

## REVITALIZING THE ROLE OF SURAU IN FORMING CHARACTER AND PRESERVING THE CULTURAL IDENTITY OF THE MINANGKABAU COMMUNITY

Nur Rahma Hannia<sup>1</sup>, Sisri Wahyuni<sup>2</sup>, Teysa Arnisa Putri<sup>3</sup>, Bunga Ratu Wahid<sup>4</sup>, and Pisdoni Mardianto<sup>5</sup>

<sup>1</sup> Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

<sup>2</sup> Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

<sup>3</sup> Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

<sup>4</sup> Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

<sup>5</sup> Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia

### Corresponding Author:

Pisdoni Mardianto,

Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, Mahmud Yunus State Islamic University, Batusangkar.

Email: [pisdonimardianto@uinmybatusangkar.ac.id](mailto:pisdonimardianto@uinmybatusangkar.ac.id)

### Article Info

Received: June 08, 2026

Revised: June 11, 2026

Accepted: June 15, 2026

Online Version: June 18, 2026

### Abstract

This study examines the role of the surau (Islamic prayer house) in shaping the character of the Minangkabau people. Surau are traditional institutions that serve an important role not only as places of worship but also as centers for religious education, moral development, and community social activities. In Minangkabau culture, surau serve as a means of instilling religious values, discipline, responsibility, social awareness, and the preservation of customs and culture. However, the development of modernization and globalization has caused the surau's function to change and decline, especially among the younger generation. This study aims to determine the role of surau in shaping the character of the Minangkabau people and to understand the values instilled through surau activities. The study used a qualitative approach with descriptive methods. Data collection techniques included observation, interviews, and documentation. Research subjects included surau administrators, religious leaders, traditional leaders, and the surrounding community. The results indicate that surau play a crucial role in shaping the character of the Minangkabau people. Through religious and social activities, surau can foster religious, disciplined, independent, responsible, and socially conscious individuals. Furthermore, the surau plays a role in preserving Minangkabau traditional and cultural values amidst changing times. However, the influence of modernization has led to a decline in interest among the younger generation in surau activities, necessitating revitalization efforts to ensure the surau's continued existence and growth. Therefore, the surau remains a vital institution in Minangkabau society, serving as a center for character education, moral development, and the preservation of local culture.

**Keywords:** Character, Character Education, Local Culture Surau, Minangkabau Society



© 2026 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

---

Journal Homepage <https://journal.zmsadra.or.id/index.php/jois>

How to cite: Hannia, N. R., Wahyuni, S., Putri, T. A., Wahid, B. R., & Mardianto, P. (2026). Revitalizing the Role of Surau in Forming Character and Preserving the Cultural Identity of the Minangkabau Community. *JOIS: Journal of Islamic Studies*, 2(2), 359–367. <https://doi.org/10.66139/jois.v2i2.xxx0>

Published by: Yayasan Zia Mulla Sadra

---

## INTRODUCTION

Rapid social change resulting from modernization, globalization, and the development of information technology has impacted interaction patterns, value systems, and character formation in society. This condition has also resulted in a weakening of the internalization of moral values, religiosity, and local culture, which have long been the foundation of social life. The phenomenon of declining respect for social norms, increasing individualistic behavior, and the younger generation's reduced attachment to cultural identity are issues that require serious attention. In Minangkabau society, one traditional institution that has long played a crucial role in character formation is the surau (house of prayer). The surau serves not only as a place of worship but also as a center for religious education, moral formation, strengthening cultural identity, and a space for the socialization of traditional values and community life. Changes in educational orientation and modern lifestyles have caused the function of the surau to shift, diminishing its strategic role in shaping community character. This condition is problematic because the weakening of the function of local culture-based character education has the potential to undermine the sustainability of the noble values of the Minangkabau people. This issue is important to discuss, considering that character formation is a primary need in maintaining a balance between development and the preservation of cultural identity. One possible solution to this problem is to re-examine the function of the surau (Islamic prayer house) as a character education institution based on local religious and cultural values.

Since ancient times, the surau has been known as a center for the transmission of religious knowledge, the formation of social ethics, leadership development, and the fostering of individual responsibility in community life. The educational tradition in the surau shaped the character of the Minangkabau people, who are known for their religiousness, discipline, respect for tradition, and strong social solidarity. The shift in the surau's function due to social change has created a gap between inherited traditional values and current social patterns. This issue raises the need for studies that explain the role of the surau in shaping the character of the Minangkabau people in the contemporary context. Research on this topic is crucial to understand the relevance of the surau's function in facing the challenges of character degradation and socio-cultural change in the modern era.

This research was conducted based on the need to re-understand the surau's contribution to building the character of the Minangkabau people through the internalization of religious values, customs, discipline, responsibility, and social solidarity. Studies on the surau generally focus on historical aspects, traditional Islamic education, or its role as a religious institution. Discussions specifically examining the relationship between the function of the surau (Islamic prayer house) and community character formation in the context of modern social change are still relatively limited. This limitation indicates a research gap that needs to be filled through an

approach that positions the surau as a space for character education based on local culture. This research's contribution lies in explaining the relevance of the values developed through surau activities to the character formation of the Minangkabau community today. This approach is expected to provide alternative solutions for strengthening character education based on local wisdom.

Previous studies have shown that the surau plays a crucial role in traditional Islamic education and the preservation of Minangkabau culture. Studies on the surau have emphasized its role as a center for religious learning, the dissemination of Islamic values, and as a socio-cultural institution within the Minangkabau community. Several studies have also revealed changes in the function of the surau due to modernization and the transformation of the education system. However, previous research has tended to underscore how the surau contributes to community character formation in a constantly changing social context. The state of the art in this research focuses on strengthening the perspective of the surau as a medium for character formation through the integration of religious values, customs, and social practices of the Minangkabau community. The proposed innovation is an analysis of the relevance of the function of the surau as a model for character education based on local culture in facing the challenges of the modern era.

The novelty of this research lies in its focus, which connects the function of the surau with character formation in the Minangkabau community through a contextual approach to contemporary social dynamics. Previous research has focused more on the surau from historical perspectives, traditional Islamic education, or socio-cultural transformation. This study positions the surau as an instrument. strategic in strengthening the character of a community that is adaptive to the times without losing its cultural identity. The results of this study are expected to provide a conceptual contribution to the development of character education based on local wisdom and serve as a reference in efforts to revitalize the function of the surau in Minangkabau society. Further research is expected to develop empirical studies on the implementation of surau values in various age groups or compare the role of other traditional institutions in character formation in communities in different cultural contexts.

## RESEARCH METHOD

This study employed a qualitative approach with a descriptive approach. The qualitative approach was chosen because the study aimed to deeply understand the role of the surau (Islamic prayer house) in shaping the character of the Minangkabau people through religious values, culture, social norms, and educational practices that develop within the community. This approach was used to explore the meanings, perceptions, experiences, and perspectives of informants regarding the function of the surau as a character-building institution. Qualitative research allows for a holistic understanding of social phenomena based on the context in which they occur, resulting in a more comprehensive understanding of the research object (Creswell & Creswell, 2018).

The research location was within a Minangkabau community that still maintains the function of the surau as a place for religious education, social development, and the reinforcement of cultural values. The location was selected purposively based on the consideration that the area still has surau activities that play a role in community life. The study focused on how the surau carries out its character education function by instilling religious values, discipline, responsibility, courtesy, social solidarity, and respect for customs.

The research subjects were selected using a purposive sampling technique, which involves selecting informants based on specific criteria that align with the research needs (Sugiyono, 2022). The research informants consisted of religious leaders, traditional leaders, surau (prayer house) managers, local residents, and individuals familiar with the history and development of surau functions in the Minangkabau community. Informants were selected

based on their experience, involvement in surau activities, and their ability to provide relevant information regarding the surau's role in shaping community character.

Data collection was conducted using three techniques: observation, interviews, and documentation. Observations were conducted to directly observe activities taking place in the surau and forms of social interaction related to community character formation. Observations focused on religious activities, education, social development, and customs that reflect character values. Semi-structured interviews were conducted with informants to obtain information regarding the views, experiences, and perceptions regarding the surau's contribution to shaping the character of the Minangkabau community. The interview technique allows for in-depth data collection, resulting in more comprehensive information (Patton, 2015). Documentation was used as supporting data in the form of activity photos, archives, notes, or other documents related to the surau's existence and function.

Data validity was ensured through source triangulation and technical triangulation. Source triangulation was conducted by comparing information from various informants, while technical triangulation was conducted by comparing the results of observations, interviews, and documentation. This step aims to increase data credibility, thus making research results more accurate and reliable (Moleong, 2021). Furthermore, member checking was conducted by confirming interview results with informants to ensure that the information obtained aligns with the actual situation.

The research procedure was carried out in several stages. The first stage was identifying problems related to the changing function of the surau (prayer house) and its influence on the character formation of the Minangkabau people. The second stage involved determining the research focus and selecting informants. The third stage involved data collection through observation, interviews, and documentation. The next stage involved compiling and interpreting the results based on information obtained in the field. The final stage was drawing conclusions regarding the role of the surau in shaping the character of the Minangkabau people.

The research was conducted in accordance with ethical research principles, namely maintaining the confidentiality of informants' identities, obtaining informed consent before conducting interviews, and using data solely for academic purposes. The application of research ethics aims to maintain scientific integrity and ensure that the research process is conducted in accordance with the principles of academic responsibility.

## RESULTS AND DISCUSSION

### Research Findings

The research findings were obtained through a literature review of various scientific sources discussing the function of the surau (prayer house) in Minangkabau society, character education, traditional Islamic education, and the dynamics of socio-cultural change. Based on the literature analysis, it was found that the surau plays a broad role in shaping the character of the Minangkabau people through religious education, social conditioning, the instillation of cultural values, and intergenerational interaction. The surau is understood not only as a place of worship but also as an informal educational institution that contributes to the formation of community behavior and social identity.

The research findings indicate that religious character is a primary value formed through surau activities. The religious learning process, which takes place through Quran recitation, Islamic studies, congregational prayer, and other religious activities, contributes to the formation of religious attitudes in community life. These religious values are reflected in behavior that prioritizes morality, honesty, responsibility, and adherence to religious and social norms.

In addition to developing religious character, the research findings indicate that the surau plays a role in instilling the value of discipline through the habit of carrying out activities regularly. Routine activities foster habits of respecting time, carrying out responsibilities, and complying with applicable social rules. This habituation process contributes to the development of discipline, a hallmark of Minangkabau society.

The study also shows that activities taking place in the surau (prayer house) have an impact on strengthening social solidarity. Interactions in joint activities, discussions, learning, and other social activities create close relationships within the community. This fosters mutual respect, concern for the surrounding environment, and a spirit of mutual cooperation in social life.

Subsequent research findings indicate that the surau functions as a medium for cultural transmission, contributing to the maintenance of Minangkabau identity. The instillation of traditional values, social ethics, etiquette, and the principles of "basandi syarak" (traditional principles of the syarak and the syarak basandi of the Book of God) are part of the educational process taking place in the surau. This process contributes to the continuity of cultural values passed down from one generation to the next.

The study also found that the surau contributes to the development of leadership and social responsibility. Individual involvement in various surau activities provides experiences in interacting, solving problems together, and taking on roles in community life. These conditions shape individuals' ability to actively participate in the social environment.

On the other hand, the research results indicate a shift in the function of the surau due to technological developments, modernization, and changes in community lifestyles. The involvement of the younger generation in surau activities has tended to decline compared to previous periods. This shift impacts the internalization of character values that have been developed through surau activities. This situation poses a challenge to the continued function of the surau as an institution for character formation in the Minangkabau community.

Based on the overall findings, the research shows that the surau plays a crucial role in shaping the character of the Minangkabau community by strengthening religiosity, discipline, responsibility, social solidarity, cultural preservation, and the formation of social identity. Further findings indicate that modern social changes impact the continued function of the surau, necessitating adaptation efforts to ensure the values developed through the surau remain relevant to contemporary society.

The table is written in the middle or at the end of each research result/gain description text. If the width of the Table is not enough to be written in half a page, it can be written in a full page. Table titles are written from the left, all words begin with a capital letter, except conjunctions. If more than one line is written in single space (at least 12). As an example, can be seen in Table 1. Following.

## **Discussion**

The surau (house of worship) is a traditional institution that holds a crucial role in the life of the Minangkabau people. The surau is understood not only as a place of worship but also as a center for education, character building, social development, and the preservation of community culture. In Minangkabau society, the surau has become an integral part of the social system and customs, passed down through generations. Therefore, the surau plays a significant role in shaping the character of the Minangkabau people and influences their social life to this day.

Historically, the surau has a long history in Minangkabau tradition. Initially, it served as a gathering place for men and young men. However, after the arrival of Islam in Minangkabau, its function evolved into a center for Islamic education and a place for community moral development. It serves as a place for religious study, Quranic recitation, moral education, and

the understanding of traditional values prevalent in Minangkabau society. Thus, the surau plays a crucial role in integrating religious and cultural values into the daily lives of the community.

One of the primary functions of the surau (Islamic prayer house) is as a character education institution. Minangkabau children and adolescents typically reside in the surau after reaching a certain age. They learn directly from religious teachers or ulama (Islamic scholars) who teach various religious knowledge, such as reading the Quran, Islamic jurisprudence (fikih), morals, and monotheism (tawhid). They are also guided in good behavior, good manners, discipline, and responsibility towards themselves and their surroundings. Education in the surau emphasizes not only knowledge but also the development of students' personalities and morals.

Religious character is one of the primary values formed through activities at the surau. Through congregational worship, religious studies, and religious learning, the community is taught to draw closer to Allah SWT and practice religious teachings in their daily lives. These religious values are crucial because they form the foundation for developing a community of faith, piety, and noble morals. Through continuous religious guidance at the surau, the Minangkabau people are known as a society that upholds religious values in their social life.

In addition to developing religious character, the surau also plays a role in instilling discipline in the younger generation. Life in a surau requires each individual to adhere to established rules, such as congregational prayer schedules, study times, and other social activities. These regular habits help develop disciplined and responsible individuals. Discipline instilled from an early age through life in the surau will positively impact a person's behavior in society, whether within the family, school, or work environment.

Social values are also an important part of education in the surau. Living together in the surau teaches people to help each other, cooperate, respect others, and care for one another. Activities such as mutual cooperation (gotong royong), deliberation (musyawarah), and other social activities are carried out collectively, creating harmonious social relationships within the community. Through these experiences, the community learns the importance of social solidarity and a sense of brotherhood. This demonstrates that the surau not only shapes good individuals as individuals but also fosters a community with a strong sense of social responsibility.

Furthermore, the surau also serves as a place for developing leadership skills. Within the surau, young people are given specific responsibilities, such as leading prayers, organizing activities, or assisting teachers in teaching their younger siblings. This experience trains communication skills, responsibility and courage in making decisions. Therefore, many Minangkabau community leaders were born from the surau environment because they had been trained since childhood to become independent individuals and have leadership qualities.

Surau also has a close relationship with Minangkabau customs. In Minangkabau philosophy, the expression "adat basandi syarak, syarak basandi Kitabullah" is known, which means customs based on the Islamic religion and religion based on the Koran. This philosophy shows that custom and religion are interrelated and cannot be separated. The surau is a place to instill an understanding of the relationship between tradition and religion. The younger generation is taught to respect customs while still adhering to Islamic teachings. Thus, surau plays an important role in preserving Minangkabau cultural identity amidst the times.

However, the development of modernization and globalization has brought major changes to the function of surau in people's lives. Advances in technology, social media, and changes in people's lifestyles. This has led to a decline in interest among the younger generation in surau activities. Many young people are more interested in modern entertainment than participating in religious activities or learning traditional customs at the surau. As a result, the surau's role as a center for character development has begun to decline.

Furthermore, changes in the modern education system have also affected the surau's existence. Formal education in schools is considered more important, resulting in less attention being paid to non-formal education at the surau. However, education at the surau offers advantages in moral and character development that are not always obtained in formal schools. If this situation continues, it is feared that the cultural values and character passed down through the surau will increasingly disappear from the lives of the Minangkabau people.

Nevertheless, the surau remains highly relevant in modern society. Amidst increasing social problems, such as juvenile delinquency, lack of manners, and weakening moral values, the surau can be a solution in shaping a generation with noble character. The surau can serve as a place for mental and spiritual development for the younger generation to prevent them from being affected by the negative impacts of globalization. Therefore, efforts to revitalize the function of the surau (Islamic prayer house) are necessary to ensure its continued existence and development in line with the needs of the times.

Revitalizing the surau can be achieved through various means, such as increasing religious and social activities that appeal to the younger generation, utilizing technology as a medium for preaching and education, and involving the community in developing surau programs. Furthermore, collaboration between families, traditional leaders, religious scholars, and the government is crucial in maintaining the surau's role as an institution for developing community character. With support from various parties, the surau can once again become a strong center of moral and cultural education within the community.

Thus, it is understandable that the surau plays a crucial role in shaping the character of the Minangkabau people. The surau is not only a place of worship, but also a center for religious education, moral development, the preservation of customs, and the development of the community's social life. The religious values, discipline, responsibility, social awareness, and leadership taught in the surau are essential foundations for developing a society with good character. Therefore, the surau's existence must be maintained and developed so that it can continue to serve as a stronghold of moral and cultural integrity for the Minangkabau people in the modern era.

## CONCLUSION

The surau plays a crucial role in the lives of the Minangkabau people, particularly in shaping their character and personality. The surau serves not only as a place of worship but also as a center for religious education, moral development, social development, and the preservation of Minangkabau traditional culture. Through various activities conducted at the surau, the community is taught religious values, discipline, responsibility, independence, social awareness, and mutual respect in community life.

The surau also serves as a means of maintaining the relationship between tradition and religion, which form the foundation of Minangkabau life. The values taught at the surau help shape a generation with good morals and the ability to live according to religious and customary norms. Furthermore, the surau plays a role in fostering social harmony through mutual cooperation, deliberation, and community development.

However, the development of modernization and globalization has caused the surau's function to change. Technological advances and changes in lifestyles have diminished the younger generation's interest in surau activities. This situation could threaten the continuity of the character and cultural values passed down through the surau. Therefore, efforts are needed to maintain and revitalize the function of the surau in community life. Collaboration between families, religious leaders, traditional leaders, the community, and the government is essential to ensure the surau remains a center for character education and the preservation of Minangkabau culture. In this way, the surau can continue to play a role in shaping a generation

that is religious, virtuous, and able to maintain Minangkabau cultural identity amidst changing times.

## REFERENCES

- Abdullah, T. (1987). *Adat dan Islam di Minangkabau*. Jakarta: LP3ES.
- Amir, M. S. (2013). *Adat Minangkabau: Pola dan tujuan hidup orang Minang*. Mutiara Sumber Widya.
- Arikarani, Y., Suradi, S., Ngimadudin, N., & Wulandari, Y. (2025). Pendidikan Agama Islam Multikultural: Konsep, Nilai dan Praktiknya di Lingkungan Madrasah. *Edification Journal: Pendidikan Agama Islam*, 7(2), 233–254. <https://doi.org/10.37092/ej.v7i2.1115>
- Azra, A. (2012). *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Jakarta: Kencana.
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan modernisasi menuju milenium baru*. Kencana.
- Berkowitz, M. W., & Bier, M. C. (2014). Research-based character education. *The ANNALS of the American Academy of Political and Social Science*, 591(1), 72–85. <https://doi.org/10.1177/0002716203260082>
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Fauzi, A. (2021). Modernisasi dan perubahan lembaga pendidikan tradisional dalam masyarakat. *Jurnal Pendidikan Sosial*, 12(2), 115–126.
- Hanafi, B. P., Thaheransyah, T., Yuliani, T., & Maijar, A. (2021). Pola Pemberdayaan Masyarakat Minangkabau melalui Pendidikan Surau. *Jurnal Kajian Islam dan Pengembangan Masyarakat*, 6(1), 1–23. <https://doi.org/10.24014/jkpm.v6i1.12589>
- Ilyas, Y. (2022). Solusi Menghidupkan Kembali Pendidikan Surau. *Alasma: Jurnal Media Informasi dan Komunikasi Ilmiah*, 4(1), 65–76. <https://doi.org/10.56406/alasma.v4i1.72>
- Iswadi, I., Hanafi, B. P., Thaheransyah, T., Yuliani, T., & Maijar, A. (2021). Revitalisasi Pendidikan Surau dalam Penguatan Karakter Masyarakat Minangkabau. *Jurnal Kajian Islam dan Pengembangan Masyarakat*, 6(1), 24–40. <https://doi.org/10.24014/jkpm.v6i1.12604>
- Juliwansyah, J., & Iswantir, I. (2022). Surau Sebagai Lembaga Pendidikan Islam di Sumatera Barat. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 1(2), 182–187. <https://doi.org/10.31004/jpion.v1i2.41>
- Koentjaraningrat. (2009). *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
- Kurnia, A., Mamad, F. S., & Mufti, Z. A. (2025). Jejak Langkah Surau: Evolusi Pendidikan Islam Tradisional dan Relevansinya di Era Modern. *Jurnal Teori dan Pengembangan Pendidikan*, 9(4), 572–585. <https://doi.org/10.62383/jtpp.v9i4.747>
- Lickona, T. (2013). *Character matters: Persoalan karakter, bagaimana membantu anak mengembangkan penilaian yang baik, integritas, dan kebajikan penting lainnya*. Bumi Aksara.
- Lincoln, Y. S., Lynham, S. A., & Guba, E. G. (2018). Paradigmatic controversies, contradictions, and emerging confluences. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (5th ed., pp. 108–150). Sage Publications.
- Moleong, L. J. (2021). *Metodologi penelitian kualitatif (Edisi revisi)*. PT Remaja Rosdakarya.

- 
- Munarun, A. (2025). Pendidikan Islam Multikultural: Rekonstruksi Konsep dan Praktiknya. *Istifkar: Jurnal Studi Keislaman*, 4(2), 80–95. <https://doi.org/10.61231/istifkar.v4i2.158>
- Naim, M. (2013). *Merantau: Pola Migrasi Suku Minangkabau*. Yogyakarta: Gadjah Mada University Press.
- Navis, A. A. (1984). *Alam Berkembang Jadi Guru: Adat dan Kebudayaan Minangkabau*. Jakarta: Grafiti Press.
- Patton, M. Q. (2015). *Qualitative research & evaluation methods* (4th ed.). Sage Publications.
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.
- Putra, R., & Yanti, D. (2025). Peran Surau dalam Membentuk Kebiasaan Religius dan Karakter Generasi Muda Minangkabau. *Jurnal Pendidikan Tambusai*, 9(1), 1120–1132 <https://doi.org/10.31004/jptam.v9i1.34696>
- Sugiyono. (2022). *Metode penelitian kualitatif*. Alfabeta.
- Suryabrata, S. (2014). *Metodologi Penelitian*. Jakarta: Rajawali Pers.
- Suryadi. (2018). Surau dan transformasi pendidikan Islam di Minangkabau. *Jurnal Pendidikan Islam*, 7(1), 45–58.
- Suryadi, A., & Fadli, M. (2025). Reaktualisasi Fungsi Surau dalam Menguatkan Identitas Religius dan Solidaritas Sosial Masyarakat Minangkabau. *Gudang Jurnal Multidisiplin Ilmu*, 3(4), 211–225. <https://doi.org/10.59435/gjmi.v3i4.1889>
- Yunus, M. (1992). *Sejarah Pendidikan Islam di Indonesia*. Jakarta: Hidakarya Agung.
- Yusuf, M. (2020). Peran surau dalam pembentukan karakter masyarakat Minangkabau. *Jurnal Kebudayaan dan Pendidikan*, 9(2), 88–101.
- Zed, M. (2005). *Sumatera Barat di Panggung Sejarah 1945–1995*. Padang: Pustaka Sinar Harapan.
- Zed, M. (2018). *Metode penelitian kepustakaan*. Yayasan Obor Indonesia.
- Zubaedi. (2015). *Desain pendidikan karakter: Konsepsi dan aplikasinya dalam lembaga pendidikan*. Kencana

---

**Copyright Holder:**

© Nur Rahma Hannia et.al (2026).

**First Publication Right:**

© JOIS: Journal of Islamic Studies

**This article is under:**