

**ADAT BASANDI SYARAK, SYARAK BASANDI KITABULLAH: PHILOSOPHICAL FOUNDATIONS OF LIFE IN THE MINANGKABAU COMMUNITY**

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**Abstract**

This study aims to examine the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah as the philosophical foundation of Minangkabau society. The method used is a literature review with a qualitative descriptive approach through the analysis of various journals, books, and relevant scientific sources. The results of the study indicate that Adat Basandi Syarak, Syarak Basandi Kitabullah is a form of integration between Minangkabau customs and Islamic teachings that serve as guidelines in social life, culture, education, and the community's customary system. Values such as deliberation, mutual cooperation, politeness, and respect for others are the real implementation of this philosophy in everyday life. In addition, ABS-SBK also plays a role in shaping the character of the younger generation through education based on customary and religious values. However, modernization and globalization pose challenges to the sustainability of these values. Therefore, preservation efforts are needed through education, families, and traditional institutions so that Minangkabau cultural identity is maintained amidst the changing times.

**Keywords:** Adat Basandi Syarak, Minangkabau, Syarak Basandi Kitabullah



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## INTRODUCTION

Indonesia is a country that has a diversity of cultures, customs, languages and value systems spread across various regions. This diversity becomes a national identity as well as a socio-cultural wealth that shapes the nation's character. One of the indigenous communities that has a strong value system and philosophy of life is the Minangkabau people in West Sumatra. The Minangkabau people are known as a community group that is able to combine customs and religion into one harmonious system of life (Alfarid et al., 2022). This combination is reflected in the Basandi Syarak Indigenous philosophy of life, Syarak Basandi Kitabullah, which literally means that custom is based on sharia, while sharia is based on the Book of Allah, namely the Al-Qur'an and Hadith.

The Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy is not just a cultural slogan, but rather a life guide for the Minangkabau people in regulating social relations, culture, education, customary law, and even religious life. In the view of the Minangkabau people, custom and religion are not two elements that conflict with each other, but complement and strengthen each other. Custom is positioned as a social rule that governs daily life, while Islamic law serves as the moral and spiritual foundation that guides the implementation of these customs (Fitria, 2025a). Therefore, all forms of social and cultural behavior must align with Islamic teachings, the primary source of values in Minangkabau society.

Historically, the birth of the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy resulted from a long process of integration between Minangkabau customs and Islam. History records that this philosophy developed through social agreements aimed at reconciling conflicts between traditional and religious groups in the past. This integration then produced a concept of life that places custom and sharia on equal footing and supports each other (Fikra Nabhan et al., 2025). Therefore, Adat Basandi Syarak, Syarak Basandi Kitabullah has become a cultural identity deeply embedded in the Minangkabau people and has been passed down from generation to generation as a guideline for communal life.

In Minangkabau society, the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy is reflected in various aspects of social and cultural life. Values such as raso pareso (social sensitivity and moral consideration), baso basi (politeness in language and behavior), and the adat salingka nagari (traditional community) are crucial in shaping the community's character. These values teach the importance of ethics, respect for others, deliberation, mutual cooperation, and social responsibility in community life (Fikra Nabhan et al., 2025). Through this philosophy, Minangkabau society strives to develop individuals who are not only intellectually intelligent but also possess sound morality and spirituality.

Furthermore, Adat Basandi Syarak, Syarak Basandi Kitabullah also forms the basis for various Minangkabau customary practices, including the education system, marriage, customary deliberation, and inheritance of heirlooms. Within the educational system, for example, Adat Basandi Syarak, Syarak Basandi Kitabullah values are seen as capable of shaping students' character through the integration of religious, cultural, and social moral education (Aldi & Kawakib, 2025). Education based on Adat Basandi Syarak, Syarak Basandi Kitabullah aims not only to educate students academically but also to shape a generation with a strong cultural identity and social responsibility.

Furthermore, the application of Adat Basandi Syarak, Syarak Basandi Kitabullah in the Minangkabau social system is also evident in the matrilineal inheritance system. Minangkabau people inherit high-ranking heirlooms through the maternal line as a means of preserving the traditional social structure. However, this practice has also given rise to dynamics and debate due to its perceived differences from the inheritance system under Islamic law (Fitria, 2025b). This debate demonstrates that the relationship between custom and sharia in Minangkabau society is a dynamic process that continues to adapt to changing times.

In the current era of globalization and modernization, the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy faces increasingly complex challenges. Advances in information technology, the influx of foreign cultures, and changes in societal lifestyles have led to a shift in values among the younger generation of Minangkabau. Values of togetherness, politeness, respect for tradition, and social awareness are beginning to decline due to increasing individualism and the influence of modern life (Yulika & Mulyadi, 2023). This situation has the potential to weaken the cultural identity of the Minangkabau people if not balanced with efforts to sustainably preserve traditional and religious values.

In addition to the challenges of globalization, the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy also faces challenges in the context of modern social and political life. The accommodation of Adat Basandi Syarak, Syarak Basandi Kitabullah in Law Number 17 of 2022 concerning West Sumatra Province demonstrates that this philosophy is not only understood as a cultural value but also as part of legal and regional government policy. However, the application of this philosophy has also given rise to discourse on ethnic and cultural diversity in West Sumatra, particularly regarding the position of non-Minangkabau communities such as the Mentawai people (Falah & Ittihadiyah, 2025). This demonstrates that the application of Adat Basandi Syarak, Syarak Basandi Kitabullah in a modern social context requires an inclusive understanding to maintain harmony in a multicultural society.

Despite facing various challenges, the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy remains relevant as the philosophical foundation of Minangkabau life. Its values encompass moral, spiritual, and social teachings that can serve as guidance in facing changing times. Adat Basandi Syarak, Syarak Basandi Kitabullah serves not only as a symbol of cultural identity but also as a value system that guides society in maintaining a balance in human relationships with God, with fellow humans, and with their social environment. Therefore, examining the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah is crucial for understanding how Minangkabau society maintains its cultural identity and religious values amidst the dynamics of modern life.

Based on the above description, this article aims to examine and analyze Adat Basandi Syarak, Syarak Basandi Kitabullah as the philosophical foundation of Minangkabau society's life, both in social, cultural, educational, customary law, and religious aspects. This study is expected to provide a deeper understanding of the relevance and implementation of ABS-SBK values in contemporary Minangkabau society's life while also being an effort to preserve local wisdom amidst the current of globalization.

## RESEARCH METHOD

This research employed a literature review method with a qualitative descriptive approach. This method was used to examine, review, and analyze various literature sources related to the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy as the philosophical foundation of Minangkabau life. The literature review approach was chosen because this research focuses on collecting and analyzing various concepts, theories, and previous research findings relevant to the research theme.

The data sources for this study were secondary sources in the form of scientific journals, research articles, books, legal documents, and other academic references discussing Minangkabau customs, the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy, Minangkabau culture, education based on customary values, and the implementation of Islamic customs and sharia in Minangkabau life (Kraus et al., 2022). The literature used primarily came from relevant scientific publications directly related to the research topic.

Data collection techniques were carried out through a process of identification, selection, and documentation of various literature sources. Researchers collected data by reading, recording, and categorizing important information from various literature related to the research. Next, the data obtained was analyzed descriptively by interpreting the contents of the literature to identify similarities, differences, and the relevance of the Adat Basandi Syarak, Syarak Basandi Kitabullah concept to the lives of the Minangkabau people.

## RESULTS AND DISCUSSION

The philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah which translates to "Custom based on Islamic Law, Islamic Law based on the Book of God" serves as the foundation of Minangkabau social, cultural, and religious life. This philosophy illustrates that customary traditions (adat) run hand in hand with Islamic teachings, while Islamic teachings are guided by the Quran and Hadith (Sudarmo et al., 2021). In Minangkabau society, adat is understood not merely as inherited traditions, but also as a code of life that encompasses moral values, ethics, and social responsibility.

Research indicates that the birth of Adat Basandi Syarak, Syarak Basandi Kitabullah was influenced by the entry and development of Islam in Minangkabau. Before Islam arrived, the Minangkabau people already possessed customary rules guided by the philosophy of "Alam Takambang Jadi Guru" (Nature as the Ultimate Teacher) (Bakti Setiawan & Oktarina, 2023). Nature was used as a source of learning to understand life, behavior, and interpersonal relationships. Once Islam flourished, the customary laws that were previously based solely on tradition began to be aligned with Sharia principles (Kosasih, 2014). This adjustment led to an agreement between customary leaders and Islamic scholars (ulama) at Bukit Marapalam, which was later recognized as the founding basis of Adat Basandi Syarak, Syarak Basandi Kitabullah.

In daily life, the Minangkabau people view custom and religion as two mutually supportive pillars. Religion provides guidelines on right and wrong, while custom serves as the framework for applying those values within the social environment (Azarah & Malau, 2024). This relationship is encapsulated in the aphorism "Syarak Mangato, Adat Mamakai" (Sharia decrees, Adat implements), which means that religious rules are practiced through the living customs of the community (Fajria & Fitrisia, 2024). Consequently, the behavior of the Minangkabau people is generally shaped by a blend of religious values and local culture.

The application of the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy is clearly visible in the community's social interactions. Values such as deliberation (musyawarah), mutual cooperation (gotong royong), courtesy, and respect for elders and customary leaders are actively maintained in daily life (Abdullah, 1966). The Minangkabau people are also known for their strong sense of solidarity, especially during customary and religious activities (Mariana, 2024). This condition demonstrates that Adat Basandi Syarak, Syarak Basandi Kitabullah is not merely a cultural slogan but is genuinely integrated into the community's way of life.

Beyond social life, this philosophy also influences the Minangkabau traditional marriage system (Rahmat, 2019). Based on research findings, marriage in Minangkabau society complies with Islamic law and state regulations, yet it remains accompanied by specific customary rules. One rule that is still strictly observed is the prohibition of same-clan (sesuku) marriage (Benda-Beckmann & Benda-Beckmann, 2006). This prohibition aims to preserve

kinship ties and prevent conflicts within the customary circle (Albert et al., 2022). Although there is no absolute prohibition against same-clan marriage in Islamic teachings, the Minangkabau people uphold it as part of a mutually agreed-upon customary rule.

Other studies also indicate that Minangkabau diaspora (perantau) still strive to maintain the values of Adat Basandi Syarak, Syarak Basandi Kitabullah (Fajria & Fitriasia, 2024). Traditions such as uang japuik (bridegroom price), family consultations, and showing respect to the niniak mamak (clan elders) are still practiced to honor their cultural heritage. However, the shifting times have caused some customary rules to undergo changes. A segment of society is now more open to adapting customs to contemporary social conditions, particularly regarding marriage and inter-clan relations.

In education, Adat Basandi Syarak, Syarak Basandi Kitabullah plays a crucial role in character building for the younger generation. Customary and religious values are typically taught from childhood through families and the local environment (Priarni, 2019). Children are accustomed to respecting their elders, maintaining good manners, and bearing a sense of responsibility toward their family and community (M. Ma'ruf & Ira Misraya, 2020). The concept of "Alam Takambang Jadi Guru" also teaches people to learn from life experiences and their surroundings. This value shapes the mindset of the Minangkabau people to be open to learning while firmly holding onto their cultural identity.

Nevertheless, modernization presents significant challenges to the sustainability of the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy. The influx of foreign cultures, technological advancements, and changing lifestyles have led some of the younger generation to lack a deep understanding of these customary values (Hadi et al., 2024). Individualism and modern lifestyles are gradually eroding the habit of mutual cooperation and the close social bonds that were once very strong in Minangkabau society. Some customary traditions are also rarely practiced because they are deemed incompatible with modern conditions.

These changes do not entirely eradicate the values of Adat Basandi Syarak, Syarak Basandi Kitabullah, but rather signify a process of cultural adaptation. The Minangkabau people maintain the core principle that custom must always run in harmony with Islamic teachings (Manday et al., 2024). Therefore, customary institutions, community leaders, and families play a vital role in safeguarding the continuity of these cultural values (Fathimah et al., 2018). Cultural and religious education remains a primary vehicle for the younger generation to understand their Minangkabau identity amidst the wave of globalization.

The philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah serves not only as a guide for social and cultural life but also as the foundation for leadership and governance within the nagari (traditional village/governance unit). The nagari, as a customary law community unit, possesses a governance system built upon the blend of customary values and Islamic teachings (Wimra, 2017). Consequently, every decision-making process, administrative execution, and resolution of social issues always refers to the principles contained within Adat Basandi Syarak, Syarak Basandi Kitabullah.

From the perspective of Minangkabau society, a leader is required to possess not only administrative capabilities but also moral integrity, wisdom, and a profound understanding of both custom and religion (Yuhaldi, 2022). Leadership is viewed as a sacred trust (amanah) that must be executed for the welfare of the community, rather than for personal or group interests. This principle aligns with Islamic teachings, which position a leader as the party responsible for ensuring welfare and justice for the people they lead.

One of the defining features of the Minangkabau leadership system is the concept of Tungku Tigo Sajaringan (The Three-Legged Hearth) and Tali Tigo Sapilin (The Three-Strand Rope). This concept illustrates the synergy among three main pillars of society: the niniak mamak (customary clan leaders), the alim ulama (religious scholars), and the cadiaik pandai (intellectuals/the educated elite) (Hafizah et al., 2021). The niniak mamak function as custodians of custom and guardians of the clan, the alim ulama provide religious guidance,

while the *cadiak pandai* contribute scientific and intellectual insights. These three elements collaborate to formulate policies and resolve various issues arising within the nagari community.

The existence of *Tungku Tigo Sajarangan* demonstrates that leadership in Minangkabau society is collective and participatory. No single party holds absolute power in making decisions. Instead, every policy must go through a deliberation process (*musyawarah*) involving various elements of society (Rilci Kurnia Illahi et al., 2026). This system reflects a localized form of democracy that has developed for centuries in Minangkabau life. Deliberation serves as a mechanism to unify diverse viewpoints so that the resulting decisions can be accepted by all community members.

In addition to serving as a leadership framework, *Adat Basandi Syarak, Syarak Basandi Kitabullah* functions as a social control mechanism within the nagari governance. Customary and religious values serve as moral benchmarks used by the community to evaluate the behavior of their leaders. A leader who violates customary norms or Islamic principles risks losing social legitimacy among the people. Thus, *Adat Basandi Syarak, Syarak Basandi Kitabullah* regulates not only the relationship between leaders and citizens but also creates a system of social oversight that encourages honest, fair, and accountable governance.

In the practical administration of the nagari, *Adat Basandi Syarak, Syarak Basandi Kitabullah* values are reflected in various activities, including nagari assemblies, the settlement of customary disputes, community resource management, and the drafting of public interest policies. Every decision made is expected not to contradict either custom or Islamic Sharia (Tovalini & Hanoselina, 2022). This principle demonstrates that nagari governance is oriented not only toward administrative aspects but also considers moral and spiritual dimensions.

In the modern era the nagari governance system faces various challenges stemming from technological advancement, globalization, and shifts in lifestyle. The rapid flow of information and the growing influence of external cultures can affect leadership patterns and social relations within the community (Dortje Leonora Yokbeth Lopulalan et al., 2024). Nevertheless, the values of *Adat Basandi Syarak, Syarak Basandi Kitabullah* remain highly relevant because they contain universal principles such as justice, deliberation, responsibility, and social care. These values can serve as a foundation for building a responsive governance system that adapts to change without losing the cultural identity of the Minangkabau people.

Furthermore the implementation of *Adat Basandi Syarak, Syarak Basandi Kitabullah* in nagari governance contributes to strengthening social cohesion (Asrinaldi & Yoserizal, 2020). Harmonious relationships among customary leaders, religious authorities, intellectuals, and the general public create social stability that supports nagari development. Through an approach that integrates custom and religion, Minangkabau society is capable of maintaining a leadership system that is adaptive yet deeply rooted in local cultural values passed down through generations.

In conclusion the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* is not only a cultural identity for the Minangkabau people but also a vital cornerstone of the nagari leadership and governance system. This philosophy shapes a leadership pattern oriented toward deliberation, justice, and social responsibility, thereby successfully balancing the preservation of tradition with the demands of modern progress.

Overall research findings show that the *Adat Basandi Syarak, Syarak Basandi Kitabullah* philosophy remains an essential anchor in Minangkabau life. The values embedded within it cultivate harmonious social relationships, reinforce cultural identity, and maintain equilibrium between custom and religion. Despite facing various social transformations, the Minangkabau people consistently strive to uphold this philosophy as a living guide passed down from generation to generation.

## CONCLUSION

The philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah is a philosophical foundation that serves as the primary guideline for the lives of the Minangkabau people. This philosophy reflects the harmony between custom and Islamic teachings, where custom is carried out based on sharia, while sharia is guided by the Qur'an and Hadith. The existence of ABS-SBK demonstrates the Minangkabau people's ability to combine local cultural values with religious values, forming a social system based on morals, ethics, and social responsibility.

The study shows that Adat Basandi Syarak, Syarak Basandi Kitabullah emerged through a long historical process, particularly after the spread of Islam in Minangkabau and the agreement reached between traditional leaders and religious scholars to harmonize custom with Islamic law. In practice, this philosophy is not merely a cultural symbol but is truly applied in community life, such as in social relations, marriage systems, character education, and traditional and religious life. Values such as deliberation, mutual cooperation, politeness, respect for elders, and social solidarity are concrete manifestations of the implementation of Adat Basandi Syarak, Syarak Basandi Kitabullah in the daily lives of the Minangkabau people.

Furthermore, this research also shows that the Adat Basandi Syarak, Syarak Basandi Kitabullah philosophy is maintained by the Minangkabau people, both in their hometown and abroad, as a form of preserving cultural identity. However, the development of modernization, globalization, and changes in societal lifestyles pose challenges to the sustainability of these traditional values. The influence of external cultures and the increasing individualism of lifestyles have caused some younger generations to experience a decline in understanding of Minangkabau traditional and cultural values.

Despite facing various challenges, the Minangkabau people continue to strive to uphold the basic principles of Adat Basandi Syarak, Syarak Basandi Kitabullah through the role of the family, traditional institutions, community leaders, and religious-based cultural education. Thus, the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah remains relevant as a guideline for the Minangkabau people in maintaining a balance between custom, religion, and social development in the modern era. Therefore, the preservation and strengthening of Adat Basandi Syarak, Syarak Basandi Kitabullah values need to be continuously carried out so that the Minangkabau cultural identity is maintained and passed on to the next generation.

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