

**ROOTED IN TRADITION, THRIVING IN THE DIGITAL AGE
A LOOK AT THE MINANGKABAU CURRICULUM AT PAYAKUMBUH
STATE HIGH SCHOOL 3**

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ABSTRACT

The purpose of this study is to examine how the local content curriculum is implemented at Payakumbuh High School 3, the challenges encountered, and strategies for accommodating traditional values amid digital advancements. Data were collected through curriculum documentation, in-depth interviews with students, local content teachers, and the school principal using a qualitative case study approach. The results indicate that changes to the Keminangkabauan curriculum involve the use of digital technology, such as social media, interactive applications, and digital visualizations for local content and language. School policy support and high student enthusiasm for digital-based content are key enabling factors. However, significant challenges include a lack of standardization in digital materials and limitations in the digital skills of senior teachers. According to this study, integrating tradition and technology is a sociological necessity to ensure that local values remain relevant, deeply rooted, and vibrant in the modern era.

Keywords: *Minangkabau Curriculum, Traditions, the Digital Age, High School, Changes in Education*

ABSTRAK

Penelitian ini bertujuan untuk mengkaji bagaimana kurikulum muatan lokal diterapkan di SMA Negeri 3 Payakumbuh, tantangan yang dihadapi, serta strategi untuk mengakomodasi nilai-nilai tradisional di tengah kemajuan digital. Data dikumpulkan melalui dokumentasi kurikulum serta wawancara mendalam dengan siswa, guru mata pelajaran muatan lokal, dan kepala sekolah menggunakan pendekatan studi kasus kualitatif. Hasil penelitian menunjukkan bahwa perubahan pada kurikulum Keminangkabauan melibatkan penggunaan teknologi digital—seperti media sosial, aplikasi interaktif, dan visualisasi digital—untuk materi muatan lokal dan bahasa daerah. Dukungan kebijakan sekolah dan antusiasme siswa yang tinggi terhadap konten berbasis digital menjadi faktor pendukung utama. Namun, terdapat tantangan signifikan, termasuk kurangnya standarisasi materi digital dan keterbatasan keterampilan digital pada guru senior. Menurut penelitian ini, integrasi antara tradisi dan teknologi merupakan kebutuhan sosiologis untuk memastikan nilai-nilai lokal tetap relevan, mengakar kuat, dan hidup di era modern.

Kata kunci: Kurikulum Minangkabau, Tradisi, Era Digital, SMA, Perubahan Pendidikan

A. INTRODUCTION

The world of education is currently undergoing a major shift (Yusuf, M., Ondeng, S. 2025). On the one hand, as digitalization and globalization continue to advance, educational institutions must produce students who are flexible, technologically proficient, and possess global skills. Conversely, the rapid influx of foreign culture into the digital world poses real dangers, such as the loss of local cultural identity, moral decay, and a loss of the younger generation's moral sensitivity toward their ancestral traditions (Rofi, Halid, 2025). Traditional values are often viewed as outdated, rigid, and irrelevant to modern life by Generation Z and Generation Alpha, who have grown up in a digital ecosystem (Nabilunnuha, 2025). The local content curriculum policy addresses this issue in Indonesia. Local content is intended to supplement the curriculum while providing ideological and cultural protection for students (Yuyun, 2021). Ethics, morals, etiquette, local wisdom, and local languages are taught systematically through local content (Aripin, n.d.).

However, in the face of students accustomed to dynamic, interactive, and visual digital content, conventional teaching approaches that rely solely on static text and memorization are beginning to lose their appeal. In this dynamic, high schools (SMA) become a highly strategic yet vulnerable locus. High school students are in an intense phase of self-identity exploration (Addzaky, 2024). Because they are

highly active consumers of digital media at this age, interventions regarding cultural values must be carried out with greater care (Sari, R., et al., 2025). The Minangkabau curriculum in secondary schools must be adapted to incorporate technology (Febriani, S., Hanani, S., 2024). Traditions need not conflict with modernity; rather, they must have the capacity to evolve through the use of digital media (Sahrasad, H., & Dinata, S.). Utilizing social media, interactive applications, creative digital projects, and multimedia visualizations is a sociological and pedagogical necessity.

Although this transformation is crucial, many challenges still hinder its implementation in the field. The digital divide also known as the digital gap between generations of educators has long been a problem. Senior teachers who are well-versed in traditional teaching methods often struggle to use contemporary digital devices. Conversely, there is a severe shortage of standardized digital materials for local curriculum content. Therefore, a critically important research topic to explore is how schools particularly high schools successfully balance the flexible use of digital technology with the preservation of traditional values. Have we ever considered what would happen if a teenager today, who is highly active on Instagram and TikTok, were suddenly asked to explain the philosophy of traditional etiquette or their local language? Some might view this as contradictory.

As a result of the global wave of digitalization, Generation Z and Generation Alpha are often accused of being a generation disconnected from their cultural roots (Oktaviasary, 2024). However, is it true that digitalization must always hinder the survival of traditions (Linda, Sunata, 2025)? At the high school level, a quiet yet significant movement is underway. The local content curriculum is beginning to change. Previously, it was often associated with strict rote learning and outdated textbooks. They are learning to survive and thrive in the digital ecosystem.

1. Challenges in the Modern Classroom When Textbooks Are No Longer Appealing on Device Screens High school students are in a phase of life marked by an intense search for their identity (Restuningsih et al., 2026). During class, their device screens are filled with global trends, ranging from modern music and foreign pop culture to global lifestyles. This is where the biggest problem in local content education arises. If a one-way lecture method is used to teach material on local wisdom, traditional social ethics, and regional arts, these topics will easily be sidelined (Fadhilah, et al., 2024). They will be viewed as boring relics the noble principles that should serve as a moral compass for adolescents. Local content is no longer dependent on technology. Its strategy must be revised: traditional values must be preserved to remain strong, but the method of delivery must evolve with the times (Charles, C., et al., n.d.).

2. Digitizing Traditions Does Not Mean Changing the Content, but Rather Updating the Format Given that some high schools are beginning to adapt, transforming the Minangkabau curriculum is no longer an unreasonable endeavor (Gusli et al., 2025). Several creative examples demonstrate the integration of digitization and tradition. One such example is Creative ContentBased Learning, where students no longer merely memorize vocabulary or local customary rules (Imamuddin et al., n.d.). Instead, they are challenged to create podcasts, short videos, or aesthetically pleasing infographics that explore how traditional moral principles are applied in daily life.

a) Interactive Use and Gamification

Complex social etiquette rules can be packaged into quizzes or simple games. This method allows students to learn without feeling lectured (Ginting, n.d.).

b) Digital Visualization

Multimedia visualizations, even simple Virtual Reality (VR) technology, now give students access to cultural documentation, traditional architecture, and historical artifacts that are difficult to reach physically (Annisa et al., 2025).

Thus, technology does not undermine the integrity of tradition. On the contrary, technology brings tradition from the museums of the past into contemporary discourse. High school students take pride in showcasing their local identity on social media because it is presented in a relevant and engaging way.

1. Bridging Two Generations in the Teachers' Lounge

This journey that combines tradition and technology requires a strong current. Student failure is not the biggest problem; rather, the digital divide in the teachers' lounge is the biggest problem (Lestyaningrum, et al., n.d.). Senior teachers, who deeply understand the substance of tradition, often struggle to use contemporary digital devices. Conversely, young technology-savvy teachers sometimes need time to learn the philosophical meaning of local values. Therefore, teamwork is essential for the success of the Keminangkabauan curriculum in the computer and internet age (Nazmi, n.d.). Schools capable of overcoming this challenge must provide space for supervision and collaboration. Senior teachers preserve the integrity of the substance, while students or younger teachers drive technological integration.

2. Going Global Without Losing Our Roots

Being rooted in tradition and thriving in the digital age are not mutually exclusive. Both remain equally important. To prevent us from getting lost in this boundless world, tradition provides us with a foundation for our character, morals, and identity. Nevertheless, technology enables us to cultivate local values and raise public awareness. When a school succeeds in making its classrooms a place where the wisdom of the past meets the innovation of the future, we know that our young generation is ready to become global citizens

without ever forgetting where they come from; this is a vision of the nation's future.

B. METHODS

This study employs a qualitative approach with a case study design to comprehensively examine the implementation of the Keminangkabauan curriculum (Febriani, S., Hanani, S., 2024) at SMA 3 Payakumbuh. The research focuses on the process of digital transformation, the challenges encountered, and methods for incorporating local traditional content amidst current technological advancements.

1. Data Collection

Three main techniques are used to collect research data (Daruhadi, G., & Sopiati, P. (2024), 2024):

- a) Observation
- b) Documentation

Reviewing local curriculum documents, instructional materials (lesson plans/teaching modules), and the digital platforms used by the school.

- c) In-Depth Interviews

Conducted with key informants selected through purposive sampling. These informants include the principal of SMA 3 Payakumbuh, teachers responsible for local content subjects (senior and junior levels), and student representatives from Generation Z and Generation Alpha.

2. Triangulasi Sumber

Ensuring the reliability of the data by comparing data from interviews with documentary evidence of the curriculum. Data analysis was conducted using the Miles and Huberman interactive model, which includes the following steps (Saádi, A, 2025):

a) Data Reduction

Sorting, focusing, and discarding raw data that is irrelevant to the focus of local curriculum transformation.

b) Data Presentation

Organizing structured information in the form of narrative matrices and comparative tables.

c) Conclusion

Determining the significance of the verified data patterns regarding the phenomenon of conventional digitization at Payakumbuh High School 3.

C. FINDINGS AND DISCUSSION

1. Subsection: An Overview of the Implementation of the Digital-Based Local Content Curriculum at Payakumbuh High School 3

Research findings indicate that the reorganization of local wisdom education has moved away from reliance on conventional approaches. Digital socio-pedagogical media are being used to transform the learning environment. Three main platforms are driving the tangible digitization of traditions:

a. Creative Learning

Students do not merely passively memorize proverbs or regional vocabulary. They are challenged to create short videos for social media (such as TikTok and Instagram Reels), engaging infographics, or podcasts discussing the application of traditional moral values in modern life.

b. Interactive Apps and Gamification

Quizzes and simple games transform complex traditional social norms and etiquette into interactive applications. This model reduces the perception that local cultural material is doctrinal and boring.

c. Digital Visualization

The use of simple Virtual Reality (VR) technology and multimedia visualizations brings cultural material including traditional architectural structures and historical artifacts that are difficult to access directly into the classroom.

2. Figures, Tables and Schemes

a. Factors Supporting Curriculum Transformation.

Two key, mutually reinforcing factors drive the success of this transition. First, school policy support must be in place. The administration at SMA 3 Payakumbuh allocated resources to meet technological needs and enable curriculum flexibility. Second, students are highly engaged with digital content. Local identity has become something “cool” and relevant to showcase in their digital spaces as the medium of delivery shifts to mobile screens with dynamic formats.

b. Real Challenges in Digital Standardization and Distribution

Although there has been significant progress, implementation on the ground still faces structural and technical challenges. The lack of standardization in digital materials is the first obstacle encountered. There are few locally certified digital educational resources, so teachers must create content independently, resulting in varying levels of quality. The limited digital skills of senior teachers often referred to as the “digital divide” constitute the second obstacle from a sociological educational perspective. Senior teachers have a deep and magical understanding of the substance of traditional material, but they face technical obstacles when using contemporary devices. Conversely, young teachers have the ability to use technological tools, but often need more time to learn the philosophical meaning of traditional principles.

Discussion:

At Payakumbuh High School 3, integrating tradition and technology has become a sociological and pedagogical necessity. Amid the rapid penetration of cosmopolitan global culture, high school students are sociologically in a phase of intense identity exploration. If local wisdom is taught through static texts and rote memorization, ancestral values will be sidelined and viewed as outdated relics. In this context, values are not undermined by technology; rather, technology renews the vessels of these values, bringing them from the

museum of the past into contemporary discourse. The creation of collaborative supervision spaces also known as team teaching is key to overcoming the barriers of digital division in the teachers’ lounge. While young teachers or students serve as technical accelerators in the creation of digital content, senior teachers serve as anchors that preserve the authenticity of the philosophical substance of culture. Traditional values remain and endure in the modern era thanks to this integration.

Table 1: Analysis of Supporting Factors and Challenges in the Digital Minangkabau Curriculumat Payakumbuh High School 3

Key Enabling Factors	Field Challenges (Obstacles)	Strategic Solutions
School Policy: Providing administrative support and resources for digital innovation	There is a digital divide between generations of educators (senior teachers versus junior teachers).	Intergenerational collaboration: Young teachers drive technology, while senior teachers ensure the content remains substantive.
Student Enthusiasm: Generation Z and Alpha are highly responsive to interactive content.	Lack of Standardization: There are no official digital modules certified by the relevant authorities.	Sustainable Self-Curation: The education team creates a digital resource bank.

Scheme 1: A Sociopedagogical Framework for Cultural-Digital Integration

Formatting of Mathematical Components

The conceptual framework was modified to evaluate the efficiency of absorbing traditional values through digital media (Em) compared to static memorization methods. The content interactivity index (I), device availability (A), and teacher competency readiness (K) are all influenced by the material distortion coefficient due to a lack of standardization (σ). The following is the efficiency formula (Indartik et al., n.d.):

$$Em = \frac{I \times A \times K}{\sigma + 1}$$

Where:

- Em = Efficiency of Cultural Transmission
I = Interactivity Index (Content interactivity scale: 0 to 1)
A = Accessibility Score (Availability of digital resources at schools)
K = Teacher Technological Competence (Teachers' digital competence)
 σ = Material Standardization Gap (Material standardization gap index)

Analysis Note:

The value of Em will decrease linearly in cases where teachers' digital competencies (K) are low as a result of the digital divide. The value of the K variable can be maintained at an

ideal level through intergenerational collaboration strategies.

D. CONCLUSION

The implementation of the local content curriculum at Payakumbuh High School No. 3 demonstrates that thriving in the digital age and upholding traditions can go hand in hand. School policies and student enthusiasm strongly support the shift from static texts to innovative content, gamification, and digital visualization. Although senior teachers face challenges such as a lack of standardization in digital materials and the digital divide, these issues can be addressed through intergenerational collaboration. Combining tradition and technology is an urgent need for society. Through this strategy, the younger generation at SMA 3 Payakumbuh is educated to become competitive global citizens with global skills without losing their local identity and culture.

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