

Multicultural Education Based on Minangkabau Proverbs to Integrate Democratic Values in History Learning

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ABSTRACT

This research aimed to analyze the implementation of the Minangkabau proverbs as a source of democratic values in history learning. The method used in this research was descriptive qualitative research with a phenomenological approach. The sample in this study was selected using a purposive sampling technique consisting of 2 teachers of religious subjects and eight students from each school. Data collection methods used were interviews, questionnaires, and literature studies. The data analysis technique in this research uses Huberman's qualitative analysis technique, including stages of data reduction, presentation, and verification. The results of this research showed that: 1) Minangkabau proverbs contained deep democratic values and were highly respected by the Minangkabau people; 2) The implementation of multicultural education in instilling democratic values based on Minangkabau proverbial traditions with the stages of moral knowing, moral feeling, and moral action helped students understand, reflect on, and apply democratic values in everyday life.; 3) The implementation of multicultural education in history learning faced several challenges, including students' difficulties in understanding the relationship between the Minangkabau proverb tradition and history, as well as a lack of adequate understanding regarding these proverbs. The implication of this research was that integrating the Minangkabau proverbs tradition as a source of democratic values in history learning could make a significant contribution to the development of students' multicultural education.

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1. INTRODUCTION

West Sumatra, as one of the provinces in Indonesia, faces challenges in efforts to uphold democratic principles. According to data from the Central Statistics Agency (BPS) 2023, the indicator for guaranteed freedom of assembly, association, expression, opinion, and belief in West Sumatra is still very low, namely around 50.00 (Badan Pusat Statistik Provinsi Sumatera Barat, 2023). Several recent events reflect this condition, such as the disbandment of Christian worship in Padang (Sastra, 2023a), the case of a non-Muslim female student at a vocational school in Padang City who was forced to wear the hijab (Suciatingrum, 2021), the prohibition on journalists from covering the inauguration of the Mayor of Padang by West Sumatra Provincial Government Staf (Sastra, 2023b), and cases of intimidation and violence that occurred during the forced eviction of protesters at the Grand Mosque in West Sumatra (Sastra, 2023c). These various events reflect that aspects of democracy in West Sumatra are still facing severe obstacles.

The cases currently occurring in West Sumatra are not in line with Minangkabau customs, which highly value cultural and social values. One of the values that has a strong foundation is the value of democracy which is manifested in the practice of deliberation to reach an agreement. Concretely, the Minangkabau people have shown a high commitment to democratic values, as reflected in historical heritage in the form of *kursi salapan*, *Medan Nan Bapaneh*, and *Medan Nan Balinduang* as proof that the Minangkabau people have rooted and inherited democratic culture in their daily lives (Efrizon et al., 2022; Naldo, 2019; Yualiska et al., 2023). Furthermore, the democratic values in Minangkabau society are also reflected in their firmly held philosophy of life. This philosophy is reflected in the widely known saying: "*Bulek Aia Dek Pambuluah, Bulek Kato Dek Mufakaik*." This means that in making decisions, Minangkabau people tend to involve deliberation and dialogue to reach constructive agreements, emphasizing the importance of talking and managing life together (Fikri, 2019; Supriatna & Marta, 2021; Wirdanengsih et al., 2022).

Multicultural education in history learning plays a very important role in developing students' democratic values based on local wisdom. History learning has material that is closely related to pluralism or multiculturalism (Hasanah et al., 2021; Pranata et al., 2020; Setiyonugroho et al., 2022). Multicultural education in history learning aims to create an inclusive learning environment, respect cultural diversity, and help students understand and respect various cultural groups and communities (Anis et al., 2020; DeBoer, 2019; Haydn & Stephen, 2021; Janakiraman et al., 2019). Ministry of Education and Culture Decree Number 008/H/KR/2022 concerning the Independent Curriculum also emphasizes the importance of including local wisdom in history learning (Hofifi et al., 2023). Therefore, learning history also has a role as a means of maintaining the identity of a nation (Afdhal, 2023; Rafidah et al., 2021; Siregar, 2021). To achieve this goal, a history-learning approach that focuses on local traditional values can be a possible solution (Bedford & Yeh, 2019; Ningsih & Ediyono, 2018; Pradana et al., 2021).

A local wisdom-based approach provides valuable opportunities for students to explore and understand the cultural values, traditions and ethics inherent in their society (Siska et al., 2021; Suhartini et al., 2019; Uge et al., 2019). As students deepen their understanding of local wisdom, including proverbs traditions, and values passed down from generation to generation, they gain deep insight into how social norms and moral values have shaped the structure of that society (Ariani et al., 2022; Komara et al., 2021; Musi et al., 2022). This approach allows students to identify how democratic values have been implemented in society.

One of the Minangkabau traditions that guides the community is the Minangkabau proverbs tradition. The Minangkabau proverb is *kato pusako*, which contains expressions that contain broad and deep meaning in figurative form (Andela & Elizar, 2014; Desril & Juita, 2022; Idris et al., 2021; Khamsin, 2023). Minangkabau proverbs are a source of customary law that regulates the relationship between humans and nature, and human relationships in the social environment, as well as being a guide to life that contains Islamic customary and religious values (Desril & Juita, 2022; Miswardi et al., 2021; Putri, 2019). Minangkabau proverbs contain the philosophy of *Alam Takambang Manjadi Guru*, which implies

that the universe is a guide in social order (EW & Pradoko, 2022; Iswadi & Fadri, 2021; Rustiyanti et al., 2019).

In the context of multicultural education, the values of inclusivity and acceptance of differences reflected in Minangkabau proverbs are an important basis for the development of education that respects diversity. Multicultural education is not just a modern concept, but is also reflected in Minangkabau traditions that have existed for a long time. These values create a democratic basis in various aspects of their lives, both in the context of the family, local community, and in a wider scope, including relations between tribes and between countries (Juliwansyah et al., 2022). In addition, multicultural education in Minangkabau proverbs is rooted in the values of the Koran, nature and human thought, reflected in customs passed down from generation to generation, guiding society towards a dignified and ethical life, with resistance to changing times, concepts " *raso, pareso, sopan, santun,*" as well as the principle of mutual cooperation that creates an inclusive, ethical and harmonious society in interactions with various communities, from local to national (Ismael et al., 2022; Maideja et al., 2023). The importance of multicultural education in this context is not only limited to respecting cultural diversity, but also lies in its ability to encourage students' understanding of the importance of upholding freedom. Through multicultural education, students can learn to respect individual rights regardless of cultural background or ethnic identity.

Several studies have discussed the Minangkabau proverb tradition as a source of value for multicultural education, such as research conducted by Febraningsih (2022) with the title *Enculturation of the Minangkabau Proverbs as an Effort to Instill Character Education Values in the Young Generation* and research conducted by Ningsih & Ediyono (2018) with the title *Integration of Character Education Values of Minangkabau Proverbs into History Learning* which shows that there are several values contained in Minangkabau proverbs, namely the value of responsibility, honesty, tolerance and independence, the value of religious, curious, love of the land water, and communicative, democratic values, national spirit, respect for achievement, love of peace, love of reading, and care for the environment. Furthermore, research conducted by Faradila & Andi (2023) with the title *Integration of Batagak Penghulu Values in History Learning at School* shows that having leadership values, deliberation values, politeness values, aesthetic values and etiquette honors guests. Based on the research above, it can be concluded that Minangkabau proverbs function as a source of multicultural educational values that integrate various values, such as responsibility, honesty, tolerance and leadership, in learning history and forming the character of the younger generation.

The preceding study shares a focus on Minangkabau proverbs and their inherent values with this research. However, our research introduces a novel perspective by examining the role of these proverbs in fostering a multicultural democratic ethos through history education, a theme not specifically addressed by earlier studies. Theoretically, this work enriches the discourse on integrating democratic principles within multicultural educational settings through the lens of Minangkabau proverbs. This insight lays the groundwork for developing curricula and pedagogical strategies that resonate with local cultural values. Practically, its application in history education underscores the enhancement of students' comprehension of democracy as reflected in their cultural milieu. Consequently, this study seeks to delve into and operationalize multicultural education premised on Minangkabau proverbs to weave democratic values into the fabric of history instruction.

2. METHODS

This research used descriptive qualitative research with a phenomenological approach. The qualitative method, according to Sugiyono (2012), is a method used to research the conditions of natural objects where the researcher is the key instrument. Meanwhile, the phenomenological approach involves researchers collecting data related to concepts, attitudes, opinions, assessments, stances, and giving meaning to situations or experiences in life (Moleong, 2006). The use of a phenomenological approach aims to objectively reveal facts, symptoms and events related to the

phenomenon of instilling and values of multicultural education at SMAN 1 Padang and SMAN 2 Lintau Buo. The data sources in this research used primary data and secondary data. Primary sources were obtained from interviews with informants, as well as analysis results from Tambo and the Minangkabau Proverbs and Petitih Books. Meanwhile, secondary sources are articles or news that are considered relevant to this research.

Data collection techniques were carried out using interviews and a literature study. Interviews were conducted online with resource persons, namely the Koto tribe's grandfather and young men who mastered Minangkabau proverbs. Meanwhile, the literature study was carried out by looking for information in the form of Tambo, books of Minangkabau proverbs, articles or news that were relevant to the research. The informants selected in this study used a purposive sampling technique, namely 2 history subject teachers as the main informants and 8 students from each school as supporters, both male and female, who attended school in West Sumatra. The characteristics of the students selected as informants are that they have different cultural, ethnic and religious characteristics. The research instrument is an interview guide and questionnaire prepared by the researcher. Data collection techniques were carried out using interviews and a literature study. Interviews were conducted online with resource persons, namely the Koto tribe's grandfather and young men who mastered Minangkabau proverbs. Meanwhile, the literature study was carried out by looking for information in the form of Tambo, books of Minangkabau proverbs, articles or news that were relevant to the research. The informants selected in this study used a purposive sampling technique, namely 2 history subject teachers as the main informants and 8 students from each school as male and female supporters, who attended school in West Sumatra. The characteristics of the students selected as informants are that they have different cultural, ethnic and religious characteristics.

The research instrument is an interview guide and questionnaire prepared by the researcher. Interview activities were carried out with 2 history teachers at different schools where direct interviews were conducted using Indonesian. The results of the interview were recorded, analyzed, and concluded in systematic sentences. Indicators for interviews with teachers are; 1) knowledge of the Minangkabau pepitih proverb tradition, 2) local history material that is related to Minangkabau proverbs; 3) implementing democratic values in Minangkabau petitih proverbs in history learning, and 4) students' attitudes in implementing Minangkabau petitih proverbs in the school environment. The questionnaire in this research was designed using Google Docs and distributed directly to 8 students in 2 different schools. The use of Google Docs is because it makes it easier to collect research data. The indicators of the questionnaire that have been developed are 1) knowledge of the Minangkabau *petitih* proverb tradition; 2) the known Minangkabau adage-pepitih tradition; 3) the connection between the Minangkabau adage-pepitih tradition and democratic values; and 4) actions that are in accordance with democratic values based on Minangkabau proverbs.

The data were collected through observation, interviews, questionnaires and documentation and data triangulation. The researchers also examined other studies related to the research focus on Minangkabau oral traditions integrated into history learning as a source of multicultural educational values. The data analysis technique used in the research uses the Miles and Huberman analysis technique (1992), which includes: 1) data reduction, namely selecting and simplifying raw data that has been recorded by filtering, categorizing, interpreting and discarding data that is considered useless and arranged in such a way that data interpretation can be done easily; 2) data presentation, used to systematically present a collection of data or information that has been obtained so that it is easy to understand in its entirety; 3) data verification (drawing conclusions), carried out by re-checking the accuracy of data that has been previously collected from the interview process with sources. The data was then compared through a literature review, including statements, opinions and grand theories contained in the literature study. After that, conclusions are drawn in the form of a description or picture regarding the value of equality in multicultural education through historical learning based on the proverbial tradition in Minangkabau.

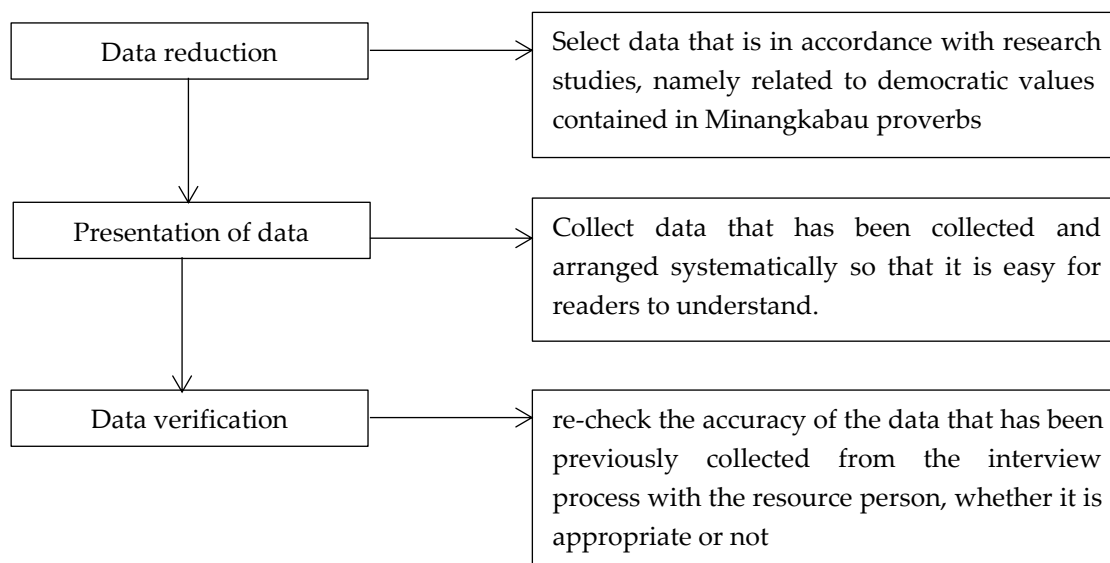


Figure 1. Research Framework

3. FINDINGS AND DISCUSSION

3.1. History and Procession of Minangkabau Proverbs and Traditions

Based on Tambo Minangkabau, the Minangkabau proverb tradition originates from Datuk Katumanggungan and Datuak Parpatiah nan Sabatang, who came from the lineage of Maharaja Draja as pioneers who formed the customary system (Abdullah, 2009; Fithra, 2022; Indrasukma, 2021). The customs that were formed were passed from generation to generation through Minangkabau proverbs. The system of introducing customs through proverbs is a very meaningful method in maintaining the integrity and continuity of Minangkabau culture. The process of transmitting Minangkabau customs, namely: *kamanakan barajo ka mamak*, *mamak barajo ka pangulu*, *pangulu barajo ka mufakat*, *mufakat barajo ka nan bana*, *bana barajo ka alue jo patuik*, *kabanaran nan bana badiri itunyo* (Nephew learns from uncle, uncle learns from penghulu, the ruler learns to reach consensus, consensus learns to the truth, consensus reigns to the flow and proper, the true truth stands alone).

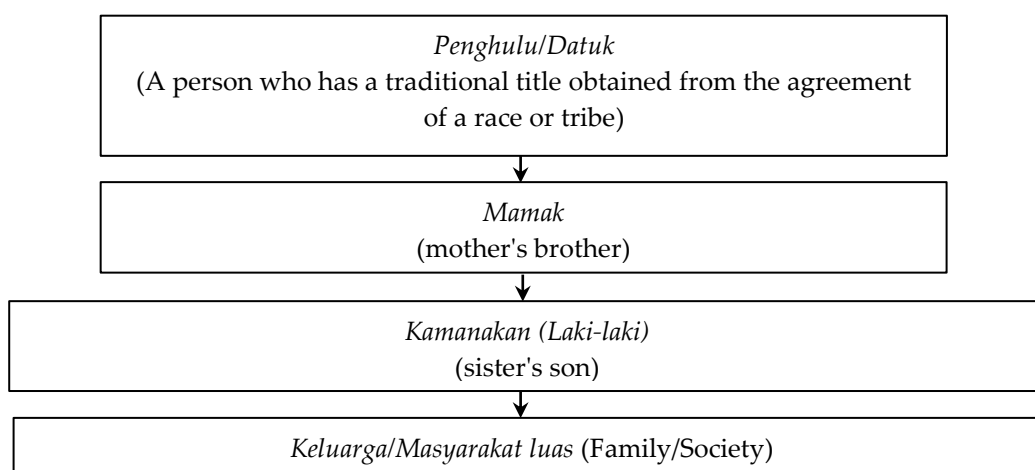


Figure 2. Process of Transmitting Minangkabau Proverbs

The process of conveying traditional knowledge and values in Minangkabau society through proverbs begins with the central role of a *penghulu*. *Penghulu* gathers knowledge through deliberation,

which is an important forum for achieving mutual understanding and seeking truth in Minangkabau customary law. After ensuring the accuracy of their knowledge, the *penghulu* will share it with the *mamak*, who have a very important role in carrying out important tasks in Minangkabau society. The role of *mamak*, or maternal uncle, has a huge impact in guiding and forming his sister's children (nephews) (Sukmawati, 2019; Wahyuni et al., 2022). *Mamak* is not only responsible for aspects such as customs, religion, and daily behavior but also acts as a role model for realizing these values in everyday life. However, the role of *mamak* also carries great responsibility. If a nephew makes a mistake or violates customary norms, the community will ask who his mother is as a form of accountability. Therefore, *mamak* not only plays an important role in educational and moral aspects, but is also socially responsible in maintaining the social and cultural norms of Minangkabau society (Afdhal, 2023; Amin et al., 2022; Hafizah, 2019). In the context of the Minangkabau matrilineal family, *mamak* is not only a formal institution, but also a figure who has a key role in maintaining cultural continuity and a social system that has existed for centuries. *Mamak* has the authority to manage all matters related to Minangkabau customs, maintain cultural integrity, and carry out its social functions in society.

The teachings given by *mamak* to their nephews, especially male *kamanakan*, are generally conveyed through the tradition of proverbs that they have learned from their *datuk* (*penghulu*) (Ismail et al., 2023; Ismar, 2018). The delivery of these proverbs becomes the identity of a group so that it is not considered inferior within the tribe (Firdaus & Malau, 2020). At least, male *kamanakan* can use proverbs when saying goodbye, returning from a certain event, or facing misfortune. If someone who was not proficient in proverbs at that time was considered less *baradaik* (civilized), this reflected that the *mamak* did not provide optimal guidance to the *kamanakan*. Thus, this will be a disgrace for a group (Yuka, 2023).

However, as time went by, the *mamak's* role in guiding the *kamanakan* shifted. *Kamanakan* can learn directly from *datuk* or community leaders who are considered to have in-depth knowledge of Minangkabau customs (Hendri, 2023). The condition for learning the *petitih* proverb is only a student's sincere intention, without any special requirements. Thus, anyone can learn the proverbs. In the Hindu-Buddhist era, one could learn proverbs in the hermitage. In the Islamic period, students studied this at *Surau*. Currently, students can visit *datuk*, community leaders or teachers who are considered competent at *Rumah Gadang* to learn proverbs (Yuka & Afrizal, 2023).

3.2. The Content of Democratic Values in the Minangkabau Proverbs and *Petitih* Traditions

According to the Big Indonesian Dictionary (KBBI), democracy is defined as a concept or outlook on life that emphasizes the importance of equality of rights and obligations, as well as providing equal treatment to all citizens (Dayanti et al., 2022; Mamantung et al., 2021; Maryam et al., 2022). Every society has the same right to assess and respect each other's diversity (Agustina & Adek, 2020; Azmi & Kumala, 2019; Yunus & Mukhlisin, 2020). Democracy brings positive impacts such as peace, prosperity, security, freedom, advancement of civil virtue, and so on in society (Kapelner, 2022; Wahyudin et al., 2019). Democratic decision-making can utilize collective wisdom through deliberation in large, diverse groups, so as to find better solutions to a challenge. Minangkabau society is known as a society that upholds customs and has high cultural and social values (Miswardi et al., 2021; Pangulu et al., 2022; Rustiyanti et al., 2019). One of the Minangkabau people's customs which is closely related to democratic values, is deliberation to reach an agreement (Azwar et al., 2020; Hanani et al., 2021; Yualiska et al., 2023). Various historical relics such as: *kursi salapan*, *Medan Nan Bapaneh*, and *Medan Nan Balinduang* are historical artifacts that show that the Minang people have implemented a democratic culture. This habit of deliberation cannot be separated from the role of traditional leaders, ulama and government elements. Deliberation for consensus is reflected in the Minang people's philosophy of life which reads "*Bulek Aia Dek Pambuluah, Bulek Kato Dek Mufakaik*". This philosophy has become sacred in the social and cultural life of the Minang people (Agustina & Adek, 2020). This philosophy is in line with the democratic values of Pancasila, which Indonesian

society upholds. Democracy in Minangkabau customs can be seen in Minangkabau proverbs in Table 1 below.

Table 1. The value of democracy in Minangkabau proverbs

No.	Minangkabau Proverbs	Meaning
1.	<i>kamanakan barajo ka mamak, mamak barajo ka pangulu, pangulu barajo ka mufakat, mufakat barajo ka nan bana, bana barajo ka alue jo patuik, kabanaran nan bana badiri sendirinyo</i>	Collaboration shows that to find the truth or solve a problem, mutual consensus is needed
2.	<i>Lamak lauak dikunyah-kunyah, Lamak kato di pakatoka, Elok Kato di mupakat, Buruak kato dilua, Kato Surang dibuleki, Kato basamo diiyokan, Kato dauu ditapeki, Kato Kamudian kato dicari, Bulek Aia dek Pambuluan</i>	Everything that will be done should be discussed with family
3.	<i>Ditinggikan sarantiang, didulukan salangkah</i>	Openness and closeness between one another even though there are differences in social status, such as leaders and their people having direct involvement.
4.	<i>Kok bulek buliah digolongkan, kok picak lah buliah dilayangkan, indak ado kusuik nan tak salasai, indak ado karuah nan tak janiah</i>	All problems that arise can definitely be solved, if an agreement has been reached, it must be implemented with consequences.
5.	<i>Nan buto paambuih lasuang, nan pakak palapeh badia, nan lumpuah panghuni rumah, nan kuaik pambao baban, nan binguang kadisuruah-suruah, nan cadia lawan barundiang</i>	A wise person will put things in their place. Apart from that someone will respect each individual.
6.	<i>Kapalo samo hitam, pandapek balain-lain, lain padang, lain bilalang, lain lubuak, lain ikannyo</i>	Respect and accept differences of opinion where every individual has differences, even twins.
7.	<i>Duduak sahamparan, Tagak sapamatang, Duduk samo randah, Tagak samo tinggi</i>	Fairness and respect for differences. Every person or group is respected and placed in the same position, regardless of differences such as ethnicity, gender or other background.
8.	<i>Indak itam dek arang, bukan lamak dek santan, bapantang kuniang dek kunik</i>	Each individual/group has its own identity that must be maintained. which every identity has principles to stand firm.
9.	<i>Nagari bapaga undang, kampuang bapaga buek, tiok mlasuang ba ayam gadang, salah tampuah buliah diambok</i>	Comply with the norms that apply in society, because every society has its own norms.
10.	<i>Nan barek samo dipikua, Nan ringan samo dijinjiang</i>	Collaborate/work together in dealing with a problem
11.	<i>kato surang dibulati, kato basamo dipaiyokan; basilang kayu dalam tungku, baitu api mako kaiduik, bak kian nasi mako ka masak</i>	Putting common interests (community) above personal interests
12.	<i>Mancari aie nan janiah sayak nan landai</i>	If the debate does not find common ground, it is recommended to find a mediator.
13.	<i>raso dibao naiak pareso dibao turun</i>	In deliberation, one must consider a person's rational and emotional aspects
14.	<i>bajalan surang nak dauu, bajalan baduo nak di tengah</i>	Required to creatively come up with two or more different ideas.
15.	<i>dimano bumi dipijak disinan langik dijujuang</i>	Adaptable to the environment and customary rules in the place where they live

No.	Minangkabau Proverbs	Meaning
16.	<i>Masuk kandang kambing iyo mambebek tapi indak jadi kambing, masuk kandang kabau iyo mangowek tapi bukan jadi kabau, masuk kandang harimau mangaum tapi bukan jadi harimau</i>	Still maintaining Minangkabau identity

Table 1 above provides an in-depth description of the pillars of democratic values that dominate Minangkabau society. From this table, it is clear that democratic values are not only accepted, but also highly valued by the Minangkabau people. More than just theoretical concepts, democratic values are reflected in real terms in the daily lives of the Minangkabau people, as revealed in their customs and proverbs. Minangkabau proverbs, as expressions of local wisdom, are a reflection of democratic norms, which are the basis for social interaction and societal order.

3.3. Implementation of Multicultural Education Based on Minangkabau Proverbs and Traditions in Integrating Democratic Values in History Learning

The implementation of democratic values in Minangkabau proverbs in history learning can be seen in the 3 stages of character development according to Lickona(1991), as follows:

3.3.1 Moral Knowing

This stage includes understanding the moral and ethical values inherent in the Minangkabau proverbial tradition, which is the basis for multicultural learning. Through this process, students can develop moral awareness related to the values of justice, cooperation and tolerance reflected in this tradition. Teachers play a key role in guiding students to understand the moral implications of each proverbs, linking them to the concept of democracy, and teaching them how to apply these values in everyday life. Thus, the moral knowing stage in the implementation of multicultural education based on Minangkabau proverb traditions not only helps students understand their cultural heritage but also prepares them to become responsible citizens with a deep understanding of democratic values.

The interviews and questionnaire analysis results highlight that teachers A and M adopted a very effective approach in implementing multicultural education in history learning. Its consistency can be seen in the application of mixed methods, which involve conveying local historical material in detail and carefully, followed by linking it in depth with Minangkabau proverbs, which contain democratic values. These two teachers succeeded in guiding students by providing a solid understanding of the close connection between local history and proverbial traditions, which in turn encapsulate fundamental democratic values. The teaching method applied by the two teachers involves a combination of lectures and discussions. Lectures were utilized to offer a concise introduction to local history and Minangkabau proverbs, while the discussion method was employed to encourage active student participation, enhance their comprehension, and foster the exchange of ideas among students. This blended approach not only fostered a dynamic learning environment but also afforded students opportunities to cultivate critical thinking skills and the capacity to communicate effectively in a multicultural setting.



Figure 3. The moral knowing process carried out by history teachers

The proverbs used by the teacher which are related to historical material can be seen in table 2 below.

Table 2. Implementation of the content of democratic values in the Minangkabau petiti proverb in history learning by teachers M and A

No.	Local History Material	Minangkabau Proverbs	Meaning	Connection with History Learning
1.	History of the Pagaruyung Kingdom	<i>Duduak samo randah, tagak samo tinggi Basilang api di tungku di sinan makonyo masak, Kapalo samo ba bulu pandapek ba lain-lain</i>	Everyone is on an equal footing and respects other people's opinions.	The teacher explained to the students about the incident of the appointment of Adityawarman, a figure from Java, as the first king of the Pagaruyung Kingdom. In this context, there is the value of tolerance which can include respect for differences in cultural background or origin.
		<i>Kato Mandaki, Kato Malereang, Kato Mandata dan Manurun</i>	<i>kato mandaki</i> ; speech norms that are applied when communicating with those who are older <i>kato malereang</i> ; speech etiquette applied when interacting with respected individuals <i>kato mandata</i> ; speaking etiquette applied when communicating with peers. <i>kato manurun</i> ; speech norms applied when interacting with younger individuals.	The teacher explains to the students the origins of the matrilineal system in Minangkabau, which is related to the founding of the Pagaruyung kingdom.
		<i>Dimano bumi dipijak, disinan langik dijunjuang, dimano sumua</i>	Minangkabau Traditional Teachings can be practiced anywhere, as long as you are good at	The teacher provided an explanation about the birth of Matrilineal lineage where even though the king comes from Java, the provisions of Minangkabau custom are still

No.	Local History Material	Minangkabau Proverbs	Meaning	Connection with History Learning
		<i>dikali disinan aia disauak, dimano nagari diunyi disinan Adat dipakai Nagari undang, kampung bapaga buek, tiok mlasuang ba ayam gadang, salah tampuah buliah diambok.</i>	adapting to the society you are in. Comply with the norms that apply in society because each society has different characteristic norms.	attached to the existence of descent and inheritance obtained by the mother's lineage. Apart from that, King Adityawarman still respects the customs that apply. The teacher told Adityawarman that he accepted the norms set out in Minangkabau customs, one of which is the matrilineal system.
2.	Padri War	<i>Adaik basandi syarak, syarak basandi kitabullah</i>	Minangkabau customs are based on or based on the Islamic religion and the basis of the Islamic religion itself is the Al-Qur'an (Kitabullah).	The teacher explained about the events of the Paderi War which occurred between traditional groups and religious groups, resulting in the emergence of the Minangkabau philosophy "Adaik basandi syarak, syarak basandi Kitabullah"

Based on Figure 3 and table 2 above, it can be seen that teachers A and M have succeeded in implementing democratic values in history learning. They related Minangkabau proverbs to local historical material, such as the history of the Pagaruyung Kingdom and the Padri War. Initially, the teacher told the history of local events while explaining the democratic values contained in these events, then related them to Minangkabau proverbs.

Table 3. Indicators of Students' Knowledge of Minangkabau Proverbs

No.	Indicator	Score
1.	Knowledge of the Minangkabau proverb tradition	5
2.	Known Minangkabau Proverb tradition	5

The results of the questionnaire with students showed that the knowledge of 16 students about Minangkabau proverbs was still limited This finding was supported by interviews with teachers A and M, who noted that students had limited knowledge of Minangkabau proverbs. Consequently, when teachers A and M shared Minangkabau proverbs, students became intrigued and curious. This curiosity prompted students to pose several questions to the teacher, demonstrating the enthusiasm for learning generated by this approach.

3.3.2 Moral Feelings

At this stage, after teachers A and M opened a space for open and inclusive dialogue by briefly explaining local history material, the next focus was on encouraging students' critical reflection on the relevance of these values in the local historical context. In this stage, moral feeling develops as students understand the contribution of various cultures to the formation of universal democratic values, especially in the context of Minangkabau history, such as the history of the Pagaruyung Kingdom and the Padri War. Teachers A and M not only taught historical facts, but also encouraged students to reflect on and question the values embedded in the Minangkabau proverbs-petitih tradition. They actively connected democratic concepts with the values portrayed in Minangkabau

proverbs, aiding students in developing a deeper understanding of the correlation between local culture and democratic principles. Throughout the learning process, teachers A and M proactively fostered students' active participation by facilitating group discussions, providing a platform for students to share their perspectives and experiences. Additionally, teachers engaged students in understanding and applying democratic values, offering them opportunities to directly experience and internalize these concepts in their daily lives.



Figure 4. Stages of moral feeling through discussion activities between group members

Discussion activities carried out by students at SMAN 1 Padang and SMAN 1 Lintau Buo fulfill the aspects or criteria of the moral feeling process which can be seen in table 4 below.

Table 4. Students' moral feelings in history learning based on democratic values in Minangkabau proverbs

No.	Local History Material	Minangkabau Proverbs	Moral Feelings
1.	History of the Pagaruyung Kingdom	<p><i>Duduak samo randah, tagak samo tinggi Basilang api di tungku di sinan makonyo masak, Kapalo samo ba bulu pandapek ba lain-lain</i></p> <p><i>Kato Mandaki, Kato Malereang, Kato Mandata dan Manurun</i></p> <p><i>Dimano bumi dipijak, disinan langit dijunjuang, dimano sumua dikali disinan aia disauak, dimano nagari diunyi disinan Adat dipakai</i></p> <p><i>Nagari bapaga undang, kampuang bapaga buek, tiok mlasuang ba ayam gadang, salah tampuah buliah diambok.</i></p>	<p>Students are made aware of the equal rights of every individual and the responsibility to treat others with respect and fairness.</p> <p>Students feel the need to be careful in speaking and communication ethics that emphasize respect in various contexts of social interaction.</p> <p>Students feel that Minangkabau traditional teachings as a guide to life teach that adjustments must be made to remain in harmony with respected society.</p> <p>Students understand and feel that each society has unique norms, reflected in the diversity of cultures and social backgrounds.</p>
2.	Paderi War	<i>Adaik basandi syarak, syarak basandi kitabullah</i>	Students feel confident in understanding that Minangkabau traditional teachings rely on the Islamic religion, and that the Islamic religion itself is based on the Koran.

Based on Figure 4 and Table 4, it can be seen that teachers A and M have succeeded in stimulating critical thinking and active involvement of students in applying democratic values in their own cultural context. Through interactive teaching methods and considering students' cultural diversity, teachers A and M opened space for in-depth discussions about the application of democratic values in everyday life. As a result, students not only conceptually understand democratic

values, but can also relate them to the cultural realities they experience. By actively involving students, teachers A and M succeeded in creating an atmosphere where students felt valued and encouraged to participate optimally. This shows that the application of democratic values is not just a theoretical concept, but as a practice that can be integrated into students' daily lives.

3.3.3 Moral Action

Moral action in implementing multicultural education based on Minangkabau proverbs and traditions in integrating democratic values in history learning requires a series of stages that include components of expertise, desires and habits—(Isnainiatin, 2003; Julaeha, 2019). First of all, the skills component involves a deep understanding of Minangkabau traditional values and the ability to apply them in the context of learning history. Teachers A and M have the expertise to harmonize democratic values with local values reflected in Minangkabau proverbs. Teachers A and M gave examples of implementing democratic values in the school environment, such as opening discussion rooms to students as an embodiment of freedom of opinion, not differentiating students from one another based on gender, race, ethnicity, culture, religion, and so on. Apart from that, students also have the ability to carry out discussions with their group colleagues fairly and respect each other.

Second, desire is a moral impulse that arises after a command as moral knowing. This section The past tense revision of the provided sentence would involve students' awareness and motivation to act in accordance with the values of democracy and multiculturalism that were integrated into history learning. This desire encouraged active participation, mutual respect, and acceptance of cultural diversity. An example of a student's desire could be seen in their eagerness to present the outcomes of a group discussion in front of the class and provide their peers with the chance to ask questions or express opinions regarding the statements made by the group members.



Figure 5. Students present the results of their discussion in front of the class

The third aspect, habit, became a tangible expression of the interaction between the preceding components of expertise and desire. These habits included daily practices in applying the values of democracy and multiculturalism in student and teacher interactions. This was not only confined to the classroom setting but was also evident in everyday activities outside the formal learning environment. Teachers and students could integrate these values into various situations, such as through open discussions that respected diverse views, collaborative projects that fostered an understanding of cultural diversity, and ongoing mutual respect inside and outside the classroom. To assess the extent to which students implemented democratic values based on Minangkabau proverbs, teachers A and M took several measures. These steps were recorded and analyzed, as can be seen in Table 5.

Table 5. Form of teacher assessment of students in implementing democratic values based on the Minangkabau proverb

No.	Activity	Description
1.	Peer assessment	Teacher A given students the opportunity to convey impressive messages in group discussions Meanwhile, Teacher M gave students a piece of paper to fill in regarding their impressions after having a discussion and a group with their colleagues.
2.	Class discussion	Teachers A and M both observed several groups that were discussing whether or not they had implemented democratic values in their groups. Apart from that, observations were also made when representatives of group members came forward to explain the results of the discussion.
3.	Projects are based in the community	Teacher M gave a project or assignment to students to find out about the padri war and its connection with the birth of the Minangkabau proverbs "Adaik <i>basandi syarak, syarak basandi kitabullah</i> ". The project was carried out by conducting interviews with <i>ninik mamak/penghulu</i> /parents/community members who understood the birth of this event.
4.	Written test	Teachers A and M included several questions related to examples of behavior that demonstrate democratic values in history questions such as midterm exam, final semester exam or homework questions.

Based on Figure 4 and Table 4, it can be concluded that teachers A and M have actively tried to observe students' behavior in implementing democratic values based on the Minangkabau proverb tradition. Through these observations, they closely monitored students' responses to these values in the context of history learning. These efforts included monitoring students' participation in class discussions, their contributions to collaborative projects, and their attitudes toward cultural diversity. Teachers A and M carried out several observation steps to assess the implementation of democratic values by students. The results of these observations are the basis for formulating a detailed evaluation of the extent to which students are able to internalize and actualize democratic values in the Minangkabau cultural context. Thus, this conclusion provides an overview of the dedication and active role of teachers A and M in ensuring the successful implementation of democratic values in multicultural education based on local traditions, especially Minangkabau proverbs, as an integral part of history learning.

3.4. Challenges in Integrating Traditional Values of Minangkabau Proverbs in History Learning

The integration of Minangkabau oral tradition values in history learning faces a number of challenges which are reflected in the results of interviews with teachers and students at schools. One of the most striking challenges was the level of students' lack of understanding or difficulty in comprehending the Minangkabau proverbs tradition and history. In these interviews, many teachers and students disclosed that students often encountered difficulties in grasping the connections between the two. It was not uncommon for elements of aphorisms and history to overlap, leading to confusion among students as they tried to comprehend the historical context being studied. This lack of clarity posed a significant barrier to students' ability to recognize and comprehend the values inherent in the Minangkabau proverbs-petitih tradition, which should have been an integral part of their history learning experience. This gap in understanding could have been detrimental to the learning process, as the values contained in Minangkabau proverbs were essential and relevant for understanding local history.

The next challenge faced in integrating Minangkabau oral tradition values in history learning is that not all students have an adequate understanding of Minangkabau proverbs. This lack of understanding can be caused by a number of factors, including lack of exposure or limited understanding of Minangkabau proverbs outside the school environment. Most students may not

have sufficient knowledge about this tradition, hampering their ability to link the values contained in the oral tradition with Minangkabau history. This condition can also influence students' understanding of the multicultural values promoted by Minangkabau proverbs. In an increasingly connected world, understanding diverse cultures and the values inherent in them is essential. However, when students have limited exposure to Minangkabau culture and proverbs, they risk missing valuable lessons about the cultural plurality that is an integral part of Minangkabau history and identity.

Discussion

This research unequivocally demonstrates that democratic principles are a cornerstone of Minangkabau society, vividly reflected through its rich tradition of proverbs. The Minangkabau proverb "Bulek Aia Dek Pambuluah, Bulek Kato Dek Mufakaik" encapsulates the essence of democracy as a lived experience, extending beyond theoretical constructs into the fabric of daily life. This study reveals that democratic values, deeply embedded in Minangkabau proverbs, can effectively be integrated into educational practices, particularly in history learning, thereby enriching the students' understanding and appreciation of these values.

Teachers emerge as critical agents in this educational endeavor, serving not merely as conveyors of historical facts but as facilitators who link cultural traditions with democratic principles. The application of Lickona's character development stages—moral knowing, moral feeling, and moral action—provides a structured approach for teachers to imbue students with democratic values through the Minangkabau proverbial tradition. This methodology not only aids in the theoretical understanding of democracy but also encourages students to embody these values in their daily interactions, both within and beyond the classroom. The research supports its conclusions with findings from Febraningsih (2022), Ningsih & Ediyono (2018), and Faradila & Andi (2023), who collectively affirm the pedagogical utility of Minangkabau proverbs in fostering an environment conducive to learning democratic values. These studies underscore the relevance and applicability of Minangkabau proverbs in history education, highlighting the tradition's potential to serve as a bridge between cultural heritage and democratic education.

Despite the successes, the integration of Minangkabau proverbs into the curriculum is not without challenges. A notable barrier is the students' varying levels of familiarity and understanding of both the proverbs and their historical context. This gap can impede the effective transmission of democratic values, suggesting a need for innovative teaching strategies that can accommodate diverse learning backgrounds and preferences.

In conclusion, this research illustrates the profound potential of Minangkabau proverbs as a medium for instilling democratic values within the educational sphere. By harnessing the cultural wealth of Minangkabau traditions, educators can foster a deeper, more nuanced understanding of democracy among students, preparing them to participate actively and responsibly in democratic processes. The findings advocate for a more pronounced role of teachers in navigating the cultural and educational landscape, ensuring that the transmission of democratic values is both meaningful and impactful.

4. CONCLUSION

This study has elucidated the profound democratic values inherent in Minangkabau proverbs and their reverence within the local community. The integration of these proverbs into multicultural education, particularly in the context of history learning at SMAN 1 Padang and SMAN 1 Lintau Buo, has been systematically examined. Employing Lickona's three-stage model of character development—moral knowledge, moral feelings, and moral action—this research demonstrated how educators adeptly merged Minangkabau proverbs with significant local historical narratives, such as the Pagaruyung Kingdom and the Padri War, to enhance students' comprehension of democratic

principles not just as abstract concepts but as tangible cultural practices. Interactive teaching methodologies and an acknowledgment of the students' diverse cultural backgrounds have facilitated nuanced discussions on the practical application of democratic values in daily life. Consequently, students have gained a dual understanding: an academic grasp of democracy and a lived experience of these values within their cultural milieu. However, challenges, such as students' difficulties in discerning the connection between Minangkabau proverbs and historical contexts, alongside a general lack of profound understanding of these proverbs, were encountered.

A limitation of this research is its focus solely on the Minangkabau ethnic group, driven by the objective of exploring the democratic values within their proverbs. Future research should extend this inquiry to other local traditions or cultural practices that hold the potential for enriching the teaching and learning of history in a multicultural educational setting. Such explorations are essential for devising more inclusive and culturally resonant educational strategies that affirm and celebrate the rich tapestry of global cultures and their democratic ethos.

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