such as faith, sincerity, responsibility, a passion for learning, deliberation, mutual cooperation, respect for teachers, and social awareness are embodied in everyday life.

This integration demonstrates that the local Minangkabau culture does not conflict with Islamic teachings but rather serves as an effective medium for instilling the values of Islamic education. The presence of local wisdom in the novel reinforces the development of religious, social, and nationalistic character in both the characters and the readers. Thus, the novel *Inyiaik Sang Pejuang* can serve as a relevant educational resource for instilling Islamic values while preserving local culture as a defining aspect of community identity.

The Minangkabau local wisdom depicted in Khairul Jasmi’s novel *Inyiaik Sang Pejuang* illustrates the strong connection between custom and religion in community

life. One of the most prominent forms of local wisdom is the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK). This philosophy implies that all practices of Minangkabau *adat* must be grounded in Islamic teachings, while Islamic teachings are derived from the Quran and the hadith. Thus, *adat* and religion are not viewed as two separate elements but rather as complementary forces that shape the behavior of the Minangkabau people.

In the novel, the character *Inyiaik Canduang* is portrayed as a religious scholar and community leader who uses Islamic values as a guide in conducting social life. His emphasis on the importance of education, deliberation, responsibility, and setting a good example is a tangible implementation of the principle of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK). The presence of the surau as a center for education, a place for deliberation, and the moral guidance of the younger generation demonstrates that customary and religious institutions operate in tandem.

The integration of Islamic religious education values in this novel is evident through several aspects. First, the value of faith is reflected in the characters' belief in Allah SWT, their steadfastness in upholding Islamic teachings, and their attitude of *tawakal* (trust in God) when facing various challenges. Second, the value of worship is evident through the practice of congregational prayer, Quran recitation lessons, and religious activities carried out consistently. Third, the values of *akhlak* are embodied in respect for parents and teachers, a passion for seeking knowledge, social awareness, and a spirit of unity within the community.

The principle of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) is also reflected in the novel through the culture of deliberation that characterizes Minangkabau society. Every issue is resolved by prioritizing consensus and taking religious values into account. Furthermore, the culture of mutual cooperation, respect for elders and religious scholars, and the tradition of education in the surau represent forms of local wisdom that do not conflict with Islamic law; in fact, they serve as a means to instill the values of Islamic religious education in the community. The relationship between local wisdom and the values of Islamic religious education is as follows:

First is the Surau Tradition. The surau tradition is a form of local wisdom among the Minangkabau people that holds an important place in social and religious life. In the novel *Inyiaik Sang Pejuang* by Khairul Jasmi, the surau is depicted not only as a place of worship but also as a center for education, moral guidance, and the shaping of community character. The presence of the surau in the novel demonstrates the close relationship between Minangkabau customs and Islamic teachings, which are grounded in the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (Custom is based on Sharia, and Sharia is based on the Book of Allah).

As a form of local wisdom, the surau tradition has long been an integral part of Minangkabau society. The surau serves as a place to learn to recite the Quran, study religious teachings, hold discussions, and instill social values in the younger generation. Through this tradition, the community passes down cultural values while strengthening their Islamic identity. The surau also plays a role in shaping individuals who are knowledgeable, possess noble character, and have a sense of responsibility toward the community.

In the novel *Inyiaik Sang Pejuang*, the surau tradition demonstrates a strong integration between the values of Islamic religious education and the local Minangkabau culture. Doctrinal values are reflected through religious learning activities conducted at the *surau*, such as teachings on faith, tawhid, and belief in Allah SWT. The lives of characters closely associated with the surau demonstrate that faith serves as the foundation for their daily lives.

In addition, the value of worship is also evident through congregational prayers, Quran recitation sessions, and various religious activities centered at the surau. This

tradition teaches the importance of discipline in worship and encourages the community to constantly draw closer to Allah SWT. For a long time, the surau has served as a traditional Islamic educational institution that has been the center for the dissemination and strengthening of Islamic teachings in Minangkabau.

As for moral values in the surau tradition, they are reflected in respect for teachers, good manners, responsibility, a sense of community, and a passion for seeking knowledge. The characters in the novel are taught to respect religious scholars, follow their teachers' advice, and apply the knowledge they have gained in their daily lives within the community. Through the educational process at the surau, a religious character is formed that is oriented not only toward intellectual development but also toward moral and social development.

Thus, the surau tradition in the novel *Inyiaik Sang Pejuang* is a tangible manifestation of Minangkabau local wisdom that integrates the values of Islamic religious education. This tradition demonstrates that local culture can serve as an effective means of instilling the values of faith, worship, and moral conduct in the community. The existence of the surau not only preserves Minangkabau culture but also strengthens the development of Islamic character among the younger generation.

Second is deliberation and consensus. Deliberation and consensus are forms of local wisdom deeply ingrained in Minangkabau society. In Minangkabau culture, every issue related to social life, customs, or religion is resolved through deliberation to reach a mutual agreement. This tradition is reflected in a Minangkabau proverb: "*bulek aia dek pambuluah, bulek kato dek mufakaik*," which means that all decisions should be made through mutual consensus. This value is an essential part of Minangkabau society, which is grounded in the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK). Thus, deliberation is viewed not only as a cultural tradition but also as the implementation of Islamic teachings in community life.

In the novel *Inyiaik Sang Pejuang*, the values of deliberation and consensus are evident through various events that depict how the characters resolve issues by discussing them and collectively considering different perspectives. The character *Inyiaik Canduang*, as a religious scholar and community leader, does not make decisions unilaterally but involves traditional leaders, religious scholars, and the community in determining the best course of action. This attitude demonstrates respect for others' opinions, a spirit of togetherness, and an effort to maintain unity amid differing viewpoints. The novel also shows that deliberation serves as a means to maintain social harmony and avoid conflict within Minangkabau society.

The value of deliberation in the novel is integrated with the values of Islamic Religious Education, particularly the value of *shura* (deliberation). In Islam, deliberation is a command from Allah SWT, as explained in Surah Asy-Syura, verse 38, which emphasizes that believers resolve their affairs through deliberation. Therefore, the practice of deliberation depicted in the novel not only reflects Minangkabau's local wisdom but also embodies Islamic educational values such as a democratic attitude, mutual respect, responsibility, and prioritizing the common good over personal interests.

Thus, the integration of the local wisdom of deliberation and consensus with the values of Islamic Religious Education in the novel *Inyiaik Sang Pejuang* demonstrates that Minangkabau culture and Islamic teachings complement one another. The tradition of deliberation serves as a means to instill Islamic values while preserving the cultural identity of the Minangkabau people, who uphold solidarity, unity, and the common good.

Third is the spirit of mutual cooperation and togetherness. This spirit of mutual cooperation and togetherness is a form of local wisdom that thrives and evolves within Minangkabau society. This value is reflected in various community activities, such as building public facilities, assisting families in need, and collectively carrying out

traditional and religious ceremonies. In Minangkabau society, mutual cooperation is understood not only as working together but also as an expression of social concern, solidarity, and collective responsibility in maintaining harmony in community life. This tradition is an integral part of the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)*, which places custom and religion as the foundations of social life.

In the novel *Inyiak Sang Pejuang*, the spirit of mutual aid and solidarity is depicted through the close relationship between the character *Inyiak Canduang* and the surrounding community. The community is portrayed not merely as a collection of individuals living in isolation, but as a cohesive group that supports one another in facing various challenges. When facing social challenges or the struggle to uphold religious values, the characters in the novel demonstrate a spirit of mutual aid, cooperation, and prioritizing the common good. Life at the surau also serves as a vivid illustration of this spirit of togetherness, where learning, worship, and character development take place collectively in a familial atmosphere.

The value of mutual cooperation found in the novel is closely linked to the values of Islamic Religious Education. In Islamic teachings, believers are commanded to help one another in doing good, as explained in Surah Al-Ma'idah, verse 2, which emphasizes that people should assist one another in righteousness and piety. Therefore, the spirit of mutual cooperation depicted in the novel not only reflects the traditions of Minangkabau society but also serves as an implementation of Islamic teachings in daily life.

The integration of the local wisdom of gotong royong with the values of Islamic Religious Education in the novel *Inyiak Sang Pejuang* is evident in the emergence of Islamic brotherhood (*ukhuwah Islamiyah*), social concern, solidarity, and shared responsibility. Through these values, the novel teaches that success in community life is determined not only by individual ability but also by cooperation and unity among community members. Thus, the spirit of gotong royong portrayed in the novel serves as a means to instill Islamic values while preserving the local Minangkabau culture, which upholds unity and togetherness.

Fourth is the tradition of *merantau*. The tradition of *merantau* is a form of local wisdom deeply rooted in Minangkabau society. For the Minangkabau people, *merantau* is not merely understood as a person's move from their hometown to another region, but also as a learning process to acquire knowledge, gain experience, and broaden one's perspective on life. This tradition stems from the Minangkabau cultural perspective, which encourages the younger generation to be independent, brave in facing challenges, and capable of adapting to new environments. Through the tradition of *merantau*, individuals are expected to improve themselves while also bringing benefits to their families and communities upon returning to their hometowns.

In Khairul Jasmi's novel *Inyiak Sang Pejuang*, the tradition of *merantau* is depicted as part of the characters' life journeys as they seek knowledge and champion religious values. *Merantau* is not only aimed at securing a better livelihood but also at deepening Islamic knowledge and expanding scholarly networks. This depiction shows that the tradition of *merantau* in Minangkabau society possesses strong intellectual and spiritual dimensions. A person who goes on a *merantau* journey is expected to return with knowledge, experience, and positive values that can be applied in community life.

The tradition of *merantau* in the novel is closely linked to the values of Islamic religious education. In Islamic teachings, seeking knowledge is an obligation for every Muslim. The spirit of seeking knowledge, self-improvement, and developing one's potential is part of the practice of Islamic teachings. Therefore, the tradition of *merantau* depicted in the novel can be understood as a tangible manifestation of the pursuit of knowledge and self-development as encouraged in Islam.

The integration of the tradition of *merantau* with the values of Islamic religious

education in the novel *Inyiaik Sang Pejuang* is evident in the emergence of values such as independence, responsibility, hard work, patience, and a passion for learning. Characters who undergo the process of *merantau* are required to face various challenges while remaining steadfast in their religious teachings. Furthermore, the experience of *merantau* also fosters a more mature, independent character, as well as a sense of social responsibility. Thus, the tradition of *merantau* depicted in the novel not only represents Minangkabau cultural identity but also serves as a means of internalizing the values of Islamic religious education in the formation of individual character.

Fifth is respecting religious scholars and parents. Respecting religious scholars and parents is a form of local wisdom deeply rooted in Minangkabau society. In Minangkabau culture, religious scholars are viewed as figures of great importance because they serve as spiritual guides, educators, and guardians of religious values within the community. Similarly, parents are held in high esteem because they are regarded as sources of advice, role models, and guides in life. This attitude of respect toward religious scholars and parents has become an integral part of the Minangkabau value system, which is grounded in the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)* meaning “Custom is based on Sharia, and Sharia is based on the Book of Allah” ensuring that custom and religious teachings mutually reinforce one another in shaping behavior.

In Khairul Jasmi's novel *Inyiaik Sang Pejuang*, respect for religious scholars and elders is portrayed through the relationships between the characters in the story. The character *Inyiaik Canduang* is depicted as a respected religious scholar whom the community turns to for guidance on various matters, whether related to religion or social life. The community shows respect for him by listening to his advice, following his teachings, and looking up to him as a role model in their daily lives. Furthermore, the relationships between the younger generation and their elders in the novel also demonstrate politeness, obedience, and respect for the wisdom and experience of their elders.

The attitude of respect toward religious scholars and parents in the novel is closely linked to the values of Islamic religious education. In Islam, respecting one's parents is an obligation that every child must fulfill. The Quran commands Muslims to treat their parents well and not to speak harshly to them. Furthermore, Islam regards religious scholars as the successors of the prophets, entrusted with the duty of conveying religious teachings to the faithful. Therefore, respect for religious scholars and parents is not merely a cultural tradition but also an integral part of practicing Islamic teachings.

The integration of local wisdom specifically the respect for religious scholars and parents with the values of Islamic Religious Education in the novel *Inyiaik Sang Pejuang* is evident in the portrayal of moral values, etiquette, humility, and obedience to sound advice. Through these depictions, the novel teaches the importance of maintaining harmonious relationships between the younger generation and religious scholars and parents as a form of respect for knowledge, experience, and moral authority. Thus, the attitude of respect toward religious scholars and parents in the novel not only reflects Minangkabau cultural identity but also serves as a means of instilling the values of Islamic religious education in community life.

The conclusion of integrating Islamic education values and local wisdom in the novel *Inyiaik Sang Pejuang* shows that Minangkabau culture and Islamic teachings complement each other and coexist harmoniously. Therefore, this novel can serve as an effective medium for character education, instilling Islamic values while at the same time preserving local wisdom for the younger generation.

CONCLUSION

Based on the research findings, it can be concluded that Khairul Jasmi's novel *Inyiak Sang Pejuang* represents a strong integration between the values of Islamic education and Minangkabau local wisdom through the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. This integration is reflected in various aspects of life, such as the surau tradition, deliberation and consensus, mutual cooperation, the tradition of migration (*merantau*), as well as respect for scholars and parents, all of which embody values of faith (*akidah*), worship (*ibadah*), and morality (*akhlak*). The presence of these values demonstrates that local culture can serve as an effective medium for internalizing Islamic teachings while simultaneously shaping religious, social, and responsible character. Thus, *Inyiak Sang Pejuang* holds relevance as a source of Islamic education learning based on local wisdom, which not only strengthens religious understanding but also supports the preservation of Minangkabau cultural identity amid the challenges of globalization and modernization.

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