
Integrating Minangkabau Cultural Values in Teaching Generation Z: A Reflective Practice Study of Lecturers in the Islamic Library and Information Science Program at UIN Mahmud Yunus Batusangkar

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Abstract. This study aims to analyze lecturers' reflective teaching practices in integrating Minangkabau cultural values into the learning process within the Islamic Library and Information Science Program (IPII) at UIN Mahmud Yunus Batusangkar, as well as to examine Generation Z students' perceptions of the implementation of these values. The urgency of this research arises from the ethical and cultural identity challenges faced by students in the digital era, where the dominance of technology often displaces social and spiritual values. This study employed a qualitative approach with a case study design. Data were collected through observations, in-depth interviews with lecturers and students, and document analysis, then analyzed using the Miles and Huberman interactive model. The findings reveal that IPII lecturers perceive Minangkabau cultural values—such as Adat Basandi Syarak, Syarak Basandi Kitabullah and Kato Nan Ampek—as ethical, moral, and local identity guidelines that remain relevant to the learning context. The integration of these values was carried out reflectively through Case-Based Learning, Project-Based Learning, and Reflective Learning approaches, in which students were engaged in contextual activities such as cultural documentary projects. This integration positively influenced students' character development, particularly in aspects of politeness, social responsibility, and academic communication ethics. Nevertheless, several challenges were identified, including the heterogeneity of students' cultural backgrounds and the limited internalization of values in daily behavior. The study highlights that the integration of Minangkabau cultural values is not merely a means of preserving local wisdom but also a character education strategy grounded in reflection, aimed at strengthening the identity and morality of Generation Z students in Islamic higher education. Recommendations emphasize the importance of reinforcing culturally-based curricula and implementing adaptive reflective learning models in response to the dynamics of the digital era.

Keywords: Minangkabau cultural values, Generation Z, integration of local values

1. Introduction

Higher education institutions, particularly Islamic Religious Higher Education (Perguruan Tinggi Keagamaan Islam, PTKI), carry a fundamental mandate to produce graduates who are not only intellectually excellent but also possess strong moral integrity and character. This mandate has become increasingly crucial in the face of globalization and digital disruption, which demand an ethical foundation grounded in noble values. In West Sumatra, this commitment is explicitly embodied by UIN Mahmud Yunus Batusangkar through its transformation tagline, *"Kampus Sains Islam, Refleksi Surau di Minangkabau"* (Islamic Science Campus, a Reflection of the *Surau* in Minangkabau). (Wahyuni & 'Uyun, 2022). This tagline signifies the university's vision to integrate religious and general sciences supported by competent human resources. The concept of *surau* (traditional Minangkabau learning center) symbolizes a space of learning and reflection that not only encompasses religious knowledge but also integrates social, cultural, and intellectual dimensions.

This institutional philosophy firmly positions Minangkabau local wisdom as the ethical and spiritual foundation for knowledge development, reinforcing the university's role as a center of character formation rooted in *adat* (customary law). This affirmation of local wisdom values serves as the philosophical basis for the Islamic Library and Information Science (IPII) Study Program, supported by 11 permanent lecturers. The program envisions itself as *"an excellent study program in the study and development of library and information science that integrates Islamic values, local wisdom, interconnectivity, and global reputation"* (Prodi Ilmu Perpustakaan dan Informasi Islam, 2024). In line with this vision, the IPII curriculum is designed to address contemporary academic challenges through an integrative, adaptive, and transformative approach—anchored in Islamic, national, and local cultural values. Its primary goal is to produce religious, professional, and competent graduates in the field of modern librarianship. (Prodi IPII, 2024)

The Minangkabau philosophical principle *"Adat Basandi Syarak, Syarak Basandi Kitabullah"* (Custom Based on Sharia, Sharia Based on the Qur'an) represents a historical consensus and commitment between traditional and religious leaders. The phrase *"Syarak mangato, adat mamakai"* (religious law dictates, custom applies) reflects the integration of Islamic jurisprudence with customary practice derived from the Qur'an, Sunnah, and Fiqh (Fajria & Fitrisia, 1811). The integration of cultural and national character values into the curriculum is essential to cultivate learners' understanding of their cultural identity and heritage.

Reflective learning, as described by (Widiansyah & Saputra, 2021) is a learning system that allows educators to facilitate learners' reflection on their personal experiences and to derive learning from them. Reflective teaching, similarly, involves teachers observing, evaluating, and refining their instructional practices to enhance learning outcomes. It is a cyclical process consisting of teaching, assessing outcomes, reconsidering methods, implementing new ideas, and re-evaluating the process (Patty & Que, 2023). This continuous self-evaluation fosters both personal and professional growth and improves teaching quality.

Integrating cultural values into the learning process helps students to better understand themselves, their social environment, and their local context. The local culture, as a manifestation of *kearifan lokal* (local wisdom), plays a vital role in shaping students' character and identity. Local wisdom refers to the collective cultural wealth

that has grown within a community and is recognized as an essential element that strengthens social cohesion and moral values (Sumarni et al., n.d.)

Each generation's characteristics are influenced by their behavioral patterns and social environment. Generation Z, however, exhibits distinct traits shaped by pervasive technological and informational exposure. According to Generation Z tends to be technologically literate, ambitious, risk-taking, digitally communicative, and more individualistic than previous generations. While they possess strong aspirations, they often require higher levels of social and emotional support. (Tuada & Raihani, 2025)

Education based on local wisdom—while remaining aligned with Islamic teachings—encourages learners to connect religious principles with real-life contexts. (Afif, 2022) emphasizes four pillars of local wisdom-based education: (1) recognizing human existence from conception; (2) grounding education in truth and moral excellence; (3) emphasizing moral and spiritual development beyond cognitive and psychomotor aspects; and (4) fostering synergy among culture, education, and tourism to strengthen character formation. Such education functions as a medium for preserving regional potential and sustaining local culture as a form of moral resilience.

Cultural values, therefore, represent collective efforts by leaders, communities, and educational institutions to cultivate moral virtues and social transformation. These values enable individuals to interpret and adapt to change while maintaining cultural continuity and national ideology (Keagamaan et al., n.d.). Previous studies have explored similar domains. (Wulandari et al., 2024) revealed that globalization has reduced students' awareness of local wisdom values due to foreign cultural exposure through technology and social media. (Khaatimah et al., 2017) emphasized the role of the *Cooperative Integrated Reading and Composition (CIRC)* model in enhancing collaborative learning. Meanwhile, (Purwanto, 2022) highlighted the importance of digital culture optimization and cross-sectoral collaboration to preserve local values amid technological progress.

However, these studies have not examined reflective teaching practices within the context of Islamic higher education. Thus, a research gap exists regarding how lecturers at Islamic universities integrate Minangkabau cultural values into the learning process, particularly in shaping the character of Generation Z students in the digital era.

The novelty of this study lies in its integrated approach that combines reflective teaching practices, Minangkabau cultural values, and the character formation of digital-native students within a single pedagogical framework. This integration is not only cognitive but also affective and contextual, enabling meaningful learning experiences. The study contributes empirically to the development of culturally grounded character education in Islamic higher education and proposes an adaptive reflective learning model relevant to contemporary generational needs.

Accordingly, this research seeks to answer the following key questions: How do lecturers implement reflective practices to integrate Minangkabau cultural values into the learning process in the IPII Study Program at UIN Mahmud Yunus Batusangkar, How do Generation Z students perceive the implementation of these value and What are the implications of this integration for students' character and identity formation amid globalization.

2. Method

The research employed a qualitative approach with a case study design. This approach was chosen because it enables the researcher to gain an in-depth understanding of the processes, meanings, and experiences of the research subjects within their natural context (Abdul Fattah Nasution, 2023). The case study design was applied to comprehensively explore lecturers' reflective practices in integrating Minangkabau cultural values into the learning process, as well as to examine how Generation Z students interpret and respond to the implementation of these values in the academic environment.

The research participants consisted of lecturers and students from the Islamic Library and Information Science (IPII) Study Program at UIN Mahmud Yunus Batusangkar, selected through purposive sampling based on specific criteria such as direct involvement in value-oriented learning processes (Lenaini et al., 2021).

Data were collected through in-depth interviews, participant observation, and document analysis. The data were then analyzed using the interactive model of Miles and Huberman (Sugiyono, 2018) which includes the stages of data reduction, data display, and conclusion drawing conducted in a reflective manner. This analytical approach was intended to reveal the authentic and meaningful dynamics of lecturer-student interactions in applying local cultural values within the digital era.

The study was conducted at the Islamic Library and Information Science (IPII) Study Program, Faculty of Ushuluddin, Adab, and Da'wah (FUAD), UIN Mahmud Yunus Batusangkar, located at Jl. Raya Batusangkar-Padang Panjang No. KM.7, Tabek, Pariangan District, Tanah Datar Regency, West Sumatra 27264, Indonesia.

3. Results and Discussion

3.1. Result

3.1.1. Lecturers' Understanding and Perceptions of Minangkabau Culture

The interview results indicate that lecturers in the Islamic Library and Information Science (IPII) Study Program possess a profound and varied understanding of the meaning of Minangkabau cultural values. In general, they agree that Minangkabau cultural values function as moral guidelines and local identities that should be integrated into the learning process in Islamic higher education.

Lecturer NR, who teaches in the departmental course, explained:

"I understand Minangkabau cultural values as practical communication ethics. In Minangkabau culture, there is Kato Nan Ampek, which regulates how to speak to elders, peers, and younger people. This is essential to shape students' politeness and manners." (Interview with Lecturer NR, October 24, 2025).

Lecturer UF, who teaches at the faculty level, added:

"I see Minangkabau values as the roots of national identity. These local values actually shape a unique form of nationalism, allowing students to appreciate national values through their regional culture." (Interview with Lecturer UF, October 24, 2025).

Meanwhile, Lecturer BPH emphasized the religious dimension of Minangkabau culture:

"I highlight the synchronization of religion and custom because in Minangkabau, there is Adat Basandi Syarak, Syarak Basandi Kitabullah. Therefore, cultural values must align with Islamic principles, especially in the da'wah practices I teach in class." (Interview with Lecturer BPH, October 24, 2025).

This shared perspective reveals that Minangkabau cultural values are understood not merely as ancestral heritage but as ethical, social, and religious foundations that remain relevant for shaping the character of Generation Z students in the modern era.

Students' views support the lecturers' perspectives. HN (1st semester) stated, *"I know Minangkabau culture from manners, dress, and politeness, Ma'am. Our lecturers often explain that in class." (Interview, October 28, 2025).*

NR (5th semester) added, *"Values such as cooperation and deliberation are still relevant. They help build teamwork and character in class projects." (Interview, October 28, 2025).*

RR (7th semester) reflected, *"It's still relevant. For example, 'bataga pangulu' tradition teaches responsibility within one's clan and how to solve problems wisely." (Interview, October 28, 2025).*

Overall, both lecturers and students share collective awareness of the importance of Minangkabau cultural values in strengthening academic ethics, communication, and social responsibility.

3.1.2. Practices of Integrating Minangkabau Cultural Values in Learning

The integration of Minangkabau cultural values in teaching is carried out by lecturers reflectively, contextually, and often spontaneously. These values are not always explicitly written in the Course Learning Plan but emerge naturally during the teaching-learning process.

Lecturer NR shared: *"I don't explicitly write cultural values in the RPS, but I always relate them in class. For example, when students speak, I teach Kato Mandaki how to speak respectfully and ethically to lecturers." (Interview with Lecturer NR, October 24, 2025).*

Lecturer UF explained: *"I apply Bajanjang Naiak Batanggo Turun and Kato Nan Ampek in class. That means students learn manners and social hierarchy, such as respecting elders and cooperating with peers." (Interview with Lecturer UF, October 24, 2025).*

Lecturer BPH added: *"I use a culture-based da'wah approach. I ask students to analyze social cases in the nagari and relate them to religion and custom. This makes learning come alive, not just theoretical." (Interview with Lecturer BPH, October 24, 2025).*

Additionally, Lecturer RJ from the IPII program integrates Minangkabau culture through project-based assignments: *"In my Minangkabau Literature course, students work on field projects about Minangkabau culture, presented as documentary films. I also include cultural discussions in every class meeting." (Interview with Lecturer RJ, October 30, 2025).*

Students confirmed these practices RR (7th semester) said, *"Our lecturer often links material with Minangkabau values, especially in Philology. We researched ancient manuscripts related to Minangkabau culture." (Interview, October 28, 2025).*

HS (1st semester) added, *“In Islamic Civilization History, the lecturer always reminds us about manners and dress – it’s part of Minangkabau culture.”* (Interview, October 28, 2025).

These findings indicate that lecturers employ a combination of Case-Based Learning (CBL), Project-Based Learning (PBL), and Reflective Learning strategies. Through field assignments, social case studies, and creative media such as documentary films, students not only learn theory but also experience Minangkabau values in real-life contexts.

3.1.3. Impact on Students’ Attitudes and Character

The integration of Minangkabau cultural values has produced tangible changes in students’ behavior. Lecturers observed that students have become more ethical, polite, and socially responsible.

Lecturer NR remarked, *“I see students becoming more polite. They now speak more carefully than before. There’s a visible improvement in daily ethics.”* (Interview with Lecturer NR, October 24, 2025).

Lecturer UF added, *“Students’ attitudes are more measured. In discussions, they now know how to express opinions respectfully.”* (Interview with Lecturer UF, October 24, 2025).

Lecturer BPH observed, *“There’s a big change. Students feel closer to lecturers because they feel respected and engaged through their own cultural values.”* (Interview with Lecturer BPH, October 24, 2025).

Students echoed similar experiences, NR (5th semester) shared, *“Learning with cultural values makes classes more interesting and meaningful.”* (Interview, October 28, 2025).

RR (7th semester) said, *“We’ve learned how to speak properly to lecturers through Kato Nan Ampek. We don’t just speak carelessly anymore.”* (Interview, October 28, 2025).

HN (1st semester) emphasized, *“Now I’m more aware of proper dress and behavior on campus because it’s often emphasized in class.”* (Interview, October 28, 2025).

Among these values, ‘Kato Nan Ampek’ proved to be the most effective in shaping students’ character, as it directly relates to practical social behavior and communication ethics.

3.1.4. Lecturers’ Reflections and Challenges in Integration

Reflection is an essential component of the lecturers’ teaching practice. Through reflection, lecturers assess how well Minangkabau values are internalized by students.

Lecturer NR explained, *“I usually conduct weekly reviews – what I call the ‘Last Week Review’ – to assess whether students have absorbed the values taught through weekly interactions.”* (Interview with Lecturer NR, October 24, 2025).

Lecturer UF added, *“I often use reflective questioning. I ask students which cultural values they find relevant to the topic. So it becomes a two-way reflection.”* (Interview with Lecturer UF, October 24, 2025).

Lecturer BPH said, *“I encourage students to reflect after discussions. For example, after talking about custom and religion, I ask them to write personal reflections as a form of self-awareness.”* (Interview with Lecturer BPH, October 24, 2025).

However, several challenges persist. Lecturer NR stated, *“The biggest challenge is value internalization – how to make these values truly become students’ habits.”* (Interview with Lecturer NR, October 24, 2025).

Lecturer UF noted, *“Our students are culturally diverse; not all are Minangkabau, so adjustment takes time.”* (Interview with Lecturer UF, October 24, 2025).

Lecturer BPH highlighted, *“Traditional kinship values are fading. In the past, nephews respected their uncles, but now that respect is weakening.”* (Interview with Lecturer BPH, October 24, 2025).

Students also recognized these challenges. HN (1st semester) admitted, *“It’s hard to change habits at first – like getting used to wearing modest clothing – but over time it becomes normal.”* (Interview, October 28, 2025).

NR (5th semester) mentioned, *“Many students still lack awareness of local cultural values, so cultural literacy needs to be strengthened.”* (Interview, October 28, 2025).

RR (7th semester) added, *“Some students today find it hard to communicate respectfully with elders – they need frequent reminders.”* (Interview, October 28, 2025).

In conclusion, reflective teaching serves as a crucial approach in sustaining the integration of Minangkabau cultural values within higher education. Although challenges remain in fostering students’ internalization of these values, reflective strategies – such as weekly reviews and self-assessment – effectively link local wisdom with academic and personal development. Amid cultural diversity and evolving social norms, continuous reflection and contextual pedagogical adaptation are essential to maintaining the relevance and resilience of value-based education for Generation Z.

3.1.5. Expectations and Recommendations

Lecturers hope that Minangkabau cultural values will be further reinforced through the curriculum, academic environment, and Tri Dharma (education, research, and community service) activities at UIN Mahmud Yunus Batusangkar.

Lecturer NR emphasized, *“Ethical values should take precedence over knowledge – knowledge without ethics is empty.”* (Interview with Lecturer NR, October 24, 2025).

Lecturer UF added, *“Students shouldn’t just know cultural values; they should practice them daily.”* (Interview with Lecturer UF, October 24, 2025).

Lecturer BPH suggested, *“Minangkabau values should be made universal – applied across all study programs, not only in IP2.”* (Interview with Lecturer BPH, October 24, 2025).

Students also proposed innovative approaches. HN (1st semester) suggested, *“It would be better if learning included field activities. We prefer hands-on experiences.”* (Interview, October 28, 2025).

NR (5th semester) recommended, *“Use more interactive methods like projects that make students active and creative.”* (Interview, October 28, 2025).

RR (7th semester) added, *“Learning shouldn’t stop at theory – we can go to the field and engage directly with the community’s culture.”* (Interview, October 28, 2025).

Overall, the findings confirm that both lecturers and students share a strong commitment to positioning Minangkabau cultural values as a pillar for character

formation and academic ethics. The integration of these values not only strengthens students' local identity but also nurtures reflective awareness in facing global and digital-age challenges.

3.2. Result

3.2.1. Integration of Cultural Values in Higher Education

The findings indicate that lecturers in the Islamic Library and Information Science (IPII) Program perceive Minangkabau cultural values – such as *Kato Nan Ampek* and *Adat Basandi Syarak, Syarak Basandi Kitabullah* – as moral foundations within the learning process. This aligns with the view of (Wulandari et al., 2024) who argue that culture-based education shapes students' identity and character in facing global challenges.

The integration of cultural values also supports the concept of character education rooted in local wisdom, suggesting that the internalization of cultural values within education strengthens social ethics, religiosity, and national awareness. Furthermore, local cultural values in higher education function as a safeguard against the homogenization of digital culture. (Widiatmaka et al., 2022) emphasize that preserving traditional values within educational settings serves as a protective strategy against the erosion of cultural identity in the face of globalization.

Thus, the practices implemented by IPII lecturers represent a concrete form of cultural resilience in Islamic higher education. Minangkabau cultural values not only shape morality but also affirm students' social identity amid the fast-paced, often morally unanchored, digital culture.

3.2.2. Reflective and Contextual Learning as a Strategy for Value Reinforcement

The study reveals that lecturers employ reflective and contextual learning models – such as Case-Based Learning (CBL), Project-Based Learning (PBL), and Reflective Learning to integrate Minangkabau cultural values into classroom practices. This approach is consistent with (Najma Shiliya, 2025) who notes that reflective learning guides students to think critically about their experiences and internalize values through conscious reflection.

Project-based assignments, such as producing documentary films about Minangkabau culture under the guidance of lecturer RJ, exemplify experiential learning, which has proven effective in deepening value comprehension. Similarly, (Khaatimah et al., 2017) found that locally rooted project-based learning fosters cultural pride and enhances students' 21st-century skills.

Hence, the integrative practices adopted by IPII lecturers align with reflective pedagogical approaches that combine cognitive, affective, and sociocultural dimensions – consistent with UNESCO's (2021) *Education for Sustainable Development* framework.

3.2.3. Character Formation among Generation Z Students

The findings show significant behavioral changes among students following the integration of Minangkabau cultural values, particularly in aspects of politeness, responsibility, and social empathy. These results support (Sabir et al., 2025) who found that integrating local wisdom into education promotes discipline and ethical communication among students.

Generation Z faces distinct moral challenges in the digital era, including individualism and diminished social sensitivity. Therefore, values such as *Kato Nan Ampek* serve as ethical guides in academic and social communication (Hardi & Rambe, 2025) similarly argue that local value implementation among Gen Z functions as a moral compass to balance technological sophistication with social responsibility.

Consequently, Minangkabau cultural values not only cultivate ethical conduct but also act as cultural behavioral guidelines, helping Generation Z students interact respectfully and maintain social hierarchy in both academic and digital spaces.

3.2.4. Lecturer Reflection and Challenges in Value Internalization

Reflective practices implemented by IPII lecturers – such as *Last Week Review* and dialogic reflection – demonstrate professional reflective teaching in line with (Inayah & Saleh, 2025) Such reflections enable lecturers to assess the effectiveness of learning while enhancing pedagogical empathy between lecturers and students.

However, several challenges were identified, including student heterogeneity, the decline of kinship values, and weak cultural internalization. Value-based education often faces obstacles due to limited cultural literacy among non-local students. In the context of Islamic higher education, integrating cultural values also entails negotiating modernity, where local traditions must align with universal Islamic principles without losing their essence.

Thus, continuous reflection is essential to ensure that Minangkabau cultural values are effectively internalized by students from diverse cultural backgrounds.

3.2.5. Strengthening the Curriculum and Preserving Cultural Values in the Digital Era

Lecturers' aspirations to further integrate Minangkabau values into the study program curriculum are consistent with the recommendations of the Indonesian Ministry of Education and Culture regarding the importance of local wisdom-based education in the national curriculum (Purwanto, 2022)

Engaging students in field projects and community service aligns with the Merdeka Belajar–Kampus Merdeka (MBKM) framework, which emphasizes contextual and collaborative learning (Pasaribu, 2022). This underscores that preserving cultural values in the digital age requires innovative adaptation through social media, short films, and digital educational content to remain relevant to Generation Z.

Moreover, developing digital ethics grounded in local values represents a new strategy for character formation amid the overwhelming flow of global information. Consequently, reinforcing Minangkabau cultural values serves not only to preserve

tradition but also to function as a modern character education mechanism—balancing technological advancement with cultural morality.

4. Conclusion

This study affirms that Minangkabau cultural values remain highly relevant in the context of higher education, particularly in addressing the characteristics of Generation Z—who are technologically adaptive and inclined toward freedom of thought and digital expression. Through the reflective teaching practices of lecturers in the Islamic Library and Information Science Program at UIN Mahmud Yunus Batusangkar, it was identified that the integration of values such as *Adat Basandi Syarak, Syarak Basandi Kitabullah* and *Kato Nan Ampek* serves as a fundamental basis for shaping students' attitudes, ethics, and academic responsibility in the digital era.

Lecturers play a strategic role as both facilitators and role models, capable of linking cultural values with course content and digital literacy practices. The reflective learning process enables students to realize that technology is not merely a tool but also a medium for actualizing Islamic principles and local wisdom. Thus, the integration of Minangkabau cultural values in learning not only strengthens students' local identity but also cultivates ethical, collaborative, and character-driven dispositions in navigating global challenges.

Recommendations derived from this study emphasize the need for lecturers to enhance their pedagogical competence and reflective capacity in order to integrate Minangkabau cultural values contextually into learning practices that resonate with Generation Z. Lecturers are expected to serve as exemplary figures in applying Minangkabau cultural values and ethical conduct within the teaching and learning process.

For institutions—both at the study program and university levels—it is recommended to develop academic policies that support the integration of local cultural values into the curriculum and to foster partnerships with traditional councils and cultural communities to strengthen the sustainable implementation of local wisdom-based education.

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