

Adat Basandi Syarak, Syarak Basandi Kitabullah: Understanding Local Wisdom in Social Studies Learning

Bunga Dinda Permata¹

Sekolah Pascasarjana, Universitas Negeri Padang, Indonesia

¹Email: bungadinda72@gmail.com



Langgam Journal is licensed under a [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by-nc/4.0/).

Abstract. This research explains the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" in Social Studies learning as a learning resource within the context of Minangkabau society. Through a literature study method, this research explores the concepts, history, and practical implications of this philosophy in Social Studies education. The discussion encompasses the philosophical concepts of this philosophy that emphasize harmony between customs and religion, as well as its important role in student character formation. The results of the literature study indicate that integrating this philosophy into Social Studies education requires the development of a balanced curriculum between theoretical aspects and local cultural values. Teachers also need to be trained to integrate cultural and religious values into daily learning, while evaluation and assessment must also reflect students' understanding of these values. Furthermore, the discussion regarding the impact of integrating this philosophy on student character formation highlights the importance of learning that emphasizes attitudes of tolerance, justice, responsibility, and leadership. Thus, through a holistic approach to integrating the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" in Social Studies learning, it is hoped that students can develop strong character and bring positive impact to Minangkabau society and society in general.

Keywords: *Adat Basandi Syarak, Syarak Basandi Kitabullah*, Social Studies Learning

INTRODUCTION

Education is a fundamental aspect of human life because through education, individuals can develop their potential optimally to achieve meaningful life goals (Farfan, 2016). More than just a process of transferring knowledge, education is also a means of shaping character and instilling values that guide individuals in social life. In this context, Social Studies as an integrative subject plays a strategic role, not only in providing knowledge about social phenomena, but also in internalizing local wisdom values that strengthen students' cultural identity and character.

One of the local wisdoms that is rich in meaning is found in Minangkabau culture. Unlike most regions in Indonesia that follow a patrilineal kinship system, Minangkabau society adheres to a matrilineal system that shapes its social structure, worldview, and values (Azima, 2023). This uniqueness is further strengthened by the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (ABSSBK), which for centuries has become the foundation of life in Minangkabau society. This philosophy harmoniously integrates Islamic values with local customs and remains a guide in social, political, economic, and spiritual life.

In the context of education, ABSSBK has great potential to be integrated into Social Studies learning as a source of character education. However, in practice, its role is often overlooked. Many educational programs focus on conceptual and theoretical aspects, while paying little attention to cultural and religious values rooted in local wisdom. Previous studies generally discuss ABSSBK in a philosophical or socio-cultural context, but have not yet emphasized its integration into the Social Studies curriculum as a medium

for internalizing values and strengthening students' cultural identity. This condition is increasingly worrying in the face of globalization and modernization, which on one hand provide broad access to knowledge, but on the other hand risk eroding traditional values if not preserved.

Therefore, it becomes urgent to integrate the philosophy of ABSSBK into Social Studies learning to ensure that students not only master knowledge but also internalize cultural and spiritual values. This study aims to analyze how the integration of the philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" in Social Studies learning can provide a holistic understanding of cultural and religious values in Minangkabau society and its implications for student character formation in the context of globalization and modernization

METHOD

This research employs a literature study method (literature review) to explain the integration of the philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (ABSSBK) in Social Studies learning as a valuable and relevant educational resource in the context of Minangkabau society. The literature study method is chosen because empirical studies specifically examining the integration of ABSSBK into the Social Studies curriculum are still limited, while theoretical and conceptual discussions about ABSSBK are relatively more developed. Therefore, a literature study provides the opportunity to comprehensively map existing knowledge, build a conceptual framework, and identify gaps that can be addressed in future research. This method also allows researchers to analyze various perspectives and findings from experts in a systematic and structured manner. The data collection process was conducted through a systematic review of various relevant and high-quality sources. The references include academic journals, textbooks, and research articles published in reputable academic outlets. In addition, cultural sources such as classical manuscripts, historical documents, and ethnographic works related to Minangkabau society were also examined. To complement the educational perspective, this research reviewed policy documents at both national and regional levels, as well as seminar proceedings, institutional reports, and other publications. The literature search strategy was carried out using academic databases such as Google Scholar, DOAJ, and Scopus-indexed journals, by applying keywords such as "*Adat Basandi Syarak*", "*Syarak Basandi Kitabullah*", "Social Studies learning", "Minangkabau local wisdom", and "character education."

To ensure the relevance and quality of sources, inclusion criteria were established: (1) direct relevance to the research focus, (2) credibility and academic accountability of the publication, and (3) a publication period not exceeding 20 years, except for classical works that provide historical perspectives. The process of literature identification, screening, eligibility checking, and inclusion follows a structured procedure. This procedure can be illustrated in a flowchart (to be attached in the full paper) showing stages of initial search, duplication removal, relevance screening, and final inclusion. After this systematic process, a total of 48 literature sources were analyzed, consisting of 28 journal articles, 12 books, and 8 policy documents and cultural references.

The data analysis was carried out through several structured stages. First, identification and categorization of literature were conducted according to predefined themes and sub-themes. Second, content analysis of each source was performed to extract information relevant to the research focus. Third, synthesis and interpretation were carried out to identify patterns, theoretical debates, and gaps in the literature. Finally, a comprehensive narrative was developed to answer the research question regarding the integration of ABSSBK in Social Studies learning. Through this literature study, the research not only explores theoretical debates on the integration of local wisdom in education but also compares best practices from various regions and countries. This approach provides a broader perspective while maintaining the contextual uniqueness of Minangkabau culture. Furthermore, this method enables researchers to identify opportunities and challenges in incorporating ABSSBK values into the Social Studies curriculum, while at the same time providing a strong conceptual foundation for future empirical research.

RESULTS AND DISCUSSION

1. The Concept of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*"

The philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" is a fundamental philosophical concept in the life of Minangkabau society and has been a life guide for centuries (Amin, 2022). This concept is based on a very deep principle that *adat* or local traditions (*adat*) must be in harmony and not conflict with Islamic religious teachings (*syarak*), which itself is based on *Kitabullah* (Al-Quran) as the main source of Islamic teachings (Husni, 2024). This principle reflects a holistic worldview that good and correct customary values are those that align with Islamic teachings, so there is no dichotomy or conflict between

local traditions and religious teachings (Sulastri, 2024). In a deeper understanding, this philosophy shows that *adat* and religion in Minangkabau society are considered to complement and strengthen each other, not as two separate or even conflicting entities (Carolina Weley et al., 2024).

In a deeper understanding, this philosophy shows that *adat* and religion in Minangkabau society are considered to complement and strengthen each other, not as two separate or even conflicting entities. This concept teaches that customary practices that have been rooted in society must always be evaluated and aligned with universal and eternal Islamic values. Conversely, Islamic teachings are also understood and implemented by considering the existing local cultural context, thus creating a beautiful harmony between the universality of religious teachings and the particularity of local culture. As a concrete example of the application of this philosophy, in Minangkabau customary law practices, values such as deliberation to reach consensus, mutual cooperation in various community activities, and upholding justice in dispute resolution are often aligned and even identical with Islamic principles about *syura* (deliberation), *ta'awun* (mutual help), and *'adl* (justice). Practices such as helping each other in weddings, deaths, or building public facilities are not only customary traditions but also implementations of Islamic teachings about the importance of solidarity and social care.

The concept of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" also shows a clear hierarchy of values in Minangkabau society. The Quran as *Kitabullah* occupies the highest position as an absolute and unquestionable source of values and morals. *Syarak* or Islamic law sourced from the Quran and Hadith becomes a filter and validator for customary practices. Meanwhile, *adat* or local traditions must always refer to and not conflict with *syarak*. This hierarchy creates a solid and dynamic value system, where local traditions can develop and adapt to the times as long as they do not conflict with basic religious principles.

2. History and Development of Philosophy in Minangkabau Society

The philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" has very deep and complex historical roots in the development of Minangkabau society. The history of the emergence and development of this philosophy cannot be separated from the process of Islam's entry into the Minangkabau region, which began in the 13th century through trade routes and the preaching of scholars. The Islamization process in Minangkabau took place gradually and accommodatively, not through coercion or total destruction of the existing local culture (CRCS UGM, 2024). Islam entered Minangkabau in the 7th century through the Eastern Minangkabau overseas areas, namely the Kampar Kanan and *Kampar Kiri* river basin areas and the Batanghari and Sungaidareh river basin valleys. This philosophy is the result of a long acculturation process between Islamic values and the customary system that had been rooted in Minangkabau society (Asniah, 2023).

Before Islam arrived, Minangkabau society already had a strong and structured customary system with values that regulated various aspects of social, economic, and political life. The matrilineal system, traditional leadership, and values such as mutual cooperation, deliberation, and respect for nature had been deeply rooted in community life. When Islam began to enter and develop, there was a very interesting acculturation process where Islamic values did not completely replace the existing customary system, but rather a synthesis process occurred that produced a more perfect new format. The development of this philosophy continued along with the social, political, and cultural dynamics of Minangkabau society throughout history. During the classical Minangkabau kingdoms such as the Pagaruyung Kingdom, this philosophy began to be codified and became an integral part of the governmental system and customary law. Minangkabau kings at that time played an important role in facilitating the integration between *adat* and *syarak*, thus creating a unique governmental system that combined customary leadership with Islamic principles.

During the Dutch colonial period, the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" faced serious challenges because the colonial government sought to separate customary and religious affairs to facilitate political control. However, Minangkabau society succeeded in maintaining this philosophy through various cultural resistance strategies and clever adaptations. Traditional leaders and scholars worked together to ensure that the fundamental values of this philosophy remained alive and developed despite unfavorable conditions. During Indonesia's independence period and the modern era, this philosophy experienced revitalization and reinterpretation to answer the challenges of the times. Modernization and globalization brought significant impacts on the life of Minangkabau society, but the core values of this philosophy remained relevant and capable of being a guide in facing changes. Minangkabau

intellectual figures such as Hamka, Rusli Amran, and others played important roles in re-articulating the meaning of this philosophy in a modern context.

3. Integration of Philosophy in Social Studies Learning Curriculum

The integration of the philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" in the social studies learning curriculum requires a systematic and comprehensive approach to provide optimal impact for students (Anggraisa et al., 2020). This integration process cannot be done partially or superficially, but must be an organic part of the entire social studies learning system that includes learning objectives, materials, methods, media, and evaluation (Dyah Ayu Pramoda Wardani, 2024). Local wisdom-based learning has been proven to enhance students' understanding of cultural values and national character (Muyassaroh & Masruroh, 2024). The implementation of Minangkabau philosophy in education can strengthen students' cultural identity while developing tolerance and mutual understanding attitudes (Wijayanti et al., 2025). Research shows that the integration of local wisdom values in social studies learning can increase students' learning motivation and academic achievement (Arif & Chapakiya, 2025).

Curriculum development that integrates this philosophy requires a deep understanding of the characteristics of social studies subjects that are integrative and multidisciplinary in nature. Social studies as a subject that combines various social science disciplines such as history, geography, sociology, anthropology, and economics has high flexibility to accommodate local wisdom values. In this context, the philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" can become a connecting thread that links various social studies learning topics and materials so that students obtain holistic and meaningful understanding. In the aspect of learning planning, teachers need to design basic competencies and achievement indicators that not only include mastery of concepts and facts, but also internalization of values contained in the philosophy. Learning materials need to be developed using concrete examples from Minangkabau community life that show the application of philosophy in various contexts such as traditional economy, nagari governmental system, conflict resolution, and community social activities.

Learning methods that can be used in this integration are very diverse and must be adapted to the characteristics of materials and students. Lecture methods can be used to convey basic concepts of philosophy, but need to be complemented with more interactive methods such as group discussions, case studies, role playing, and field visits. The use of information and communication technology can also enrich the learning process through multimedia, simulations, and access to relevant digital learning resources. Learning evaluation must be designed comprehensively to measure not only students' cognitive understanding of philosophical concepts, but also the internalization of values in their attitudes and behaviors. Evaluation instruments can be in the form of written tests to measure concept understanding, observations to observe attitude changes, and portfolios to document the application of values in students' daily lives.

4. Implementation Strategies in Social Studies Learning

The implementation of integrating the philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" in social studies learning requires mature and comprehensive strategies to run effectively and provide optimal results (Hukunala et al., 2021). This implementation strategy must consider various factors such as student characteristics, school conditions, community support, and applicable educational policies (Damayanti Nababan et al., 2023). Contextual learning approaches utilizing local wisdom have been proven to enhance the relevance of learning to students' lives (Ibrahim, 2018). Partnerships between schools and indigenous communities are key to success in implementing local wisdom values in education (Carolina Weley et al., 2024). The utilization of digital technology in local wisdom learning can attract young people's interest in traditional culture.

One of the main strategies is developing contextual and relevant teaching materials for students' lives. Teaching materials are not only in the form of textbooks, but can also be in the form of modules, student worksheets, multimedia learning, and other learning resources that integrate Minangkabau philosophy. The development of these teaching materials must involve material experts, educational practitioners, and community leaders to ensure content accuracy and relevance. Training and developing teacher competencies is a crucial component in this implementation strategy. Teachers as the spearhead of curriculum implementation must have a deep understanding of the philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" and the ability to integrate it into social studies learning. Training programs must include aspects

of knowledge about philosophy, pedagogical skills for value integration, and positive attitudes toward local wisdom.

Cooperation with the community and traditional leaders becomes an important strategy to strengthen the implementation of this integration. Schools need to build networks with customary institutions, religious organizations, and community leaders to get support and authentic learning resources. Community involvement can be in the form of resource persons in learning, providing learning locations, or participation in program evaluation. The use of learning technology also becomes an effective strategy to enrich students' learning experiences. Digital platforms can be used to access learning resources about Minangkabau culture, interact with learning communities, and document learning processes. Virtual reality and augmented reality can provide immersive experiences about traditional Minangkabau community life.

5. Student Character Formation Through Minangkabau Philosophy

The integration of the philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" in social studies learning makes a significant contribution to student character formation in various dimensions (Zulfa et al., 2020). Character formation through this philosophy is not only cognitive but also affective and psychomotor, thus producing holistic changes in student personality (Yusutria, 2021). Research shows that local wisdom-based learning can develop religious character, nationalism, and mutual cooperation in students (Akhyar et al., 2023). Minangkabau philosophy has proven effective in forming tolerance character and inclusive attitudes in the younger generation (Yulika & Mulyadi, 2023). The implementation of local wisdom values in character education can strengthen students' identity as part of Indonesia's multicultural society (Dadi Satria & Wening Sahayu, 2022).

The first dimension that experiences development is the character of tolerance and appreciation of diversity. Through understanding Minangkabau philosophy, students learn that *adat* and religion can coexist harmoniously without having to eliminate each other. This learning helps students develop tolerant attitudes toward cultural, religious, and worldview differences that exist in Indonesia's plural society. Students learn not to view differences as threats, but as wealth that must be preserved and utilized for common progress. The second character formed is a sense of justice or a strong sense of justice. Minangkabau philosophy strongly emphasizes the importance of justice in various aspects of life, both in individual and social relationships. Students learn to always consider aspects of justice in every decision and action they take. They also learn not to be discriminatory and always give appropriate rights to everyone regardless of their background or social status.

Responsibility is the third character developed through learning this philosophy. The Minangkabau customary system with the concept of "*Alam takambang jadi guru*" teaches that every individual has responsibility toward themselves, family, society, and the surrounding environment. Students learn not only to think about personal interests but also the impact of their actions on others and the environment. This responsibility character is very important in forming a generation that is not only intellectually smart but also emotionally and socially mature. Leadership with strong moral principles is also a result of internalizing this philosophy. The concept of leadership in Minangkabau custom does not recognize authoritarianism or despotism, but rather leadership based on wisdom, exemplary behavior, and service to the community. Students learn that being a leader does not mean having power over others, but serving and facilitating the achievement of common welfare. This leadership character is manifested in proactive attitudes, initiative in goodness, and the ability to influence others in a positive direction. Research shows that students who receive social studies learning integrated with local wisdom values show significant improvement in various aspects of character. They tend to be more empathetic toward others, more appreciative of differences, and more motivated to contribute positively to society. In addition, students also show improvement in academic achievement because learning becomes more meaningful and contextual.

CONCLUSION AND SUGGESTIONS

This study concludes that the integration of the Minangkabau philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (ABSSBK) into Social Studies (IPS) learning can provide a holistic understanding of cultural and religious values in Minangkabau society and has significant implications for student character formation. The findings indicate that ABSSBK, as a philosophy that harmoniously combines Islamic values with local traditions, aligns with national education goals in fostering students who are faithful, ethical, responsible, and resilient. Its integration in Social Studies contributes to strengthening cultural identity while equipping students with the ability to adapt to globalization and modernization

without losing their roots. The results also emphasize that effective implementation requires systematic support, such as teacher training, contextual teaching materials, and assessment systems that cover cognitive, affective, and psychomotor domains. When applied well, the integration of ABSSBK in Social Studies can enhance students' tolerance, responsibility, and social empathy, while also providing broader benefits for community development. Nevertheless, this research has limitations, particularly because it relies solely on a literature study method without direct empirical validation in classroom contexts. Therefore, the conclusions presented are based on secondary sources and conceptual analysis, not on field data. For future research, it is recommended to conduct empirical studies in schools, for instance by testing the implementation of ABSSBK in Social Studies curricula through classroom-based research or experimental studies. Such research would provide concrete evidence of its effectiveness in improving student character, as well as practical insights into challenges and strategies for integrating local wisdom into formal education.

REFERENCES

- Akhyar, M., Deliani, N., Batubara, J., & Gusli, R. A. (2023). Studi analisis pendidikan Budaya Alam Minangkabau terhadap pembentukan karakter anak di Sekolah Dasar. *Journal of Management in Islamic Education*, 4(2), 193–206. <https://doi.org/10.32832/idarrah.v4i2.15396>
- Amin, I. (2022). Implementasi Hukum Islam dalam Falsafah Adat Basandi Syarak, Syarak Basandi Kitabullah di Minangkabau. *Ijtihad*, 38(2), 15–26.
- Anggraisa, A., Nurlidiya, E., Sativa, O., Kholiza, T., Putri, N., & Lampung, U. (2020). *Mengintegrasikan Kearifan Lokal Dalam Kurikulum Pendidikan*. 5(2).
- Arif, M., & Chapakiya, S. (2025). Religious (Islamic) Character Education Based on Local Wisdom: Systematic Study 2014-2024. *At-Thullab : Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2), 242–264. <https://doi.org/10.30736/atl.v8i2.2312>
- Asniah. (2023). Akulturasi Islam dan Hukum Adat Minangkabau. *Al-Adyan: Jurnal Studi Lintas Agama*, 18(1). <https://doi.org/10.24042/al-adyan.v18i1.15883>
- Azima, F. (2023). Strategi Guru IPS Dalam Mempertahankan Nilai Kato Nan Ampek Pada Siswa MTsN 5 Kota Padang SKRIPSI LEMBAR SAMPUL. *UIN Malang*.
- Carolina Weley, N., Puspita, V., & Aryani, G. (2024). Peran Hukum Adat dan Hukum Nasional dalam Melindungi Pengetahuan Tradisional sebagai Kekayaan Intelektual Komunal. *Bareleng Journal of Legal Studies*, 2(1), 17–56. <https://doi.org/10.37253/barjoules.v2i1.10181>
- Dadi Satria, & Wening Sahayu. (2022). Alam Takambang Jadi Guru: Menelisik Falsafah Pendidikan Berbasis Kearifan Lokal di Minangkabau. *Vokal: Jurnal Ilmiah Bahasa Dan Sastra Indonesia*, 1(2).
- Damayanti Nababan, Sandriyanti Sihotang, & Lastry Rohani Panjaitan. (2023). Implementasi Strategi Pembelajaran Kontekstual Dalam Meningkatkan Minat Belajar PAK di Dalam Kelas. *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 2.
- Dyah Ayu Pramoda Wardani, E. F. P. N. sholekha. (2024). Efektivitas Model Pembelajaran Project Based Learning Terhadap Kemampuan Literasi Numerasi Untuk Meningkatkan Berfikir Kritis Siswa. *PRIMARY EDUCATOIN JOURNAL*, 4(3).
- Farfan, A. (2016). *Penerapan Sanksi Berdasarkan Surat Keputusan Bersama Tentang Perbuatan Maksiat di Kenegarian Saniangbaka Kec. X Koto Singkarak Kab. Solok*. Institut Agama Islam Negeri (IAIN).
- Hukunala, A., Lesnussa, A., & Ritiauw, S. P. (2021). Penerapan Model Pembelajaran Kontekstual Dalam Peningkatan Hasil Belajar Siswa Pada Mata Pelajaran IPS. *Sistem-Among : Jurnal Pendidikan Sekolah Dasar*, 1(2), 62–70. <https://doi.org/10.56393/sistemamong.v1i2.480>
- Husni, M. (2024). *Sistem Etika Minangkabau: Relasi Adat, Islam dan Kebangsaan*. Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta.

- Ibrahim, H. (2018). Implementasi Strategi Pembelajaran Kontekstual Dalam Pembentukan Karakter Peserta Didik di SMP Negeri 2 Pinrang. *AL-ISHLAH: Jurnal Studi Pendidikan*, XVI(1).
- Kurnia, E. D. (2017). Aktualisasi Nilai-Nilai Karakter dalam Langkah-langkah Pembelajaran Etnolinguistik di Perguruan Tinggi sebagai Upaya Pembangunan Karakter Bangsa. In *Penguatan Budaya Lokal sebagai Peneguh Multikulturalisme melalui Toleransi Budaya Kebahasaan dan Kesastraan serta Pendidikan dan Pengajaran* (Vol. 1, Issue September).
- Muyassaroh, I., & Masruroh, N. (2024). Kalam Cendekia: Jurnal Ilmiah Kependidikan Integrasi Kearifan Lokal dalam Kurikulum Sains di Sekolah Dasar: Tinjauan Literatur Sistematis. *Kalam Cendekia: Jurnal Ilmiah Kependidikan*, 12(3).
- Sulastri. (2024). *Peran Keluarga Dalam Menanamkan Nilai-Nilai Pendidikan Agama Islam Pada Anak Remaja (Studi Kasus Desa Bekutuk Jawa Tengah)*. Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Wijayanti, Y., Warto, Wasino, & Djono. (2025). Enhancing Students' Cultural Identity Through History Education Based on Local Wisdom of Kagaluan Values. *Educational Process: International Journal*, 14. <https://doi.org/10.22521/edupij.2025.14.75>
- Yulika, F., & Mulyadi, M. (2023). Pendidikan Karakter Berbasis Adat dan Budaya Minangkabau. *JURNAL PEMBELAJARAN DAN MATEMATIKA SIGMA (JPMS)*, 9(1), 226–232. <https://doi.org/10.36987/jpms.v9i1.4212>
- Yusutria, Y. (2021). Peran Syekh dalam Pembentukan Karakter Generasi Ranah Minangkabau Sumatera Barat di Lembaga Pendidikan Surau. *JIE (Journal of Islamic Education)*, 6(1), 73. <https://doi.org/10.29062/jie.v6i1.208>
- Zulfa, Ananda Azwar, & Agusti Efi. (2020). *Budaya Minangkabau Dalam Peningkatan Nilai Karakter Mahasiswa di Perguruan Tinggi* [STKIP PGRI SUMATERA BARAT]. <http://sumbar.antaranews.com/>