



*Children's Education is Based on Adat Basandi Syarak Basandi Syarak Kitabullah
In Indonesian and Malaysia*

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Abstract

Children's education based on Adat Basandi Syarak Syarak Basandi Kitabullah based on *nash* and *Alam takambang becomes a teacher* become trend until now in producing a generation with a strong understanding of religion and customs. Adat Basandi Syarak Basandi Kitabullah Syarak has a unique existence in educating Indonesian and Malaysian Minangkabau children. The purpose of the research is to analyze the responsibility and implementation of children's education based on Adat Basandi Syarak Syarak Basandi Kitabullah. This research uses a qualitative method with a descriptive approach by digging into data through observation, interviews, and documentation, then analyzed in depth. The results of this research analysis 1) the person responsible for the education of children based on Adat Basandi Syarak Syarak Basandi Kitabullah is known by the term *Tigo Sarangangan furnace* consisting of families, educators in educational institutions and the community. Family means parents, mamak, bundo kanduang, then educators from formal educational institutions and the community in the child's environment, 2) the practical implementation of Basandi Syarak Syarak Syarak Basandi Kitabullah custom-based education comes from *nash* (Al-Qur'an and Sunnah) as well *Alam takambang becomes a teacher*, educational material related to Islamic teachings and Minangkabau customs such as *the four words, taste, language, customs around the country*. The implications for educators can make the research results in educating children based on the Adat Basandi Syarak Syarak Basandi Kitabullah so that they become a generation that excels in their religion and customs, as well as having implications for other researchers finding initial data to conduct further research with different contexts and issues.

Keywords: children's education, traditional education, Islamic education

Introduction

Child education based on Adat Basandi Syarak Syarak Basandi Kitabullah (Lisliningsih et al., 2024) which is further called 'Adat Basandi Syarak Syarak Basandi

Kitabullah' is very urgent for Minangkabau children (Fajria & Fitriasia, 2024), because 'Adat Basandi Syarak Syarak Basandi Kitabullah' becomes the basis of the child's identity (Wimra, 2021)(Diri et al., 2020) based on philosophy *Alam takambang becomes a teacher*, manners and manners, *mufakaik* and togetherness (Yulika & Mulyadi, 2023).. First, *Alam takambang becomes a teacher* In fact, children always learn from nature, meaning that children are not limited to time and place to learn from nature and from every condition they go through. Both manners and manners indicate the education of children's manners and manners (Daheri dkk, 2019) (Rahmah, 2021) prioritized through implementing education *the four words, sense of examination, language and aget around the country*. *The four words* this means that children are taught to speak good words to parents, in-laws, peers and to people who are smaller than them, then *raso pareso* teaches children to be considerate of anyone, after that *stainless steel* indicates children to respect other people, finally *Salingka Nagari custom* This means that children are provided with traditional education (Armen et al., 2021) (Taufik Hidayat, 2018) related to the sustainability of social life (Saat, 2023).. Third, *mufakaik* means consensus, meaning truth is based on deliberation, the four togetherness means unity in educating children (Mairul & Azriadi, 2023) .

Children's education based on Adat Basandi Syarak Syarak Basandi Kitabullah based on Islamic teachings and Minangkabau custom can produce a generation with a strong understanding of religion and custom (Amin, 2022). Child education based on Adat Basandi Syarak Syarak Basandi Kitabullah (Jamma et al., 2024) (Yanti, 2023) able to organize children's lives in accordance with Islamic teachings and customs that apply in Minangkabau, Islamic teachings and customs strengthen each other in educating Minangkabau children (Albert et al., 2022). This education is certainly able to create a generation that adheres to religion and behaves according to the rules (Syukur, 2020)(Fajria & Fitriasia, 2024) (Sriwardona, 2019).

Child education based on Adat Basandi Syarak Syarak Basandi Kitabullah has the effect of producing an educated, religious and civilized generation (Ginangjar, 2017) . This educational phenomenon enables children to be able to live their lives well in various conditions (Irman et al., 2023).

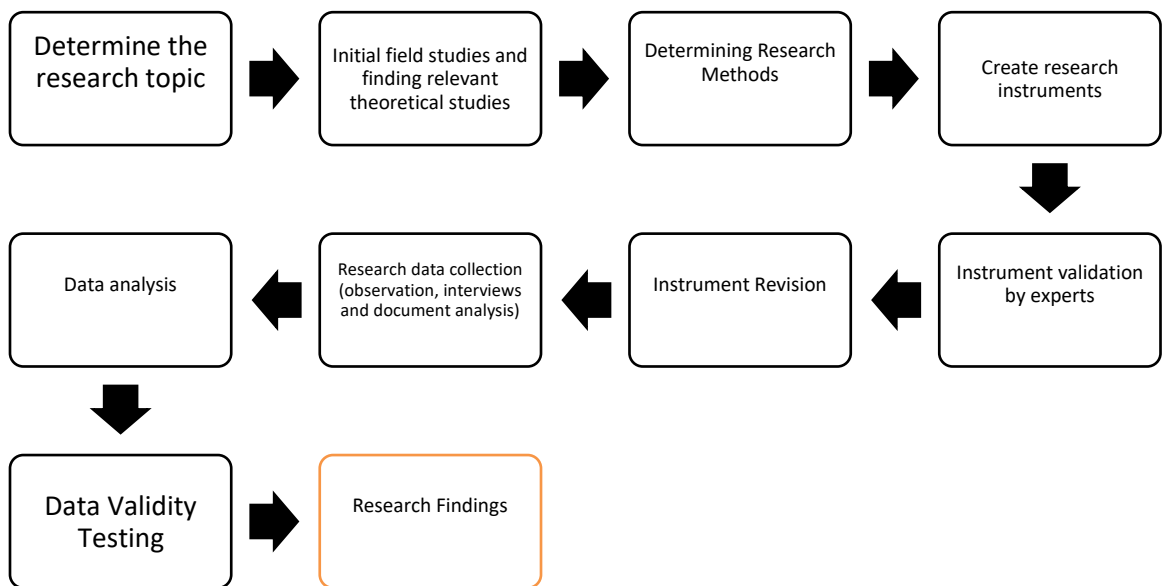
Child education based on 'Adat Basandi Syarak Syarak Basandi Kitabullah can be used as a solution to educate children today (Mailani et al., 2024)(Alwan et al., 2024). Children's education Adat Basandi Syarak Syarak Basandi Kitabullah the material is related to Islamic Education (Muis et al., 2024) and uphold the prevailing custom.

Research methods

To carry out this research, the author chose a qualitative method (Abdussamad, 2021) (Rusli, n.d.) (Hunter et al., 2019)(Safarudin et al., 2023)(Pathollah et al., 2024) (Movitaria et al., 2024) with a descriptive approach. A descriptive approach may be chosen to describe the object being studied as it is according to the results of the research analysis (Yuliani, 2018) (Widiyani et al., 2021)(Purnia et al., 2020). The sources of data acquisition in this research are accumulated in primary and secondary data sources (Abdussamad, 2021) (Safarudin et al., 2023). The primary data source consists of Minangkabau children, bundo kanduang, mamak, teachers, while the secondary data source is the community around the children. Furthermore, the descriptive approach focuses on obtaining data through direct observation, interviews with predetermined data sources and analysis of related documents (Rustamana et al., 2024) (Rusli, n.d.). (Sullivan-Bolyai, 2021)(Hunter et al., 2019)(Waruwu, 2023)(Prayogi & Pekalongan, 2021) (Yusanto Yoki, 2019). Research findings were obtained through in-depth

analysis and tested using triangulation (Saleh, 2017) (Rijali, 2018) (Rofiah, 2022). The stages of this research can be illustrated in Figure 1 as follows.

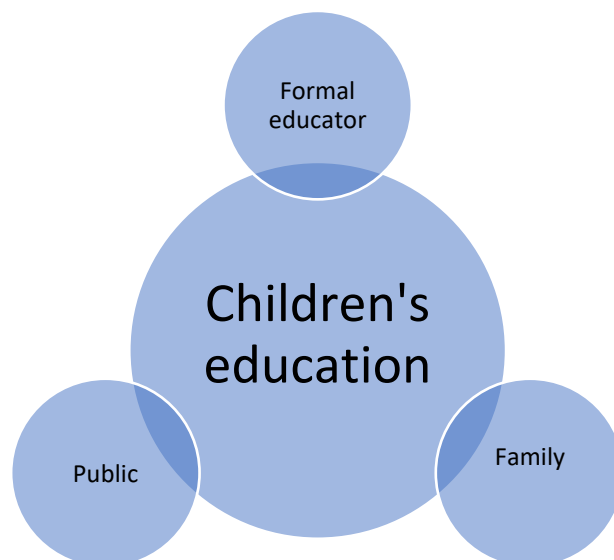
Figure 1. Research Stages



Results and Discussion

Responsibility for Minangkabau children's education based on the results of the analysis does not rely on parents alone, but is known as "*Tigo Sajarangan Furnace*". The person responsible for Minangkabau children's education is as follows:

Figure 2



Based on the picture above, the responsibility for children's education based on the Basandi Syarak Syarak Basandi Kitabullah tradition consists of three groups 1) educators at formal education institutions, 2) the community and 3) families. Educators at formal education institutions provide education to children about the culture and knowledge established by the school. Educators provide guidance in accordance with the applicable curriculum. Furthermore, children are also trained by

the local community, the education is practical and directly implements the development of children's behavior. Society will not tolerate it if it finds children behaving impolitely or violating Islamic rules and applicable norms. In this case, society directly provides direction and guidance to children without regard to ethnicity. Society cares about children's development and behavior. This kind of society is conducive to making children educated. Finally, the family as a forum for education for Minangkabau children is referred to as parents, mamak (known as the mother's brother, grandmother and so on), and bundo kanduang. Parents, mamak and bundo kanduang provide education to children in a practical and sustainable manner. Education is provided about faith, worship and morals. Education between parents, mamak and bundo kanduang is interrelated and supportive. The results of the analysis of children's education in the family are as follows:

Table. 1
Education in the Family

Educator	Sub Education	Percentage
Parent	Creed Morality Worship Skills	50%
Mama	Creed Morality Worship Skills	40%
Bundo kanduang	Creed Morality Worship Skills	10%

The table above shows that children's education in the family is obtained from parents, mamak and bundo kanduang. The results of the analysis show that children's failure is a failure of their parents, mamak and bundo kanduang, therefore children's education is a shared responsibility and priority.

The education given by the family to the child about the education of faith, worship, morals and skills. The education is provided directly by the family on a continuous basis so that the child has a mature self-concept. Child education based on Adat Basandi Syarak Basandi Kitabullah is well implemented and can be used as an example by all parties in the world that child education is a shared responsibility. Education is provided by educators in formal institutions, the community and even the family.

Implications

The results of the research show that the specialty of children's education based on the Adat Basandi Syarak Syarak Basandi Kitabullah is implemented by families consisting of parents and relatives known as mamak and bundo kanduang. Furthermore, children's education is also carried out by the community and educators in formal educational institutions. This research can have implications for providing a picture of education that is able to produce a generation with strong religion and customs, namely education based on the Adat Basandi Syarak Syarak Basandi Kitabullah, so that this research can be used as a guide in educating. This research also has implications for future researchers to research children's education in different issues and contexts.

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