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## Development Plan for a Tourism Area Based on Education and Local Wisdom in the Mandeh Area, Pesisir Selatan

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### Abstract

*This article examines development planning through education and local wisdom within the Mandeh Tourism Area, South Pesisir Regency, Indonesia. The research employed desk studies, participatory qualitative methods, including focus group discussions (FGDs), and direct field observations at the research site. The findings highlight two main aspects, namely: (1) the empowerment of the Mandeh community through local wisdom, and (2) the analysis of the development potential of the Mandeh Tourism Area. This study argues that education-based empowerment and the strengthening of local wisdom are strategically essential for encouraging the growth and sustainability of the Mandeh area as a leading tourist destination. Such an approach not only enhances cultural preservation but also generates broader socio-economic benefits. Furthermore, sustainable tourism development requires the active involvement of multiple stakeholders, including the local community, the private sector, the central government, regional authorities, and the government.*

**Keywords:** *Development, Education, Local Wisdom, Community Empowerment, Mandeh.*

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### Introduction

The development of the tourism area can be significantly enhanced through the strategic integration of education, local wisdom, and religious values. For instance, the application of *tasamuh* values (tolerance), which emphasize cultural and religious understanding, can foster a more inclusive tourism environment while promoting local heritage. Educational values related to spirituality can function as a driving force for social development and sustainability. By leveraging educational initiatives that integrate local traditions and religious values, tourism areas can construct a distinctive identity that attracts visitors while preserving cultural integrity and strengthening community engagement (Aisy, 2020)

In Minangkabau society, which inhabits most of West Sumatra, people are widely known for firmly upholding *adat* (customary law) while simultaneously practicing Islam as a central component of daily life. For the Minangkabau people, custom and religion constitute an inseparable and mutually reinforcing unity. However, despite the philosophical foundation of

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Minangkabau society being rooted in *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), literally meaning “custom is founded upon Islamic law, and Islamic law is founded upon the Qur’an”, socio-cultural practices have experienced dynamics and shifts over time (Fardius, 2017; Sari, 2024). This condition underscores the need for continuous and systematic educational efforts to reinforce Islamic values within an evolving cultural and socio-economic context, particularly in regions undergoing rapid tourism development.

Mandeh is located in Koto XI Tarusan Subdistrict, Pesisir Selatan Regency, West Sumatra. The Mandeh Tourism Area encompasses seven villages across three villages, inhabited by approximately 9,931 residents, most of whom rely on farming, livestock, and fishing for their livelihoods. This area has been designated as a priority coastal tourism destination and included in the National Tourism Development Master Plan (*Rencana Induk Pembangunan Pariwisata Nasional / RIPPNAS*), alongside the Biak and Bunaken regions. Popularly referred to as “The Paradise in the South,” the Mandeh Area covers approximately 18,000 hectares and consists of numerous small islands, including Cubadak Island, Pagang Island, Sirojong Island, Setan Island, Marak Island, Pasumpahan Island, Pamutusan Island, Suwarnadwipa, Sikulo Bay, and several others (Zen, 2017).

Previously isolated due to limited infrastructure and restricted access to government and urban centers, Mandeh has undergone a significant socio-spatial transformation following improvements in land transportation. Enhanced accessibility has accelerated tourism growth, while simultaneously exposing the local community to new socio-cultural pressures and challenges. Consequently, the community faces an urgent need for educational empowerment and cultural resilience to prevent social disorientation and cultural erosion amid tourism-driven development. Situated within South Pesisir Regency, West Sumatra, Mandeh is widely recognized for its coastal landscapes and surrounding small islands, which collectively provide substantial potential for its development as a leading tourism destination (Efendi et al., 2022).

The development of Mandeh as a tourism destination should therefore be accompanied by systematic educational reinforcement and the preservation of local culture. Without these foundations, tourism development risks becoming economically oriented yet socially fragile. Although several studies have examined tourism potential, environmental sustainability, gender-based local wisdom, and religious life in Mandeh, the majority of existing research remains descriptive, sectoral, or economically focused, rather than offering an integrative educational framework grounded in Islamic values and local

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wisdom. Efendi et al. (2022) report that 86.7% of residents and tourists perceive Mandeh Village Tourism as having very good potential, while 13.3% rate it as adequate in terms of amenities and ancillary services. Fatimah (2022) identifies forms of local female wisdom in Mandeh, including women's involvement in fishing practices, the utilization of natural resources for food and medicine, and the processing of cuisine based on local potential, all of which contribute to environmental conservation and gender-sensitive sustainability. Karlina and Eriyanti (2022) emphasize that religion, education, and the economy collectively influence the persistence of local traditions, enabling symbolic mutualism between humans and the natural environment. Studies on religious life further indicate that community participation in religious education strengthens social cohesion and cultural preservation (Rivauzi et al., 2022).

However, these studies have not explicitly examined the strategic role of education as a medium for integrating Islamic values, local wisdom, and tourism development within a coherent framework of cultural resilience. This study addresses this gap by proposing an education-based development model that positions Islamic values and local wisdom not merely as cultural attributes, but as foundational instruments for strengthening community resilience in tourism areas. The novelty of this research lies in its integrative approach, which connects education, religion, and local wisdom as a unified strategy for sustainable tourism development in Mandeh, an aspect that has not been comprehensively explored in previous studies.

The management of tourism areas must involve active and coordinated participation from the community, the private sector, and governmental actors at the central, regional, and village levels. These stakeholders function as key drivers in mobilizing tourism development, enabling tourism areas to evolve into premier destinations that generate broader benefits in terms of history, culture, and the economy. Consequently, tourism development must integrate elements of tourism, history, and local culture in a holistic and participatory manner (Alhadi et al., 2024; Fatimah et al., 2023).

Spillane explains that a tourist attraction or destination comprises five essential elements that contribute to visitor satisfaction, namely attractions, facilities, infrastructure, transportation, and hospitality (Spillane, 1994). According to Law of the Republic of Indonesia No. 10 of 2009 on Tourism, tourist attractions are defined as anything possessing uniqueness, accessibility, and value, including the diversity of natural resources, culture, and human-made products that are intended for or visited by tourists. In relation to education and culture, Fathurrahman emphasizes that culture-based education plays a fundamental role in shaping individuals and societies as

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they grow and develop, beginning from local cultural environments and extending to broader social contexts. When education becomes detached from culture, society risks losing its identity and becoming more vulnerable to external cultural influences that may be adopted without critical consideration. In this sense, culture functions as a foundation of local wisdom, understood as a philosophy of life, a body of knowledge, and a set of life strategies embodied in the practices through which local communities address various challenges in fulfilling their needs (Faturrahman et al., 2012).

Local wisdom can be understood as a system embedded within the social, political, cultural, economic, and environmental structures of a local community. It constitutes a crucial foundation for education, as it represents an inner form of teaching (*kebatinan*) that places strong emphasis on humanistic values. Local wisdom reflects the characteristics of a culturally mature society and encompasses noble values rooted in local cultural heritage, expressed through traditions and normative guidelines for daily life (Endraswara, 2010). Accordingly, local wisdom may be interpreted as an environmental and social mindset enriched with collective intelligence, internalized and practiced by community members in their everyday lives (Istiawati, 2016).

Based on this context, the present study aims to analyze the role of education in strengthening Islamic values and local wisdom within the tourism development of Mandeh, identify the challenges and socio-cultural dynamics faced by the local community in maintaining cultural and religious resilience amid tourism expansion, and formulate an integrative education-based development model that supports sustainable tourism development grounded in Islamic values and Minangkabau local wisdom.

## Methods

This study was designed as a qualitative research project employing a participatory development planning approach. This methodological design was selected because the research seeks to examine community-based development dynamics and to formulate an integrative development plan for tourism areas grounded in education, local wisdom, and Islamic values in Mandeh. The study does not aim to produce experimental results or technical products, but rather to generate a conceptual development framework that is relevant to policy formulation and community empowerment. A qualitative approach was employed to explore social meanings, cultural values, religious practices, and community perceptions related to tourism development. These dimensions require an in-depth understanding of lived experiences, cultural narratives, and local interpretations, which cannot be adequately captured through quantitative

methods alone (Creswell, 2014). This approach enables the researchers to examine how the principles of ABS-SBK are embedded in everyday community life and shape tourism development processes.

The research process consisted of several interrelated stages. First, a desk study was conducted to review academic literature, policy documents, government reports, and previous studies related to tourism development, education, and local wisdom in Mandeh. This stage aimed to map existing knowledge and identify key issues relevant to participatory development planning. Second, participatory qualitative data collection was carried out through in-depth interviews, focus group discussions (FGDs), and direct field observations, involving government officials, customary leaders, religious leaders, and community members. This stage was intended to capture community perspectives, social interactions, and cultural practices directly associated with tourism development. Informants were selected using purposive sampling, based on their relevance, knowledge, and active involvement in community life and tourism development initiatives. Data analysis was conducted through systematic processes of data reduction, categorization, and thematic interpretation to identify patterns related to education, local wisdom, religious values, and development planning. To ensure data credibility and trustworthiness, triangulation of sources, methods, and data types was applied throughout the research process.

## **Results And Discussion**

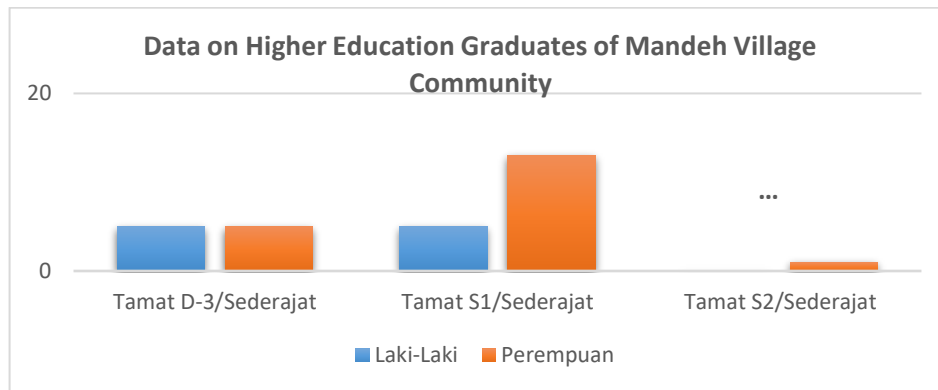
### **Education Level of the Mandeh Community**

#### **1. Education Level Data**

Mandeh Village consists of three settlements, namely Kampung Baru, Kampung Tengah, and Taratak. Education and development are closely interrelated and constitute key determinants of regional and national progress. The educational profile of the Mandeh community can be described as follows:

#### **Education Data in Mandeh**

The education level of the Mandeh community is illustrated in the following diagram:



**Diagram 1. Education Data in Mandeh**

Based on the data presented above, one resident of Mandeh holds a master's degree, eighteen residents have completed bachelor's degrees, and ten residents have earned diploma qualifications. When compared to the total population of 1,496 inhabitants, only 29 individuals, or approximately 2% of the population, have attained higher education. A higher level of education contributes significantly to improving the quality of human resources, enhancing productivity and employment opportunities, and producing skilled and competent workers. Education also fosters critical thinking, innovation, and adaptive mindsets, while strengthening the capacity to create high-value goods and services. Moreover, education plays an important role in shaping attitudes and values that support social and environmental sustainability (Putra & Parimin, 2015; Widiansyah, 2017).

## 2. Religious Education Institutions in Mandeh

In Mandeh, various religious educational institutions play a vital role in nurturing the younger generation and strengthening community spirituality. For school-age children, ranging from elementary to high school level, religious education is provided through TPQ/TPSQ Asasunnajah in Kampung Tengah, TPA Nurul Falah in Kampung Baru, and TPA Baiturrahman in Kampung Taratak. Learning activities primarily focus on Qur'anic literacy, including mastery of *Iqra'* and the Qur'an, and are complemented by dawn religious learning programs (*pengajian subuh*), except in Kampung Taratak, where such activities are not conducted. The total number of learners consists of 55 students at the *Iqra'* level and 15 students at the Qur'an level. Educational funding is community-based and voluntary, collected through donations during dawn prayer sessions, with no formal tuition fees imposed. In addition, youth mosque recitation programs (*wirid remaja masjid*) are regularly organized to enhance religious understanding and spiritual motivation among adolescents.

For adults aged 18 years and above, religious education is facilitated through monthly *majelis ta'lim* organized at the village level. Instructional materials include Aqidah, Sharia, and Akhlaq, and are reinforced through Islamic holiday commemorations, Friday sermons, and special religious lectures. Congregational worship activities, such as Maghrib and Isha prayers, are also integral components of communal religious life, typically attended by approximately 30 worshippers. These patterns indicate that religious education in Mandeh extends beyond childhood instruction and contributes to the continuous spiritual development of the community as a whole.

**Table 1. Religious Education in Mandeh**

NO	Religious Education	Type/Name of Institution	Teacher	Educational Objectives	Number of Students	Educational Materials	Financing
1	Religious Education for School-Age Children (Elementary to High School)	• TPQ/TPSQ Asasunnajah (Kampung Tengah)	3	570.000/month	55 students at the Iqra' level and 15 students at the Al-Quran level	Iqra' and Alquran, dawn lessons. Specifically for TPA in Kampung Baru Taratak, there are no dawn lessons	No tuition fees Only donations for each dawn lesson on Sunday mornings
		• TPA Nurul Falah (Kampung Baru)	2				
		• TPA Baiturrahman (Kampung Taratak)	2				
		Wirid Remaja Masjid	1	Enhancing religious knowledge and spirit			250,000 held in one month
2	Religious Education for Adults  For ages 18 and above	1. Majelis Ta'lim				Aqidah, Sharia, and Morals	1 Held once a month in
		2. Commemoration of major holidays				Aqidah, Sharia, and Morals	
		3. Friday sermons and holiday lectures				Aqidah, Sharia, and Morals	
		4.					

The table above provides an overview of religious education institutions and activities in Mandeh, organized by age groups, educational objectives,

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learning materials, and funding mechanisms. Religious education for school-age children is primarily conducted through TPQ and TPSQ Asasunnajah in Kampuang Tengah, TPA Nurul Falah in Kampuang Baru, and TPA Baiturrahman in Kampuang Taratak. These institutions emphasize basic Qur'anic competencies, including *Iqra'* and *Al-Qur'an* learning, complemented by dawn lessons (*pengajian subuh*), except in Kampuang Taratak, where such sessions are not conducted. The total number of students reaches 70 students, consisting of 55 students at the *Iqra'* level and 15 students at the *Al-Qur'an* level, guided by a limited number of teachers. Although these institutions demonstrate strong community commitment to early religious education, the limited number of instructors indicates a need for strengthening human resources in religious instruction.

In addition to children's religious education, Table 1 also illustrates the significant role of youth and adult religious education in Mandeh. Youth religious activities are facilitated through *Wirid Remaja Masjid*, or mosque youth prayer groups, which aim to enhance religious knowledge and spiritual awareness among adolescents. Meanwhile, adult religious education is conducted through Majelis Ta'lim, religious holiday commemorations, and Friday sermons and special religious lectures, all of which emphasize core Islamic teachings, including *aqidah*, *sharia*, and *akhlaq*. These activities are generally organized monthly at the village level and are financed through community-based contributions and voluntary donations. Overall, the table demonstrates that religious education in Mandeh is community-driven, inclusive of multiple age groups, and deeply rooted in local participation, although it continues to rely heavily on limited financial and human resources.

## **Culture and Traditions of the Mandeh Community**

### **1. Culture and Traditions of Bagan Talai**

In addition to the educational context described above, the community in Mandeh also possesses a rich array of cultural practices and local wisdom. One prominent example is the traditional fishing practice known as *Bagan Talai Biduak Duo*, which is closely associated with the livelihood of the majority of the population as fishermen. The term *Bagan Talai* has a historical and philosophical background. The word *talai* in the Minangkabau language is derived from *tahan lai*, meaning to restrain or to wait patiently. According to local narratives, the name *Bagan Talai Biduak Duo* emerged in the 1970s, when fishermen in Mandeh experienced significant difficulty in locating fish in the surrounding waters. After repeatedly sailing without success, one fisherman reportedly stated that they should simply anchor the *bagan* and



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wait. Over time, when the net was lifted, it was found to be filled with small fish, particularly anchovies. Since then, this fishing method has been known as *Bagan Talai Biduak Duo* (Ajisman, 2018).

The philosophy of *Talai Bagan* embodies profound values and meanings. One of the central values it conveys is that outcomes are not always achieved through continuous searching or movement; rather, there are moments when the search must pause and be accompanied by self-restraint. However, restraint in this context does not imply passivity or inaction. Instead, it signifies the ability to restrain oneself while continuing to exert earnest effort to become worthy of what one seeks. Accordingly, the philosophy of *Talai Bagan* emphasizes that waiting after setting the net constitutes the decisive moment for obtaining the desired result, namely, the fish.

### 1. The Tolak Bala Tradition

The *Tolak Bala* tradition is performed when unusual or adverse events occur within the community, such as widespread illness, repeated fishing failures, or other perceived calamities. The ritual begins at one end of the village and concludes at the other, lasting for three consecutive days. On the final day, the procession proceeds to the sea by boat, where a goat is offered and slaughtered in a ritual known as “bleeding the sea.” The slaughtered goat is then placed on a raft made of banana stems and left at sea, a process referred to as *purasan* or *diureh*. Following the ritual, community members are prohibited from going to sea for three days.

Sea spirits are believed to represent plagues, diseases, and various other adverse circumstances. To ward off plagues and diseases, the community engages in collective prayer, recites *dhikr* (remembrance of God), and chants blessings together along village roads and coastal areas. This activity is led by the *Tuo Kampuang*, a respected elder with knowledge and experience in conducting *Tolak Bala* rituals. Prayers are directed to God for protection from disaster and disease. The *Tolak Bala* (warding off calamity) ceremony lasts for three days. The procession begins with a village-wide procession starting after the afternoon (*Asr*) prayer, accompanied by *dhikr*, and concludes with the call to prayer at the end of the village. This activity continues until sunset. The first and second days are conducted in the same manner. On the third day, the procession, accompanied by *dhikr* and blessings, culminates at the sea with the offering of a goat slaughtered in the sea, followed by a final communal prayer. This tradition has been passed down from ancestors for centuries.

The people of Mandeh believe that humans coexist with another realm, namely the supernatural world. Within this belief system, sea spirits (locally referred to as “*antu lauik*”) are thought to possess the capacity to bring

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hardship and loss when angered. Such misfortunes include failed fishing activities, maritime accidents, injuries at sea, and other disasters. Fishermen believe that sea spirits can disrupt fishing operations. For the Mandeh community, *Tolak Bala* reflects a belief in supernatural entities capable of influencing human life. The ceremony is performed as a form of respect toward these supernatural powers. For the people of Mandeh, *Tolak Bala* is intended to ward off the wrath of sea spirits, offer apologies, and seek protection from the supernatural forces of the sea. Through the performance of the *Tolak Bala* ceremony, it is hoped that the inhabitants of the sea will feel respected, disasters will no longer affect fishermen, harmony will be restored between humans and marine beings, fish catches will be abundant, and fishermen will experience prosperity and blessings in life. This belief has been passed down intergenerationally from their ancestors (Fitrisia, 2014; Karlina & Eriyanti, 2022).

Initially, the phenomenon of *Tolak Bala* emerged from the community's belief in an entity beyond human existence, which was believed to have the capacity to influence, alter, and potentially destroy human life. Consequently, humans were compelled to protect themselves from the possible wrath of this entity. Disharmony with the sea spirit was believed to arise from unintentional transgressions. The sea spirit is believed to inhabit and reproduce within the marine environment, exercising authority over aquatic life. Marine organisms are thought to develop and reproduce under its supervision, while ocean waves and weather conditions are also believed to be influenced by the sea spirit. Accordingly, harmonious interactions between humans and the sea spirit are considered essential, particularly in relation to successful fishing activities (Fitrisia, 2014; Karlina & Eriyanti, 2022).

The myth of the sea spirit relates to life before humans inhabited coastal areas. Fish and other marine creatures were believed to recognize the sea spirit as their ruler. Humans were thought to have occasionally ignored the presence of the ocean's inhabitants, including the sea spirit, particularly in fishing activities and other practices that violated established norms. As a result, the sea spirit was believed to become angered (Fitrisia, 2014).

The *Tolak Bala* ceremony has no fixed schedule and is conducted according to circumstances experienced by the fishing community. When fishermen perceive unusual or disastrous signs, such as a simultaneous decline in fish catches, storms causing maritime accidents, the sinking of fishing boats, or the death of fishermen, the *Tolak Bala* ceremony is held. Preparation for the ceremony takes approximately two months and is conducted along the seashore. Initially, the opinion of the *tua pasia* or *madaharai pasia* is sought to determine a suitable location. The *Tolak Bala* ceremony involves the entire

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community, ranging from fishermen to village leaders, including the three *tungku sajarangan* (religious scholars, *cadiak*, and *pandai*). In addition, formal authorities, such as heads of neighborhood associations, the village chief, and even sub-district heads and regents, are involved (Fitrisia, 2014).

Rumors of impending disaster within the fishing community are treated as a serious collective concern and are deliberated by both traditional and formal leaders. Following the consensus, a committee is formed to organize the ceremony. This committee consists of volunteers responsible for planning the ritual, collecting funds, and preparing offerings for the sea spirit. The offerings include sacrificial animals and ceremonial items, such as various types of leaves. Subsequently, the timing of the ceremony is determined, usually through consultation with traditional and religious leaders, who consider auspicious and inauspicious days. In addition to animal offerings, various leaves and flowers, such as marigolds, *sikumbang* leaves, *sikarang*, *sitawa*, and *sidingin*, are prepared. Fragrant flowers, including jasmine, roses, pandan leaves, and lemongrass, symbolize happiness and prosperity, while *sitawa* and *sidingin* are believed to dispel the anger of the sea spirit. These offerings are arranged on a large tray, and it is believed that the larger the sacrifice and the more elaborate the offerings, the greater the likelihood of appeasing the sea spirit (Fitrisia, 2014).

On the appointed day, the entire community gathers at the mosque field. All ceremonial items, including sacrificial animals and herbal materials, are assembled. Participants then walk together along the shoreline and stop at a designated location. At this point, a village elder leads the ceremony by reciting *salawat*, followed by collective participation, after which the sacrificial animal, usually a goat, is slaughtered. The slaughtered animal and accompanying offerings are then transported by boat and released into the sea. After returning from the offering site and scattering flowers into the sea, the participants, led by the *tuo pasia*, perform a final communal prayer. With the conclusion of this prayer, the *Tolak Bala* ceremony officially ends (Fitrisia, 2014).

The ritual to ward off misfortune is performed over three consecutive days, beginning at the headwaters of the river in Kampung Taratak, continuing through Kampung Tengah, and concluding in Kampung Luar. The closing ritual involves the slaughter of a goat in the middle of the sea, symbolizing the act of staining the sea. After the sacrifice, the goat is left as a final offering, along with other items such as herbal leaves, within the territorial waters of Mandeh (Karlina & Eriyanti, 2022)

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The people of Mandeh believe that, like humans, the inhabitants of the sea also possess both positive and negative qualities, and that all existence operates according to its own dynamics. When the life patterns of these supernatural beings are disturbed, their reactions are believed to affect human life in return. Humans are visible, physical beings, whereas sea spirits are imperceptible to the senses. Consequently, interactions between humans and sea spirits may result in unintentional conflict, caused by inappropriate human speech or behavior, such as foul language, arrogance, or unethical conduct. Such actions are believed to disrupt the order of the sea spirits' existence (Fitrisia, 2014).

## 2. Balimau Paga

*Balimau Paga* is a tradition that is regularly practiced by the people of Mandeh. During the *Balimau Paga* event, all *ninik mamak* and community leaders wear traditional attire. *Balimau* is performed each time the fasting month of Ramadan approaches. *Balimau Paga* serves as an expression of gratitude and joy in welcoming Ramadan, as well as a symbol of self-purification (Safira, 2021). The purpose of this *balimau* activity is to cleanse oneself and strengthen social relationships before the beginning of Ramadan.

The ingredients used in *balimau* include lambelu fruit and *kencur* (*Kaempferia galanga*), which are pounded and mixed with a small amount of water. In some cases, rice flour and fragrances are also added. In the Kambang area, fragrances made from various types of flowers, commonly applied to the face and hands like a body scrub, are known as *Kasai*. For the people of Kambang, *Kasai* functions as a body fragrance that provides a cooling sensation and is believed to ward off harmful thoughts (Safira, 2021).

*Balimau Paga* is conducted immediately before the beginning of Ramadan. During the ceremony, participants wear traditional clothing and proceed in a procession from the edge of the village, specifically, the intersection leading to Mandeh, to the mosque. In other regions, *balimau* is performed through ritual bathing, but this practice is not observed in Mandeh. One of the ceremonial items used in *Balimau Paga* is a wax-paper flower.

The *Balimau* procession is organized by a designated committee and facilitated by the government. On the appointed day, all *ninik mamak* and community leaders wear their respective traditional attire in accordance with customary regulations. Traditional leaders from the five tribes in Mandeh, Caniogo Solok, Caniogo Guguak, Jambak, Tanjuang, and Melayu, are paraded with talempong music, accompanied by *balimau* accessories, toward the village officer and the Asasunnajah Mosque. *Datuak*, *Urang Tuo*, *Imam Khatib*, and *Dubalang* are paraded while carrying *dulang* containing *balimau*

accessories and flowers. Each *ninik mamak* receives flowers made of colorful wax paper, with *Datuak* marked by yellow flowers, *Imam Khatib* by white flowers, and *Urang Tuo* and *Dubalang* by mixed colors. These colorful paper flowers are tied to pieces of *rambio* branches. The cultural tradition described above is summarized in the following table.

**Table 2. Culture/Traditions of Mandeh**

NO	Name of Culture/Tradition	Purpose	How the community interprets it	Description
1	Bagan Biduak Duo	Talai Fishing equipment	The bagan boat is anchored, the net is set, and then the net is lifted once it is believed to be filled with fish.	
2	Warding off evil	Avoiding calamity		Once a year
3	Balimau	Purifying oneself		

The table above presents the principal cultural traditions practiced by the people of Mandeh, which reflect the integration of livelihood practices, belief systems, and social values. *Bagan Talai Biduak Duo* represents a traditional fishing practice that is not only functional as fishing equipment but also embodies local wisdom, particularly values of patience, restraint, and harmony with nature, as reflected in the process of anchoring the *bagan*, setting the net, and waiting before harvesting the catch. Meanwhile, *Tolak Bala* is interpreted as a collective ritual aimed at warding off calamities and restoring balance between humans, nature, and the unseen world, and is usually conducted once a year or in response to extraordinary events. *Balimau*, on the other hand, serves as a ritual of self-purification before the month of Ramadan, symbolizing both physical and spiritual cleansing. Overall, these traditions function as cultural mechanisms that strengthen social cohesion, preserve local wisdom, and transmit moral and religious values within the Mandeh community.

Names of Tribes and Titles of Elders in Each Tribe:

**Table 3. Names of Tribes and Titles of Elders**

Name of Tribe	Datuak	Elder	Imam Khatib	Dubalang
Caniago Solok	Datuak	Urang Tuo	Imam Khatib	Dubalang
	Bandaro Sutan	Bandaro Sutan	Bandaro Sutan	Bandaro Sutan
Caniago Guguak	Datuak Rajo Labiah	Urang Tuo Rajo Labiah	Imam Khatib Rajo Labiah	Dubalang Rajo Labiah
Jambak	Datuak	Urang Tuo	Imam Khatib	Dubalang
	Manti Kayo	Manti Kayo	Manti Kayo	Manti Kayo
Tanjuang	Datuak Rajo	Urang Tuo	Imam Khatib	Dubalang
	Lenggang	Rajo Lenggang	Rajo Lenggang	Rajo Lenggang
Melayu	Datuah Rajo	Urang Tuo	Imam Khatib	Dubalang
	Panghulu	Rajo Pangulu	Rajo Pangulu	Rajo Pangulu

The table above illustrates the traditional leadership structure based on tribal affiliations in Mandeh. Each tribe maintains a customary system consisting of four key elements, namely *Datuak*, *Urang Tuo*, *Imam Khatib*, and *Dubalang*. These four elements constitute an integral part of the traditional Minangkabau leadership system, which performs social, religious, and security functions within the community. Accordingly, each tribe exhibits a uniform leadership structure, distinguished by specific traditional titles. The title *Datuak* denotes the highest position in traditional leadership; *Urang Tuo* functions as an advisor and guardian of customary values; *Imam Khatib* is responsible for religious duties; while *Dubalang* is tasked with maintaining security and social order. This leadership structure reflects a harmonious balance between custom (*adat*), religion, and social life within the Minangkabau community of Mandeh.

## Discussion

### 1. Analysis of Development Planning Through Education in Mandeh

Indonesian Law No. 20 of 2003 on the National Education System stipulates the functions and objectives of national education that must guide educational practices in Indonesia. Article 3 of the National Education

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System Law states that national education functions to develop the character and civilization of a dignified nation to educate the public, and aims to cultivate students' potential so that they become individuals who believe in and fear God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, and independent, and emerge as democratic and responsible citizens. These objectives define the qualities that educational institutions are expected to foster in modern individuals. Consequently, the formulation of national education objectives serves as a foundational basis for the development of national character education.

Lickona proposes that character education is a deliberate and systematic effort to help individuals understand, internalize, and act upon ethical and moral values. Character education cultivates habits of thought and behavior that enable people to live and work harmoniously as members of families, friendships, neighborhoods, communities, and nations. Thomas Lickona's framework of character education emphasizes three core components, namely Moral Knowledge, Moral Feeling, and Moral Action. Moral Knowledge refers to an understanding of ethical principles and values, which Lickona identifies as essential for developing well-rounded character. Moral Feeling focuses on the cultivation of empathy and emotional awareness, enabling individuals to relate more deeply to others. Moral Action, finally, concerns the practical application of moral principles in everyday life, underscoring the importance of translating moral convictions into concrete behavior. These three elements are interconnected and together form a comprehensive framework for character education across various educational contexts (Elkind & Sweet, 2004; Lickona, 1992; Susanti, 2022).

Education plays a crucial role in societal transformation by acting as an agent of conservation, innovation, and change. As a conservative agent, education preserves indigenous socio-cultural values and fosters resilience in the face of globalization (Mustafazada, 2024). In its innovative capacity, education cultivates critical competencies, such as creativity and communication skills, which are essential for navigating contemporary challenges (Krayneva et al., 2021). Moreover, as an agent of change, education catalyzes social transformation by equipping individuals with the knowledge and skills necessary to adapt to climate change and other forms of social transformation (Muttarak & Lutz, 2014). This multifaceted approach ensures that educated individuals not only understand their social and environmental contexts but also actively participate in community development, thereby serving as role models within society (Zolfaghari, 2015; Zuhdi et al., 2021).

Religion and development are closely interconnected. Religion can serve as a spiritual and moral foundation for building a civilized society and nation. It may also function as a driving force for social, cultural, and economic transformation. Furthermore, religion acts as a source of inspiration for fostering social harmony within diverse societies. It provides guidance for life and transmits teachings related to values and social norms, thereby fostering the internalization of harmonious values among religious communities and supporting broader national development (Amin, 2023; Kasman, 2022).

To enhance societal quality through education, non-formal educational activities, such as training programs, are required. The following section presents an overview of training and educational initiatives that can be provided to the community within the context of religious life guidance.

**Table 4. Religious Education Scheme for the Mandeh Community**

No	Type of Education	goal	Target	Religious Subjects	Type of Institution
1	School-Age Religious Education (Elementary-High School)	To enrich religious education	For children aged 6-18 years	<ul style="list-style-type: none"> <li>• faith</li> <li>• Sharia (Islamic law)</li> <li>• morals</li> <li>• Social religion</li> <li>• Culture and cultural philosophy</li> </ul>	MDA/TPQ and other types
2	Religious Education for Adults	Providing enrichment of religious knowledge, awareness, and skills	For ages 18 and above	<ul style="list-style-type: none"> <li>• faith</li> <li>• Sharia (Islamic law)</li> <li>• morals</li> <li>• Social religion</li> <li>• Culture and cultural philosophy</li> </ul>	1. Imam and Khatib Training (LPIK) 2. Ta'lim Council

The religious education scheme in Mandeh encompasses two primary groups, namely religious education for school-age children (6–18 years) delivered through institutions such as *Madrasah Diniyah Awaliyah* (MDA) and *Taman Pendidikan Al-Qur'an* (TPQ), and religious education for adults (18 years and above) conducted through the Imam and Khatib Training Institute



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(LPIK) and the *Ta'lim* Council. Both groups share the common objective of enriching religious knowledge, awareness, and practical skills through learning materials that cover faith (*aqidah*), sharia, morality (*akhlaq*), socio-religious issues, and culture and cultural philosophy. This model corresponds with the view that Islamic education plays a significant role in maintaining Islamic identity amid the pressures of globalization (Aminnuddin, 2022).

## **2. Analysis of Development Planning Through Local Wisdom in Mandeh Based on ABS-SBK**

### **Integration of ABS-SBK in the Culture of Bagan Talai Biduak Duo**

Development through local wisdom based on ABS-SBK refers to the integration of Islamic values into existing local cultural practices. Within Muslim communities, certain cultural expressions function as manifestations of Islamic interpretations in everyday life, while others emerge from various forms of local wisdom that still require strengthening to ensure sustainability and to foster the development of both the material and spiritual dimensions of culture. Among the local cultural practices of the Mandeh community in South Pesisir Regency, West Sumatra, where the majority of the population works as fishermen and depends on the sea for their livelihood, is a traditional means of subsistence known as *Bagan Talai Biduak Duo*.

The waters surrounding Mandeh Beach are relatively calm due to their location between several small islands, providing an abundance of small fish, particularly anchovies. The people of Mandeh generally employ practical fishing tools to harvest these fish, with *Bagan Talai* serving as their primary fishing equipment. A *bagan* is a lift-net apparatus operated in coastal waters at night, using artificial lights to attract fish. To operate the *bagan*, fishermen utilize a specialized vessel known as a *bagan* boat. These boats function in calm, non-turbulent seas and are specifically designed to catch small fish such as anchovies. Using the *Bagan Talai*, fishermen typically depart for the sea in the late afternoon, around 5:00 p.m., and return the following morning. Throughout the night, they monitor the *talai* nets and wait patiently until fish gather in sufficient numbers before lifting the net. The process of constructing and operating the *Bagan Talai* has been transmitted across generations. Drawing on their observations of natural conditions, marine environments, and prior fishing experiences, the Mandeh community developed their own fishing equipment, which they identify as the *bagan* (Marbun, 2017)

The integration of Islamic philosophy into *Talai Bagan* represents a form of cultural development grounded in the ABS-SBK principle. The philosophy of *Talai Bagan*, which literally means self-restraint, does not signify inaction or passivity, but rather the continuous exertion of effort to attain desired

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outcomes. This philosophy becomes stronger and more meaningful when accompanied by the traditional worldview of *basandi syara', syara' basandi kitabullah*. Through divine revelation, Allah teaches that contentment with what has been bestowed, based on the principle of *hasbunallah*, constitutes the starting point of blessings and goodness. As stated in the Qur'an: "If they had been content with what Allah and His Messenger gave them, and said, 'Allah is sufficient for us; Allah will grant us of His bounty, and so will His Messenger. Indeed, we are people who place their hope in Allah' (QS. At-Taubah, 59).

The word *hasbu* shares the same linguistic root as *hasiba*, *hisab*, and other derivatives, and therefore conveys meanings such as sufficiency, calculation, reward, and estimation. In this sense, the expression *hasbunallah* is conceptually equivalent to the notion of *talai* within the philosophy of *Bagan Talai*, as discussed above. *Bagan Talai* thus signifies the effort to cultivate inner confidence by being satisfied with Allah's blessings, while simultaneously striving to become worthy of those blessings through conscious effort and rational self-assessment.

### **Integration of ABS-SBK in the Tolak Bala Tradition**

The *Tolak Bala* tradition originally functioned as a form of communal recognition of the existence of non-human beings alongside humans, as well as an expression of apology and a desire to live in harmony with the supernatural entities believed to inhabit the ocean. The *Tolak Bala* tradition in Mandeh has been transmitted across generations. In its historical development, the tradition has undergone a process of Islamization, both in its intentions and ritual practices. In the Qur'an, there are thirty-seven verses related to the term *al-bala'* and its derivatives, dispersed across various chapters (al-Baqi, 1945). Linguistically, the term *al-bala'* derives from the Arabic root *baliya*, which literally means a test or trial (*al-ikhtibar*), and may manifest in both favorable and unfavorable forms (Manzur, 1990). *Bala'* can signify *ni'mah* (blessing), *ikhtibar* (trial or test), or *makruh* (something disliked) (Aḥmad, n.d.), and may take the form of ease or hardship (al-Ashfahani, 1972). In another semantic dimension, *bala'* also conveys the meaning of manifestation or disclosure, as stated in the Qur'an: "On the Day when all secrets will be revealed" (QS. (At-Tariq: 9).

In Islamic theology, Allah renders life and death, along with all accompanying phenomena, causes, and consequences, as forms of *bala'* (tests) for humankind. These trials serve as a means through which humans submit themselves to their Lord, expressed through sincere effort, patience, gratitude, and righteous deeds, or, conversely, through their opposites. Allah declares that He will truly test human beings to reveal those who strive and remain

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patient, and to make evident the virtues and shortcomings of human conduct (QS. Muhammad: 31; QS. An-Naml: 40; QS. Al-Mulk: 2). As stated in the Qur'an: "We will test you with evil and good as a trial, and to Us you will be returned" (QS. Al-Anbiya': 35). In another verse, Allah reminds believers: "Indeed, the help of Allah is near" (QS al-Baqarah, 2: 214).

Within this theological framework, one of the factors underlying the practice of *Tolak Bala* among the Mandeh community is the experience of failed fishing efforts using *bagan* nets. The Qur'an affirms that believers will be tested through matters that appear within reach, so that Allah may know those who truly fear Him, even in unseen circumstances (QS. Al-Ma'idah: 94). Furthermore, the *Tolak Bala* tradition embodies an implicit ethic of patience, which resonates with the Qur'anic injunction: "Seek help through patience and prayer. Indeed, prayer is burdensome except for the humble" (QS. Al-Baqarah: 45). The integration and internalization of Islamic values and life philosophy within the *Tolak Bala* tradition, as an expression of the ABS-SBK worldview, thus provides renewed meaning and spiritual motivation in the processes of community development and empowerment in Mandeh.

### **Integration of ABS-SBK into the Balimau Paga Tradition**

The *Balimau Paga* tradition, which the people of Mandeh regularly observe before Ramadan, possesses a profound cultural dimension, involving all segments of the community in processes of physical and spiritual purification. This tradition plays a significant role in strengthening social relationships among community members by fostering mutual friendship and educating the younger generation about the importance of maintaining physical and spiritual cleanliness in preparation for the holy month of Ramadan. During the procession, community members wear traditional attire and carry oil-paper flowers, which symbolize the values of cleanliness and beauty that every individual is expected to uphold. Within the framework of ABS-SBK, this tradition can be understood as a manifestation of *tazkiyatun nafs* (purification of the soul), a practice highly emphasized in Islam, particularly in anticipation of Ramadan. In Islamic teachings, preparation for the holy month is not merely physical but fundamentally spiritual, a principle that accords with the hadith of the Prophet Muhammad ﷺ: "Indeed, deeds are judged by intentions, and everyone will receive what they intend" (HR. Bukhari and Muslim).

The principle of self-purification, as embodied in *Balimau Paga*, also aims to cleanse the heart of traits that are incompatible with Islamic teachings, such as envy, jealousy, and hatred toward others (Vionitas, 2020). In this context, the meaning of self-purification in *Balimau Paga* aligns closely with Islamic

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teachings on *tazkiyah*, which begins with the inner purification of the heart and continues through ethical conduct and righteous behavior, as emphasized in the Qur'an: "*Indeed, successful are those who purify it, and indeed, unsuccessful are those who corrupt it*" (QS. As-Syams: 9–10).

Through the principles of ABS-SBK, the *Balimau Paga* procession becomes more spiritually meaningful, integrating Islamic teachings into every aspect of the tradition, from its intentions to its ritual practices. The procession, marked by the collective recitation of prayers and *dhikr*, can be understood as a form of Islamic preaching (*da'wah*), articulated through local wisdom that remains relevant in contemporary contexts. In this way, the people of Mandeh not only preserve their cultural traditions but also utilize them as a medium to deepen their understanding of Islamic values, thereby strengthening *ukhuwah Islamiyah* (Islamic brotherhood). Purification in *Balimau Paga* further conveys important ethical messages concerning *tawadhu* (humility) and *taubah* (repentance), values that are clearly reflected in the ritual practices. Moreover, Islamic teachings emphasizing forgiveness and drawing closer to Allah SWT are reinforced through this activity; for instance, during the procession, community members sincerely seek forgiveness from one another, a practice that constitutes a fundamental principle in Islamic ethics.

Furthermore, within the context of ABS-SBK, the *Balimau Paga* tradition possesses a distinct dimension of character education for the community, particularly for the younger generation. This procession teaches participants to respect parents and traditional leaders, as well as to maintain harmonious relationships with others, both in everyday social interactions and in the performance of religious obligations. Character education in this context emphasizes the formation of noble character (*akhlaq karimah*), which constitutes an integral objective of Islamic education. As stated in the Qur'an: "*Indeed, in the Messenger of Allah you have an excellent example*" (QS. Al-Ahzab: 21).

Thus, the *Balimau Paga* tradition in Mandeh, when integrated with the principles of ABS-SBK, functions not only as a means of preserving local culture but also as a vehicle for cultural *da'wah* that educates the community to internalize and practice Islamic values in their daily lives. The integration of Islamic values into this tradition ensures that cultural practices remain aligned with the purity of religious teachings, while simultaneously strengthening local cultural identity grounded in the moral principles embodied in ABS-SBK.

## CONCLUSION

The findings of this research indicate that tourism development in Mandeh cannot be sustainably achieved solely through infrastructure development and economic investment, but must be firmly grounded in education-based strategies that strengthen local wisdom and Islamic values. This study recommends that policymakers and relevant stakeholders integrate religious education, community empowerment, and cultural preservation into tourism planning frameworks to enhance social cohesion and cultural resilience. In practical terms, this involves strengthening non-formal religious education institutions, embedding the values of ABS-SBK into community training programs, and ensuring active community participation in tourism governance. Furthermore, effective collaboration among local communities, government authorities, and the private sector is essential for institutionalizing these values within tourism management policies. By adopting this integrative development model, Mandeh has the potential to emerge as a leading tourism destination that not only generates economic benefits but also preserves cultural identity, reinforces moral values, and promotes long-term social sustainability.

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