
Character Education Based on Minangkabau Local Wisdom

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Abstrak

Pendidikan karakter merupakan hal terpenting dalam kepribadian setiap individu. Pendidikan karakter merupakan hal terpenting dalam kepribadian setiap individu. Tidak hanya dipengaruhi oleh orang tua maupun jenjang pendidikan tetapi pendidikan karakter dapat dipengaruhi oleh lingkungan masyarakat termasuk kearifan lokal disuatu daerah. Tujuan dari penelitian ini adalah untuk mengetahui transformasi pendidikan Islam di Minangkabau kaitanya dengan Islam dan budaya lokal. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan metode etnografi, untuk melihat bagaimana hubungan Islam dan Budaya lokal dalam mentransformasi konsep pendidikan Islam Modern yang ada di Minangkabau. Hasil penelitian menunjukkan bahwa ungkapan adat lokal Minangkabau memberikan bimbingan dan nasihat agar senantiasa memiliki karakter religius, jujur, tenggang rasa, tanggung jawab dan disiplin, adil, peduli sosial, santun, bersahabat dan komunikatif, serta etos kerja yang tinggi. Dengan demikian, sistem budaya lokal merupakan modal sosial yang dapat dijadikan sebagai sumber dalam mengembangkan pendidikan karakter yang dapat diwariskan kepada siswa di sekolah. Selain itu, Nilai-nilai sosial dalam sebuah tradisi diyakini dapat dipakai sebagai pengendali sosial dan arus globalisasi yang begitu cepat.

Kata Kunci: Pendidikan Karakter, Kearifan Lokal Minangkabau, Pendidikan Islam

Abstract

Character education is an essential thing in the personality of each individual. It is not only influenced by parents and education level but character education

can be influenced by the community environment, including local wisdom in an area. The study aimed to determine the transformation of Islamic education in Minangkabau in relation to Islam and local culture. The research method used was a qualitative approach with the ethnographic method. Ethnography was used to see how the relationship between Islam and local culture transformed the concept of Modern Islamic education in Minangkabau. The results showed that Minangkabau local traditional expressions provide guidance and advice. They have a religious character, honesty, tolerance, responsibility and discipline, fairness, social care, courtesy, friendly and communicative, and a high work ethic. Thus, the local cultural system is a social capital that can be used to develop character education that can be passed on to students in schools. In addition, social values in a tradition are believed to be used as social controllers and the rapid flow of globalization.

Keywords: Character Education, Minangkabau Local Wisdom, Islamic Education

Introduction

To examine the problem of the impact of the Western world and Islamic civilization, Warner Caskel (Fadhil, 2007) formulated two conditions that had to be met to make a civilization ready to accept cultural stimuli from outside. The two conditions were, first, an awareness that the person concerned was lacking; second, contact between the cultures concerned had to occur at more than one point and last for a certain period (Fadhil, 2007). This framework of thought became the basis for the renewal of Islamic education in the archipelago, especially in West Sumatra.

Islamic education progressed very rapidly in the early generation, and this progress peaked during the Daulah Umayyad and Abasiyyah. The style of Islamic education during the Umayyad era emphasized the mastery of the basics of Islam, and the priority was on the logic sciences and language. This shows that attention to written materials as a communication medium opens the way for teaching foreign languages, using surau (kuttab) and mosques. During this dynasty, many scientists emerged who produced works that were beneficial to human civilization. Their work is significant in supporting the progress of Islamic civilization and the world, such as Imam Malik, Imam Hanafi, Hasan al-Basri Abu Hurairah, etc.

In the Abbasid dynasty, scientific and technological development began to be directed into ma'had. There are two levels of this institution: Maktab/Kuttab and mosques, and the interior level (Alhamuddin, 2018). During the Abbasid dynasty, many sciences in the

field of religion began to develop, such as interpretation, hadith, Fiqh, and language science. In science, science and technology also developed, such as astronomy, medicine, chemistry, history and geography (Alhamuddin, Alhamuddin, Bukhori, 2016). Some scholars during Abbasiyah Dynasty are Ibnu Sina, Ibn Farabi, al-Khawarizmi, Imam Bukhari, Imam Muslim, etc(Taufik, 1987).

While in the archipelago, especially in West Sumatra, the modernization of Islamic education, according to historians' records, began in the early 20th century (Sari, 2017). The process of modernizing Islamic thought in Minangkabau, according to Patricia Hamilton-Brown (Daya, 1990), grew through educational institutions in the surau neighbourhood (Fadhil, 2007). The renewal movement is more centred on locations with well-developed surau with religious leaders from youths who have performed the pilgrimage to Mecca and studied religion there. Thoughts of renewal and modernization, as well as efforts to purify Islam are carried out not only in order to keep purification but also to conduct Islamic modernization (Fadhil, 2007).

This study aimed to determine the transformation of Islamic education in Minangkabau concerning character education and local culture: how to acculturate local culture and Islam into a concept of understanding that was not contradictory to giving birth to Islamic thoughts with local wisdom. Historically, it was recorded that the modernization process continued step by step and resulted in changes that led to the integration of Islamic teachings with local traditions in Minangkabau society, giving birth to the saying: *Adat basandi syara', syara' basandi Kitabullah* (customs based on shari'a and shari'a due to the book of Allah). Although the custom was held very strictly, Islam was allowed to enter as a new treasure. The two did not reject each other at the beginning of Islam's entry. Islam was accepted because it was seen as being able to increase the wealth of custom.

On the other hand, Islam did not necessarily eliminate all customs. Islam strengthened it by adding new elements. The explanation above is why studying the relationship between Islam and local culture was necessary to produce a complete educational concept that could be applied in the current era. The targets and achievements of this study resulted in a model of Islamic education based on local wisdom

Research Method

To examine the problem of the impact of the Western world and Islamic civilization, Warner Caskel (Fadhil, 2007) formulated two conditions that had to be met to make civilization ready to accept cultural stimuli from outside. The two conditions were, first, an awareness that the person concerned was lacking; second, contact between the cultures concerned had to occur at more than one point and last for a certain period (Fadhil, 2007). This framework of thought became the basis for the renewal of Islamic education in the archipelago, especially in West Sumatra.

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Research Finding

1. *Character Education based on Minangkabau Local Wisdom*

Local wisdom in Minangkabau custom with its philosophy of "*Adat basandi syara', syara' basandi kitabullah*", was a way of life for the Minangkabau people currently still held in every social interaction, social ethics and even education. Minangkabau local wisdom, primarily through some of its wise expressions, had reference values for character education developed in the national education system. Law No. 20 of 2003 concerning the national education system has regulated that the function of national education is to develop a national culture based on local culture. If this local culture is raised, the national culture will be more decadent with diversity yet still united, given the meaning of *Bhinneka tunggal Ika*. This educational philosophy gives colour to character education so that the character of this nation's children can be realized. This study found the values and characteristics of the wise expressions of Minangkabau customs, including faith.

Furthermore, piety, discipline, tolerance, responsibility, humility and not arrogance, independence, hard-working, communication, trustworthiness, friendly, national spirit, creativity, democracy and care for the environment(Alhamuddin, 2019).

Character education studied was based on local wisdom through Minangkabau wise expressions. The authors did not elaborate on local wisdom in the discussion but were more oriented to Minangkabau traditional wisdom expressions. Character education is an effort made by school staff, parents and community members to help children and adolescents become caring, courageous, and responsible (Rasyid, 2017). Many factors can make each person's character different, including local wisdom, which has its traditional style, especially in the Minangkabau area. Based on the results of research carried out by looking at wise expressions in Minangkabau, several character values are very representative of the needs of human character today, as well as theories according to western and Islamic experts. The following is a discussion of these character values below.

2. Religious Value

When the teachings of Islam came in, there was a long dialogue and process. The dialogue resulted in an agreement between traditional leaders and the ulama with the birth of the "Bukit Marapalam" Agreement " "Adat basandi syara, syara, basandi kitabullah, syarak mangato adat mamakai, alam takambang jadi guru", is a philosophy of life that is held in Minangkabau society, which makes Islamic teachings the only basis and guideline for patterns of behaviour in life (Taufik, 1987). Research by Annis Titi Utami (Utami, 2014) states that religious value is the value derived from religious teachings that someone in everyday life carries out. The religious values in Minangkabau customs are closely related to Islam, involving sharia based on the Qur'an and sunnah. If the value of this religious character can be adequately instilled, then the Minangkabau community is a very religious society. They are obedient to customs as well as to sharia. In addition to customs, the Minang people always make all natural creations a source of learning tadabur and tasyakur.

Religious values in Islam have several aspects that must be fulfilled, including aspects of faith (namely faith and interpersonal relationships with God, angels, prophets, and others). Islamic aspects include the frequency and intensity of fundamental worship, such as prayer, fasting, and zakat. In the aspect of Ihsan, it involves the experience and feeling of the presence of Allah SWT by carrying out His commands and avoiding His prohibitions. In the scientific aspect, it involves understanding religious doctrines, for example, through further

study of the Qur'an. In the aspect of charity, it includes behaviour in social life, such as helping others, protecting the weak, working and others (Thontowi, 2000; Utami, 2014).

The dimensions or aspects of religious values above become a benchmark for instilling religious values into someone through character education. The existence of indicators of religious values can make it easier to arrange activities for implementing religious values in the community (Utami, 2014). The Minang community can use these indicators to see and add to one's religious values. The Minang community makes the value of religiosity the essential element in one's

character education. In research, Annis (Utami, 2014) states that religious values are fundamental in human life as the basis for humans to move because, in essence, humans were created to worship Allah SWT and become leaders on earth. For the Minang community, religious values are essential to be instilled as early as possible (Nasihaton, 2019) to the community so that they have a solid foundation to live their lives because religion is the most critical element in character education (Musayyidi & Rudi, 2020; Nasihatun, 2019).

Qardhawi also puts religious values or monotheism first (Samsirin, 2017). According to him, God is the pinnacle and goal of everything. Then God is the ultimate source of all things. The method taught by the Minangkabau community is very relevant to the statement described by Siti Nasihatun (Nasihaton, 2019), one form of education that can be taught to the community, namely through the encouragement or advice of the Minangkabau community, to always have a religious character. Furthermore, according to Musrifah (Musayyidi & Rudi, 2020), this education has to serve human growth in all aspects, namely spiritual, intellectual, imagination, physical, and scientific aspects, so the Minangkabau community has succeeded in providing growth services in its spiritual aspect.

3. *Honest Character*

The indicator of honest attitude and behaviour is due to the linearity among knowledge, words and actions of honest people. Local values commensurate with this honest attitude are *Putiah kapeh dapek diliek, putiah hati Bakaadaan, bajalan dinan luruih bakato dinan bana* (The sincerity of a person's heart can be seen from his actions whether his heart is clean or not). According to Thomas Lickona, one factor that destroys a region or nation is the rise of dishonesty (Zulkhairi, 2017).

Honesty becomes a behaviour that is difficult to find, according to Ade Harahap (HARAHAP, 2017) in Thomas Lickona's book. It is necessary to have a desire (will) and a habit of creating honesty in oneself.

Minangkabau local wisdom has made the character of honesty the most crucial character that must be taught and warned, so the people constantly instil the spirit of honesty. A person's sincerity can be seen in the honesty of his actions. The importance of someone being honest has been explained by the Prophet Muhammad in a hadith, "You must be truthful. Verily, truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded with Allah as truthful. Furthermore, beware of falsehood. Verily, falsehood leads to wickedness, and wickedness leads to Hellfire. A man continues to tell lies and encourages falsehood until he is recorded with Allah as a liar". (Hadith narrated by Bukhari and Muslim)

If today we ask why deviant behaviour often occurs in all aspects of life, such as fraud, persecution, collusion, corruption and nepotism? The short answer is that there is no honest attitude in oneself (Zulkhairi, 2017). Minangkabau society maintains honesty because good and bad individuals can be seen from the sincerity of their deeds. Imam Al-Ghazali says there are three principles of honesty. They were first being honest in intentions. Second, being honest in speech, and third, being honest in deeds. The Minangkabau people are very aware that honesty is the initial capital to build the personality of this community and nation.

Honesty is the most extraordinary capital for everyone. If the honest character can be cultivated from an early age, then this nation, especially the Minangkabau region, will be peaceful, advanced and civilized (Zulkhairi, 2017). Therefore, it is necessary to have character education raising the value of honesty, which is carried out by educational institutions and local wisdom education such as in the Minangkabau area.

Therefore, to prevent the nation's destruction that is increasingly widespread, it is necessary to re-optimize the role of educational institutions and local customs to form honest character in society. In this case, Minangkabau is very active in implementing the book of Allah in the form of the Qur'an and sunnah in printing honest character for the community.

According to Siti Nasihatun (Nasihatun, 2019), the strategy and application of character education, especially honesty, depends on the conditions of individuals, groups and the surrounding environment. The stronger the motivation existing within the individual in implementing character education, especially honesty, the higher the external factors such as the familiar environment in implementing it. Therefore, when implemented together in an

organization, it will form an organizational culture as expected by all parties as taught by Minangkabau traditional expressions to the people.

4. *Tolerance*

This tolerance is also an application of Pancasila, so if the attitude of tolerance has disappeared in the younger generation, then criminal cases that have occurred in Indonesia will continue, such as bullying, murder and so on. This young generation is the spearhead in the progress of the nation's moral civilization. Suppose this attitude of tolerance is not embedded in the younger generation's soul from an early age. In that case, the Indonesian state will likely experience wars between tribes, religions and ethnicities. The Minangkabau community puts a high priority on harmony and tolerance because, with an attitude of tolerance, the harmony of an area and even this nation will be realized. The indicator of this character value is caring for the feelings of others. While the local value corresponding to this character value is the following expression:

Kok Gadang jan malendo

Kok Panjang jan malindih

Cadiak jan manjua kawan

Gapuak jan mambuang lamak

Lamak dek awak ka tuju dek urang

The traditional narrative above is closely related to the position of Mother Kandung in the Minangkabau community, who adheres to the matrilineal system. The Mother's position in society is interpreted as a woman who is given honour and priority according to custom (Taufik, 1987). Character education from the above expression relates to tolerance, namely paying attention to people's rights to respect others' dignity. If you have a big body, just do not hit people. If you are tall, do not crush people. If you are smart, just do not underestimate people. If you are wealthy, just do not be wasteful. We should respect others and give a mutual benefit. One of the character values emerging from the wise

Expressions of Minangkabau customs is the attitude of tolerance and respect for the feelings of fellow human beings. According to Akhmad (Supriatin & Nasution, 2017), tolerance is an attitude toward life in words, actions and behaviour reflecting an attitude of respect for others. This means that tolerance is an attitude reflecting respect for others through words and actions. According to Heri Suhendri (Suhendri, 2017), tolerance is the attitude of someone who can respect others both verbally and in action.

A person has an attitude of tolerance if he fulfils several elements or indicators. According to Akhmad (Supriatin & Nasution, 2017), the elements of tolerance consist of 1) respecting the rights of others; 2) having affection for others; 3) behaving well in attitude, words and behaviour that can offend others. Minangkabau custom is very respectful towards others, even very complex. It is not only about respecting each other, but fellow human beings must also be mutually beneficial. At the level of Minangkabau customs, it is essential to prioritize the book of Allah.

This tolerance is also taught in Islam in a hadith of the Prophet Muhammad, "Verily, Allah has revealed to me that you must be humble towards one another so that no one oppresses another or boasts to another." (Hadith narrated by Muslim). The hadith calls on humans, especially the people of the Prophet Muhammad SAW always not to underestimate and look down on others. In other words, every human being must always respect other people. Tolerance is a noble character that must be instilled in social life. Tolerance is also the value of character education that must be raised in every individual.

Qardhawi (Samsirin, 2017) places human values after monotheism or religiosity. The human value such as respecting others is an obligation that must be carried out in addition to the obligation to worship God. According to Yusuf Qardhawi, these human values must complement each other. There are many models and ways of applying that can be done to instil tolerance in individuals, including using exemplary attitudes, guidance and direction from surrounding organizational groups, such as Minangkabau customs which always encourage the community to have tolerance through local Minangkabau traditional expressions.

5. *Discipline and Responsible*

Minangkabau custom places a high emphasis on discipline and responsibility for every behaviour and rule that apply. Discipline means self-control over unwanted stimuli or the process of directing stimuli to a particular goal to achieve a more significant impact (Lestariningsih, 2017). The indicators are habits and actions consistent with all forms of order and applicable regulations. Local values matching this character are: "tembak nan baalamaik, pandang nan batujuan bajalan mahadang bateh balayia mahadang pulau"

According to Daryanto (Lestariningsih, 2017), several factors influence the discipline's development. They are, first, parented by parents on disciplinary habits. Second, understanding self-motivation, and third, the influence of social relations on individuals in carrying out disciplinary attitudes. While responsibility is the attitude and behaviour of a

person to carry out his duties and obligations, which he should do, to himself, society, the environment (nature, society and culture), the state and God Almighty (Lestariningsih, 2017). The values of responsibility can be seen if a person has fulfilled his obligations, can be trusted, can control himself, and is persistent in carrying out activities. Minang people are very disciplined and responsible for what they do even though many obstacles occur.

Islam, as a religion of rahmatan lil'alamin teaches every human being always to maintain a disciplined and responsible attitude. In the Qur'an, surah Al-Asr verse 1-3 explains the importance of discipline and responsibility. In the book of commentary, al-Maraghi explains the implications of the values of discipline and responsibility in surah al-Asr 1-3 include: arising sincerity, calm, and comfort; second, making a structured plan so that life will be clear and directed; and third, having firmness and success; fourth, expanding the dynamic nature of using time. As a consequence, there will be many brothers with similar thoughts and strong beliefs to train themselves to do good, which will emerge as a movement restoring human identity as the noblest creature on earth (Fitri & Tantowie, 2014).

The values of disciplined and responsible education are essentially a faith that becomes a reference for making future bridge plans taken so that they have clear directions and goals; they will have disciplined and responsible principles within themselves with effective and efficient use of time; then they may reduce spending on useless activities. Instilling discipline and a sense of responsibility to others can be done by advising each other in truth and patience (Fitri & Tantowie, 2014). The Minang community upholds discipline and a sense of responsibility because it is the key to achieving maximum results. The values discipline and responsibility from an early age in the Minang community.

They always obey the applicable rules and order by using traditional local expressions. Discipline and responsibility are the pillars of noble values that must be instilled in children (Harahap, 2017) systematically in a holistic education model that uses the methods of knowing the good, feeling the good, and acting the good, as explained by Thomas Lickona in planting character education in children. This way, awareness will grow that people want to do good because they love good behaviour. After getting used to doing good, acting the good becomes a habit.

6. Equality and Justice

The indicator of this character value is equality in getting equal opportunities or recognition of human rights. This is in line with the local value of Minangkabau custom in

an expression: "Tatungkuik samo makan tanah, tatilantang samo makan ambun, jikok Tarapuang samo hanyuik, jikok tarandam samo basah, tuah samo dicari, malu samo dijapuikan. Hati gajah samo dilapah, hati tungau samo dicacah, nan sasakik nan sasanang, nan saraso samo sapamakanan, duduak sahamparan, tagak nan sapamandangan tambah nan malompek samo basitumpu tabang samo sapalun" The expression above contains the meaning of equality among human beings, which is full of balance.

This is also in line with *syara'* as a code. Character education from the above expression is the attitude of feeling other people's feelings. If you get pleasure, then so do I. One of the wise expressions of Minangkabau customs is to prioritize equality and justice. Justice means equality for two or more parties. Because if there is only one party, there will be no equality (Dery, 2002). There are several kinds of equality in Islam. According to Quraish Shihab, the first is equality in the sense of being equal. If it is said that a person is fair, it means that he treats one person equally with others. The second is fair in the sense of being balanced. Balance does not require equal content and weight for all unit parts to be balanced. One part can be small or large, while their expected function determines the small and large. The third is fair in the sense of "attention to individual rights and giving those rights to their owners". The opposite of justice in this sense is injustice. The fourth is the justice attributed to God. Justice here means maintaining obligations for the continuation of existence, not preventing the continuation of existence and obtaining grace when there are many possibilities (Dery, 2002).

Justice for the Minangkabau community is a behavioural obligation that must be carried out based on *syara'*, namely the book of Allah. The Minangkabau traditional expressions mentioned in the research results above are very relevant to character education that must be taught to the community based on the values of Islamic teachings as mentioned by Quraish Shihab above. The verses in the Qur'an talk a lot about equality and justice. This shows that Allah SWT is the source of justice, and he commands his servants to uphold justice in this world. Allah commands in Surah Al-Maidah [5] verse 8-9 the need to do justice, "Believers! Be good bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly. That is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do. Allah has promised those who believe and do righteous deeds forgiveness from sins and a great reward."Therefore, believers who uphold justice can be categorized as people who have tried to improve the quality of their piety (Dery, 2002) because by doing justice, someone has tried to do a righteous deed. Justice

for the Minangkabau community is advice that must be carried out since the ancestors' time through traditional local expressions so that the community can be categorized into pious people time of ancestors through traditional local expressions so that the community can be categorized, pious people.

The role of the community is a somewhat important factor in forming one's character (Musayyidi & Rudi, 2020), especially the customs that become the values and norms inherent in the individual. The customs of the Minangkabau community have been based on Islam, so the values and norms they teach cannot be separated from Islamic values such as justice and equality. The Prophet SAW becomes a role model as an example of a figure in doing justice (Harahap, 2017; Nasihatun, 2019). According to him, fair does not mean always having to be the same, but fair must be according to their respective proportions.

7. Social Care

Humans as social beings cannot live alone without the help of others. Social care is an attitude that every individual, group or organization has to pay attention to other people, communities and their social environment. This concern aims to fulfil or improve the life needs of individuals or communities and maintain the environment for the common good (Naufal, n.d.). Minangkabau local customs put much emphasis on social care for others. In sunny or complex conditions, the Minang community must share it. An indicator of this attitude is the action that reflects concern for others and society. This term is in accordance with the appropriate local value in an expression: "Saitiak saayam sasakik sasanang, sahino samalu, ma nan ado samo dimakan ma nan indak ado samo dicari, ka bukik samo mandaki ka lurah samo manurun In the book of Allah, according to the Minang community, or the Qur'an and Hadith, it puts forward the urgency of a person to always care for fellow habluminannas in addition to habluminallah. In the hadith narrated from al-Nu'man bin Basyir, Rasulullah SAW said: "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever". (Hadith narrated by Bukhari).

The above hadith signals every human being to encourage sensitivity to social care. The hadith can also be understood that each body member has had its function and role. Every body member will carry out its duties and function well if jealousy and envy do not exist. If one cannot carry out its duties and functions, it will affect the others (Naufal, n.d.).

Therefore, every human being must be sensitive to the surrounding community, and then share the pain and pleasure. In the research conducted by Mukhlis Muchtar (Naufal, n. d.), there was a scope of social care that could be applied in social life. The first was social care for the family environment, such as fathers, mothers, children, husbands and wives. In this case, they had to have social care and complement each other. The second was concerning for neighbours.

The Prophet SAW strongly criticized his people for those who did not have a sense of concern for neighbours, and he gave a way to care for each other, one of which was by sharing with neighbours. The third was caring for the community; each community had to help others with what they had. The Prophet SAW hinted that if every believer took a role and task according to their respective expertise background, it would produce a harmonious and robust life order in the community. The fourth was concerning the environment.

The Prophet greatly appreciated his people for those who liked to care about flora and fauna. Therefore, by looking at the scope, the Minang community becomes a harmonious and peaceful society with a high sense of social concern. Social care is an application of sense (HARAHAP, 2017). Sense is one of the estuaries in the development of character formation. The context is not limited to thought, and sense is one of the interrelated things in character building.

8. *Polite, Friendly and Communicative*

In Minang custom, character education emphasizes a more polite, friendly, and communicative attitude in a situation of difference or a very high tolerance attitude. This is very relevant to the teachings of Islam. Islam highly upholds the role of reasoning, and respects differences of opinion that are beneficial to Islamic scientific treasures and differences that are oriented towards truth (Jamrah, 2014). As we know, Allah does not like people who love to argue and seek victory to paralyze the opponent. Allah explains in Surah Al-Anfal [8] verse 46 to every Muslim to always stay away from ikhtilaf, which reads, "And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient." (Surah Al-Anfal verse 46).

As a Muslim, it is better to refrain from all forms of ikhtilaf and differences. We should not like to debate issues that are not useful for the progress and benefit of the ummah or even for individual interests. Even if it has to be different, and the difference is still within the limits of permissibility, then the most relevant and wise attitude is to agree on the difference,

and the most important thing is to continue to build and maintain Islamic brotherhood in every difference (Jamrah, 2014). However, there is a difference that becomes a blessing, namely those who have different opinions but are sincere and ready to accept other opinions that have a more robust and more apparent basis, or at least respect other opinions that are different as long as they are based on clear arguments and do not conflict with the Qur'an and Sunnah. Ikhtilaf should be done with noble manners or ethics with polite and wise language. However, some differences are not allowed, namely differences that are made based on selfish desires which aim to win debates and humiliate opponents, carried out by people who lack knowledge and even less understanding about science (Jamrah, 2014). In upholding the harmony of the Minangkabau community, it is vital to prioritize polite, friendly and communicative attitudes in differences to avoid division. Responding to difference by looking for this context is a difference that can bring grace to the Minang community. Indicator of this attitude is the attitude and behaviour that reflect respect for differences and being able to live calmly amid those differences. The local value of this attitude is: "Anjalai tumbuah diateh munggu, sugi-sugi dirumpun padi, kalau tak pandai rajin/kuek baguru, kok Naiak tinggi naikkan lah budi, sakato mangko batuah, salisiah kusuik nagari"

In implementing character education in the community, there are three essential elements to consider: principles, processes and practices (Nasihatun, 2019). In carrying out the principles, the values taught must be manifested in local customs, so All people in an area understand these values correctly and can translate them into natural behaviour, including polite, friendly and communicative attitudes among differences.

9. Hard Working

The value of character education that can be taken from one of the local Minangkabau expressions is the attitude of working hard. One of Indonesia proverbial said: rafting upstream and swimming to the shore or getting sick first and then having fun later. This proverbial reveal that any pleasure that is or will even be experienced does not arbitrarily appear without any first effort. The Minangkabau community places a high priority on the work ethic. According to Saifullah (Saifullah, 2010), Work ethic is a reflection of the basic attitude of human life towards work. In this case, the work means patterned work that is tied to income or efforts to obtain results, both material and non-material (spiritual) The indicator

of this attitude is to do something in earnest by mobilizing all one's potential. While the Minangkabau traditional value in this attitude is close to the following expression:

Andak kayo kuek mancari

Andak bailimu kuek baguru

Marugi mangko balabo

Bajariah mangko mandampek

Barakik-rakik ka hulu

Baranang-ranang ka tapian

Basakik-sakik dahulu Basanang sanang kamudian

Islam teaches humans to always have a high spirit of work ethic. Islam recommends that every activity carried out (included in terms of work) must aim to seeking the pleasure of Allah. Implicitly, there are many arguments in the Qur'an that require their followers to work hard, in the sense that Muslims must have a high work spirit, including in the Qur'an Surah Al-Inshirah verse 7 and 8, meaning “*So, when you have finished (your prayer), labor (in supplication), and let your longing be for your Lord (in humility).*” This verse recommends to humans, especially for Muslims, to be able to encourage themselves to work hard and try as much as possible, in the sense that a Muslim must have a high work spirit, so that he can achieve success in living both the world and the hereafter (Saifullah, 2010).

Islam does not ask its servants to just work, but it also asks them to work diligently and well, namely by completing it perfectly (Kirom, 2018). Islam teaches to always work hard by using the following principles: the first is professionalism, they must be serious in doing work; the second is being diligent, being a muslim is not just working but also emphasizing to be able to complete work perfectly because it is the obligation of every Muslim; the third is being honest, being honest is not only about demands at work but also worship to a job; and the fourth is being creative, Islam requires its servants to always be creative and innovative in doing a job (Kirom, 2018). Through local expressions, the Minangkabau people have been instilled in them to always have a hard working attitude with a high spirit of work ethic.

Conclusion

Parents, educational institutions, and the community must instil character education as early as possible. Character education is education given to help people understand, care, and act on specific ethical values. Character education cannot be separated from religion

because religion is the foundation of the law of human life on earth. Islam as a universal religion has implicitly explained character education. In Islam, character education is considered noble character, ethics or morals. No figure in Islam deserves an example other than the Prophet Muhammad SAW. He is a role model, especially in terms of character education. Minangkabau custom is one of the most religious customs because the customs used are based on the shari'ah of the Qur'an and Sunnah, including local Minangkabau traditional expressions that provide advice always to have a religious character, honesty, tolerance, responsibility and discipline, fairness, social care, courtesy, friendly and communicative, and a high work ethic. All the values of character education follow the Shari'ah and are exemplified by the Prophet. The values of character education that arise from the expressions of local Minangkabau customs can rely on worldly human relationships and ukhrawi as the primary goal of humans living in the world.

Researchers suggest several things related to character education. First, character education must be instilled as early as possible in the family, educational institutions, and the surrounding environment. Second, maximizing traditional local culture is crucial. Because it has an essential role in developing one's character, third, character education should be carried out thoroughly without separating religion and personality because religion is the foundation of human shari'ah living on earth.

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