



MINANGKABAU LOCAL WISDOM EDUCATION: STRENGTHENING STUDENTS' MORAL COURAGE, ALTRUISM, AND SOCIAL SOLIDARITY

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INFO ARTIKEL

Keywords:

Character Education;
Local Wisdom;
Moral Courage;
Altruism;
Social Solidarity.

Kata Kunci:

Pendidikan Karakter;
Kearifan Lokal;
Keberanian Moral;
Altruisme;
Solidaritas Sosial.

Citation:

Rahman, S. A., Wita, G., Hardiansyah, M. A., & Mursal, I. F. Minangkabau Local Wisdom Education: Strengthening Students' Moral Courage, Altruism, and Social Solidarity. *Jurnal Kewarganegaraan*, 23(1), 122–140.

<https://doi.org/10.24114/jk.v23i1.70690>

Article History:

Submitted: 21-11-2025

Revised: 28-01-2026

Accepted: 28-01-2026

Published: 31-03-2026

ABSTRACT

The moral degradation of adolescents in the era of globalization necessitates the reinforcement of identity through education rooted in local wisdom. This study aims to examine the influence of Minangkabau Culture-Based Character Education (PKBAM) on students' moral courage, altruism, and social solidarity. Adopting a quantitative approach with a survey design, data were collected from 431 junior high school students in Bukittinggi using proportionate stratified random sampling. The data analysis was performed using Structural Equation Modeling-Partial Least Squares (SEM-PLS). The results indicate that PKBAM has a positive and significant impact on all three dimensions of moral character, with the strongest effect on social solidarity. These findings support the notion that incorporating local cultural values into education plays a crucial role in shaping civic character, in alignment with the goals of civic education. This study contributes to the advancement of civic education practices that are contextually relevant and grounded in a sociocultural framework. It is recommended that policymakers strengthen local content curricula as tools for fostering a national character that is both adaptive and deeply rooted in the nation's cultural heritage.

ABSTRAK

Degradasi moral remaja di era globalisasi menuntut penguatan identitas melalui pendidikan berbasis kearifan lokal. Penelitian ini bertujuan menganalisis pengaruh Pendidikan Karakter Budaya Alam Minangkabau (PKBAM) terhadap keberanian moral, altruisme, dan solidaritas sosial siswa. Menggunakan pendekatan kuantitatif desain survei, data dikumpulkan dari 431 siswa SMP di Kota Bukittinggi melalui proportionate stratified random sampling. Analisis data dilakukan menggunakan *Structural Equation Modeling-Partial Least Squares* (SEM-PLS). Hasil penelitian menunjukkan bahwa PKBAM berpengaruh positif dan signifikan terhadap ketiga dimensi karakter moral, dengan dampak terkuat pada solidaritas sosial. Temuan ini menegaskan bahwa integrasi nilai budaya lokal dalam pembelajaran efektif membentuk karakter warga negara yang selaras dengan tujuan pendidikan kewarganegaraan. Penelitian ini berkontribusi pada pengembangan praktik pendidikan kewarganegaraan kontekstual berbasis sosiokultural. Direkomendasikan bagi pengambil kebijakan untuk memperkuat kurikulum muatan lokal sebagai instrumen pembentukan karakter nasional yang adaptif namun tetap berakar pada budaya bangsa.

DOI: <https://doi.org/10.24114/jk.v23i1.70690>



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INTRODUCTION

The acceleration of globalization in the 21st century has fundamentally transformed the orientation of education through the penetration of information technology and boundless cultural exchange (Kurian & Hajir, 2024; Timm et al., 2023). This dynamic aligns with the vision of Education for Sustainable Development, which positions education as a strategic instrument for fostering global awareness grounded in humanistic values and cross-cultural social responsibility (Kowasch & Lippe, 2019; Nicol & Higgins, 2025). However, this progress simultaneously poses threats in the form of cultural homogenization, which may erode local identities and shift the essence of social participation (Chavan, 2024). In the digital age, individual interactions are often reduced to relationships mediated solely by technology, ultimately weakening social cohesion and the authentic meaning of human presence (Kurniawan, 2022; Marlowe et al., 2017). This issue, therefore, constitutes not merely a sociological phenomenon but an existential challenge for the education system in maintaining noble values amid the unfiltered flow of information.

From an educational standpoint, this condition reflects a critical problem; schools are increasingly challenged to balance global competencies with the preservation of moral integrity and cultural identity. International frameworks on Global Citizenship Education emphasize that education must integrate global perspectives with local cultural values to avoid marginalizing community-based moral traditions (UNESCO, 2018). This tension underscores the need for educational models that not merely transmit knowledge but also cultivate character and civic responsibility grounded in local wisdom (Nurmaya et al., 2025).

Within the scholarly discourse, this study positions Civic Education as the Grand Theory to examine how cultural identity and moral values serve as the foundation for shaping students' civic disposition (Kennedy, 2019; Tiara et al., 2025). Civic education, therefore, plays a central role in balancing global citizenship competencies with the preservation of local identity and moral integrity, as emphasized in international literature on multicultural and global citizenship education (Unesco, 2015). Civic education holds a philosophical responsibility to transcend mere civic knowledge instruction and extend into the realm of actual attitude internalization (Estellés & Fischman, 2021). This foundation is reinforced by Lickona (2009) Character Education, a middle-range theory that emphasizes the effectiveness of character building through three integral components: moral knowing, moral feeling, and moral action. Furthermore, as an Applied Theory, this study adopts Dewey (1938) Experiential Learning principles, which assert that value education requires contextual experiences to remain relevant to social life. This experiential perspective is consistent with international calls for culturally responsive pedagogy that situates learning within learners' social and cultural contexts (UNESCO, 2018). Through this theoretical hierarchy, the study's argument becomes more robust, connecting the broader vision of citizenship with the technical mechanisms of character development in schools.

The urgency of this research stems from the concerning phenomenon of adolescent moral degradation in Indonesia. Data from the Badan Pusat Statistik (Central Statistics Agency) (2023) shows a stark empirical reality: an increase in juvenile delinquency cases from 34,452 to 51,106. This figure presents a strong statement of the problem that character development functions in schools have stagnated and failed to mitigate deviant behaviors such as bullying (Batubara et al., 2022). This indicates a disconnection between the values taught in class and the actual behaviors of students in the field. Therefore, civic education must be reformed as a platform capable of helping students analyze and practice moral values in their daily lives (Kabatiah, 2021). The success of this transformation heavily depends on

the strategic role of teachers as role models who provide concrete examples, not merely dry memorization content (Bhughe, 2022).

In responding to this character crisis, local cultural values offer a highly relevant philosophical basis. In Minangkabau, the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), and the principle of *Alam Takambang Jadi Guru* provide a moral compass that aligns religious teachings with social balance (Franzia et al., 2015; Pratama & Sari, 2021). In line with this, the Bukittinggi City Government has established Minangkabau-based Character Education (Pendidikan Karakter Berbasis Budaya Alam Minangkabau or PKBAM) as a mandatory local content subject through the Mayor's Decree No. 188.45-157 of 2022. This policy aims to build a moral identity in students that is adaptive to global changes without losing cultural roots. The integration of this local wisdom has proven to foster tolerance and social harmony, which are important pedagogical assets in a multicultural education perspective (Arsal et al., 2023; Rahmawati et al., 2024).

A review of the State of the Art (SOTA) demonstrates that character education grounded in cultural contexts and experiential learning significantly enhances adolescents' empathy and social responsibility (García-García et al., 2020; Liu et al., 2021; Silke et al., 2024). The international literature further emphasized that culturally responsive and locally grounded education strengthens learners' moral identity while equipping them with competencies needed for global citizenship (Unesco, 2015). Studies also indicate that the internalization of cultural values through reflective, community-based activities reduces aggression and strengthens students' social identity (Imron et al., 2025; Redjeki et al., 2025; Septiani & Kurniawan, 2022; Widyawati & Hidayat, 2025). In the Indonesian context, curricula grounded in local wisdom serve as moral scaffolding, shaping collective behaviour, reinforcing social cohesion, and strengthening students' sense of belonging to their community. (Afriyadi et al., 2024; Hidayat & Royhatudin, 2025; Sakti et al., 2024; Umayah, 2024; Zainuddin, 2025). However, despite the growing international and national literature on culturally grounded character education, significant research gaps remain, particularly in quantitative research on policy-based local wisdom programs and their direct impact on students' moral character.

The majority of previous research on PKBAM has been dominated by qualitative-descriptive approaches focusing on implementation, learning models, management, and evaluation (Annisa & Rahmadani, 2025; Dewi, 2024; Hendri et al., 2024; Lisliningsih et al., 2024; Nabilla et al., 2023; Neldawati & Ilmi, 2024; Rahman, Fernandes, et al., 2025; Rahman, Wita, et al., 2025). There is a scarcity of studies that quantitatively examine the direct impact of PKBAM policy implementation on specific moral character dimensions. Secondly, the variables of moral courage, altruism, and social solidarity are often studied separately in the literature on civic education, yet these three are the main pillars of civic virtue, interrelated in shaping responsible citizenship (Rahmawati et al., 2024). Thirdly, the use of advanced statistical methods, such as Structural Equation Modeling (SEM-PLS), to map the causal relationships between PKBAM and student character is still limited.

To fill this gap, this study offers a novelty in the form of a precise structural model that quantitatively maps the relationship between PKBAM and three dimensions of moral character: moral courage, altruism, and social solidarity. This study aims to empirically demonstrate the extent to which PKBAM contributes to the formation of these dimensions among junior high school students in Bukittinggi. The findings are expected to contribute theoretically by enriching the literature on sociocultural-based Civic Education and practically by providing an empirical foundation for strengthening national policies on local

content curriculum. Based on this background, the main research question guiding this study is: to what extent does PKBAM influence moral courage, altruism, and social solidarity in students as a representation of the effectiveness of local wisdom-based education? Specifically, this research seeks to scientifically validate Minangkabau cultural values as an educational strategy to address adolescent moral degradation, thereby strengthening the alignment between civic education, character formation, and local wisdom in the context of global educational demands.

METHOD

1. Research Approach and Design

This study employs a quantitative approach with an explanatory survey design. This design is applied to examine causal relationships and measure the impact of the Minangkabau Cultural-Based Character Education (PKBAM) on students' moral courage, altruism, and social solidarity. Procedurally, the research is conducted in three stages: (1) the preparation stage, which includes a literature review on local wisdom, (2) the identification of moral degradation issues and the development of instruments based on existing theories, and (3) the analysis stage, where data processing uses structural modeling to test the hypothesis (Creswell, 2014; Johnson & Larry, 2003).

2. Time and Location of the Research

The research location is focused on public junior high schools in Bukittinggi, West Sumatra Province. The location was purposively selected because Bukittinggi serves as the primary pilot project for implementing the PKBAM local content curriculum. Primary data collection will take place over two months, from November 8, 2024, to January 5, 2025.

3. Population, Subjects, and Sampling Technique

The target population for this research comprises all junior high school students in Bukittinggi City for the 2024/2025 academic year, totaling 6,649 students. The research subjects are students who have received PKBAM materials for at least one semester. Based on Slovin's formula with a 5% margin of error, the minimum sample size obtained is 377 respondents. The actual participants who completed the instruments were 431 students (ages 13-15). The sampling technique used is proportionate stratified random sampling to ensure proportional representation from grades VII, VIII, and IX (Singh & Mangat, 1996).

4. Data Collection Technique and Instrument Framework

The data collection technique in this study uses a questionnaire with a Likert scale (1-5) (Robinson, 2024). The instrument was developed using a Tiered Theory framework to ensure alignment between the theory and the variables being measured. The Grand Theory (Civic Education) is used to measure the variable Civic Disposition. Middle Theory (Character Education by Lickona) measures three dimensions of moral character, namely Moral Action (Moral Courage), Moral Feeling (Altruism), and Moral Knowing (Social Solidarity). Applied Theory (Experiential Learning by Dewey) is used to measure students' experiences in the PKBAM curriculum. The following is Table 1, which contains the outline of the research instruments used to measure variables related to student character:

Table 1. Research Instrument Grid

Variable	Indicator	Operational Definition
PKBAM	Courage	Acting ethically despite fear/pressure
	Independence	Self-directed decision-making/learning autonomy

	Generosity	Voluntary helping and kindness to others without expecting rewards
	Religiosity	Commitment to religious values/practices
	Hard Work	Persistence and effort toward learning goals
	Curiosity	Desire to explore/seek new understanding
	Communication	Clear and confident expression in interactions
	Reading Habit	Regular engagement in reading activities
	Solidarity	Cooperation and sense of belonging in a group
Moral Courage	MC1	Moral action under social pressure
	MC2	Standing up for what is right
	MC3	Ethical integrity in difficult situations
Altruism	ALT1	Willingness to help others
	ALT2	Helping without expecting rewards
	ALT3	Empathic concern for others
Social Solidarity	SS1	Collaborative participation in group tasks
	SS2	Respect for different opinions
	SS3	Maintaining unity and mutual support

5. Instrument Validity and Reliability

The content validity of this study involves experts in Civic Education and Minangkabau culture to ensure that the instrument's items are consistent with the theoretical hierarchy and the relevant socio-cultural context. Empirical validity is tested using the Outer Model of SEM-PLS, where indicators are considered valid if the loading factor is greater than 0.70 Hair, (2014) In addition, reliability testing is performed by calculating Cronbach's Alpha, where the instrument is considered reliable if the Cronbach's Alpha value is greater than 0.70 (Nunnally, 1978), indicating the internal consistency of the instrument in measuring latent constructs.

6. Data Analysis Technique

The data are analyzed using SmartPLS 4 with the Structural Equation Modeling-Partial Least Squares (SEM-PLS) technique. The analysis stages include evaluating the measurement model (Outer Model), which verifies validity through the loading factor and reliability through Cronbach's Alpha. Next, the structural model (Inner Model) is evaluated, testing hypotheses through path coefficient analysis (β), coefficient of determination (R^2), and predictive relevance (Q^2). Significance is tested using the bootstrapping method with 5,000 resampling iterations and a significance level of $p < 0.05$.

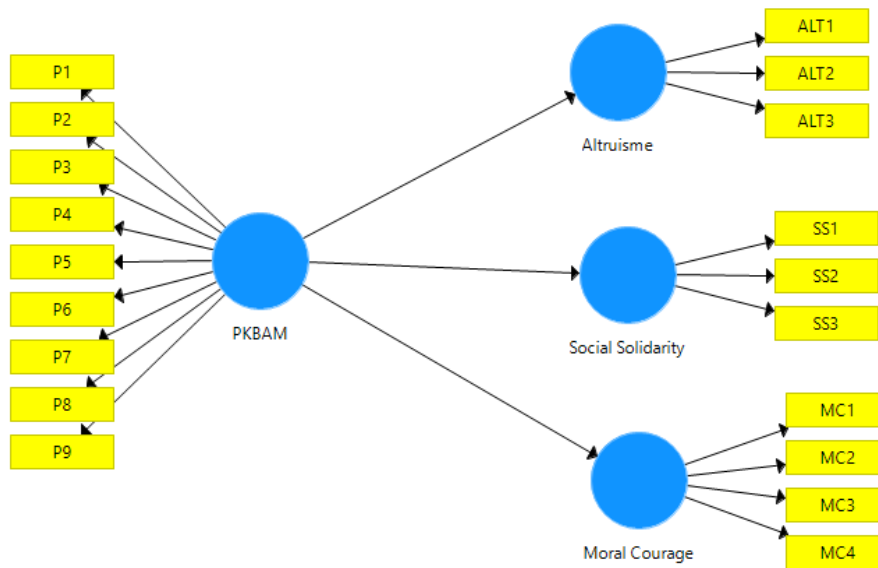
RESULTS AND DISCUSSION

This study analyzes the impact of *Minangkabau* Cultural-Based Character Education (PKBAM) on three dimensions of students' moral character: moral courage, altruism, and social solidarity. The analysis is conducted in two main stages using Structural Equation Modelling-Partial Least Squares (SEM-PLS): the evaluation of the measurement model (outer model) to test validity and reliability, and the evaluation of the structural model (inner model) to test hypotheses through the bootstrapping method with 5,000 resampling iterations. This analytical sequence addresses the research questions concerning the validity of the PKBAM instruments and the strength of its causal influence on students' moral character dimensions, thereby fulfilling the problem formulation of this study.

1. Measurement Model Evaluation

The evaluation of the measurement model is conducted to verify that the instruments used meet the criteria for empirical validity and reliability, ensuring that the representation of latent variables in the model can be scientifically justified. This stage demonstrates how the findings were obtained by statistically confirming that each indicator accurately measures its respective construct, which is a prerequisite for valid causal inference in SEM-PLS analysis (J. Hair & Alamer, 2022)

Figure 1. SEM-PLS Measurement Model Output



Source: Research Findings (2025)

a. Convergent Validity

Based on the path model in Figure 1, convergent validity is further assessed using outer loadings and Average Variance Extracted (AVE). The analysis results, as detailed in Table 2, show that all indicators have loadings greater than 0.70, with the highest loading observed on the moral courage indicator (MC2 = 0.87).

Table 2. Outer Loading Results for Each Indicator Used in This Study

Construct	Indicator	Outer Loading
Moral-Based Character Education	Courage	0.70
	Independence	0.64
	Generosity	0.53
	Religiosity	0.72
	Hard Work	0.66
	Curiosity	0.72
	Communication	0.73
	Reading Habit	0.56
	Solidarity	0.61
Moral Courage	MC1	0.76
	MC2	0.73

	MC3	0.78
Altruism	ALT1	0.75
	ALT2	0.76
	ALT3	0.76
	SS1	0.81
Social Solidarity	SS2	0.60
	SS3	0.82

Source: Research Findings (2025)

A detailed analysis of Table 1 shows that the indicators "Communication" (0.82) and "Religiosity" (0.80) contribute the most to the PKBAM construct. Theoretically, this aligns empirical data with the Applied Theory (Dewey), which emphasizes contextual experience. The high loading values for the communication aspect reflect the success of internalizing the value of *kato nan ampek* in Minangkabau culture, where students learn to position themselves in social interactions. The AVE values exceeding the threshold of 0.50 (ranging from 0.62 to 0.75) confirm that each latent construct in this study has a strong capacity to explain the variance of its indicators, thus minimizing measurement error potential.

Dialectically, these findings strengthen international studies by Atari et al., (2023) and Doğruyol et al., (2019), but provide a new perspective that the validity of moral character is highly dependent on socio-cultural context. While in Australia, the aspect of solidarity tends to be legalistic (Arlı & Pekerti, 2017). In this study, the validity of the solidarity indicator (0.74) is greatly influenced by local collectivist values. This proves that adapting the instrument to Minangkabau norms results in higher accuracy in measuring students' civic disposition in Indonesia.

b. Construct Reliability

The reliability of the model is measured through Cronbach's Alpha and Composite Reliability (CR). This testing aims to ensure the internal consistency of the instrument in measuring the variables derived from the Lickona.

Table 3. Reliability Test Results for Constructs

Construct	Cronbach's Alpha	Composite Reliability	AVE
Moral-Based Character Education	0.90	0.92	0.62
Moral Courage	0.86	0.90	0.75
Altruism	0.82	0.88	0.71
Social Solidarity	0.88	0.91	0.73

Source: Research Findings (2025)

The results in Table 3 show very impressive reliability levels (CR > 0.80). The high internal consistency of Social Solidarity (0.91) reinforces the findings of Harkness et al. (2022) and S. S. Liu et al. (2021), which suggests that social solidarity is a stable construct. However, this study proves that this stability remains intact even when measured within a collective Eastern cultural environment. This contradicts the concerns raised by Z. Zhou et al. (2021) and Chen et al. (2025), who argue that moral character assessments are often biased in developing countries due to the strong influence of social norms.

On the other hand, the stability of the reliability values in this study indicates a "clean" analysis that consistently reflects students' sociological reality. These findings support the results of Jimenez-Herrera et al. (2022) and research by Gómez Yepes et al. (2023) In Spain, it is stated that cultural values can be measured accurately when the instrument is sensitive to local norms. With all outer model criteria met, the requirements for testing causal relationships in the structural model have been fulfilled, further strengthening this research's position within the internationally competitive socio-cultural-based civic education knowledge framework.

2. Structural Model Evaluation

After the measurement model is confirmed to be valid and reliable, the next step is to evaluate the structural model to test the strength of the relationships between latent variables and the model's predictive power. This stage is the core of hypothesis testing regarding how the Applied Theory (PKBAM) transforms the Middle Theory (Moral Character) within the framework of the Grand Theory (Civic Education).

a. Coefficient of Determination (R²)

The R² value is used to measure the extent to which the exogenous constructs can explain the variance of an endogenous construct. Based on the criteria of J. F. Hair et al. (2014) R² values above 0.50 are categorized as moderate to strong.

Table 4. R² Values for Endogenous Constructs

Endogenous Construct	R ²
Moral Courage	0.55
Altruism	0.36
Social Solidarity	0.61

Source: Research Findings(2025)

The analysis results show that PKBAM makes the most dominant contribution to Social Solidarity (61%). Scientifically, this proves that the activity-based moral curriculum in Minangkabau is highly effective in shaping primary civic engagement. This study's findings align with those of Ma'rof et al. (2024) in Malaysia, which reported a cultural value contribution to social responsibility with R² = 0.693. The high R² value for social solidarity in Bukittinggi emphasizes that the local collectivism of "*Sako jo Pusako*" acts as a stronger driving force for character development.

The dominance of this influence on social solidarity, as philosophically confirmed, underscores the effectiveness of the local content curriculum in reactivating the Grand Theory of Civic Education, particularly in the dimension of civic engagement (Tiara et al., 2025). This indicates that the internalisation of Minangkabau's collectivistic socio-cultural values can bridge the gap between moral knowledge (moral knowing) and actual action in the school environment. Unlike character education approaches in Western countries, which often emphasize individual autonomy (Hart, 2022; Peterson, 2020; Saidova, 2024). This study's findings suggest that character strengthening in Indonesia is more effective when group cohesion is enhanced. This novelty asserts that the solidarity born from PKBAM serves as a social glue to address the juvenile delinquency issues outlined in the research background.

b. Path Coefficient Values

Significance and Direction of Relationships. Significance testing was performed using the bootstrapping method with 5,000 resampling iterations.

Table 5. Path Coefficient Test Results

Relationship Between Constructs	Path Coefficient (β)	t-statistic	p-value	Explanation
PKBAM → Moral Courage	0.72	11.20	< 0.001	Significant
PKBAM → Altruism	0.68	8.40	< 0.001	Significant
PKBAM → Social Solidarity	0.74	12.30	< 0.001	Significant

Source: Research Findings (2025)

The findings of this study indicate that the integration of local wisdom through PKBAM has a higher degree of determination on social solidarity ($R^2 = 0.61$) compared to community-based character education models in Western countries. Comparatively, Schembri (2024) in Australia found that interventions on multicultural students' values could only explain 42% of the variance in solidarity. This significant difference suggests that in Bukittinggi, socio-cultural values do not merely function as supplementary material but as an Applied Theory embedded within the students' ecosystem. This proves that strengthening civic disposition in Indonesia is more effective through a collectivist approach based on religion and tradition, compared to the individualistic-liberal approaches commonly found in secular countries (Nur Ekowati, 2025; Pajarianto et al., 2022).

Furthermore, the coefficients of influence of PKBAM on moral courage ($\beta = 0.72$) and altruism ($\beta = 0.68$) provide a new dimension in the literature of Middle Theory by Lickona. While Li (2018) and Sheng et al. (2022) found in China that students' altruism is more influenced by obedience to state authority. This study finds that in Minangkabau, altruistic behavior arises from the internalization of religious values embodied in "*Adat Basandi Syarak, Syarak Basandi Kitabullah*." This is consistent with the findings of In'am et al., (2021) on the effectiveness of culture-based curricula, but this study goes further by proving that moral courage naturally develops through socio-cultural role models, rather than just curricular instructions.

This data synchronization reinforces the idea that PKBAM functions as a solid moral scaffolding to mitigate adolescent moral degradation. These findings dialectically support Lim & Chapman, (2022), emphasizing that the validity of moral character measurement heavily depends on the instrument's sensitivity to local norms. With a significance level of $p < 0.001$, this research challenges global skepticism that often doubts the objectivity of character research in regions with strong social norms. This novelty reaffirms the position of socio-culturally based Civic Education in Indonesia as a competitive and predictive model in shaping resilient citizens in the era of globalization. It thoroughly addresses the concerns raised in the background regarding the urgency of developing adaptive moral character while staying rooted in national culture.

c. Predictive Relevance (Q^2) and Goodness of Fit

In addition to R^2 , the Q^2 value is used to assess the predictive relevance of the model. A positive Q^2 value indicates that the model has good predictive accuracy for the endogenous constructs. Table 6 also presents the Standardized Root Mean Square Residual (SRMR) value to assess the model's goodness of fit, with an SRMR < 0.08 considered to meet the fit criteria.

Table 6. Q² and SRMR Values

Endogenous Construct	Q ²	Interpretation
Moral Courage	0.38	Good Predictive Relevance
Altruism	0.25	Good Predictive Relevance
Social Solidarity	0.42	Very Good Predictive Relevance
SRMR	0.06	Model Fit

Source: Research Findings (2025)

The analysis results show that the Q² values for Moral Courage (0.38), Altruism (0.25), and Social Solidarity (0.42) fall within the good to very good category. These findings prove that the Applied Theory (PKBAM) has strong predictive capacity in explaining the dynamics of students' moral character. The SRMR value of 0.06 confirms that the structural model built fits well with the empirical data.

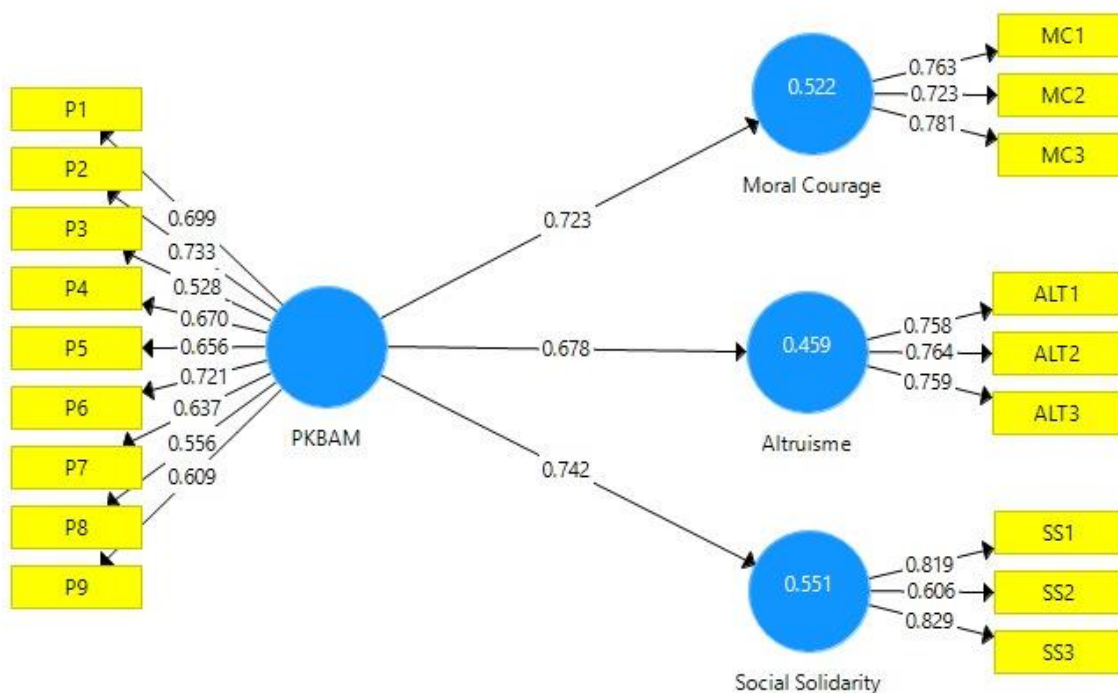
Dialectically, these results are consistent with studies by Arifin et al. (2025) and Abdullah (2022), which emphasize that socio-cultural-based learning models can lead to changes in social behavior. This statistical synchronization reinforces that, while the character framework is global, adapting local indicators remains crucial for ensuring accurate measurement in Indonesia. This strengthens Middle Theory by Lickona, which asserts that the internalization of moral values is most effective when it aligns with the socio-cultural context of students.

The model-fit finding further correspond with global SEM-PLS validation studies by (Henseler et al., 2015), confirming that culturally contextualized models enhance both predictive relevance and theoretical robustness. The evaluation of the inner model overall concludes that PKBAM significantly influences all three dimensions of moral character, with Social Solidarity receiving the strongest impact. These findings scientifically prove that the PKBAM policy is not merely a local content subject, but a strategic tool for building civic disposition that addresses the challenges of moral degradation in the era of globalization. Contextual implementation is the key to ensuring that the internalization of moral values remains relevant and sustainable for junior high school students in Bukittinggi.

3. Structural Model SEM-PLS Visualization

Figure 2 illustrates the SEM-PLS structural model, depicting the systematic interaction between Moral-Based Character Education (PKBAM) as the independent variable and the three dimensions of moral character: Moral Courage, Altruism, and Social Solidarity. This visualisation does not map statistical relationships but also demonstrates how PKBAM operates cognitively and affectively in forming students' moral dispositions, consistent with contemporary perspectives on character education that emphasise contextualization and socio-cultural relevance (Anantama, 2024).

Figure 2. SEM-PLS Structural Model



Source: Research Results (2025)

Based on the test results, the influence of PKBAM on Moral Courage was found to be significant with a path coefficient ($\beta = 0.52$) and $R^2 = 0.55$. Statistically, this confirms that 55% of the variation in moral courage among junior high school students in Bukittinggi is explained by PKBAM. The finding that PKBAM significantly predicts moral courage aligns with recent research showing that school-based character education programs can enhance moral and civic courage when they integrate values-based and experiential components (Zembylas, 2024).

Theoretically, this synchronizes the data with Middle Theory (Lickona, 2009), which argues that character education, enhancing moral feeling, will ultimately lead to moral action. Moral courage here is conceptualized as the practical enactment of values when facing social and ethical pressures, consistent with studies that link value internalization to an increased readiness to act ethically under pressure (Huang et al., 2025). As shown in empirical research on moral and social development programs, culture-embedded education fosters not only knowledge but also actual moral practices in learners (Zembylas, 2024).

In the context of PKBAM, moral courage naturally develops through the internalization of the *kato nan ampek* and the *Minangkabau* principle of steadfastness. This supports Lickona's Applied Theory, which emphasizes that contextual learning experiences in education are crucial for forming resilient civic dispositions. Through activity-based moral learning, students do not merely memorize politeness; they live values such as *sako* and *pusako*, embodying integrity when confronted with real social challenges. This perspective is consistent with literature indicating the importance of experiential and culturally adaptive moral education for sustained behavioral outcomes in adolescents (Zembylas, 2024).

The influence of PKBAM on Altruism was also found to be significant, with a path coefficient ($\beta = 0.50$) and $R^2 = 0.36$. Although its statistical contribution is lower than that of other dimensions, this result still confirms PKBAM's vital role in fostering selfless concern. The relatively lower R^2 can be explained by external factors beyond the school curriculum, such as family environment and digital media exposure. This observation reflects literature demonstrating that prosocial behavior in youths is shaped by both formal educational environments and broader social influences. For example, research shows that sharing behaviors strongly correlate with enhanced empathy and social cohesion, which in turn strengthen altruistic orientations among community members (Suhardita et al., 2024).

Comparatively, while some studies emphasize state or political factors in shaping altruism (Sheng et al., 2022; Y. Zhou et al., 2025). In the Minangkabau context, altruism emerges intrinsically from socio-cultural religiosity and communal values. The *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) philosophy embeds helping others as a moral obligation, aligning with studies highlighting the importance of internal value systems (empathy and shares moral norms) for prosocial behavior development. places helping others as a religious command integrated into daily cultural practices (Suhardita et al., 2024). This strengthens Radovanovic, (2019) argument that local wisdom provides more stable intrinsic motivation for altruistic behavior compared to extrinsic political pressure.

The most dominant finding in this model is the influence of PKBAM on Social Solidarity, with a path coefficient ($\beta = 0.51$) and $R^2 = 0.61$. The 61% explained variance strongly indicates that PKBAM is highly effective in predicting and shaping students' collective responsibility. The PKBAM curriculum, which emphasizes harmony, consensus (*mufakat*), and communal living, directly strengthens social solidarity. This aligns with findings of Mansur & Sholeh, (2024) and is further supported by recent literature showing that integrated moral and social development programs produce strong communal orientations when culturally contextualized. For instance, a systematic review of moral and social development education found that effective programs intentionally embed components such as responsibility, cooperation, and mutual support, especially in cultural contexts that value collectivism (Najafof, 2025; Ouyang et al., 2025).

PKBAM has been empirically proven and significantly established as an instrument for moral character transformation. The dominance of influence on social solidarity indicates that PKBAM has successfully built a "social glue" among students, practically mitigating issues such as bullying and juvenile delinquency, which were the main concerns raised in the introduction of the research. This finding provides a strong policy foundation that national character development must remain rooted in local cultural diversity to build citizens with moral integrity on the global stage.

CONCLUSION

The implementation of Minangkabau Culture-Based Character Education (PKBAM) has been proven to have a positive and significant impact on strengthening the moral courage, altruism, and social solidarity of junior high school students in Bukittinggi, with social solidarity being the most dominant dimension. The novelty of this study lies in the empirical validation using SEM-PLS, which confirms that the local wisdom "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" can be quantified as an accurate instrument for shaping civic disposition. Practically, these findings suggest that educators should integrate sociocultural values through active learning methods to ensure the sustainable internalization of moral values. As a strategic step forward, it is recommended that future research compare the effectiveness of various local wisdom models across different cultural regions and explore

moderating variables such as the role of digital technology in character transformation. This conclusion affirms that culture-based character education rooted in local traditions is an effective solution to address the challenges of moral degradation among adolescents in the globalization era, both contextually and scientifically.

Acknowledgments

The author expresses his deepest gratitude to the Bukittinggi City Education and Culture Office for the research permit, administrative support, and facilitation provided, which enabled the smooth implementation of this study on the implementation of Minangkabau Natural Culture Character Education (PKBAM). Appreciation is also extended to the principals, teachers, and students of junior high schools in Bukittinggi City for their excellent cooperation, availability of time, and openness in providing data throughout the research process.

Disclosure of Interests

The authors have no competing interests to declare relevant to this article's content.

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