

INTEGRATING EDUCATIONAL VALUES OF THE MINANGKABAU MATRILINEAL SYSTEM INTO THE SOCIAL SCIENCE EDUCATION CURRICULUM

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Abstract: This study explores how the educational values found in the Minangkabau matrilineal kinship system can enrich Indonesia's Social Science education curriculum. Using a qualitative, descriptive approach with thematic analysis, the research draws on interviews, observations, and document reviews within Minangkabau communities. Core values such as justice, responsibility, mutual trust, deliberation, cooperation, and the central role of women as early educators emerge as powerful cultural foundations. The study argues that integrating these principles into the curriculum can foster meaningful, culturally rooted education that aligns with both national identity and everyday realities—making learning more relatable, holistic, and socially responsive.

Keywords: Education, Matrilineal Kinship, Minangkabau, Social Science Curriculum, Local Wisdom Integration

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Introduction

The Minangkabau tribe, one of the largest ethnic groups in Indonesia, is predominantly Muslim.² However, the Minangkabau kinship system adheres to the matrilineal system which follows the mother's lineage. Minangkabau culture has the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK).³ Minangkabau, the kinship system adopted is matrilineal which is a system that lowers the lineage from the mother's side.⁴ Women have a special position, with daughters inheriting ancestral property (high heirlooms) such as land and traditional Gadang houses.⁵ Men, as uncles (*mamak*), are responsible for supervising and educating their sisters' children.⁶

In the Minangkabau philosophy itself, there is a principle that reconciles custom and religion, namely "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (ABS-SBK), which is the philosophy of life of the Minangkabau people, which reflects the integration of custom and Islamic religion.⁷ This philosophy, which was officially declared in the early 19th century, emphasizes that customs must be in harmony with the teachings of Islam and the Koran.⁸

Social Science education actually teaches the values that develop in society by not judging one-sidedly something that happens but taking the positive side of a diversity that produces good citizens in the midst of the life of the nation and state.⁹ Therefore, it is important to teach Social Science education to take value from the existence of an existing culture so that Social Science learning becomes more contextual and in accordance with the conditions that exist in the midst of society through the integration of religious, cultural and social values of society into Social Science learning.

Many studies have been conducted discussing the matrilineal system and the values contained therein but have not been integrated in the curriculum. One of them is research conducted by,¹⁰ in an article entitled *The Political Role of Women's Leadership in the Matrilineal System in Minangkabau, West Sumatra*. This research

highlights the role of women as holders of inheritance and power in the Minangkabau matrilineal system, as well as the political and social dynamics that occur. This study is important to understand the social structure and gender roles that can be integrated in the Social Science curriculum to teach local social and political values. This research emphasizes the importance of incorporating Islamic values integrated with matrilineal culture into Social Science learning so that the material becomes more contextual and meaningful for Minangkabau Muslim students, so that education is not only academic but also forms character and social religious identity. In addition, research by.¹¹ discusses the relationship between Minangkabau customary values and Islamic principles, showing a harmonious meeting point between custom and religion in community life.

Different from previous studies, this paper specifically focuses on filling the gap in the study that has received less attention, namely the lack of integration between Minangkabau matrilineal cultural values and the education system, especially in the context of Social Science Education. The majority of previous studies tend to focus on aspects of matrilineal culture in general, without explicitly linking it to educational values in the context of Social Studies. In addition, previous studies have not examined the integration of matrilineal cultural values in line with the Islamic system in the matrilineal cultural structure, whereas in the context of Minangkabau society which adheres to the philosophy of *adat basandi syarak, syarak basandi Kitabullah*, customary and religious values are interrelated and should be harmonized in education. The values contained in the matrilineal system, such as deliberation, collective responsibility, and the role of women in maintaining cultural continuity, have great potential to be used as teaching materials that are contextual and relevant in learning Social Studies.

However, there is a gap in studies that explicitly link the matrilineal system with educational values in the context of education,

particularly how such integration can be implemented in Social Science curriculum development. Although some studies have shown the harmony between custom and religion in Minangkabau, research that deeply explores the integration of Islamic values into the understanding of matrilineal culture and its relevance to Social Studies education is still very limited. This research offers a contribution by focusing on the integration of matrilineal system values that are in line with Islamic teachings into Social Science curriculum development. The novelty of this research lies in the integrative approach between local culture and religious values in the context of education, which has not been studied in depth in previous studies. This approach is expected to make a theoretical contribution in enriching the study of local culture-based education, as well as a practical contribution in the development of Social Science teaching materials that are contextual, integrative, and reflect local wisdom values sourced from matrilineal culture and Islamic systems.

Method

This research is a qualitative study using a descriptive qualitative method. The purpose of descriptive research is to make systematic, accurate, and fact-based statements and descriptions related to the facts, characteristics, and relationships between the phenomena being studied.¹² This approach was chosen because the study will describe the process of educational transformation in Minangkabau, focusing on how this can be integrated into social studies learning to build a broader social understanding among students. In this study, purposive sampling was used. This technique is commonly used in qualitative research to identify cases rich in information. The research sample consisted of 50 people, including the head of LKMA, traditional leaders in Minangkabau in Padang Pariaman, Solok Regency, Sawahlunto Regency, as well as the head of MGMP IPS MTS, and social studies teachers in Padang City, Solok Regency,

and Lima Puluh Kota Regency. This research was conducted from March to November 2024. Data collection was conducted through in-depth interviews, participatory observation, and documentary studies. In-depth interviews were used to explore the perspectives, experiences, and interpretations of the informants regarding the integration of Islamic values into the Minangkabau matrilineal system. Observations were conducted to understand the social and cultural practices taking place in the field directly, while documentation was used to obtain data from written documents, such as customary archives, Social Studies curricula, and local cultural documents.

In analyzing the data, this study is based on Azyumardi Azra's social history theory to analyze the dynamics of interaction between customary systems and Islamic values in Minangkabau society. This theory emphasizes that the social development of a society cannot be separated from its historical context and the interactions between various cultural forces, including religion.¹³ Additionally, to support the analysis of integration in Social Studies education, this research also draws on James A. Banks' Multicultural Education Theory, widely recognized as a pioneering approach to addressing diversity in educational settings. Banks conceptualizes multicultural education as an idea, a reform movement, and a process,¹⁴ emphasizing the importance of recognizing and integrating local cultural values into the curriculum to build inclusive and critical social understanding. Both theories serve as the foundation for analyzing data collected through interviews, observations, and document reviews.

The data analysis technique used is thematic analysis, which aims to identify and interpret the main themes from the data obtained.¹⁵ The information collected from interviews and documents was analyzed to examine how the Minangkabau matrilineal system can be integrated into the social studies curriculum. The steps

involved include understanding the data based on interview transcripts, finding the main themes by coding, identifying themes that are relevant to the research objectives, and drawing conclusions based on the themes and codes that have been systematically compiled.

Results and Discussion

Educational Values Contained in the Matrilineal Kinship System

Based on thematic analysis of data from interviews, documentation, and field observations, it was found that the Minangkabau matrilineal kinship system contains several educational values that are in line with Islamic educational values, including the following:

The Value of Justice

In the Minangkabau matrilineal kinship system, the value of justice is reflected in the proportional division of roles between women as heirs to inherited property (*pusako*) and men as guardians and managers (*mamak*). Although women receive inheritance rights, men are still responsible for leading the community and providing protection.

Field findings show that the principle of justice in the distribution of *pusako* in Nagari Sungai Tarab is implemented by considering a balanced gender role structure. Women inherit *pusako tinggi* (ancestral property) through the maternal line, while men (*mamak*) are responsible for managing and safeguarding the property for the benefit of the extended family. In contrast, according to Islamic inheritance law (*fikih*), the principle of justice is implemented quantitatively, where sons receive twice the share of daughters (2:1), based on their financial responsibility.¹⁶

However, in Minangkabau, justice is interpreted more qualitatively and functionally. Women inherit *pusako* not for personal enrichment, but to preserve the lineage and family structure (*sako jo pusako*), while men are expected to lead, protect, and provide for the

family as part of their *mamak* duties. This role-based distribution, while different in form, reflects a communal concept of justice where each party contributes according to their role.¹⁷

Women are positioned as legitimate heirs through the matrilineal line, while men carry out social functions as protectors and managers. This practice reflects a harmonious blend of *adat* and *syarak* that is highly upheld by the local community

The value of justice in this customary structure shows that although the kinship system differs from the patrilineal norms commonly found in Islamic inheritance practices, the principle of justice is still maintained. This understanding is crucial for students in Social Studies learning, so that they are not trapped in binary thinking between *adat* and religion. Instead, they should recognize the universal values upheld by both systems.

The Value of Responsibility

The value of responsibility is one of the main principles in Islamic teachings that requires each individual to realize and carry out their social and moral roles proportionally. Islam views responsibility not only as an individual matter but also as a collective obligation, especially in the context of education and family protection.

In Minangkabau society, which adheres to a matrilineal kinship system, responsibility is not placed on the owner of the property or the mother's lineage alone, but on a male figure known as a *mamak*. *Mamak*, the maternal uncle, is fully responsible for the education, moral guidance and welfare of his nephews. Although they do not have ownership rights over ancestral property (*pusako tinggi*), *mamak* carry the socio-cultural burden of ensuring their nieces and nephews are raised in a civilized environment, with moral integrity, and an understanding of customary and religious values.¹⁸

This structure illustrates that in the Minangkabau matrilineal system, responsibilities are not determined by ownership status, but rather by functional roles that are social and religious in nature. A traditional proverb states, “*Mamak di nan ampek, payuang di nan limo*” (*mamak* serves as the four pillars and the fifth umbrella), signifying that the *mamak* is the primary protector and support system of the extended family. His responsibilities include the education of children, the resolution of internal conflicts, and being a role model in practicing *adat* and Islamic.

Based on field data, the role of the *mamak* in the Minangkabau kinship structure is not merely symbolic, but reflects substantial social responsibilities related to the education, moral guidance and understanding of *adat* for their nephews. Although the *mamak* does not have ownership rights over the *pusako*, he is positioned as the guardian of family honor and protector of *adat*. They are also responsible for any behavioral deviations within the *matrilineal* family.

This statement reflects the deeply rooted culture of collective responsibility in Minangkabau society, which emphasizes that the role of educating does not rest solely on biological parents, but also involves extended family within the customary structure. Observations made during the malewakan gala (*penghulu* appointment ceremony) in *Nagari* Sumpur indicate that when a *mamak* is appointed as *penghulu*, he symbolically receives a traditional stick and cloth, indicating the moral, social, and spiritual burdens of leadership that he must uphold.¹⁹

This value of responsibility is a very important foundation for character education, especially in learning Social Studies. Students need to understand that leadership in society is not a privilege, but a mandate that must be carried out with high social awareness. By introducing the Minangkabau responsibility system into the classroom, students can better appreciate the

importance of leadership that is based on justice, example and service to the community. Thus, integrating the value of responsibility into social studies education not only fosters students' social awareness, but also instills Islamic leadership values that are contextually rooted in local culture.

The Value of *Musyawarah*

Musyawarah, or deliberation, is a basic principle in Islamic teachings that emphasizes collective and consultative decision-making. The value of deliberation also serves as a strong social foundation in the matrilineal kinship system of Minangkabau society. Although inheritance is passed down through the maternal line, decisions concerning extended family matters, whether social, economic, educational, or customary, are always taken through collective deliberation that respects the customary hierarchy.²⁰ This process is known locally as “*bajanjang naiak, batanggo turun*,” a system of gradual problem-solving that starts with the *mamak* (maternal uncle) in the nuclear family and culminates in the formal forum of the *Kerapatan Adat Nagari* (KAN).

KAN has a strategic role as the highest forum in resolving various customary issues. According to customary law, all forms of disputes, whether related to inheritance, education, marriage, or nagari development must be resolved through consensus deliberation involving all elements of leadership: *penghulu*, *mamak*, and *bundo kanduang*. This structure reflects a form of local deliberative democracy that is in line with the spirit of Islam.

Based on field findings, the deliberation system serves as the basic pillar of customary justice in Nagari Pandai Sikek. The decision-making structure follows a hierarchical process, starting from the *kemenakan* who are responsible to their *mamak*, *mamak* to *penghulu*, *penghulu* to *mufakat*, and *mufakat* ultimately

refers to *nan bana* (absolute truth). This pattern illustrates that justice in Minangkabau custom is not individualistic, but implemented collectively through a deliberation mechanism that prioritizes balance and shared truth.

This traditional saying is a direct representation of the values of deliberation and openness in Minangkabau culture, which are very much in line with Islamic teachings. In this context, decisions are not determined by authority, but guided by *nan bana*, the collective truth achieved through dialog, not domination.

Observations during a *Kerapatan Adat Nagari* (KAN) session in Nagari Pariangan in May 2024 showed the concrete practice of deliberation as a dialogic process among traditional leaders. The session addressed issues of inherited land distribution and the future education of younger family members. All parties sat together in a position of equality, and decisions were taken only after full consensus was reached. There is no counting of votes or imposition of will, only mutual understanding aimed at maintaining mutual honor and dignity.

In Social Science education, the value of deliberation is very important to instill in students. As a subject that aims to develop democratic and participatory citizens, Social Studies requires contextual examples of actual practices in society. The practice of deliberation in Minangkabau culture can be a powerful teaching tool to explain the concepts of democracy, civic engagement, and conflict resolution through dialog.²¹

Introducing students to these local practices helps them understand that democratic values have long been embedded in their own cultural heritage. In addition, integrating the value of deliberation into Social Science learning can help foster student characters such as openness to different opinions, active listening, and respect for the decision making process. These

things are very relevant to foster a healthy and participatory democratic culture from an early age.

The Value of *Amanah*

The value of trust is clearly reflected in the matrilineal kinship system of Minangkabau society, especially in the management of *pusako tinggi*, an ancestral treasure inherited from the maternal line and strictly prohibited from being traded. Although the property is inherited by women, the responsibility for safeguarding, managing and ensuring its sustainability rests with the *mamak* (maternal uncle).²² In this case, the *mamak* does not have personal ownership, but acts as a trusted custodian to manage family assets for the common welfare.

The principle of *pusako* (heirloom property) management in Minangkabau society is based on the values of collectivity and sustainability. Based on field data, customary expressions such as “*Pusako indak buliah dijuwa, indak buliah digadai, buliah dipakai untuak kesejahteraan kaum*” (“Heirloom property cannot be sold or mortgaged, only used for the welfare of the community”) reflect a communal perspective on land ownership. *Pusako* is not considered an individual asset that can be commercialized, but rather a hereditary trust that must be preserved and utilized solely for the benefit and welfare of the clan (matrilineal clan). This value strengthens social cohesion among clan members and prevents disintegration caused by individualistic economic practices.

Although there is no direct equivalent of *pusako tinggi* in Islamic inheritance law (*fiqh al-mawaris*), the concept of *waqf* (Islamic endowment) offers a comparable function in terms of preservation and collective benefit. Like *pusako*, *waqf* property cannot be sold or inherited individually and is intended to serve the public or family welfare perpetually. Thus, while differing

in legal foundation and inheritance logic, both pusako and waqf emphasize trust (*amanah*) and long-term responsibility over valuable assets for communal benefit.²³

This expression highlights that property is not private property, but a common trust that must be maintained from generation to generation. Heirloom property should not be exploited for personal gain by those who manage it, but used for common needs, such as the education of children, maintenance of gadang houses, or other customary needs.

Based on field data findings, the concept of pusako tinggi in Minangkabau custom is understood as an ancestral legacy that is entrusted as a sacred mandate, not as private property that can be sold. The role of the mamak as manager or guardian of the pusako underscores his responsibility to safeguard and maintain it for the continuity of the family's honor and reputation. Improper management not only results in material loss but also risks damaging the family's social standing in the community.

In addition, the minutes of Gunuang's KAN (Kerapatan Adat Nagari) customary meetings explicitly state that the management of pusako land must be reported regularly in an extended family forum, and all decisions must be made by consensus. This shows that trust in Minangkabau culture is not only symbolic, but institutionalized through living customary law. In Social Science education, the value of trust can play an important role in shaping students' understanding of integrity and public ethics. In the midst of societal challenges such as corruption, abuse of power, and declining public trust in institutions, instilling the value of trust early on can foster moral awareness that every social position carries responsibilities that must be respected, not exploited.

By studying the matrilineal system, students can learn that trust is not only preached in scriptures but also actively

lived out in customary practices. They will understand that a traditional leader, *mamak*, or trusted family member must keep the trust and avoid enriching themselves under the guise of authority.²⁴ This is closely related to social studies themes such as social structure, cultural values and traditional economic systems. Thus, integrating the value of trust into social studies education not only fosters ethical awareness, but also teaches the importance of upholding trust in society, both as leaders, family members and responsible citizens

The Value of *Gotong Royong*

In the Islamic perspective, mutual aid or social cooperation is known as *ta'awun*, which means helping each other in goodness. This principle shows that cooperation is not just an ethical choice, but a moral command that strengthens the social order of Muslim society. In social life, Islam encourages every individual to help each other in matters that bring mutual benefit, both in spiritual, economic and social aspects.

In the matrilineal kinship system of the Minangkabau community, the value of *gotong royong* has been deeply rooted as part of the ethos of community life. *Gotong royong* is not only present in physical activities, but also manifests in social solidarity organized in customary structures.²⁵ This practice is locally called “*batobo*”, which means working together for the benefit of the community, whether building a *gadang* house, harvesting rice fields, repairing public facilities or organizing traditional ceremonies.

The *batobo* tradition symbolizes the social bonds among *kaum* members that are based not only on blood relations, but also on collective responsibility for the continuation of custom and culture. In *batobo* activities, all members of the extended family, both men and women, participate according to their

roles and capacities. No material reward is given because the main values of this activity are togetherness, sincerity and moral responsibility for the survival of the community.

Observational data collected in May 2024 in Nagari Guguak shows the real practice of batobo during the construction of a gadang house belonging to the Piliang clan. All members of the clan, from mamak (maternal uncle), nephews, to bundo kanduang (housewife), worked together in the construction process. The men act as laborers and material carriers, while the women prepare food and logistics. No one is paid, and there is no hierarchy of command, all arising from a collective awareness of the importance of building together.

Based on the field research findings, batobo is understood not only as physical labor, but also as a means to instill the values of social responsibility and solidarity in Minangkabau society. Children are taught that when their people or groups face difficulties, they have a moral obligation to help without expecting material rewards. This attitude reflects deeply embedded cultural values of sincerity and caring, which shape the character and collective consciousness of the younger generation.

This statement shows that the value of gotong royong also serves as a means of character education in a traditional environment. Through gotong royong activities, values of humility, togetherness and responsibility towards others are instilled. Gotong royong also creates strong social cohesion, preserves intergenerational relationships and fosters a sense of belonging to a shared cultural heritage.

In Social Science education, the value of gotong royong in the Minangkabau matrilineal system can be a concrete example of the importance of social cooperation. Students not only learn that cooperation is part of social theory, but also observe and model the practice of gotong royong that has been passed

down in the community. Social studies lessons can highlight the batobo tradition as a local case study that reflects the application of Islamic values in local culture.

Integrating the value of gotong royong into social studies learning can strengthen students' social competence, foster concern for their social environment, and develop the character of active and responsible citizens. Through such local wisdom-based learning, students also understand that cooperation and care are forces that can unite society and maintain social harmony.

Gender Equality Values in Social Roles

The concept of gender equality in Islam emphasizes fairness in roles between men and women, not absolute equality. The Minangkabau matrilineal social structure culturally represents this value in the form of a complementary division of roles. Women have a strategic position as heirs to the bloodline and managers of the inheritance, while men act as leaders and bear responsibility for the people. Both roles are carried out simultaneously in different but equal domains, thus creating a functional balance in the extended family.

Empirical findings from in-depth interviews with Hj. Yusnidar Yusnidar, Bundo Kanduang in Nagari Sumpur Kudus, confirm the existence of social relationships based on complementarity. She stated that Minangkabau women are not only respected as owners of gadang houses, but also valued for their opinions in customary decision-making. However, men's position as mamak is still maintained as a leadership figure. In other words, gender equality in this system does not eliminate traditional roles, but rather reorganizes them within a balanced collective framework.

Field observations of the "*batagak penghulu*" ceremony in Nagari Sumpur also show a symbolic distribution that represents this balance. Bundo Kanduang's participation in the customary

inauguration structure, as well as their presence in the family deliberation forum, shows the recognition of women's authority in the Minangkabau social structure. This position provides significant space for women in decision-making, although not always in a vocal or formal form.

The value of gender equality applied in Minangkabau society provides a local practice that is contextualized and in accordance with Islamic principles. In Social Science education, this can be used to develop students' understanding that equality is not about power struggles, but about the fair and productive sharing of roles. Utilizing local contexts also provides a learning experience that is more meaningful and closer to students' social realities.

The Value of Women as the First Educator

In the perspective of Islamic education, women have a strategic position as the first and main educator in the family. The matrilineal social structure of Minangkabau society culturally supports this position. Women are not only the inheritors of property, but also the guardians of customary and religious values in the rumah gadang environment. In this system, the mother or Bundo Kanduang bears the responsibility of nurturing, instilling good manners, religious values, and inheriting customs to her children. This role is particularly important as it takes place in the early stages of a child's life, a critical period for identity formation and moral development. Observations of family life in Rumah Gadang in Nagari Lubuak Bauak show that informal education takes place actively through dialogue, role modeling, and direct involvement of mothers in religious and traditional activities. Children are taught to recite the Koran, pray, maintain politeness, and understand kinship structures. This process naturally takes place in the rumah gadang, which serves as the center of extended family life.

Based on field data findings, the role of Bundo Kanduang in Minangkabau society goes beyond the domestic function as a household manager. From an early age, children are taught the values of politeness, respect, and communal worship as part of character building and cultural identity formation. Bundo Kanduang acts as a guardian of family honor and dignity, taking responsibility for upholding social norms and maintaining ancestral traditions.

This statement illustrates that the role of women in education is not only domestic, but includes ideological responsibilities in shaping children's cultural and spiritual identity. Character education conducted by Bundo Kanduang bridges Islamic teachings and local wisdom. In social studies learning, this value is very relevant to introduce the importance of family education as part of the social system. Social studies materials covering the role of the family, personality formation, and cultural inheritance can be integrated with local examples of the role of mothers in the matrilineal system.²⁶ This not only enriches the curriculum content but also fosters students' appreciation of the role of women in community development.

The application of *ula madrasah* values in the Social Studies curriculum not only strengthens students' understanding of the importance of formal education, but also emphasizes that the education process actually begins in the family environment. In this context, the recognition of the strategic function of women's education in the Minangkabau customary system provides local legitimacy for the universal values of Islamic education. This shows that a learning approach that integrates the local cultural context can strengthen the internalization of character values among students, while bridging Islamic values with local wisdom.

This connection is further clarified through the theory of

social history proposed by Azyumardi Azra. The theory emphasizes that the social dynamics of a society cannot be separated from the historical context and interactions between various cultural forces, including religion.²⁷ This perspective is relevant to analyze how the Minangkabau matrilineal kinship system contains several educational values that are in line with Islamic educational values. Educational values in the matrilineal kinship system such as justice, responsibility, deliberation, trust, mutual cooperation, gender equality, and the role of women as the first educator are the result of a historical dialectic that brings together custom and Islamic teachings.²⁸ For example, the principle of justice in the distribution of pusako reflects efforts to maintain the balance of the roles of men and women in accordance with Islamic teachings on social justice. The responsibility of the mamak towards the kemenakan illustrates the internalization of the principle of trust and collective leadership in Islam, while the tradition of deliberation in customary decision-making is in line with the principle of shura in Islam. Therefore, social history theory not only explains the integration of customary and Islamic values, but also provides a contextual basis for strengthening character education in local culture-based social studies learning.

The Relationship between Matrilineal Values in the Educational Context in Line with Islamic Education Values

The relationship between Islamic values and the Minangkabau matrilineal system shows a dialogic integration rather than an antagonistic opposition. Although genealogically, the Minangkabau kinship system is based on matrilineality, which at first glance is different from the patrilineal lineage emphasized in Islamic fiqh, the two systems have a harmonious meeting point, especially in the field of character education and the formation of a civilized society. In this context, education is not only understood

in a formal sense, but also as a process of value transmission through the family and traditional environment.

Islamic principles such as responsibility, mutual cooperation, justice, deliberation and trust are substantively embedded and actively practiced in the matrilineal social structure. These principles are clearly grounded in Islamic teachings, as supported by various verses of the Qur'an and Hadith. For instance, the Qur'an emphasizes the command to uphold trust and justice: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" (Q.S. An-Nisa: 58), and calls for consultation in decision-making: "...consult them in affairs. Then when you have taken a decision, put your trust in Allah" (Q.S. Ali 'Imran: 159). The Prophet Muhammad (peace be upon him) also stated, "Each of you is a shepherd, and each of you is responsible for his flock" (Narrated by Bukhari and Muslim), highlighting the importance of social and moral responsibility. This alignment illustrates that the values practiced in Minangkabau culture are not merely local customs but resonate with core Islamic values.

This can be seen from the role of the *mamak* (maternal uncle) as the person who is responsible for the education of his nieces and nephews, the role of *bundo kanduang* (female elders) as the first educator, and customary deliberation which is the basis for collective decision making. Thus, the Minangkabau matrilineal system should not be seen as something incompatible with Islamic law, but rather as a local expression of Islamic values embodied in different social structures.

In Minangkabau society, child education is culturally handled primarily by the mother's family, with reinforcement by the *mamak*. Although the role of the biological father is still respected, religious and customary education is mostly directed by the maternal lineage.²⁹ This is in line with the concept of *madrasah*

ula (first school) carried out by the mother and the social environment of the rumah gadang.

Based on field data findings, the principle of adat basandi syarak, syarak basandi Kitabullah reflects the longstanding harmonization between Islamic values and Minangkabau customary practices. Observations show that there is no fundamental conflict between Islam and adat, as Islam serves as the source of moral and spiritual values, while adat provides the social mechanism to implement these values in daily life. This synergy forms a strong coherence in the social and cultural order of Minangkabau society.

This statement reflects the idea that the relationship between Islamic values and the matrilineal system is not structural, but functional. Islam provides the normative foundation, while adat offers the practical application. In the education system, this relationship manifests through the transmission of values within the family structure, communal deliberation and social practices that contextually reflect Islamic teachings.

In addition, the cultural understanding of social responsibility in the extended family serves as a meeting point between the concept of responsibility in Islam and the duties of the mamak in the matrilineal system. The mamak is not only responsible for the physical well-being of the kemenakan, but also for their moral, spiritual and social education. In this sense, the social structure acts as a kind of “hidden curriculum” that educates the younger generation according to Islamic values, indirectly but effectively.

The relationship between educational values that are in line with Islamic and matrilineal values can serve as a culturally responsive education model, because it is rooted in local wisdom, which is in line with the principles of National Education. This concept is in line with James A. Banks’ theory of multicultural

education. Banks views multicultural education not only as an idea, but also as a reform movement and an ongoing process aimed at creating an education system that is inclusive, fair and relevant to the cultural context of learners. Banks' view is relevant to the socio-cultural reality of Minangkabau society, where Islamic values and the matrilineal system are dialogically integrated rather than conflicting. The principle of *adat basandi syarak, syarak basandi Kitabullah* shows that Islam is the source of normative values, while *adat* serves as a mechanism for implementing values in daily life. This integration is reflected in the role of the family, especially mothers and *mamak*, as the primary educators. By bringing this relationship into the learning process, students not only learn values in a normative sense, but also understand their real application in social life. This reflects Banks' idea and at the same time enriches social studies learning so that values are not abstract, but contextual and meaningful to students.

Relevance of Matrilineal Values in the Social Studies Curriculum

The matrilineal kinship system in Minangkabau is one of Indonesia's unique cultural heritages, which is rich in social and spiritual values. This system not only regulates inheritance through the maternal line, but also instills a set of ethical and communal principles that are closely aligned with Islamic teachings.³⁰ Its distinctiveness makes it highly relevant to be integrated into Social Studies education, especially within the framework of the Merdeka Curriculum which emphasizes local context, noble values, and character development.

Islamic values expressed in the matrilineal structure, such as the responsibility of the *mamak* (maternal uncle) towards the *kemenakan*, the role of the *bundo kanduang* (mother) as the primary educator, deliberation in customary decision-making, and mutual cooperation in building *gadang* houses, are an integral

part of the social fabric of Minangkabau society. These values are not just customary practices, but are institutionalized in adat, in line with key Islamic principles such as responsibility, consultation, justice and cooperation.

In line with Paulo Freire's theory, education should involve students in the process of revealing their true reality.³¹ This approach is in line with the integration of Islamic values in the matrilineal system and its relevance to the Social Science curriculum. Culture becomes a mirror of identity and should be presented to students as part of their self-realization process.

In the Social Science curriculum, especially at the junior high school level, some learning elements can be directly linked to the matrilineal system. For example, in the theme of social structure and kinship, teachers can guide students to explore the differences between patrilineal and matrilineal systems in Indonesian society. This includes analyzing how the Minangkabau matrilineal tradition continues to preserve Islamic values through balanced gender roles, between *mamak* and *bundo kanduang*.

In addition, topics on the role of the family and character development could be enriched by a discussion of how the role of the *mamak* in educating his *kemen* includes not only social but also religious responsibilities. This perspective places the matrilineal system as more than just a cultural tradition, but also a means of transmitting Islamic values in a localized and contextualized way.

Based on research findings from field data, the integration of Islamic values and Minangkabau customs is also seen in learning practices at school. Social studies teachers at SMPN 1 Batusangkar encourage students to deepen their understanding through interviews with their *mamak* or *Bundo Kanduang*, so that students realize that religious responsibilities are deeply embedded in the structure of adat. This process helps students

understand that Islam, in the Minangkabau context, is not exclusively linked to the patrilineal system, but rather is an integral part of the matrilineal culture they uphold.

In the element of the curriculum that focuses on social values and norms, the deliberative practices of the Kerapatan Adat Nagari (KAN) are an interesting case study to illustrate models of democratic decision-making rooted in matrilineal structures. The process of *bajanjang naiak, batanggo turun* (building consensus gradually) exemplifies the principle of deliberation in Islam, which emphasizes collective deliberation and consensus. This example can be used to show that democracy is not solely a Western construct, but is deeply embedded in local traditions imbued with Islamic values.

The following table outlines the relationship between Islamic values in the matrilineal system and the core elements of the Social Science curriculum:

Table 1. Form of Linkage between Islamic Values in Matrilineal System and Social Studies Curriculum Elements

Social Studies Element	Minangkabau Matrilineal Structure	Embedded Islamic Values	Learning Context
Social and Family Structure	<i>Pusaka tinggi</i> inheritance through the maternal line, responsibility of <i>mamak</i>	<i>Responsibility</i>	Comparative study of kinship systems
Social Values and Norms	Customary deliberation in KAN (Kerapatan Adat Nagari)	<i>Deliberation, justice</i>	Decision-making simulation
Role of Women in Society	<i>Bundo kanduang</i> as the primary educator	<i>Learning</i>	Reflective project on the mother's role at home
Mutual Cooperation and Social Solidarity	<i>Batobo</i> tradition in building the <i>rumah gadang</i>	<i>Mutual cooperation</i>	Observation and documentation of local wisdom

By incorporating the matrilineal system into social studies education, students not only gain an understanding of Indonesia's cultural diversity, but can also see that Islamic values can grow and develop within different social structures. This approach strengthens multicultural insights and promotes tolerance within a contextualized Islamic framework. Therefore, the Minangkabau matrilineal kinship system is not only a material for social studies, but also a medium for conveying Islamic values in education that are meaningful, rooted in local realities and in line with national education goals.

Implementation of Integrating Matrilineal Education Values into Social Studies Education

The implementation of values embedded in a culture is crucial in education so that these values can be directly experienced and internalized by students. Therefore, educators must be able to integrate these values into the learning process. According to Paulo Freire's critical pedagogy theory, education is seen as a liberation process capable of transforming unjust social structures. Education should empower students to become active subjects in the learning process, not passive objects that only receive information.³² By applying the right learning model, Islamic values embedded in the matrilineal system can be implemented into the social studies curriculum, so that students can act as active participants in their education. One effective method is the use of culturally responsive teaching.

Culturally responsive teaching is an instructional approach that positions students' cultural background as a source of strength in the learning process.³³ In Social Science education, integrating local culture becomes particularly relevant when teachers bring local experiences and values into the classroom, not only as supplementary content, but as an important component in identity formation and character education.

The Minangkabau matrilineal kinship system, which is rich in

Islamic values, provides a strong foundation for implementing culturally responsive pedagogy. Values such as the responsibility of mamak (maternal uncle) towards nieces and nephews, the role of bundo kanduang (mother figure) in children's education, as well as the traditions of deliberation and gotong royong, become tangible representations of students' daily realities. By using these real-life experiences as a starting point for learning, the teacher not only conveys social knowledge, but also builds an authentic connection between the students and the subject matter. Some strategies that can be implemented through a culturally responsive teaching approach include the following:

Validate Student Culture as a Source of Knowledge

The teacher starts the lesson by exploring students' personal experiences in their extended families. Students are encouraged to share stories about the roles of mamak (maternal uncle) and bundo kanduang (mother figure) in their families, followed by a discussion about the Islamic values reflected in these roles. This activity strengthens students' sense of ownership of the material while building emotional and cognitive connections. Example activity: "Stories from Rumah Gadang" Students write or record family stories and identify Islamic values embedded in the atrilineal structure.

Developing an Inclusive and Relevant Curriculum

Social studies subject matter on social structure, values and norms, and cultural diversity can be developed into local thematic learning units, for example, "Adat Basandi Syarak: Matrilineal Minangkabau Society and Islamic Education." Here, students not only learn about the social system, but also examine how Islamic values are internalized in traditional life.

Encouraging Active Participation and Representation of Local Culture

Teachers create space for dialog and deliberation in the classroom, reflecting indigenous practices. Students are given roles to discuss, listen to each other and respect different viewpoints. This process develops social skills while emulating democracy based on local customs. Example: Simulating a traditional adat meeting in the classroom (for example, a deliberation on the division of inheritance), where students play the roles of mamak, penghulu, and bundo kanduang.

Critical Reflection and Value Internalization

Through a culturally responsive teaching approach, teachers not only convey that Islamic values can live in customs, but also encourage students to critically analyze them. For example: Does the matrilineal system diminish the role of the father? How does Islam view collective inheritance? Such discussions encourage students to understand that cultural and religious identities are not rigid, but dynamic and complementary.

Contextual and Authentic Assessment

Assessment is done by observing the extent to which students are able to: connect social studies material with local culture, identify Islamic values in Minangkabau social practices, and present their reflections in the form of a cultural narrative project, infographic, or family documentary video. Sample project: "Customs and Islam in My Home." Students create a video or digital comic illustrating how Islam and matrilineal values are practiced in their family. By adopting the principles of Culturally Responsive Teaching, the application of Islamic values in the matrilineal system becomes more meaningful. The teacher not only conveys social studies concepts, but also builds connections

between students and their cultural and religious roots.³⁴ This supports mindful, fun and meaningful learning, in line with Indonesia's vision of character education that values diversity and spirituality.

Conclusion

This research shows that the Minangkabau matrilineal kinship system contains educational values that are in line with the rich and contextual values of Islamic education, such as social responsibility, justice, deliberation, trustworthiness, gotong royong, equality of gender roles, and strengthening the role of women as the first educator in the family. These values are not only alive in the social practices of Minangkabau society, but also have substantial conformity with educational principles, proving that custom and religion can strengthen each other in shaping the character and identity of society. In social studies learning, matrilineal cultural values that are in line with Islamic educational values are very relevant to be integrated, for example through a local wisdom approach. Thus, the integration of Islamic values in the Minangkabau matrilineal system into the social studies curriculum not only enriches the teaching material, but also becomes an important medium in character education, the formation of social-religious identity, and the preservation of local wisdom rooted in culture and religion.

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