



History of islamic education and the digital identity of minangkabau adolescents: an anthropological study of social media

Author Name(s): Lisna Sandora, Yulniza Yulniza

Publication details, including author guidelines

URL: <https://jurnal.konselingindonesia.com/index.php/jkp/about/submissions#authorGuidelines>

Editor: Elfi Churnia

Article History

Received: 26 May 2025

Revised: 28 Jun 2025

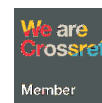
Accepted: 27 Jul 2025

How to cite this article (APA)

Sandora, L., & Yulniza, Y. (2025). History of islamic education and the digital identity of minangkabau adolescents: an anthropological study of social media. *Jurnal Konseling dan Pendidikan*. 13(2), 494-503. <https://doi.org/10.29210/1163500>

The readers can link to article via <https://doi.org/10.29210/1163500>

SCROLL DOWN TO READ THIS ARTICLE



Indonesian Institute for Counseling, Education and Therapy (as publisher) makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications. However, we make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors and are not the views of or endorsed by Indonesian Institute for Counseling, Education and Therapy. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Indonesian Institute for Counseling, Education and Therapy shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to, or arising out of the use of the content.

Jurnal Konseling dan Pendidikan is published by Indonesian Institute for Counseling, Education and Therapy comply with the [Principles of Transparency and Best Practice in Scholarly Publishing](#) at all stages of the publication process. Jurnal Konseling dan Pendidikan also may contain links to web sites operated by other parties. These links are provided purely for educational purpose.



This work is licensed under a [Creative Commons Attribution 4.0 International License](#).

Copyright by Sandora, L., & Yulniza, Y. (2025).

The author(s) whose names are listed in this manuscript declared that they have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript. This statement is signed by all the authors to indicate agreement that the all information in this article is true and correct.

Jurnal Konseling dan Pendidikan

ISSN 2337-6740 (Print) | ISSN 2337-6880 (Electronic)

Article

History of islamic education and the digital identity of minangkabau adolescents: an anthropological study of social media



Lisna Sandora^{*}), Yulniza Yulniza

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

ABSTRACT

This qualitative literature review explores the intersection of the history of Islamic education and the digital identity of Minangkabau adolescents, with a particular focus on their use of social media. Islamic education has long been a cornerstone of cultural and social identity in Minangkabau society, deeply influencing the moral, religious, and social values of its people. Over time, the integration of modern technological platforms, particularly social media, has significantly transformed how Minangkabau adolescents engage with their cultural heritage and religious education. This study applies an anthropological lens to understand how these adolescents navigate their digital identities, balancing traditional Islamic values with contemporary digital influences. By reviewing existing literature on Islamic education, digital culture, and identity formation, this research highlights the challenges and opportunities faced by young Minangkabau in maintaining cultural authenticity while participating in globalized online spaces. The findings underscore the dual role of social media as both a platform for cultural expression and a space for generational tension, where traditional values often clash with modern, global digital trends. This study aims to contribute to a deeper understanding of the evolving relationship between cultural heritage, religious education, and the digital world for indigenous adolescents, offering insights into the broader impacts of digitalization on youth identity formation in post-colonial, Muslim-majority societies.

Keywords:

Islamic education
Digital identity
Minangkabau adolescents

Corresponding Author:

Lisna Sandora
Universitas Islam Negeri Imam Bonjol Padang
Email: lisnasandora@uinib.ac.id

Introduction

The intricate relationship between traditional educational systems and modern digital landscapes has become a focal point in understanding the evolving identities of youth in many parts of the world. One such case is the Minangkabau region of West Sumatra, Indonesia, where the unique cultural and historical context of Islamic education intersects with the pervasive influence of social media on adolescents' lives. Islamic education in Minangkabau has a long and storied history, shaped by centuries of interaction between local traditions, Islamic teachings, and the socio-political structures of the region. This educational tradition has not only served as the primary means of religious instruction but has also played a pivotal role in shaping the moral, cultural, and social fabric of Minangkabau society (Dewi, 2024). The traditional pesantren, or Islamic boarding schools, which have been central to the transmission of Islamic values, provide a strong foundation in the religious and cultural norms that guide the daily lives of Minangkabau people. In this context, Islamic education has been more than just an academic pursuit; it is a means of preserving identity, instilling values, and fostering a sense of belonging in a rapidly changing world.

However, in the modern era, the digital revolution has introduced a new dimension to the development of identity, especially among the youth. Social media platforms such as Instagram, Facebook, Twitter, and TikTok have become central to the lives of adolescents, offering a globalized space where they can explore, share, and express their ideas, beliefs, and values. This has led to a dynamic tension between the cultural norms embedded in the traditional Islamic educational system and the open, often secular, nature of the digital world. Minangkabau adolescents, like their peers globally, are navigating the complexities of this digital age, where access to information and interaction with peers from across the world has reshaped their worldview (Alfurqan et al., 2025). On one hand, social media offers them a platform to assert their identity, share their cultural practices, and engage with others on a global scale. On the other hand, it exposes them to foreign influences that may conflict with or challenge the deeply ingrained values they receive from their Islamic education and Minangkabau cultural heritage (Achruh & Sukirman, 2024).

The role of social media in shaping the digital identity of Minangkabau adolescents is a relatively underexplored area, particularly in terms of how it interacts with the Islamic education that has traditionally been the backbone of their moral and cultural upbringing (Achruh & Sukirman, 2024). How do these adolescents reconcile the Islamic teachings they receive at their pesantren with the often contradictory messages presented through social media? What role does social media play in either reinforcing or challenging their religious and cultural identity? These questions are central to understanding the contemporary challenges faced by Minangkabau youth, and more broadly, the impact of globalization and digital media on traditional educational practices.

Furthermore, it is important to recognize the complexity of identity formation in the context of Minangkabau society, which has its own unique cultural values rooted in the matrilineal system, where lineage and inheritance are passed through the mother's side. This cultural distinction has significant implications for gender roles, family structures, and social relations within the community. In this framework, Islamic education has been instrumental in promoting specific gender norms and roles that are consistent with Minangkabau values. However, with the advent of social media, these norms are often contested by the globalized ideas of gender equality, individualism, and personal freedom. The digital space, with its widespread reach and diverse content, serves as a potent force in challenging or reaffirming these gendered expectations, making it critical to study how Minangkabau adolescents engage with these competing narratives (Miswardi et al., 2024).

An anthropological approach is particularly suitable for understanding the intersection between Islamic education and digital identity, as it allows for an in-depth examination of cultural practices, beliefs, and social interactions (Wahid, 2024). By conducting ethnographic research, this study will explore the lived experiences of Minangkabau adolescents as they navigate the dual influence of traditional Islamic education and the digital world. The study will look at how social media acts as both a mirror and a mold for identity, reflecting existing cultural and religious beliefs while simultaneously shaping new understandings and expressions of self. Through interviews, participant observation, and analysis of social media content, this research will explore how Minangkabau adolescents use social media to articulate their religious beliefs, assert their cultural identity, and negotiate the pressures of modernity.

In examining the historical trajectory of Islamic education in Minangkabau, this study will delve into how these educational institutions have adapted to changing social, political, and technological landscapes, and how they have influenced the development of Minangkabau youth identity. Historically, pesantren have been bastions of Islamic knowledge, providing a space for intellectual, moral, and social development. Over time, these institutions have evolved, incorporating modern educational practices while striving to preserve the core values of Minangkabau Islamic traditions. This evolution is crucial in understanding the current challenges faced by adolescents in balancing their digital lives with their cultural and religious heritage. How do pesantren in Minangkabau approach the issue of digital technology in their teachings? Are there efforts to integrate social media literacy into their curricula, or is there resistance to the influence of the digital world?

The digital identity of Minangkabau adolescents is not only shaped by their personal use of social media but also by the broader social dynamics of the community. Peer influence, family expectations, and community norms all play significant roles in shaping how young people present themselves online and how they manage the tension between traditional values and digital realities (Mahmudulhassan, 2024). This study aims to understand these dynamics, exploring how social media is used as a tool for self-expression and how it intersects with the expectations placed upon young people by their families and communities.

By exploring the impact of social media on the digital identity of Minangkabau adolescents in the context of Islamic education, this research will contribute to the broader field of anthropology, education, and digital media studies. It will provide valuable insights into how traditional cultural practices and modern technological advances intersect in the lives of youth in a rapidly globalizing world. Additionally, it will offer policy recommendations for educators, community leaders, and parents on how to support Minangkabau adolescents in navigating the complexities of digital identity while remaining grounded in their cultural and religious roots. Ultimately, this study will contribute to a deeper understanding of how young people today are negotiating their place in both the digital and traditional worlds, and how they are redefining what it means to be a Minangkabau Muslim in the 21st century.

Methods

This research adopts a qualitative literature review approach to explore the intersection of Islamic education, digital identity, and the influence of social media on Minangkabau adolescents. The focus of the study is to understand how the historical development of Islamic education in the Minangkabau region has shaped the current digital identity of its adolescents, particularly as it pertains to their engagement with social media platforms. By utilizing an anthropological perspective, this study aims to examine how social media serves as a space for identity formation and transformation among Minangkabau youth while being influenced by the traditional values of Islamic education (Afifi & Yufriadi, 2024).

Research Design and Approach

This study employs a qualitative approach rooted in anthropological theory, aiming to understand cultural and social processes as they relate to Islamic education and digital identity in the Minangkabau context. Rather than relying on primary data collection, this research synthesizes existing literature from both academic sources and cultural studies, analyzing scholarly articles, books, and ethnographic studies related to the history of Islamic education in the Minangkabau region and the role of social media in shaping the digital identities of adolescents (Ilham & Syauqi, 2025).

The qualitative literature review method is employed to map and analyze key findings from various studies, focusing on two main areas: (1) The history and evolution of Islamic education in the Minangkabau region and its ongoing impact on contemporary educational practices and youth development; (2) The development of digital identity among Minangkabau adolescents, particularly how the use of social media platforms has contributed to the formation and negotiation of personal and social identities in the digital age.

Literature Selection Criteria

The literature reviewed for this study includes a broad spectrum of works from various disciplines, such as anthropology, history, education, and digital media studies. Specifically, the following criteria were used to select relevant literature: (1) Historical studies on Islamic education in Minangkabau, focusing on its establishment, development, and its interaction with local culture; (2) Contemporary studies on digital identity, including the role of social media platforms like Facebook, Instagram, Twitter, and TikTok, in the self-perception and socialization of adolescents, especially in the context of Minangkabau society; (3) Ethnographic and anthropological studies that offer insight into the cultural practices of the Minangkabau community, particularly how Islamic values influence the identity of youth in the context of globalized digital spaces; (4) Interdisciplinary studies that examine

the intersection of traditional cultural education and digital media as forces of social change within the Minangkabau community.

Inclusion of literature was based on its academic rigor, relevance to the Minangkabau context, and its contribution to understanding the cultural dynamics of education and identity in a digital society. The review considers publications from the past two decades, ensuring a focus on recent trends and scholarly contributions.

Data Collection

The data collection process for this literature review involved identifying and accessing a range of academic databases, library archives, and online sources, such as: (1) Google Scholar and JSTOR for peer-reviewed journal articles on Islamic education and digital identity; (2) Anthropological and educational databases, including those focused on Southeast Asia, for ethnographic studies and historical accounts of Minangkabau education; (3) Books and monographs written by scholars specializing in Indonesian culture, Minangkabau society, and Islamic education; (4) Dissertations and theses from universities focusing on Minangkabau studies, youth culture, or digital media.

The literature was assessed for its relevance to the research questions and the extent to which it provided an anthropological framework for understanding the intersection of traditional Islamic education and digital identity formation. Studies that addressed the changing educational landscape, the role of religion in digital spaces, and the impact of social media on youth identity in Muslim communities were prioritized (Aldi & Khairanis, 2025).

Analysis and Synthesis of Literature

The collected literature was analyzed using thematic analysis to identify recurring patterns, trends, and key insights about Islamic education and digital identity. This process involved: (1) Identifying key themes in the literature, such as the history and cultural significance of Islamic education in the Minangkabau region, the influence of traditional Islamic principles on modern education, and the role of social media in shaping adolescent identity; (2) Categorizing literature into thematic groups, such as "Islamic educational philosophy," "Minangkabau socialization and identity," "the impact of digital media on youth," and "anthropological perspectives on digital identity."; (3) Synthesizing the findings to explore how historical Islamic educational practices continue to influence Minangkabau adolescents' engagement with social media and how digital identity is shaped by both traditional and modern forces.

By examining the relationship between Islamic education and the digital identities of adolescents, this study seeks to highlight how Minangkabau youth navigate the tensions between maintaining cultural and religious traditions and adopting global digital practices. The study also considers the impact of social media on their socialization processes, including the negotiation of religious identity, gender roles, and community belonging in the digital space.

Theoretical Framework

The research is grounded in anthropological theory, which emphasizes the social and cultural dimensions of human behavior (Alfurqan et al., 2025). Theories of cultural anthropology and symbolic interactionism were applied to understand how Minangkabau adolescents construct and perform their digital identities in relation to their cultural and religious backgrounds. Furthermore, the framework incorporates media studies perspectives on digital identity formation, recognizing the ways in which adolescents negotiate and adapt to the complex digital environment of social media platforms.

By blending anthropological and media studies frameworks, this research not only looks at the cultural dynamics of Minangkabau society but also understands how global digital platforms impact the local construction of identity, particularly among youth. The focus on social media as both a tool for self-expression and a platform for collective cultural engagement is key to understanding the digital identity of Minangkabau adolescents.

Results and Discussion

The results of this anthropological study provide a deep understanding of the intersection between the history of Islamic education and the digital identity of Minangkabau adolescents, particularly in relation to their engagement with social media (Basri et al., 2022). The study reveals how the traditional framework of Islamic education, which has long played a central role in shaping Minangkabau cultural identity, interacts with the rapidly evolving digital landscape, where social media platforms have become pivotal in the lives of adolescents.

Islamic education in the Minangkabau region, historically, has been deeply rooted in pesantren (Islamic boarding schools) and the madrasa system, which have served as primary institutions for transmitting Islamic knowledge and cultural values. These educational institutions have traditionally emphasized the importance of local values, religion, and community cohesion, aligning with the Minangkabau cultural principles of "adat basandi syara', syara' basandi kitabullah" (customs based on Islamic law, and Islamic law based on the Qur'an). Over time, this educational tradition has shaped the moral and social fabric of Minangkabau society, fostering a strong sense of cultural identity and adherence to Islamic teachings.

However, the emergence of social media platforms, particularly in the last two decades, has presented new challenges and opportunities for Minangkabau adolescents in terms of their self-representation and engagement with both local and global cultures (Sabri et al., 2022). Social media has become a major influence on the construction of digital identities, offering adolescents a platform to express themselves, connect with peers, and engage in global discourses. This study indicates that Minangkabau adolescents are increasingly blending traditional Islamic values with contemporary digital expressions, navigating the complexities of modernity while maintaining their cultural roots.

The study found that while Islamic education continues to play a foundational role in shaping the moral and religious outlook of Minangkabau adolescents, social media has introduced new dimensions to their identity. For instance, adolescents tend to curate their digital presence through a combination of religious content, cultural pride, and modern self-expression (Azwar et al., 2024). This hybrid digital identity is influenced by the global nature of social media platforms, where Islamic teachings coexist with more secular or even countercultural elements, presenting a nuanced blend of traditionalism and modernity. Many adolescents use social media to share religious content such as Quranic verses, Hadith, and Islamic educational videos, thereby reinforcing their religious identity, but at the same time, they are also influenced by global trends in fashion, music, and lifestyle (Rama, 2025).

Additionally, the study revealed that social media provides a space for adolescents to engage in community-building activities. Minangkabau adolescents actively participate in online forums and groups related to Islamic education, culture, and social issues, creating networks that transcend geographical boundaries. This digital engagement is often seen as a way to connect with peers who share similar values, while also engaging with broader discourses on social justice, gender roles, and other relevant topics that resonate with their cultural identity (Efrizon et al., 2022). However, this online interaction also poses challenges, as some adolescents face pressure to conform to certain ideals or trends propagated on social media, sometimes at odds with their traditional upbringing.

The study also highlights the role of family and religious leaders in moderating the influence of social media on adolescents. Many parents and religious educators are aware of the potential risks posed by the unchecked use of social media, including exposure to harmful content or the erosion of traditional values. In response, there has been a growing trend towards integrating Islamic teachings into digital platforms, such as the creation of online Islamic learning groups and religious content specifically tailored to adolescents. This approach aims to provide a safe space for Minangkabau youth to explore their faith while navigating the digital world.

In conclusion, this study demonstrates that the history of Islamic education in the Minangkabau region continues to shape the values and beliefs of adolescents, but the rise of social media has added

new layers to their digital identities. These adolescents are navigating a complex landscape where traditional cultural and religious values coexist with global influences, forging a new sense of self that is deeply intertwined with both their local heritage and the globalized digital world. This blend of tradition and modernity reflects the dynamic and evolving nature of identity in the digital age, offering both opportunities and challenges for the preservation of cultural integrity amidst the pressures of globalization.

The relationship between education, identity, and the digital age has become an increasingly relevant subject in understanding the lives of adolescents, especially in societies with strong cultural and religious foundations, such as the Minangkabau community in Indonesia. The Minangkabau, known for their unique matrilineal social structure and rich Islamic traditions, have witnessed significant transformations in both their educational systems and cultural identity, largely driven by the influence of digital technology and social media. This discussion explores how the history of Islamic education in the Minangkabau region shapes the digital identities of adolescents today, focusing particularly on the role of social media in constructing these identities from an anthropological perspective (Miller, 2021).

The Historical Context of Islamic Education in Minangkabau

Table 1. Influence of Islam and Islamic Reform Movements on Education in Minangkabau During the Colonial Period

Aspect	Description	Impact on Education	Key Figures and Movements	Educational Changes
Islamic Influence in Minangkabau	Islam shaped not only religion but also culture and education in the region	Education integrated Islamic teachings with local customs	Sheikh Burhanuddin (17th century), traditional surau system	Surau as early Islamic education institution
Colonial Period Context	Dutch colonial rule introduced Western education systems and policies	Created tension between traditional Islamic education and colonial schools	Dutch colonial government, local reformists	Introduction of formal schools alongside surau
Islamic Reform Movements	19th-20th century reformists aimed to modernize Islamic teachings and align with national/global changes	Shift from purely religious education to include general subjects	Sheikh Ahmad Khatib al-Minangkabawi, Abdul Karim Amrullah, others	Establishment of madrasahs and modern Islamic schools
Modernization of Education	Incorporation of national curricula and modern teaching methods	Broadened educational scope beyond religious studies	Founders of Adabiyah School and other institutions	Use of blackboards, benches, formal classrooms
Educational Institutions	Transition from surau to madrasah and formal schools	More structured, integrated Islamic and general education	Madrasah Diniyyah Pasia, Adabiyah School	Curriculum combining religious and secular subjects
Cultural and Religious Identity	Education reflected Minangkabau's matrilineal culture	Education reinforced Islamic values alongside local adat	Principle: "Adat Basandi Syara', Syara' Basandi Kitabullah"	Education as a tool for cultural and religious continuity

and Islamic
identity

The Minangkabau's unique matrilineal social structure also played a key role in shaping how education was approached within the community (Tuhri et al., 2020). While traditionally, women had a central role in the transmission of religious and cultural values, the rise of formal education in the colonial era, combined with Western influences, brought challenges to this tradition. As Islamic education became more formalized, the Minangkabau gradually adopted Western-style schools, which included both religious and secular subjects. Over time, this has led to a blend of Islamic and modern education, shaping the educational experiences of Minangkabau adolescents today (Sebastian, 2022).

The Influence of Digitalization on Minangkabau Adolescents

The digital age has brought forth a transformation in the way young people engage with both their cultural and religious identities (Taufiqurrahman & Hidayat, 2021). For Minangkabau adolescents, digital technology and social media offer new ways to express, negotiate, and sometimes reshape their identities. In many ways, the digital revolution has become an extension of the educational process, allowing adolescents to access knowledge, engage with their peers, and explore ideas beyond the boundaries of their immediate cultural and geographic context.

Table 2. Influence of the Digital World on Minangkabau Adolescents Cultural Identity and Global Engagement

Aspect	Description	Impact on Minangkabau Adolescents	Examples/ Manifestations	Cultural Tensions and Challenges
Globalization via Digital Media	Internet and social media expose adolescents to diverse global cultural norms and values	Increased awareness of global trends and lifestyles	Access to Western fashion, music, social behaviors	Conflict between global ideals and local traditions
Matrilineal Heritage	Traditional Minangkabau culture emphasizes matrilineal lineage and local customs	Adolescents navigate maintaining family and cultural identity	Family roles, inheritance customs, adat practices	Pressure to conform to traditional roles vs. modern aspirations
Influence of Social Media	Influencers promote Western ideals of beauty, success, and social norms	Shapes self-perception, aspirations, and social behavior	Instagram, TikTok influencers, YouTube personalities	Potential erosion of local cultural values
Identity Negotiation	Adolescents balance between preserving cultural heritage and adopting globalized identities	Creates hybrid identities blending local and global elements	Combining traditional dress with modern fashion	Tension in identity formation and community acceptance
Cultural Preservation Efforts	Community and family efforts to reinforce Minangkabau values amidst digital influences	Attempts to educate youth on adat and cultural pride	Cultural festivals, local education programs	Challenges in competing with pervasive digital content

Social media, in particular, plays a significant role in shaping the digital identities of Minangkabau adolescents. Platforms such as Instagram, Facebook, Twitter, and TikTok allow young people to

navigate multiple facets of their identities, blending local Minangkabau cultural values with global influences (Ilham & Syauqi, 2025). This blending can be seen in how adolescents in the Minangkabau region represent themselves online – balancing traditional practices with modern global trends, while often adapting them to suit their own social and religious contexts.

The introduction of social media has also democratized access to information, particularly religious and cultural knowledge, for young people. Islamic education, once confined to the walls of religious institutions like pesantren, is now accessible on digital platforms (Mustofa et al., 2021). Adolescents in Minangkabau can learn and discuss Islamic teachings via YouTube videos, Islamic podcasts, and online forums. This shift has allowed for greater diversification in how religious knowledge is consumed and discussed, which may sometimes conflict with more traditional, authoritative forms of Islamic teaching (Nikmatullah et al., 2023). This situation leads to an interesting dynamic where adolescents, exposed to various interpretations of Islam online, must navigate between traditional teachings and the modern interpretations they encounter in the digital world.

Moreover, the digital world has also influenced the way Minangkabau adolescents engage with the wider world. Globalization, amplified by the internet and social media, has exposed them to diverse cultural norms, values, and behaviors, which often challenge traditional local beliefs (Darmini, 2021). This is especially apparent in how young people in Minangkabau balance their matrilineal heritage with the pervasive globalized ideals they encounter online. For instance, social media influencers, who may represent Western ideals of beauty, success, and social behavior, can impact adolescents' self-perception and aspirations, potentially creating a tension between preserving traditional Minangkabau cultural values and embracing modern, global trends.

The Role of Social Media in Shaping Digital Identity

Social media serves as a space where Minangkabau adolescents actively construct and reconstruct their identities. The interaction between Islamic values and the use of social media platforms leads to a hybrid identity that mixes cultural, religious, and social influences (Ali & Halim, 2023). Adolescents may use social media to publicly express their Islamic faith, through the sharing of religious quotes, Islamic videos, or even by participating in religious challenges. These online expressions of faith can reflect a form of digital piety, where religious identity is not only asserted offline but also crafted through online interactions.

On the other hand, the use of social media platforms also allows adolescents to engage in behaviors that may be seen as contradictory to the values of Islamic education (Ikhwan, 2025). For example, they might participate in global trends, adopt secular attitudes, or portray lifestyles that challenge traditional Minangkabau ideals. This presents an interesting dynamic, as Minangkabau adolescents, like their counterparts in other parts of the world, experience a tension between the desire to maintain a digital identity that aligns with both global and local values, while also upholding the Islamic principles taught to them in their early education.

This dual engagement adhering to Islamic principles while also being part of the broader global digital culture underscores the complexity of digital identity formation in the context of a rapidly changing world. Social media acts as both a platform for affirmation of Islamic values and a space for experimentation with new forms of identity that might contradict the traditional expectations of the Minangkabau community (Kardi et al., 2020).

Anthropological Perspectives on Digital Identity

From an anthropological perspective, the use of social media in shaping identity is deeply tied to cultural and social processes. The anthropological study of Minangkabau adolescents' digital identities involves understanding how they negotiate their local traditions with globalized influences (Wekke, 2024). This negotiation is influenced by various factors, including family, community expectations, peer pressure, and the media. The way adolescents present themselves online – the kind of content they share, the communities they engage with, and the values they express reveals how

they interact with their cultural environment in the context of global interconnectedness (Rachmawati et al., 2025).

Anthropologists view these shifts not just as a result of the internet, but also as part of a broader cultural transformation that is driven by historical processes such as the spread of Islam, colonialism, modernization, and now digitalization (Safitri et al., 2025). As Minangkabau adolescents adopt social media as a space for personal expression and social interaction, they are also engaging in the long-standing tradition of cultural adaptation and negotiation (Sirait, 2024). Their use of social media reflects not just personal identity but also collective identity, shaped by the social, religious, and cultural values of the Minangkabau community.

Conclusion

The history of Islamic education in the Minangkabau region has significantly shaped the values and educational systems that continue to influence adolescents today. The advent of social media and digital technologies, however, has created new spaces for identity formation, where Minangkabau adolescents engage in complex negotiations between traditional religious teachings and globalized influences. The digital identities they construct are reflective of this dynamic process, with social media acting both as a platform for the expression of Islamic values and a space for exploring new identities that challenge conventional cultural norms. As digital technology continues to evolve, understanding the intersection between Islamic education, cultural identity, and digital self-presentation in Minangkabau adolescents will be crucial for anthropologists seeking to understand the complexities of contemporary identity in a globalized world.

References

- Achruh, A., & Sukirman, S. (2024). An analysis of Indonesian Islamic higher education institutions in the era of globalization. *International Journal of Learning, Teaching and Educational Research*, 23(9), 78–102.
- Afifi, A. A., & Yufriadi, F. (2024). The Coexistence of Kaum Mudo and Kaum Tuo: The Transformation of Islamic Education in Minangkabau. *Tarikhuna: Journal of History and History Education*, 6(1), 119–138.
- Aldi, M., & Khairanis, R. (2025). History and Culture of Minangkabau in Educational Perspective: Integrating Traditional Values for Character Development. *Jurnal Penelitian Ilmu-Ilmu Sosial*, 6(1), 52–67.
- Alfurqan, A. (2020). Evolution and modernization of Islamic education in Minangkabau. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 16(1), 82–98.
- Alfurqan, A., Tamrin, M., Hidayat, A. T., & Syaputri, W. (2025). Harmony and divergence: Unraveling the influence of Surau in Minangkabau religious landscape. *Cogent Arts & Humanities*, 12(1), 2510057.
- Ali, A. M., & Halim, F. (2023). The Role of Pesantren and Its Literacy Culture in Strengthening Moderate Islam in Indonesia. *Edukasia Islamika*, 8(2), 205–226.
- Azwar, W., Yurisman, Y., Permatasari, Y. P., & Amri, M. U. A. U. (2024). Mamakiah: A Local Wisdom-Based Character Building Strategy for Multiculturalist Ulama in Minangkabau. *Islam Realitas: Journal of Islamic and Social Studies*, 10(2), 117–129.
- Basri, H., Ritonga, M., & Mursal, M. (2022). The role of Tungku Tigo Sajarangan in educating adolescent morality through the indigenous values of Sumbang Duo Baleh. *Al-Ishlah: Jurnal Pendidikan*, 14(2), 2225–2238.
- Darmini, A. M. M. (2021). *Internet and the public sphere in the Indonesian Islamic boarding schools (Pondok Pesantren): power, piety, and the popular*. University of Warwick.
- Dewi, A. C. (2024). The Implementation of The Values of Religious Moderation in the Local Content of Minangkabau Culture: A Gender Perspective at Bukittinggi Elementary School. *HUMANISMA: Journal of Gender Studies*, 8(2), 122–137.

- Efrizon, E., Mz, M. D., Santoso, S., & Badawi, A. (2022). The Role of Minangkabau Cultural Values in HR Development. *Jurnal Ekonomi*, 11(03), 1957–1964.
- Ikhwan, A. (2025). Building Innovation in Islamic Boarding School Learning through the Implementation of Educational Tools. *JIE (Journal of Islamic Education)*, 10(2), 507–524.
- Ilham, M., & Syauqi, K. (2025). The History of Islamic Education in Minangkabau: The Impact of the Paderi Movement on the Shift in Scholarly Orientation of Minangkabau Ulama. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(3), 637–652.
- Kardi, K., Makin, A., & Masruri, A. (2020). Maktabah Syumila Nu Fiha Dan Maktabah Syamilah: Digital Transformation And Contestation In Pesantren. *Akademika: Jurnal Pemikiran Islam*, 25(2), 407–422.
- Mahmudulhassan, M. (2024). Exploring the essence, importance, and distinctive attributes of Islamic culture: An in-depth cultural analysis. *Bulletin of Islamic Research*, 2(2), 311–326.
- Miller, D. (2021). The anthropology of social media. In *Digital anthropology* (pp. 85–100). Routledge.
- Miswardi, M., Basir, G., Rosman, E., Elfiani, E., & Tarihoran, A. S. (2024). Gender Dynamics in Minangkabau Customs: Women's Role in Safeguarding and Preserving High Heirlooms. *HUMANISMA: Journal of Gender Studies*, 8(2), 165–179.
- Mustofa, H. E., Yusvita, F., Situngkir, D., & Handayani, P. (2021). Analisis Persepsi Risiko Keselamatan dan Kesehatan Kerja (K3) pada Pekerja di CV. X Curug Tangerang Tahun 2021. *JCA of Health Science*, 1(02).
- Nikmatullah, C., Wahyudin, W., Tarihoran, N., & Fauzi, A. (2023). Digital pesantren: Revitalization of the Islamic education system in the disruptive era. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 1–14.
- Rachmawati, A. L., Kuswara, M. A., Hudzaifa, M. S., & Hilmi, M. (2025). Managing Information Transparency in Pondok Buntet Islamic Boarding School, Cirebon. *Jurnal Abdimas Cendekiawan Indonesia*, 2(2), 14–23.
- Rama, B. (2025). History of the Development of Islamic Education in Sumatra (A Study of Figures and Institutions). *Agency Journal of Management and Business*, 5(1), 34–43.
- Sabri, A., Sermal, S., Vadhilah, S., Akmal, A., & Pilbahri, S. (2022). The shift of a surau to be a mushalla as a non-formal education implementation in the regency of west sumatra agam. *Nazhruna: Jurnal Pendidikan Islam*, 5(2), 434–452.
- Safitri, E., Alkhowarizmi, A., Luthfi, R., Putri, N. A., & Fazriani, E. T. (2025). Maintaining Traditions in the Midst of the Current Era: Adaptive Strategies of Islamic Boarding Schools to Modernization. *Jurnal Studi Sosial Keagamaan Syekh Nurjati*, 5(1), 100–121.
- Sebastian, A. (2022). Matrilineal practices among muslims: An ethnographic study of the Minangkabau of West Sumatra. *Ethnography*, 14661381221147136.
- Sirait, R. (2024). *Making Islam great again: the rise of digital preachers in Indonesia*.
- Sulhati, S. (2020). Islam and Minangkabau Culture. *Proceeding International Conference on Language and Literature (IC2LC)*, 199–205.
- Taufiqurrahman, T., & Hidayat, A. T. (2021). The Existence of the Manuscript in Minangkabau Indonesia and Its Field in Islamic Studies. *Journal of Al-Tamaddun*, 16(1), 125–138.
- Tuhri, M., Maarif, S., & Simarmata, R. (2020). Adat, Islam, and the idea of religion in colonial Indonesia. *Al Albab*, 9(2), 159–178.
- Wahid, S. H. (2024). Exploring the intersection of Islam and digital technology: A bibliometric analysis. *Social Sciences & Humanities Open*, 10, 101085.
- Wekke, I. S. (2024). Breaking Barriers, Building a Business, Bridging Faith and Commerce: Cultivating an Entrepreneurial Spirit in Indonesian Islamic Boarding Schools. *Building a Business, Bridging Faith and Commerce: Cultivating an Entrepreneurial Spirit in Indonesian Islamic Boarding Schools (February 24, 2024)*.