








# Implementation of the Minangkabau Local Content for Junior High School Students in Padang City: Knowledge Construction, Strengthening Cultural Identity, and Sustainable Development

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**Keywords:** Knowledge Construction, Strengthening Cultural Identity, Minangkabau Local Content, Sustainable Development, Students.


**Abstract:** This study aims to analyze how the construction of knowledge and strengthening of cultural identity is constructed through implementing the Keminangkabauan Local Content Program in Padang City Schools. This study is essential because the Keminangkabauan Local Content program is a policy established by the Padang City government to rebuild the knowledge of the young Minangkabau generation, especially students at school, about their cultural identity. Several schools have implemented this program in various activities, especially internalizing the Minangkabau community's values, traditions, and local wisdom. The implementation of this project in schools not only aims to shape students' character but also reintroduces the richness of Minangkabau culture, which has been lost in the minds of the current younger generation, especially school-age children belonging to Generation Z, who are more familiar with popular culture than their local culture, thereby strengthening their knowledge and awareness of their cultural identity. The method in this research is a qualitative approach, case study type. Data collection was carried out simultaneously through participant observation, in-depth interviews, and analysis of documentation data. Data analysis used the interactive analysis model from Miles and Huberman through the stages of data reduction, data verification, and conclusion. The study results indicate that the Keminangkabauan local content program impacts the formation of students' knowledge about cultural identities that have been lost in their memory, increasing pride in local culture and creating awareness to preserve local culture. The essential findings of this study also show that implementing the Keminangkabauan Local Content program impacts the formation of student characters based on the values of the local Minangkabau culture.


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## 1 INTRODUCTION

Integration and cultural traditions in learning/local content are among the leading programs in the independent curriculum, and this is manifested in the implementation of local content based on local culture. One of the local contents that is also applied in schools is local wisdom. Local wisdom is included in one of the six competencies of the Pancasila Student Profile, namely global diversity, which can maintain the culture of cultural sustainability and sustainability. (Abdiyantoro, Fitri, Gunawan, Istan, & Gusmuliana, 2024) . Implementing learning containing local wisdom is a tangible manifestation of strengthening student character education. (IF Dewi, Afriza, & Gumilar, 2024) , by the values of Pancasila by exploring and studying local culture or local wisdom of each student's region (Muktamar, Yusri, Reski Amalia, Esse, & Ramadhani, 2024) Through this project, it is hoped that students will be aware of maintaining the sustainability of their culture and their own cultural identity.

The main objective of this program is to strengthen the capacity of students who are superior, independent, competitive, critical thinkers, and creative but still have superior characters based on Pancasila values. Through local content based on culture and local wisdom, students are encouraged to continue contributing to their surroundings, become lifelong learners, be competent and intelligent, and have a character according to the Pancasila Student Profile. (Zahratu, Putri, Lestari, Syahladin, & Sitanggan, 2023)

Implementing local content based on culture and local wisdom is one of the most popular projects among junior high schools in Padang City. Almost all junior high schools in Padang City implement this local content program. One school that consistently implements local wisdom is SMP 7 Padang City. SMP 7 Padang carries the *Spenju Baradaik concept* by introducing and practicing various Minangkabau traditions and cultural heritage to students every week in the *Tuesday Adaik program*. Every Tuesday students are required to speak Minangkabau, and practice multiple cultural activities such as randai, silek, pantun and others by wearing traditional Minangkabau clothing. The implementation of local Minangkabau content is a priority program set by the Padang City government as stated in the Padang Mayor Regulation Number 6 of 2024 (Mayor of Padang, 2024) .

The implementation of the Minangkabau Local Content program in Padang City Schools is an exciting phenomenon to explore in more depth. This

is because various traditions, cultural values, and local wisdom have begun to disappear from the knowledge and memory of today's young generation, especially Middle School students who are included in Generation Z.

Gen Z Minangkabau is a group of school-age children born in 1997-2012, which includes high school students in 2024. They are a different generation from the previous Minangkabau generation. The striking differences are seen in the mastery and use of technology, which has an impact on lifestyle, character, attitude, politeness in language (Ningsih & Fatmawati, 2024) and the way they communicate (Zis, Effendi, & Roem, 2021)

These various differences are the impact of the inevitable flow of modernization and globalization, so that generation Z begins to have many references to foreign cultures such as Japanese, Korean, and European cultures which are role models for them, so that they forget the Minangkabau cultural identity.

Practicing various traditional processions and local wisdom is undoubtedly a unique experience for students, which can rebuild their knowledge of their cultural identity. It is hoped that an awareness will be formed to preserve the Minangkabau cultural heritage among students in Padang City. On that basis, the purpose of this study is to explain how the implementation of the Minangkabau Local Content program in Junior High Schools in the City, as well as and its impact on students' knowledge of their cultural identity.

This research is essential because it is novel and original and can contribute to science and policy. **This state-of-the-art and novelty research refers to** previous research conducted over the past 5 years. Earlier research investigated the effectiveness of implementing P5 local wisdom themes in schools (DK Dewi, Safitri, & Sujarwo, 2024). the implementation of local wisdom preservation in Sociology subjects through contextual learning-based P5 activities (Agus, Indra, NoviansyahAgus, S., Indra, N., & Farah, T. (2022). *EduInovasi: Journal of Basic Educational Studies* EduInovasi: Journal of Basic Educational Studies. Journal of Basic Educational Studies, 2(1), & Farah, 2022) , integration of local content based on culture and local wisdom in social science learning in junior high schools (Manalu, 2022) s, instilling the character of cooperation through the theme of entrepreneurship and local wisdom in the P5 independent curriculum (MKM, Usman, & Hidayati, 2024) , and the relationship between the implementation of P5 and the formation of student character (IF Dewi et al., 2024; Kamila & Hayati, 2023) . Although the above

studies have discussed local cultural content and P5 local wisdom in the context of learning in schools, none have studied how students' knowledge and awareness of their cultural identity are formed from implementing the program in schools. The previous research above focused more on the discussion of the implementation, effectiveness, and internalization of local wisdom values, but what is also an important point is the real impact of this project on strengthening their own cultural identity. This study will be explored in this research proposal. Based on this, research related to the construction of knowledge and strengthening of students' cultural identity through local content and Minangkabau programs and P5 local wisdom becomes a novelty value in this study, so it is expected to fill the research gap that previous researchers have not carried out.

## 2 METHOD

**Research method** uses a qualitative approach with a case study research type. This type was chosen because it can explain in depth how the implementation of Minangkabau local content, which is a characteristic of certain schools, is more in-depth. The selection of informants used purposive sampling techniques, by setting criteria that are in accordance with the objectives of the study. The criteria are schools that actively practice Minangkabau local content, at least this twice a month.

Data collection techniques are done through participant observation, in-depth interviews, and analysis of documentation data (17). This method is intended to identify the construction of student knowledge in preserving the Minangkabau Local Cultural Heritage by applying local content on the theme of local wisdom in Padang City Middle Schools (SMP). Participatory observation is carried out by being involved and directly observing the implementation of various cultural events in schools related to Keminangkabauan. Meanwhile, in-depth interviews are conducted with each actor engaged in implementing Keminangkabauan Local Content in schools, such as principals, teachers, students, education offices, and even parents of students. Meanwhile, documentation data is obtained from various agencies directly related to the policy of developing Keminangkabauan Local Content, such as education offices, cultural preservation centers, and other agencies.

The interview results were transcribed, categorized, and compared with observational and secondary data. Data analysis used the *interactive*

*analysis model* through data reduction, presentation, and verification (Miles & Huberman, 1994). In the first stage, data related to various tourism policies collected through interviews, observations, and documentation are processed through data selection, coding, simplification, and data transformation. Furthermore, the data is arranged into a collection of categorized and synthesized information, then presented as a narrative supported by images, tables, and charts. Data verification and conclusion are based on the data reduction and presentation process, which involves the researcher interpreting the data presented.

## 3 RESULT AND DISCUSSION

### 3.1 Background, Objectives, and Principles of Minangkabau Local Content

The local content curriculum is a curriculum that is designed based on regional needs, where the study materials and subjects are adapted to the natural, social, cultural, and economic environment, as well as development needs that are organized in a separate lesson time. Local content subjects emerged based on the Republic of Indonesia Law Number 2 of 1989 concerning the National Education System Article 38 paragraph (1), which states: "The implementation of educational activities in educational units in education is based on the curriculum that applies nationally and the curriculum is adapted to the conditions and needs of the environment and the characteristics of the educational unit concerned.

The implementation of the local content curriculum gained a concrete basis through the Decree of the Minister of Education and Culture Number 0412/u/1987 dated 11 July 1987 concerning the implementation of local content, which states: "educational units can add subjects that are by the environment and characteristics of the relevant educational unit without reducing the nationally applicable curriculum and not deviating from the national education goals." The formal implementation of this local content curriculum then began in 1994.

In West Sumatra, the implementation of local content is strengthened through the decision of the Head of the Regional Office of the Department of Education of West Sumatra Province Number KPTS 001/08.KP/2002, dated 11 November 2002, concerning the Local Content Curriculum for Local

Content of Elementary Education of West Sumatra Province by determining the number of Elementary and Middle Schools to teach local content, one of which is "Minangkabau Natural Culture." This determination reflects the regional government's commitment to maintaining and developing Minangkabau cultural values through formal education.

The background of the emergence of local Minangkabau content in schools in West Sumatra is based on several important factors. First, the younger generation is concerned about the fading of Minangkabau cultural values. Second, the emergence of an awareness of the importance of maintaining and preserving local wisdom as a cultural identity. Third, there is a need to equip the younger generation with the noble values of Minangkabau culture that can be a guide in facing the challenges of the times. Implementing the local content of Minangkabau Natural Culture is a tangible effort to preserve local wisdom. The preservation of Minangkabau local wisdom through the local content of Minangkabau Natural Culture aims for students to know, understand, appreciate, and apply Minangkabau cultural values in everyday life.

In implementing the Merdeka Curriculum, local Keminangkabauan content emphasizes aspects of fundamental cultural values. The students learn about history and customs and understand the Minangkabau philosophy of life: "Adat Basandi Syarak. Syarak Basandi Kitabullah". Students also learn the uniqueness of the Minangkabau matrilineal kinship system, ways of deliberation to reach consensus, and various local wisdom in maintaining natural balance. Keminangkabauan learning also includes practical aspects such as etiquette in daily interactions and the correct use of the Minang language according to context. Students are guided to understand how to apply traditional values in everyday life, including solving problems using traditional solutions in Minangkabau.

The legalization process of local Minangkabau content in Padang City was carried out through a series of systematic stages and involved various stakeholders. The first stage began with a customary deliberation that presented *niniak mamak*, religious scholars, and *cardiac Bandai* from various Nagari in Padang City. Based on the results of observations and documentation of the deliberation, it was identified that the stakeholders' main concern was the declining understanding of the younger generation towards Minangkabau values and culture.

In the second stage, a series of focus group discussions (FGD) were conducted involving

traditional figures, religious scholars, and educators from various schools in Padang City. These FGDs resulted in the formulation of learning materials that integrate traditional values with Islamic principles in accordance with the philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah." Analysis of the FGD results showed that participants agreed on the importance of formalizing Minangkabau traditional learning in the school curriculum.

The third stage involves the legalization process at the government level, held at an ample deliberation (public consultation) attended by representatives of the Education Office, academics, and community leaders. The analysis revealed that the process of compiling the local content curriculum of Keminangkabauan considered five main aspects: first, the matrilineal kinship system. Second, customs and traditional rituals. Third, Minangkabau language and literature. Fourth, traditional arts, and Fifth, traditional leadership values.

The Minangkabau local content curriculum was implemented in stages in elementary and junior high schools in Padang City. The implementation's evaluation results showed a positive level of acceptance, with teachers reporting an increase in students' understanding of Minangkabau traditional values.

### 3.2 Implementation of Minangkabau Local Content

The study results indicate that the Minangkabau Local Content has been applied in the learning process and integrated into various forms. The form of application of the Minangkabau Local Content is related to the process of re-teaching Local Cultural Traditions, both tangible and intangible, to students at school. *Tangible cultural heritage* is an artistic element that is in the form of physical objects so that it can be seen, touched, or moved. While *intangible cultural heritage* is an artistic element that is not in bodily form but becomes a value that is inherent in the social and cultural life of the community (UNESCO, 1972).

While re-teaching Local Cultural Traditions to students, SMP N 7 Padang has designed an activity entitled *Salasa Baradaik* (Traditional Tuesday). This activity is intended to reintroduce local content to students in a comprehensive and integrative manner. The local content introduced through SMP Baradaik activities is related to how understanding Minangkabau traditions can be internalized well by students/learners. Based on the information provided by Mr. DS (41 years old) stated that:



"...This activity is deliberately designed with a complex pattern so that the goal of strengthening local content in the curriculum can achieve maximum and targeted results. Students will know and be able to apply it daily." (Interview on 13 August 2024)

*Salasa Baradaik* (Traditional Tuesday) activities in implementing Minangkabau Local Content such as 1) Minangkabau Etiquette Entities including Sumbang-12, Kato Nan Ampek and Coffee Drinking Ethics for Minang Men, 2) Procedures for Cooking Traditional Minangkabau Food, 3) Practicing Minangkabau Arts including Randai and Silek, 4) Introducing Minangkabau Traditions, namely Eating Bajamba.

The Minangkabau ethnic group is famous for its people, who have manners and various rules of politeness. Today, the preservation of the values of manners and politeness is constructed for the younger generation through local content learning. Based on information conveyed by Mr. DS (41 years old) as follows:

"...This explanation is accompanied by education for students so that they can speak well and to whom they communicate. Hopefully, our children can apply this in their daily lives." (Interview on 13 August 2024)

This is not only an effort to preserve culture but also very closely related to the formation of character values to support the quality of human resources with moral and ethical values. The relevance of instilling these values of politeness is a realization of the preservation of intangible cultural *heritage*.

Instilling these values is carried out by conveying the rules followed by direct practice. The instillation of the Sumbang-12 and Kato Nan-Ampek rules begins by explaining what is not allowed/prohibited for Minangkabau women to do. This sumbang includes sumbang *duduak* (sit), sumbang *tagak* (stand), sumbang *jalan*, sumbang *kato* (say), sumbang *caliak* (see), sumbang *makan*, sumbang *pakai*, sumbang *karajo* (work), sumbang *tanyo* (ask), sumbang *jawek* (answer), sumbang *bagaua* (socialize) and the nature of *the contribution* (nature). Based on the information provided by Mr. DS (41 years old) as follows:

"...One of the agendas of *the Salasa Baradaik* (Customary Tuesday) activities is to re-teach Minang women how to act and behave in ways that reflect their identity." (Interview dated 13 August 2024)

Students are given education related to how to speak well. To older people, the speech used is known as *kato mandaki* (climbing words). To older people, students are expected to use polite language and good speech. Furthermore, younger people use *kato manurun* (descending words). When students are facing and communicating with younger people, they should use gentle speech. When speaking to those the same age as us, use *kato mandata* (horizontal words). And the etiquette of talking to respected people is *kato malereang* (sloping words).



Source: Researcher Documentation.

Figure 1: Coffee Drinking Etiquette for Minang Men.

The coffee culture is inseparable from the presence of *Papua*, which is identical to the headquarters of Minang men. The characteristics of the coffee culture in Minang can be seen from the presentation and ethics of drinking coffee. Coffee is served in *lapau* using small cups with a composition of traditional ingredients. The composition of the traditional ingredients in question uses palm sugar as an additional sweetener in coffee and cinnamon and is complemented with cardamom. Students are then also taught the ethics of drinking coffee, starting from drinking while sitting and not talking when drinking. Still, they may be interspersed with talking until the coffee is finished.

In addition to being famous for its ethical values and politeness, the Minangkabau ethnic group is also very well-known for its variety of traditional foods. Students are indeed expected to not only be able to eat, but also to know the process of making these traditional foods. A complex explanation begins with the ingredients used, the philosophy of the ingredients used, and the technical aspects of making them.

On this occasion, students and teachers synergize to make traditional dishes including sala, pinyaram cake, talam cake, *lappek*, and so on. Some of the conventional Minangkabau foods taught to students are foods often served at events, be it wedding parties, malewakan gala datuak penghulu events, and other official events in Minangkabau. The results of this

cooking are then exhibited in the Minangkabau Local Content exhibition.

Art is an important heritage that must also be maintained amidst the development of today's popular cultures. Few students or young generations are busy with international arts and forget their traditional regional arts. This is the basis for the implementation of the silek parade and festival as conveyed by Mr. DS (41 years old) below:

“...The basis for implementing the arts parade and silek festival performance as an event to rekindle the spirit of students as the younger generation to be proud of regional arts.” (Interview on 13 August 2024)

In this activity, students are introduced to one of the traditional musical instruments of Minangkabau, namely *talempong*. They are given an understanding of the basic nature of traditional musical instruments of Minangkabau, activities that allow the use of traditional musical instruments *talempong*, the function of traditional musical instruments *talempong*, and the technical use that is directly practiced by students in a series of parade activities.



Source: Researcher Documentation.

Figure 2: Talempong Art.

The introduction of *talempong* art is part of the effort to preserve local *tangible cultural heritage*. If these physical objects are not preserved, they will eventually become extinct and will no longer have any value for the younger generation. Based on information provided by Mr. DS (41 years old), it is stated that:

“...It is hoped that in the future students will not only be familiar with foreign arts, such as K-POP, but will also be familiar with and play their regional traditional arts.” (Interview on 13 August 2024)

By holding these activities after this, students will develop an emotional bond with traditional musical instruments, especially *talempong*, which is one of the traditional Minangkabau music. The emotional

bond that is built can help preserve local cultural heritage and identity.



Source: Researcher Documentation.

Figure 3: Randai Game.

In addition to traditional musical instruments, the conventional game of *randai* is also a typical Minangkabau art. *Randai* is an integral art that combines songs, dances, drama, music, and *silat*. This art only exists in West Sumatra and will not be found in other areas. This activity facilitates students' expression of creativity and innovation. Students' creativity can be seen in how they design stories related to the legends and dynamics of Minangkabau society.

The story, designed as a script, is staged as a theater attraction. Students divided into several small groups display their creativity through a performance exhibition. Based on information provided by Mr. DS (41 years old) as follows:

“...This show is not just entertainment, but more than that, the essence is that students can express their ideas and innovations while still paying attention to cultural values.” (Interview on 13 August 2024)

Integration of art as part of entertainment with cultural values and innovation can transform cultural values and become a means/event to explore deeper ideas, innovations, and creativity from students. This activity is an actualization of the preservation of intangible cultural heritage.

*Makan bajamba* (eating together) is one of the traditions in Minangkabau. This tradition of eating together is an event to strengthen the values of togetherness, equality, and cooperation. In line with the information conveyed by Mr. DS (41 years old) as follows:

“...We know that today, children rarely carry out the tradition of eating *bajamba*. The biggest risk is that local cultural values will be eroded; to

minimize this risk, children are invited to eat *bajamba* to continue to remember and love the cultural heritage of their ancestors.” (Interview on 13 August 2024)

*bajamba* eating performance (eating together) starts from the preparation stage, serving to implementation. In this case, students are taught directly how to technically and substantially eat *bajamba*. The plate or pan used is called a tray, which starts from the serving process. Students are then directed to make a line parallel to the tray in front of them. The manners and etiquette of eating *bajamba* (a large meal) begins with prayer while sitting cross-legged.



Source: Researcher Documentation.

Figure 4: Eating Bajamba with Minangkabau Tradisional Food.

Students are expected to prefer the implementation of this *bajamba* meal. It is not only an effort to preserve intangible local cultural heritage, but it can also be used as an event to re-grow students' moral values, which include the values of togetherness, the spirit of cooperation, and manners and ethics.

Schools are strategic institutions where the process of forming the next generation of the nation's future occurs. Current global developments significantly impact the possibility of erosion of local and national cultural values. Creating a culture-based character education pattern is essential to creating a quality generation without ignoring local cultural values. (Solissa, Hayati, Rukhmana, & Muharam, 2024).

The regional cultural crisis is a crucial issue, so efforts must be made to raise awareness of the preservation of regional culture. (Indriani, Dewi, & Hayat, 2024) Several activities carried out by SMP N 7 Padang are all part of implementing Keminangkabauan Local Content. Implementing Regional Local Content is an essential part of efforts to preserve regional culture and identity among the

younger generation. It is also closely related to efforts to rebuild knowledge related to regional culture for the younger generation.

Activities that preserve local culture are not only about providing knowledge to the younger generation; the integration of regional cultural elements in school activities is an integral part of forming students' character. (Suhendar, 2024). Some of the characteristics internalized through these activities are family values, cooperation, discipline, and respect for the natural and social environment.

### 3.3 The Impact of Implementation of Minangkabau Local Content for Students

The results of this study indicate that the implementation of Minangkabau Local Cultural Content has a positive impact on students, especially in the formation of students' knowledge of various local cultural values and traditions. Junior High School students in Padang City, included in the Generation Z group, re-understand their ancestral cultural heritage, which has begun to fade in their memories. This is revealed from the expression of...

One of the students, that;

“...This local content builds our knowledge about various Minangkabau cultural traditions we no longer know. We are taught to understand various values, rules, manners, and various Minangkabau traditions that we do not know so that it slowly forms our awareness of our traditions” (Interview, 10 September 2024)

FY (15) also expressed something similar:

“...We understand more about Minangkabau culture, as the original culture of our region today. It turns out that Minang culture is very rich in art, customs, traditions, and even traditional food. On the Tuesday Baradaik agenda, we were taught many things. Not only socialization but also practicing various forms of Minangkabau regional traditions directly, even being taught to cook typical Minangkabau food, such as *rendang* (Interview, 14 August 2024)

The statement above shows that the practice of Minangkabau cultural learning impacts increasing students' knowledge of their culture. Various forms of local cultural values and traditions are continuously internalized to students through weekly compulsory school programs. They slowly learn and understand multiple traditions, cultural values,



behaviors/attitudes, arts, and traditional cuisines they have rarely encountered in their environment.

The formation of students' knowledge about heritage also slowly forms their awareness of their own cultural identity. This also increases their desire to explore their ancestral cultural heritage further, even the awareness to preserve the cultural heritage. Love for traditional values is starting to form again in students, along with the internalization of their culture of these values. This was revealed by RM, one of the students, that:

“...Currently, I am very interested in learning more about Minangkabau cultural values. Before learning a lot about Minang culture, I preferred Korean culture. However, it turns out that Minang culture is much more interesting. I am proud to be a Minangkabau...” (Interview, 15 September 2024)

The informant's statement above was also reinforced by DS, a teacher at Padang City Middle School, that:

“...This local content of Keminangkabauan has many positive impacts on students. Students enjoy the process of learning about the various cultural heritages of their ancestors. They become more in love with Minang culture, even in terms of their attitudes, they are also starting to change in a more positive direction...” (Interview, 30 August 2024)

The statement above provides information that the implementation of Minangkabau Local Content has a positive impact on students. It significantly increases their knowledge of various elements of their own culture, fosters a sense of pride and ownership of culture, and even increases awareness of preserving various Minangkabau cultural heritages. These findings can be recommendations for stakeholders to consider maintaining this positive program in the future, and the impact will be even more significant if this practice becomes part of the curriculum, not just local content.

Understanding these cultural elements is essential because it can shape a person's awareness of their cultural identity. (Jacobson, Hall, & Gay, 1997) According to Stuart Hall, cultural identity is formed in a person through a process of continuous creation and internalization, along with their experiences and life history. (Hall, 1990). This internalization of cultural values forms the memory of culture, which also impacts the creation of collective awareness to become that cultural identity. (Foscarini, 2018).

In the context of this study, internalization of cultural values through local content also impacts the

formation of students' character. This is in line with research conducted by Hieronimus Canggung Darong et al. (2021) And research by Sri Suhartini et al. (2019) Learning related to local culture and wisdom positively impacts the construction of students' character. In this case, schools become a medium that plays a vital role in shaping students' character, including their concern for cultural sustainability through learning based on local cultural content. (Hidayati, Waluyo, & Winarni, 2020; Huitt, 2004; Lee, 2009).

## 4 CONCLUSIONS

The results of this study indicate that the implementation of local Minangkabau content has an impact on increasing the knowledge of Junior High School students in Padang City on various forms of cultural heritage that have begun to disappear from their memory. Internalizing cultural values slowly also increases their awareness of their cultural identity. This method indirectly builds pride in local Minangkabau culture. This is undoubtedly important for the younger generation of Minangkabau, especially Gen Z, who are shifting their attention to popular culture rather than the local culture of their ancestral heritage. Increasing knowledge, pride, and a sense of ownership of culture certainly impact the sustainability of Minangkabau culture in the future.

The results of this study provide recommendations for the continued consistent implementation of local Minangkabau content in schools in West Sumatra because it has a real positive impact on students' awareness of preserving local culture, including making a positive contribution to the formation of their character. This program can also be a role model implemented in other schools in Indonesia as a form of effort to preserve a local culture that is beginning to be replaced by popular culture and a basis for forming student character through educational institutions.

This study is limited to investigating the implementation of local Minangkabau content practices and their impact on students' awareness of their cultural identity, but has not yet analyzed in depth how the character of students who are generation Z can be formed and changed. Therefore, to fill this limitation, it is recommended that further research discuss the impact of local culture-based local content program practices on changes in the character of generation Z. This research is important to provide recommendations to policy makers so that



programs in schools support the realization of sustainable education.

## ACKNOWLEDGMENTS

We would like to thank the informants who have provided a lot of information as part of the database for this article. The authors also are grateful to the Universitas Negeri Padang for funding this research

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